

April 1920 Andrew Johnson 167-79 167

NINETIETH ANNUAL CONFERENCE

Of the Church of Jesus Christ
of Latter-day Saints



Held in the Tabernacle and Assembly Hall,
Salt Lake City, Utah, April 4, 5, 6, 1920
With a full report of the Discourses.

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Ninetieth Annual Conference

Of the Church Of Jesus Christ of Latter-Day Saints.

FIRST DAY

The ninetieth annual conference of the Church of Jesus Christ of Latter-day Saints convened in the tabernacle in Salt Lake City at 10 o'clock a. m., Sunday, April 4, 1920. President Heber J. Grant presided.

AUTHORITIES PRESENT.

Of the First Presidency: Heber J. Grant, Anthon H. Lund, Charles W. Penrose; of the Council of the Twelve Apostles: Rudger Clawson, * Geo. F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, and Melvin J. Ballard; presiding Patriarch: Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, B. H. Roberts, * Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells; Assistant Historians: Andrew Jenson, and A. William Lund. There were a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of wards, and numerous other prominent officers, men and women representing various quorums and organizations of the Church.

The following Presidents of Missions were in attendance: Charles A. Callis, Southern States; Samuel O. Bennion, Central States; Winslow Farr Smith, Northern States; Heber C. Iverson, Northwestern States; John M. Knight, Western States; Joseph W. McMurrin, California; Nephi Jensen, Canada; Ray L. Pratt; Mexican; Benjamin Goddard, Bureau of Information, Temple Block.

President Heber J. Grant called the congregation to order.

The great auditorium and galleries and every available standing space was occupied by people.

The choir and congregation sang, "O say, what is truth?" Prayer was offered by Elder Edward J. Wood, of the Alberta Stake of Zion, Canada.

The choir and congregation sang, "Come, O Thou King of kings."

*Reed Smoot was absent in Washington and George Albert Smith, presiding over the British and European Mission; J. Golden Kimball was absent in California, owing to ill health.

PRESIDENT HEBER J. GRANT

It is certainly an inspiring sight to see so many of the Latter-day Saints gathered here at the opening of our conference. Considering the weather I had expected that there would be no need this morning of having an overflow meeting in the Assembly Hall, but I was mistaken.

I rejoice exceedingly in the faith that is in the hearts of the Latter-day Saints. I rejoice in the loyalty of the people to the Church of Jesus Christ, wherever they are located, from Canada on the north, to Mexico in the south, and in all the various missions throughout the world. I am convinced, beyond the shadow of a doubt, that there are no other people upon the face of the earth who are as devoted to their religion, or who are ready and willing to and who do in very deed make as many sacrifices for their church, as an absolute practical demonstration of their faith, as do the Latter-day Saints.

THE SAINTS ABSOLUTELY SINCERE.

When we realize that thousands of Latter-day Saints who are absolutely honest in the payment of their tithes, who look upon the obligation to pay one-tenth of all they make as sacredly as they would look upon the obligation to divide with a partner, if that partner had a one-tenth interest in their business; when we think of the donations that are made for the support of the poor, for the erection of meetinghouses in the various wards, for the erection of stake tabernacles, for the building of academies, the construction of temples, and last, greatest of all, when we think of the wonderful sacrifice that is made by the men and women, giving two, three and five years of their time for missionary work, and some of them ten and fifteen years, at their own expense or the expense of their families, not only giving their time but paying their own way—I am sure that any person who stops to reflect upon these sacrifices must acknowledge that there can be no greater evidence of absolute sincerity and devotion given by any people to their faith and to the cause of God, as they understand it, than is given by the Latter-day Saints.

DISPOSITION OF TITHING.

I will read for your information some of the things that have been assisted by your tithing during the past year. The Saints themselves have contributed \$500,000, because it has been the custom for the Church to pay one-third only in the building of meetinghouses. During the latter part of the year, however, the Church has been doing one-half in the constructing of meetinghouses, and I would like to call attention to the fact that there are no applications now made for assistance from the Trustee-in-Trust, but what the different wards and stakes ask for one-half of the money needed to erect their meetinghouses and their schoolhouses,

and there are applications on file now with the Trustee-in-Trust for considerably above one million dollars. It is just as well for you to know that it is a financial impossibility for us to comply with all of those applications. Buildings cost today twice as much as they did a few years ago, so if a building that would cost \$30,000 three or four years ago were erected now it would cost \$60,000. In the past the Church has given ten thousand; today it is asked for thirty thousand, which is an increase of two hundred per cent. We can not possibly comply with all the requests, much as we would like to.

There has been appropriated for maintenance of meetinghouses in the various wards during last year \$254,108.59; for stake tabernacles, \$35,811.82; appropriations to the various stakes, \$167,410.96; for wards throughout the Church, \$444,763.60; for hospitals, \$70,121.00; for temple maintenance and construction, \$214,476.51; for the various missions, \$420,359.88; in addition to money contributed in these missions. Expended for charity, \$354,283.26. For education, the Church gave \$722,353.83, and the applications now for our schools amount to over one million for the coming year. We can not reach all that is required, but we will do as much as we possibly can. The total amount that has been expended in the various stakes, wards and missions of the Church funds, for the year 1919 is \$2,683,689.45.

I am reminded of the fact that in two more days we will be celebrating the 90th anniversary of the birth of the Church of Jesus Christ upon the earth in this last dispensation. Before the Church was organized there were a few people who believed in the vision that the prophet Joseph Smith had had as a boy, fourteen years of age. They also believed that he had been visited by heavenly messengers, that he had had years of instruction, and they believed beyond the shadow of a doubt, that he had in his possession the golden plates from which he was translating the Book of Mormon. They believed in the many revelations that God gave to him and which he wrote out and delivered to the few with whom he was associated prior to the organization of the Church. One of those revelations was to the prophet's father—it is brief and I will read it—given a little more than a year before the organization of the Church.

REVELATION TO THE PROPHET'S FATHER.

Now behold, a marvelous work is about to come forth among the children of men;

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

Therefore, if ye have desires to serve God, ye are called to the work,

For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask and ye shall receive, knock and it shall be opened unto you. (Doctrine and Covenants, Section 4.)

Truly a great and marvelous work has come forth and been proclaimed in every land and in every clime all over the wide world. The gospel of Jesus Christ has been restored—by a personal visitation of the apostles Peter, James and John, laying their hands upon the heads of Oliver Cowdery and the Prophet Joseph Smith and ordaining them to the apostleship; by a personal visitation of John the Baptist, who baptized the Savior, laying his hands upon Oliver Cowdery and Joseph Smith and ordaining them to the Aaronic, or the lesser priesthood—the gospel is again restored to the earth, with the power and authority that existed in the days of the Savior. Millions of dollars in money have been expended for erecting and maintaining temples wherein ordinances are performed for the salvation of those who have died without a knowledge of the gospel. All these things bear witness of the inspiration of God to that man Joseph Smith, when he delivered this statement in a revelation to his father, that a great and a marvelous work was about to come forth among the children of men.

TRIBUTE TO LATTER-DAY SAINTS.

The readiness, the willingness, the spirit of sacrifice among the Latter-day Saints are an inspiration to those not of our faith. I had intended to read here this morning some of the very splendid things that were said in the United States Senate regarding the Latter-day Saints by the senators from Nevada, from Colorado and from Arizona. I did not intend to read anything said by our own senator from Utah, but I rejoice when men not of our faith can bear the testimony that these men did, respecting the loyalty of our people.

[President Grant here read selections from the speeches of the senators referred to. The tributes, in full, however, including the speech of Senator Smoot, are here given]:

BY SENATOR SMOOT, OF UTAH.

Mr. Smoot. Mr. President, I am not going to occupy more than about 15 minutes of the time of the Senate.

For over 16 years I have paid no attention whatever to any of the false and malicious newspaper reports and statements made against the so-called "Mormon" Church. The only excuse that I have to offer for doing so at this time is that I have received a request from members of a number of the principal clubs of the State of Utah to call the attention of the Senate and of the country to certain false statements published in different newspapers throughout the United States.

First, I desire to call attention to an article that appeared in the *New York World* of October 22, under the date line of London, October 21. This same article, I will state, was published in many other newspapers throughout the United States. It is as follows:

"Girls, Mormon Converts, Want to Leave England.—Fully 1,200 of them, Says Authoress, Have Asked Passports so They Can go to Utah.

"London, October 21.

"Winifred Graham, the well-known English authoress, who has

done much in this country to expose Mormonism, told the *World* correspondent today that fully 1,200 English girls have recently been persuaded by Mormon propagandists here to go to Utah. 'During the war,' she said, 'the Mormons made great headway in the United Kingdom. I hope the American authorities will prevent the departure of these girls for America. From reliable sources I learn that there are 1,200 of them anxious to sail immediately. Only last week one was bound over in a London police court for falsification of a passport in her efforts to go to Utah.'

"Winifred Graham is the pen name of Mrs. Theodore Cory. She sails on the *Baltic* October 29 as the British delegate to the World Citizenship Congress in Pittsburgh, which begins November 9. She will speak on Mormonism. Her anti-Mormon work here, she says, has caused her to be shadowed and threatened by the Mormons. United States consuls are on the lookout for any Mormon converts. Owing to the strict passport regulations there is little chance that any of these English girls will be able to sail. Some of the girls to whom passport visas were refused recently were suspected of being Mormon converts."

Mr. President, I thought the time had arrived when the newspapers of the country would cease publishing such rot. How easy it is for any newspaper to send a representative to the Bureau of Immigration and find out just the number of immigrants entering the United States going to the State of Utah for any year in the past, and also to find out the professions and occupation of the immigrants, and the different classification of each as provided by the department. If the newspaper doing so wants to publish the truth it would never publish such statements as I have just read.

I went to the department, upon my attention being called to the newspaper article and asked for a statement of the number of immigrants for Utah for the years of 1917, 1918, and 1919. The statistics taken from the annual report of the Commissioner General of Immigration show some interesting facts. I have taken the State of Utah and compared it with the State of Colorado and the following is the result:

| Profession. | Utah. | | | Colorado. | | |
|---|-------|------|------|-----------|------|------|
| | 1917 | 1918 | 1919 | 1917 | 1918 | 1919 |
| Professional | 6 | 8 | (*) | 33 | 19 | (*) |
| Skilled laborers | 96 | 49 | (*) | 98 | 43 | (*) |
| Miscellaneous occupations | 501 | 202 | (*) | 448 | 185 | (*) |
| No occupation (including women and children)..... | 362 | 254 | (*) | 398 | 326 | (*) |
| Grand total of all immigrants..... | 965 | 513 | 588 | 977 | 573 | 738 |
| Total of immigrants from England..... | 118 | 48 | (*) | 136 | 56 | (*) |

*Figures not available.

The above table shows that the total number of immigrants with no occupation—including women and children—going to Utah was smaller on a percentage basis than the same class going to Colorado.

It also shows the percentage of English immigrants of the total which went to both states, the percentage being about the same.

Mr. President, the Commercial Club of Salt Lake City, the leading business club of the State of Utah, upon seeing this scurrilous article against the "Mormon" Church published throughout the United States, prepared and issued a statement, dated November 4, 1919, entitled "Refutation issued by the board of governors of the Commercial Club of Salt Lake City," which I desire to read, as follows:

A STATEMENT OF REFUTATION.

Issued by the Board of Governors of the Commercial Club, Salt Lake City.
The attention of the Salt Lake Commercial Club has been called to the

appearance in newspapers in the United States, of a "syndicate article" bearing the date line of London, Eng., in some instances as "October 19", from the pen of one purporting to be George Selden, writer of the English metropolis, which is vicious, inconsistent and maliciously false in its accusations against the "Mormon" Church.

This article, sent broadcast through the United States, contains quotations credited to one Winifred Graham, to whom the article refers as a novelist, some of which are as follows:

"What is Mormonism doing in England? It works secretly as in America and snaps its fingers at law in both countries. This very minute the Church elders have twelve hundred girls ready for shipment to Utah.

"The Mormon Church pays the fares and offers excellent wages, but once it gets women over it uses them as it pleases. The war gave the Mormon elders their greatest opportunity for proselyting. In the absence of the men folk and because of the deaths of thousands of soldiers, the women of the poorer classes fell easy victims. Secret meetings were held in homes that attracted the neighborhood without attracting suspicion.

"Every girl is baptized. They then become silent about polygamy, but they become either polygamous wives or slaves of the Mormon Church. Occasionally we hear of girls who are slaving on Mormon farms."

The Commercial Club of Salt Lake City, Utah, through its duly constituted Board of Governors, hereby desires that it be known that it has taken cognizance of and read these statements, which it brands as being vicious in intent and so obviously inconsistent as to be their own refutation, and they are scandalous, pernicious and false.

The Commercial Club, in line with its activities from the time of its organization, is critically persistent and thorough in its survey of conditions relating to the interests of our commonwealth and is fully qualified by its knowledge of facts to thus brand these sensational stories as unmitigated falsehoods.

The Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, is working in harmony with other institutions in Utah, ecclesiastical and civic, for the maintenance of the highest attainable standard of morality, and has made an enviable record in their accomplishment, as also in patriotic and devoted service to the country's needs.

This Commercial Club disavows and condemns, with disapprobation equally strong the circulated falsehoods of "Mormon" interference in State or National politics. The "Mormon" people exercise their political rights and preferences in common with their fellow-citizens who are not of their faith; and this Club unhesitatingly affirms that the stories alleging "Mormon" control of political parties in this State or elsewhere are but myths and fables, without even the merit of apparent consistency to excuse their periodical re-telling.

(Sgd.) *Lester D. Freed,*
President Commercial Club,

H. N. Byrne
H. M. Chamberlain
Joseph Decker
Lester D. Freed
R. C. Gemmell

C. B. Hawley
J. C. Howard
S. R. Inch
Jas. Ingebretsen
D. Carlos Kimball

A. N. McKay
C. W. Nibley
F. C. Schramm
M. H. Sowles
Charles Tyng

(Board of Governors)

Mr. President, I protest against the libelous press matter that has been published throughout the country, that the blatantly heralded announcement of the falsehoods an English writer of fiction has come here to tell. The Church has nothing to conceal. I want the people of the United States to know that as far as polygamy is concerned it is dead, and scandalmongers in the future must find some other hobby to ride.

All I ask is that the "Mormon" Church and its adherents be judged by the fruit of the tree. No one can examine the record made by that people during the World War without coming to the conclusion that no more loyal people live on this earth. No call was made upon them without an immediate response, and not only for the amount asked for but for nearly double the amount in most every case. They not only furnished their quota of soldiers but in some of the calls 100 and 200 per cent more.

Mr. President, I would not have taken the time of the Senate to make this short statement if it had not been requested of me. I will say: The signers of the statement of refutation are at least three-fourths non-members of the "Mormon" Church, and they are the leading business men of the State. It seems to me that the people of this country ought now to understand the true situation and if the "New York World" or the "New York American" desires to learn the truth about the "Mormon" people, I will gladly pay all expenses of a representative of either paper, if it desired to make an honest investigation.

I am a Senator of the United States. I represent all the people of Utah and not any church as such. I have never felt called upon to defend the "Mormon" Church against false attacks, because I felt that sooner or later the truth would be understood by all the people. I am not making this statement as a representative of the "Mormon" Church but as a United States Senator.

The "Mormon" Church has been foully misrepresented from many sources in the past. I confidently look forward to the day when the "Mormon" people will be known as they are and not as represented.

BY SENATOR ASHURST, OF ARIZONA.

Mr. Ashurst. Mr. President, I am very glad that the Senator from Utah [Mr. Smoot] has spoken as he has. It was time for such a speech. A matchless maker of epigrams said that when "once a lie or a counterfeit statement gets into circulation it is well-nigh impossible to overtake it", and therefore I believe the Senator has done a service to his country in exposing this infamous slander, which has been published broadcast against so many worthy people.

When I read the article, I felt offended because there are in Arizona a large number of "Mormon" people, or people who belong to the Church of Jesus Christ of Latter-day Saints; and I would be false to that principle of fair play for which I have always pretended that I stood if I failed at this time to say a word on the subject.

It may be true that I do not understand fully the theology of the "Mormon" Church; but, Mr. President, the first church I ever attended was a "Mormon" Church. When there was no other church within 100 miles of the lonely frontier cabin where my parents lived, we found solace and comfort in attending the "Mormon" Church situated 9 miles distant. Our nearest—in fact, our only—neighbors for years were the "Mormon" people. Better neighbors no pioneer ever had. I am proud of the "Mormon" people. I am proud of the friendship that I have for them, and that I believe they have for me; and while, as I said before, I do not completely understand their theology, I am able to say here, in the Senate of the United States, that their church has elevated many intellects and purified many hearts in my State.

As pioneers in a new country, the "Mormons" are unrivaled. They are sober, industrious, frugal, honest. They are pre-eminently state builders; and today, if called upon to name a people who could most expeditiously transform a desert of swirling and heated sands into splendid fields and farms, I would unhesitatingly choose the "Mormon" people. In many places where once cacti lifted their thorny arms into the brazen and heated air, "Mormon" industry has reared temples, hospitals, homes, factories, and schools.

Moreover, I never saw a "Mormon" I. W. W.; but I have, at some

county courthouses in my State, heard disgruntled, lazy, and indolent men who did not belong to the "Mormon" Church, sit on the steps of the courthouse and curse the Government and curse the President, while "Mormon" citizens were going into the same county courthouse to pay taxes without complaint.

Mr. Owen. Mr. President——

Mr. Ashurst. I yield for a question.

Mr. Owen. I should like to ask the Senator if it is not a tenet of the "Mormons" to teach and preach industry and thrift?

Mr. Ashurst. I am able to state that industry and thrift are amongst the foundation stones of the "Mormon" Church. Absolute and unquestioned obedience to law is a tenet of the "Mormon" Church. Respect for authority is one of the tenets of the "Mormon" Church. We need more of such people in these perilous times of the Republic; and again I would be false to every principle of justice and to every sentiment of gratitude if I failed to state at this time that when savage Indians galloped along by our pioneer homes, burning and murdering, plundering and scalping as they went, it was to the "Mormon" people that my defenseless but heroic parents went for refuge and defense.

So, Mr. President, I say the Senator from Utah has done well in "scotching" this falsehood, which has been given such wide circulation. I believe the American people are coming at last fully to understand the "Mormon" people. Their temples, schools, fields, homes, industry, frugality, their morality and their patriotism testify for them in more eloquent terms than the Senator or I could speak. Then, again, observe their Representatives in the House and in the Senate. Look at the high class of public servants they send here. I ask that the "Mormons" be judged as a people, judged as a religion, as the Senator says, by their fruits; and if they be judged by their fruits the verdict of the world will be in their favor.

It seems to me that the time should be welcomed in America when men shall not further be assailed because of their religion or lack of religion. Men ought not further to be assailed or discriminated against because of their particular view of how to follow the Master. America was built up, and one of the reasons why the migrations came from the old countries to these shores was that our ancestors desired to find a place to build free and strong states where such ignoble sentiments as bigotry could not survive.

Mr. President, I do not forget that this splendid domain of Arizona, one of the imperial states of this Union, came into being largely through the brave exploits of the "Mormon" people. When General Stephen Kearny was beleaguered near San Diego during the Mexican War, and it seemed as if the Mexicans were going to capture and annihilate him and his entire command, it was the "Mormon" battalion that marched all the long way from Iowa into Tucson, Arizona, and occupied in Mexican territory a domain we now know as the Gadsden Purchase, which was purchased by our Government in 1854. When the commanding officer, Lieut. Col. St. George Cooke, entered the Mexican town of Tucson and raised the American flag, he issued a pronunciamiento, and I wish the German outragers had read that document before they invaded Belgium. The lieutenant colonel entering the city of Tucson, nearly 1,500 miles from civilization, said in his manifesto to the people of Mexico:

"We do not war upon civilians. We make war against men in uniform only. The property of individuals will be held sacred. All civil rights will be upheld. Those who obey the law and conform to order will be protected."

The command remained there some days to refresh itself and then marched on to the relief of General Kearny, who, as I said, was beleaguered and surrounded near San Diego.

So, Mr. President, the "Mormon" people, as pioneers, as state-builders, as statesmen, as people of industry and patriotism, in every department of life, compare well and favorably with the general mass of their fellow citizens. This much I feel I should have said; more than that I need not say.

BY SENATOR THOMAS, OF COLORADO.

Mr. Thomas. Mr. President, I am not and never have been a communicant of any church, and if I live to be as old again as I am now, I would not change. In my youth I was greatly impressed with a remark of Gibbon, that "all religions are to the vulgar equally true, to the philosopher equally false, and to the statesman equally useful," and the experience of mature years has served to deepen the impression. I have never been able to reconcile the tenets and doctrines of all religious faiths with that spirit of persecution and fanaticism they develop toward each other, and which has so many times culminated in destructive and decimating wars. I believe in religious toleration, without any conditions whatever, except those required by the tenets of morality and of law and order. Hence I have remained aloof from identification with any faith.

Up to this time I have never found occasion to publicly defend the "Mormon" people, because it has not seemed necessary; but I can not allow the occasion to pass without paying tribute to their morality and usefulness, not only to their own communities, but as exemplars to the whole country in perilous times like these.

Mr. President, when respect for the law is the exception and not the rule, when the different forces of society are so antagonistic that the political structure is menaced with danger, it is refreshing to note that the adherents of this faith have at all times been the advocates and the exponents of peace, of justice, of law, and of order; and however just the criticisms aimed against former institutions, the fact remains, as established by more than half a century of practice, that the communities professing the "Mormon" faith are among the best and highest exemplars of American citizenship.

During the war there was much disloyalty in America.. Scarcely any commonwealth was entirely free from it. During the war resistance to the draft occasionally punctuated our dispatches, and the expression of toleration or friendliness to the enemy was one of the commonest of occurrences. But during that critical period upon no occasion which I can remember did the people of Utah, "Mormon" and Gentile, fail to whole-heartedly, loyally, and enthusiastically respond to every call made by the Government for soldiers or for money. Not in a single instance did this people falter. Their splendid youth were given freely to our armies, and the blood of their boys sanctifies the soil of every battle field in France.

Every loan drive was responded to, not by the quota, but far beyond it, and in everything that contributed to good citizenship, to patriotism, to loyalty, and to love of country, these people were ever conspicuous; and it is due to them, as one of the representatives from a neighboring state wherein many of these people are located, and are among our best citizens, that I should say so.

We have not many "Mormons" in the State of Colorado. Some years ago a settlement was established in what is known as the San Luis Valley. It has grown, it has flourished, it is prosperous. Its people are law-abiding, they are industrious, they are hard working, they pay their debts, they obey and support the authorities. Bolshevism, anarchism, and socialism are foreign to the atmosphere of that community. They can not take root in such a soil.

These people are today, therefore, one of the pillars of the social, economic, and political systems of the country, whose removal might imperil the entire structure of our social, economic, and political life. Their faith I am not concerned with; their character and their achievements are a credit to them and an incalculable benefit to the country.

BY SENATOR HENDERSON, OF NEVADA.

Mr. Henderson. Mr. President, I wish to express my approval of and join in all that has been said by the senior Senator from Colorado [Mr. Thomas] relative to those of the "Mormon" faith. We have in eastern Nevada a number of "Mormon" settlements. I have visited a number of them. I wish to say that there are no better citizens in the country than those of that faith. In one community that I know of, established over 40 years ago, there has never been a jail. I believe that is true of the others. These people never have any use for jails. Where they go, law and order prevail, and thrift and economy are taught and practiced.

Mr. President, the record of the "Mormon" people, throughout the war has been without a blemish. Their sons were amongst the first to enlist and their quota was quickly filled. They oversubscribed their proportion of Liberty bonds. Their patriotism has been of the highest order and without question.

There is much that can be said in their favor, Mr. President, but I shall not detain the Senate longer, as there are some Senators waiting to address the Senate on the proposed reservation to article 10. I am glad, however, of the opportunity to express my disapproval of the attack directed against the "Mormons" referred to by the Senator from Utah [Mr. Smoot].

I thank the Lord that these Senators can truthfully pay such tributes to our people.

I wish to lift my voice and to warn every member of the Church of Jesus Christ of Latter-day Saints against the destruction of the property of any man, of any corporation or of any city in these United States of America.

LATTER-DAY SAINTS WORK AGAINST DESTRUCTION OF PROPERTY.

Property is the fruit of labor; property is desirable, it is a positive good in the world; that some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."—Abraham Lincoln.

There is an evil rampant, at the present time, among some who are teaching that it is justifiable to destroy property, and even to destroy life in trying to accomplish their purposes, and I desire to lift my voice, with all the ability and with all the power with which God has endowed me, against anything of this kind. I have been criticized and letters have been written to me by professed Latter-day Saints, finding fault with my remarks at the last conference, about upholding the law; and the only answer that I desire to give to these criticisms, as I have not taken the time to answer the letters, is to read again the identical words that I delivered when I stood here before you six months ago. They were not premeditated or thought out and I have concluded that I could not do any better than to read them, word for word, and say they are my sentiments today;

MUST RESPECT RIGHTS OF OTHERS.

As Latter-day Saints we have what is known as The Articles of Faith, and one of them reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law," and no Latter-day Saint can in very deed be a Latter-day Saints if he does not

honor and sustain and uphold the law. Nearly all over the world, at the present time there is a spirit of lawlessness, a spirit of ridicule, and a lack of respect for the men who hold positions.

I want to say that I am perfectly willing that men shall join labor unions, that they shall band together for the purpose of protecting their rights, provided they do not interfere with the rights of other people. Life, liberty, and the pursuit of happiness belong to all people in the United States, according to the laws of our country, and should, upon all the face of the earth; and I say that, to my mind, a provision in a labor union is all wrong that favors boycotting and the laying down of tools or the quitting of employment because a non-union man obtains employment while exercising his God-given right to stay out of a union. Men who have that kind of a rule have a rule that is in direct opposition to the laws of God. There was a battle fought in heaven—for what? To give to man his individual liberty. An attempt to take the agency of man away is made when he does not see fit to join a union, and when men in that union, without any complaint or grievance, strike because a non-union man is employed.

Now, I'd better not say any more, perhaps, on this question, or I may offend somebody, I may hurt somebody's feelings; but it is the God-given right of men to earn their livelihood. The Savior said it was the first great law or commandment to love the Lord with all our hearts, and that the second was like unto it, to love thy neighbor as thyself. That is the doctrine for every true Latter-day Saint. How much love is there in starving your neighbor because he will not surrender his manhood and his individuality, and allow a labor union to direct his labor? Mighty little love, mighty little of the gospel of the Lord Jesus Christ in any such a rule! I hope to see the day when no Latter-day Saint will join a union unless the union eliminate that clause from its rules. I am not going to ask them to leave their union. I am not going to lay it down that they must, that it is the mind and the will of the Lord for them to leave a union. I want, as I said here two weeks ago, to give every man his free agency, to give every man the right to act as he thinks proper, but I cannot see how a Latter-day Saint who is a member of such a union can get down on his knees and pray for God to inspire and bless him, to bless the Saints and to protect them and then be a party to allowing one of his own brethren to go, year after year, without employment, because that brother will not surrender his manhood and join a union with him. There is none of the Spirit of the Lord in that, to my mind. That is exactly the way I see it.

I desire, as stated, to emphasize and re-emphasize those statements delivered here six months ago. I believe that it is the absolute right of men to combine together for their protection, for their advancement, for their welfare in unions, but as stated here, I deprecate the idea of their undertaking to dictate to those who will not join them. I believe this is all I desire to say upon that subject.

PROGRESS IN THE MISSIONS.

Since we last met here, it has fallen to my lot to hold meetings in the Central States Mission, in the Eastern States Mission, in the Canadian Mission, and three times in various parts of the California Mission. It has fallen to my lot to visit the capital of our Union and to hold a meeting there. It has fallen to my lot to visit some of the stakes of Zion, especially two in Arizona, the Maricopa and the St. Joseph stakes, and to hold a meeting in the capital of Arizona. I wish to say that I rejoice in the wonderful change of sentiment regarding

the Latter-day Saints that has come to people wherever I have met with them during the past six months. In addition to these visits I have had the privilege of visiting the Hawaiian Islands, with some of the brethren of the general authorities, and of dedicating there to the Lord one more temple for holy ordinances for the salvation of the dead. And I want to bear witness to the Latter-day Saints that there was, with our small party on that trip to the Hawaiian Islands, in the dedication of that temple, in the various services that were held there, lasting for a number of days, the inspiration of the Lord God Almighty, and that we were blessed abundantly, beyond our power to tell. There is something that no mortal tongue can tell, when an individual realizes and knows that while proclaiming the gospel of our Lord and Master Jesus Christ he has been blessed by the inspiration of the Lord; and that was our experience in dedicating another temple to the Lord in that far-off land. The Hawaiian people have a dark skin, but their hearts are white, their loyalty to God is perfect, and the Lord Almighty has abundantly blessed many of that people by giving to them an absolute knowledge of the divinity of the work in which we are engaged.

RESPECT GROWING FOR OUR CHURCH.

I am thankful that wherever I have traveled during the past six months I have found a feeling of respect, a feeling of love in the hearts of many for the Latter-day Saints, in the hearts of those not of our faith. I heard many very splendid compliments while in Washington by members of the president's cabinet, by senators and representatives, and by officials of the government in the Federal Reserve banking departments, and in others, wherever I went, and with all the people that I met, bankers in New York, Chicago, San Francisco and other cities, I heard good things said of the Latter-day Saints; we are coming into our own, so to speak. Our character is becoming known, and no longer can men lie about the Latter-day Saints, or women either, and get away with the lies with the great majority of the people in our country.

While our reputation has been bad, this reputation has come to us, how? Because of the lies, as a rule, by men who have been excommunicated from this Church. No loyal, patriotic American citizen wants the people of our country to be judged by the Benedict Arnolds that the country has produced; but the men of America desire that our country shall be judged by its achievements, by the men who have been loyal to that God-inspired instrument, the Constitution of our country. All we ask of any people upon the face of the earth is that they shall judge the Latter-day Saints by Joseph Smith, the prophet of the living God, by the record that he made in the few short years that he stood at the head of the Church. The Church was organized in 1830, 90 years ago, and he presided over it for only 14 years. The accomplishments of those 14 years under his administration, what he did, and what he left to the Church in the wonderful revelations that

he gave to us, in the translating of the Book of Mormon, that sacred Scripture of the forefathers of the American Indian, and the wonderful labors that he performed, these stand as a monument stamping him, in very deed, a prophet of the living God. No man without the inspiration of God, in 14 short years, could have accomplished what Joseph Smith did; could have laid the foundation of this great work to which you and I belong. And as the years come and go, men are beginning to recognize the greatness of the labor he performed.

MAKE SACRIFICES FOR GOSPEL.

I remember as a boy that I borrowed a book from the Thirteenth ward Sunday School library; it was on the evidences of Christianity by Dr. Paley, and I remember among other things, in that book, that he stated that the strongest evidence of the divine mission of the Savior of the world was the absolute loyalty of those who embraced Christianity, and their willingness to lay down their lives, if need be, for the testimony that they possessed of the divine mission of the Savior. I remember thinking as a boy: If that is the strongest evidence, of men being willing to lay down their lives and to voluntarily make sacrifices and to stand up under persecution, then that same identical evidence applies to the divine mission of the Prophet Joseph Smith. The Latter-day Saints were driven from city to city, county to county, state to state, and finally beyond the confines of the United States to the Rocky Mountains, then Mexican territory. They could have had immunity, they could have dwelt in peace, had they renounced their faith; but our fathers and our mothers had received the witness of the Holy Spirit and they knew that Jesus was the Savior, they knew that Joseph Smith was in very deed a prophet of God. The Lord Almighty had implanted in their hearts a knowledge that God did, one hundred years ago this spring, appear to a boy; that he did speak to that boy; and that when the boy asked of our Father in Heaven, "Which of all the religious denominations in the world is the true Church of Christ?" in answer to that question our God and our Father pointed to the Savior of the world and said: "This is my beloved Son, hear Him." The Savior of the world told that boy to join none of the sects, that they had all gone astray, that they were teaching for doctrine the ideas and the commandments of men, and that they did not have the true Church of Christ. When that boy returned from that wonderful and marvelous vision, the greatest event in all the history of the world, excepting only the birth and death of the Savior, his mother saw that there was something strange about his appearance and asked him some questions; and he simply answered, in substance, and said to his mother (who was a Presbyterian): "Mother, there is one thing I know now, and that is that the Presbyterian church is not the Church of Christ."

When he related his vision to ministers and others the boy was ridiculed.

Three years later an angel of God appeared and told him there was buried in the hill Cumorah some golden plates containing a record,

a sacred record of the forefathers of the American Indian, and that he should be the instrument in the hands of God of translating those plates. The angel gave him many wonderful instructions and quoted much Scripture to him; then disappeared. He returned and repeated his instructions and disappeared. He returned again and repeated those instructions, the three visitations occupying the entire night. The next day when that boy went to his work in the field with his father, having had no rest during the night, his father saw that he was not feeling well and told him to go home; and as he was climbing a fence he fainted, but he was aroused from his faint by the voice of the messenger who for the fourth time repeated all that he had said during the previous night, and told him to go back to his father and tell his father all that he had heard and seen. This he did, and the boy's father answered: "This is of God. Listen to the teachings of the angel." The boy visited the hill Cumorah; he saw the plates and was instructed by the messenger to come there once a year for four years, to be instructed by that angel of God, regarding the great and marvelous work that was to come forth in the last days. At the end of four years the plates containing the record were delivered to him by the angel Moroni. He translated those plates, and the translation is the Book of Mormon.

VAST MULTITUDE HAVE TESTIMONY.

O but, says one, I don't believe a word of it. There are thousands, there are tens of thousands of men and women, from the midnight sun country in Scandinavia to South Africa, all over Europe, from Canada to South America, in every state of the Union of the United States, upon the islands of the Pacific, who stand up and in all humility bear witness before high heaven that God has given to them a knowledge that Joseph Smith did see him, that Joseph Smith did see the Savior of the world, that Joseph Smith was visited by angels of God, that he was ordained to the apostleship, that he did in very deed commune with the Savior of the world, that he was a prophet of the living God. All the non-belief, all the lack of faith of all the people in all the world cannot change that fact, if it be a fact, and God has given many of us a knowledge, an absolute knowledge that it is a fact, that Joseph Smith was a prophet and that this Gospel, called by the world "Mormonism," is in very deed the Gospel of the Lord Jesus Christ.

TESTIMONY OF PRESIDENT JOSEPH F. SMITH.

I want to read one of the latest testimonies regarding the divinity of this gospel, given from this stand by our late beloved Prophet, Joseph F. Smith, as to where divine authority exists today:

The Church of Jesus Christ of Latter-day Saints is no partisan church. It is not a sect. It is the Church of Jesus Christ of Latter-day Saints. It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true

until he who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been querying and wondering where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and of the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source, and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of satisfaction in being able to declare this without regard to, or fear of, all the adversaries of the truth.

We heard sung here three verses of the hymn, "O, say what is truth?" and I request that in the future the choir sing all four verses, and not omit the last.

OH, SAY, WHAT IS TRUTH?

O, say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce
And priceless the value of truth will be,
When the proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it flittering lies,
Or ascend in pursuit to the loftiest skies:
'Tis an aim for the noblest desire.

The scepter may fall from the despot's grasp,
When with winds of stern justice he copes;
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

CLOSING TESTIMONY.

And I bear witness to you here today that we have the truth, that God has spoken again, that every gift, every grace, every power, and every endowment that came through the Holy Priesthood of the living God in the days of the Savior, are enjoyed today. God lives, Jesus is the Christ, Joseph Smith was a prophet of the true and the living God. "Mormonism," so called, is in very deed the gospel of

the Lord Jesus Christ. God has given me a witness of these things. I know them and I bear that witness to you, in all humility, and I do it in the name of the Lord Jesus Christ. Amen.

The choir and congregation sang, "Praise to the man who communed with Jehovah." Three verses were sung and President Heber J. Grant stated that hereafter he would like to have the fourth verse sung by the choir whenever sung in his presence. He then read the last verse of the hymn.

PRESIDENT ANTHON H. LUND

I hope that the remarks I shall make can be heard by you. I know you are all able to hear our President, and we all rejoiced in the strong testimony that he bore of the truth of the gospel as revealed through the Prophet Joseph Smith. I felt thankful that in my heart I could say "Amen" to that testimony.

THE, LATTER-DAY SAINTS NOT RECOGNIZED BY THE WORLD AS CHRISTIANS.

Ever since I can remember, almost, I have had a testimony of the truth of that which the world calls "Mormonism." I know it is the gospel of Jesus Christ and I know that men upon the earth hold the power of the holy Priesthood, which enables them to perform the ordinances that are given for the salvation of men. How thankful we ought to be that the Lord has given us this knowledge concerning his will and what he wishes us to do. We have not been recognized by the world as being a Christian people; but we do claim that if there be any people upon the earth who believe in Jesus Christ as the Savior of the world, it is the Latter-day Saints. How strange it is, when men have read our articles of faith, that they can believe that the "Mormons" are not Christians! When I say "Christians" I mean those who believe in Jesus Christ.

THE SAINTS BELIEVE SINCERELY IN JESUS CHRIST AND TRY TO OBEY THE COMMANDMENTS OF GOD.

We know that he is the Son of God; we believe in him as the Redeemer of the world and as the Savior of mankind. That we are not Christians is held by the world. In their so-called Christian conventions, they do not wish to hear anything from us. Notwithstanding the fact that they did admit heathens, or men not believing in God, to come and give their religious beliefs to the Convention of Religions, yet they were not willing that we should explain our belief. However, we are trying to reach the hearts of the people. Our missionaries go out by the hundreds and thousands into the world. They seek to reach the people; they go from door to door, patiently enduring the mocking remarks that are made concerning them; and yet

they are always willing to explain what the Lord has given them, and to declare the message which they have for all mankind.

We, brethren and sisters, have received the gospel, and all of us ought to feel that we owe the duty to our heavenly Father and to our fellow men to make known unto them what the Lord has shown us. We must be careful to so live that the Spirit of the Lord is alive within us. We must try to live according to the commandments that our heavenly Father has given us. We know that they are for the betterment of men.

I was pleased to read the remarks of Senator Ashurst and others in the Senate of the United States. I know that what they said concerning this people is true. They knew the truth of these things, and they were brave enough, in spite of the opposition of the world, to speak as they did regarding the Latter-day Saints. There are many others who believe the same, but are afraid to bear their testimony of what they know. I pity such; but I honor those who are brave enough to express what they know to be true concerning a people, even if that people should be like the people of old that Paul tells us "were everywhere spoken against." If they will search and investigate, they will find that the Latter-day Saints, as a people, try to live their religion, and to keep the commandments of God, that they are prayerful and try to seek the Lord early and late to obtain power and strength from him to carry out that which they know to be right.

THE SAINTS ENJOINED TO ATTEND SACRAMENTAL MEETINGS.

During the past year we have had much to be grateful for. We are especially thankful to know that the people are living their religion and are showing in their works that they are in earnest. If I should find any fault with our people, it is this, that they should be more attentive to quorum meetings of the Priesthood and to sacrament meetings. In some places there can be but little fault found; while in others, there seems to be some carelessness about attending our meetings. Now, brethren and sisters, we cannot develop in godliness without going to the meetings. We should be present to hear the servants of God and to partake of the Sacrament of the Lord, and renew our covenants with him, showing that we are willing to take upon us his name and keep his commandments. It gives us strength to do so; but by staying away from sacrament meetings, we gradually grow careless, and we think that we cannot be edified by attending them. Do not go to meeting just because a good speaker is going to talk, but go to the meetings as the Lord has commanded that on the Sabbath day we should go to the house of prayer and offer our oblations to the Almighty. Do not let us be lacking in this nor in other duties.

THE LORD BLESSES THOSE WHO PAY AN HONEST TITHING.

You heard how much had been expended last year for different things to uphold the work of the Church. This shows that the Saints

have attended to the duty of paying their tithing. There are those, however, who ought to be encouraged to obey that law more strictly than they do. We honor those who are honest with the Lord, who pay their tithing which they owe unto him. Those who do so will feel blessed. They are not the ones who complain of how the tithing is spent, but they feel blessed in paying a tenth as the tithing of their income, knowing that the Lord sees what they are doing, and knows their hearts, and they will receive their reward for so doing. We would like to encourage all to obey this law, whether they owe a few cents or many dollars. They should remember the law of tithing and remember that the Lord blesses those who pay an honest tithing, be it little or much.

WARNING AGAINST FOLLOWING FALSE TEACHERS.

There are some who think they are in advance of the rest of the people, and they are trying to strike out in certain different courses. I would like to say to the Latter-day Saints: Let no one deceive you, let no one draw you away from the pale of the Church; for within it there are the servants of the Lord who have been authorized to administer unto you and to perform the ordinances of the gospel. You will not find that authority outside of the Church. If one pretends that he is the one "great and mighty," or that he has power to start a new church to improve on this, examine carefully before you take a step away from the Church. You will not be happy if you follow such men. True happiness will come to you if you keep the covenants which you have made with the Lord. The covenants that we have made, at the time we were baptized, in holy places, are all for our good to help us to come nearer to the Lord and to know his will. As we have made covenants to do his will, let us not forget what we have promised to do. There is a joy in knowing that we are fulfilling our duty, and there is sorrow in our hearts when we feel that we are not doing it. Of course, by continuing in negligence, our conscience may not smite us so much as at first; but let us all listen to that monitor which the Lord has given us; listen to the whisperings of the Holy Spirit and try to so live that we may feel, by the Spirit of God that we are acceptable in the sight of the Lord.

THOUGHTS ON THE FIRST VISION AND WHAT FOLLOWED.

There has been some reference here today to the first vision of the Prophet Joseph, which we look upon as the dawn of this last dispensation, the dispensation of the fulness of times. It was indeed the beginning, the very initiating of this work; and the Lord chose an instrument, not learned and educated, but a man who was willing to do that which he should be commanded to do. He had full faith in the Lord and was ever ready to offer himself and his time for the upbuilding of this work. We just sang a beautiful hymn about him. He did accomplish a great work during the short time that was given

him to live, after the Church was organized and those years preceding the organization of the Church. How much we rejoice to read what he did! He was poor, he had to work for his living, and yet the great task of translating the Book of Mormon was given unto him. Some have thought: "Well now, the Lord owns everything; why did he not bestow enough upon the Prophet so that he could do his work more easily?" Not so; the Lord gave him a task to do and he gave him his Spirit also that he might have strength to do it. He raised up friends to the Prophet who were willing to help, even with their temporal means—such a man as Martin Harris, such men as David Whitmer and Oliver Cowdery. They came to his help before the Church was organized. Full of faith, they were willing to assist him, and with this help, the Prophet was enabled to translate those ancient writings and to publish the Book of Mormon unto the world. Many have studied that book and have tried to find some fault with it. Now, in reading it, we see that it covers a period of about a thousand years, relating to the Lamanites and Nephites, and a much longer time to those who left the Tower of Babel, the people of Jared and his brother. Yet by the search of critics they have not been able to find any anachronism or wrong time in its chronology. The whole book is a unit, although it was written by a number of writers. They were inspired by the Lord, as were those who wrote the holy Scriptures, called the Bible. The holy Scriptures called the Book of Mormon were written by different men, prophets of the Lord, and they were all true men. The book is a unit as to doctrine and as to the spirit that goes through it.

I have referred to the men who helped the Prophet Joseph. They bore a strong testimony concerning the truth of that book. They knew they had seen the engravings that were on the plates. They knew that they were translated correctly, because a voice from heaven had so declared, and an angel from heaven had shown these things unto them. After that these men could not say that Joseph Smith had deceived them. They knew for themselves that the testimony which now appears in the front of the book was true. Notwithstanding the fact that these men became careless, and some fell into transgression and were cut off from the Church, yet they continued to bear a truthful testimony of what they had written in that book. Two of them came back into the Church.

One of them, David Whitmer, remained outside of the Church until his death; but hundreds of visitors came to him, knowing that he was not what they called a "Mormon;" that is, that he did not belong to the Church, and they thought they would get what they desired as the truth from him; but he was always ready to bear the testimony that he saw the plates, and even on his death bed he bore that testimony.

Martin Harris, we know, came here and from this stand has borne his testimony to the truth of the translation of the Book of Mormon from ancient plates.

Oliver Cowdery came to the Church when it was at its lowest

ebb, I may say, when it looked as if the Church was not able to continue as a Church; for the people had been driven into the wilderness, and several divisions had taken place and members had been scattered; but he came to the little branch at Council Bluffs and asked simply that he might become a member of the Church. He did not join the Church to become a leading member in it or to hold a big office. He came because he did not dare to die outside of the pale of the Church, and he did not live many months afterward. But he bore the testimony to that congregation that the gospel is true, that he had seen angels, that Joseph and he had been ordained to the Priesthood, both the Aaronic and the Melchizedek Priesthood. This testimony he bore to them and he asked forgiveness for the past and, like any other member who had been excommunicated, he asked, penitently that he might come into the Church and become a member with the rest of them.

While, as it has been said, three of the witnesses left the Church, yet they always bore that faithful testimony that the Book of Mormon was true. They had helped in the translation and in the publishing of the book, and it is before the world. Oh, how many glorious truths it contains! It is indeed an inspired work, and what the Prophet Joseph received and gave unto us we all bear the testimony is true; and while some people may have thought they were new doctrines, because they were not understood by the world, we have found them to be true principles, and since that time we have proved them to be such.

THE SECOND VISION AND VICARIOUS WORK FOR THE DEAD.

At the second vision that the Prophet Joseph received, when the angel Moroni came to him and told him about the Book of Mormon, or rather the plates that were concealed in the Hill Cumorah, he also told him things that Joseph, perhaps, could not fully understand; and, in order, that the young man might not forget what he was told, the angel repeated them three times, spending the whole night with him. Among the things that were revealed to him was the principle of vicarious work for the dead, and the principle of the gathering of the people, principles of our Church that are unique to it. These were given by the angel Moroni. He also read from the book of Malachi about the hearts of children being turned to their fathers, and the fathers' hearts to the children. He read to him the eleventh chapter of Isaiah, which refers to the gathering; and other principles he explained to the young man. Today we have heard read how much has been given for temples and for temple buildings, and this shows that the Latter-day Saints believe in the principle revealed to the Prophet Joseph as early as 1823. And just before his death, how interested he was in this work! He saw the great necessity that there was for the Saints to turn their hearts to the fathers, so as to avoid the curse that otherwise would come upon the earth. We have felt this today. We have gone into the temples, we have labored for our dead and

we have had the witness in our souls that the Lord accepted of the work. Many people have told me what they have heard and seen in the temples. Names have been given to them of persons they had forgotten, who wanted their work done. How interested the people have been in searching for their genealogies! We must thank the genealogists of the world also, because they have come to our help. They have spent a great deal of money in publishing genealogies, especially here in the United States; also in England. They have begun the same work in other countries, too. The spirit is upon them; their hearts are turning to their fathers. I know they do not believe in the necessity of doing work for them, but we believe that it is a necessity; and it is a joy and blessing to us to do this.

THE RESURRECTION OF JESUS CHRIST.

Today we celebrate the resurrection of our Savior. This is indeed one of the most hope-inspiring events that ever took place. Men have believed in life after death, but the real truth that there is such a thing as a resurrection was given by our Savior. The testimony has come to us that many saw him after he was resurrected. Some have argued that the resurrection is not possible; that we have never seen a person who has come back to us from another world, nor have we seen any who has seen such a person, and they argue that, therefore, it cannot be possible that anybody was ever resurrected.

Now, if we are to judge only by what we have experienced ourselves, I fear our knowing would be very small. We take the sayings of men, the writings of men and we believe what they have said and written. By this means we have extended our field of knowledge. It would be a very narrow conception to argue that things that we have not seen cannot be true. We have the testimony of twelve men who saw the Savior after his resurrection. We have the testimony that five hundred men beheld him at one time. Ten times he was seen after his resurrection. His apostles and disciples felt very down-hearted when they saw that he suffered death on the cross; but they rejoiced when the testimony came to them that he was risen, and especially when they saw him, when they could feel of him and listen to his words. These men went out into the world preaching Christ and him crucified. They were not afraid to bear that testimony to the world. You might say that twelve men could conspire to tell a lie, but we have never heard of a number of men doing so, when they were promised only martyrdom and no honor among the people, also that they should be brought up before judges, and be jailed and scourged for their testimonies—you have never heard of men conspiring together with such a future before them, if that which they declared was not true. But they knew it was true. Peter, though he did falter once and denied the Savior, was still a brave man. He never faltered after Jesus had given him the mission to look after the Saints, to feed his lambs and sheep. More than thirty years he continued to labor and all the time knowing that Jesus had told him how

he should die; that he would have to suffer martyrdom. He did not say it in those words, but he told him that another should gird him and carry him whither he would not. He alluded to the death which Peter would suffer. When it came to the real point, Peter went gladly, only he said at the very last moment, according to the legend, that he was not worthy to die as the Savior had died on the cross, and he asked that he might be crucified with his head down. Of course, this is a legendary story that has come to us, but it shows us that he suffered death; and his life was given as a witness of the truth that he had proclaimed all the way through.

Paul had been a persecutor of the Saints, but was converted by the vision of the Savior on the way to Damascus; he knew then that Jesus of Nazareth, the man who had been crucified, was indeed the Son of God, and he bravely continued his labors until at last he too gave his life in defense of the truth. These men saw the Savior. Thomas, the doubter, was not willing to take the testimony of his brethren, the apostles; but Jesus appeared where he was and told him to feel of the wounds. Then Thomas declared that he was the Lord. He was willing then to believe. Jesus gave him a gentle rebuke by saying: "Blessed are those who believe, though they have not seen."

We believe many things that we have not seen, many things that have come to us by the Spirit of God, and they have been made as plain to us as knowledge obtained by our five senses could be. We have received, by the Spirit witnessing to our spirit, the truth of these heavenly things that have been given to us.

THE SAINTS WARNED TO BE FAITHFUL TO THE END.

Brethren and sisters, let us continue to be faithful, whatever it shall cost. Remember the long eternity before us, and that by being faithful in keeping the Lord's commandments and keeping our covenants, the celestial glory will be obtainable by us. Let us not forfeit the great opportunity the Lord has given us, but remember that he sees us; we walk as in his sight, and he knows us. We cannot deceive him. Let us walk honestly and uprightly before him and then, brethren and sisters, I know that the great object for which we are striving shall be obtained by us—an entrance into the celestial kingdom and a return to our heavenly Father will be our lot. God bless you all. Amen.

Miss Louise Watson, Miss Edna Gothberg, and Lola Edwards, sang the trio, "Lift Thine Eyes," (Mendelssohn.)

PRESIDENT HEBER J. GRANT

There is so little time left that we will not impose on anyone of our speakers by asking him to try to concentrate his thoughts and condense his remarks to occupy the few minutes that remain. Perhaps

I can overrun the time myself without creating much criticism, so I will take the time and a few minutes beyond.

THE "ERA" AND "THE VISION" BY EVAN STEPHENS ENDORSED.

I hold in my hand the last issue of the *Improvement Era*. I read it, from cover to cover, before it was printed, when it was in proof sheet form. I am very grateful to the men and women who have written for this number, every article of which refers to the vision given to the Prophet Joseph. The words of the sacred historical cantata entitled "The Vision," written by Professor Evan Stephens, which will be sung here tomorrow night is also recorded in this number. I have requested the *Deseret News* to print ten thousand extra copies of this issue of the *Era*. I think that every person who believes in that wonderful vision ought to get this number of the *Era*.

STATISTICAL ANNOUNCEMENTS.

Since our last General Conference the following changes have occurred in stakes, wards and missions.

NEW MISSIONS.

Danish mission, Carl E. Peterson, president.
Norwegian mission, Andrew S. Schow, president.
Chihuahua mission, Joseph C. Bentley, president.

NEW WARDS.

Lost River ward, Lost River stake; Colonia Chuichupa ward, Juarez stake; Rigby Second ward, Rigby stake; Lehi Fifth ward, Alpine stake; Starrh's Ferry ward, Burley stake; Jackson ward, Burley stake; Stockton ward, Tooele stake; Mountain Home branch, Woodruff stake; Thatcher West ward, St. Joseph stake; Clay's Springs branch, Snowflake stake; West Tintic branch, Tintic stake; Nibley ward, Hyrum stake.

NEW PRESIDENTS OF STAKES.

Parowan stake, Henry W. Lunt, president; succeeded Wilford Day.
Utah stake, Thomas N. Taylor, president; succeeded Joseph B. Keeler.
Ensign stake, John M. Knight, president; succeeded Richard W. Young.

NEW STAKE CLERKS.

St. Johns stake, Dewey Farr; succeeded Levi S. Udall.
Granite stake, Milton H. Ross; succeeded Wm. McEwan.

STAKE PRESIDENT DIED.

Ensign stake, Richard W. Young.

BISHOPS DIED.

Timpanogos ward, Utah stake, Otto J. Poulson.
Vineyard ward, Utah stake, William Varley.
Sugarville ward, Deseret stake, Norman Stillwell Anderson.

IN MEMORY OF RICHARD W. YOUNG.

As announced, Richard W. Young, President of the Ensign stake, and a Brigadier General in the United States army, has passed away, by death, since the last conference. He spoke at the overflow meeting

in the Assembly Hall, on the afternoon of October 5, 1919, and I desire to read a few words from that address:

I was just looking over that wonderful poem, "The Seer," written by President John Taylor, that remarkable, splendid father of President Frank Y. Taylor who is here today. I find written there, concerning the Prophet Joseph, that

"He shared their joys, their sorrows too,
He loved the Saints, he loved Nauvoo."

I have been away from this people long enough to develop a strong love for the Saints of God; the good people, who make up the congregations of the Church are the dearest people in all the world to you and me. There is no experience that touches my heart more deeply than the sight of the face of a good old brother or sister whom I have known, and known to be faithful for many years. I share their joys and their sorrows too. I deeply love the Saints and their association, and am proud of being a member the Church of Jesus Christ of Latter-day Saints.

I was thinking during the noon hour how much reason we all have to be proud of the record of the Church. When you stop to think about it, you must conclude that this Church has been right throughout its whole history upon all of the important moral questions that have affected our welfare. In the nature of things there is not within the United States a people more patriotic than the Latter-day Saints. I know of no sect that assumes the position that the constitution of the United States was written as it were by the very finger of God. Surely that belief is an inspiration to the highest patriotism. You remember reading in the history of the Church that this people were accused in Missouri of being opposed to slavery. In that slave-holding state such an attitude became one of the reasons of our persecution and drivings. You remember that the first message that flashed across the completed telegraph line from here to the Atlantic ocean was a message of congratulation from Brigham Young to Abraham Lincoln that the Union was preserved or was in the way of preservation.

President Grant spoke this morning of the attitude of the Navajo Indians toward the "Mormons." They had confidence in the "Mormon" people because the "Mormon" people had never abused their confidence. Books have been written, one book that I remember in particular, called "A Century of Dishonor," an indictment covering hundreds of pages against the American people for treatment of the American Indians. But no indictment had ever been framed, or would be formulated against the "Mormon" people for their attitude or treatment of the aborigines of this continent. We have always treated them fairly and squarely, as of course they should have been treated.

We have stood square upon women's suffrage. We were among the very first—the second, as I now recall it—of the states to give what should have been given years before, the right of equal suffrage to the women, now recognized not only in this country but throughout the world as a long delayed measure of justice.

We have stood fairly and squarely upon the prohibition question throughout the Church.

IN MEMORY OF OSBORNE J. P. WIDTSOE.

Since our last conference, one of our greatest educators has passed away, Osborne J. P. Widtsøe. One of the splendid articles in this April number of the *Improvement Era* was from the pen of our departed brother, and I will read the last paragraph or two:

But while it is well it is not enough. Steadily to maintain the narrow way throughout the generations, there must needs be communion with the director of all. Where there is no revelation, the people perish; they wander

from paths of rectitude; they deny even that which has given them life. This, then, is the sum of all: Not alone because the doctrines revealed through Joseph the Prophet spurs the energies of man to work, and to know, and to do; nor yet alone because it is based on the law of association, will it thrive and prosper; but because there is added hereto the still more basic principle of faith in God and his power to guide man by continued revelation—as times and seasons and countries shall require—will ultimate triumph be achieved. The far-reaching extent of the work of the Prophet Joseph Smith cannot be declared; the monument he has erected to his memory cannot be measured. But this much is certain: It is as natural as that the rising sun shall appear in the east to spread its glory gradually over the world, that the Church of Jesus Christ of Latter-day Saints should prosper and progress to come ultimately to inherit the earth.

THEY GAVE THEIR LIVES FOR SERVICE TO THE PEOPLE.

Richard W. Young offered his life twice, by volunteering in the service of his country, going once to the Philippine Islands, and once to France. Osborne Widtsoe gave his life to the service of the Church and for the uplift, educationally, of the people. The lives of these two noble men stand as a testimony to the divinity of this work. No more upright clean men ever drew the breath of life. We thank God for the record that they have left and pray God to bless and comfort their families and to assist them to walk in that straight and narrow path in which their fathers walked. May God's comforting influence be and abide with them and with all those who have been called upon to mourn, since we were last here, is my prayer and I ask it in the name of Jesus Christ. Amen.

The anthem, "Oh, Happy is the Man," by Prof. J. J. McClellan, words by Parley P. Pratt, was sung by the choir.

The closing prayer was offered by Elder John L. Herrick, former President of the Western States Mission.

AFTERNOON SESSION

President Heber J. Grant presided and called the congregation to order at 2 o'clock. The house was filled to capacity. Overflow meetings were held in the Assembly Hall and in the Bureau of Information.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Prayer was offered by Elder German E. Ellsworth, former President of the Northern States Mission.

The choir sang, "Hallelujah to the Father (Beethoven's "Mount of Olives").

PRESIDENT CHARLES W. PENROSE

I am very thankful for this privilege. Just to look at this congregation is a pleasure and a treat. To be called upon to speak—I was going to say—is a task, and it really is, for I do not feel prepared to deliver a discourse upon any particular topic or subject. But I feel thankful that I am able to be here, and to lift up my voice once more in testimony of the truth. I bear testimony that what we heard this morning, that which was delivered from this stand, was true, divinely revealed and divinely spoken. I felt like shouting and singing, “Hallelujah, Praise to God,” when President Grant closed his remarks: for I felt that he was inspired of God to give to us words in due season: and I believe the whole congregation, this immense audience, was thrilled with the same feeling and spirit. I enjoy preaching of that kind. I do enjoy a well said discourse, prepared already in thought and in language to deliver to a public assembly, but I must say that I do much more enjoy addresses that are delivered by the power of God, accompanied by that splendid spirit which came to us all when we first embraced the gospel. When we first heard the glad tidings of salvation brought to earth in the latter days through the Prophet Joseph Smith and his associates, our whole souls thrilled with joy, with thanksgiving and praise to the Lord: and no matter how often we heard the same simple truths declared, we enjoyed the hearing of them, and the same spirit that rested upon the speakers rested upon the hearers, so we rejoiced together. I felt that this morning, as I have many times during the conferences that we have held in years that are past, and I was impressed with the feeling that the promise made by the Almighty in regard to the continuance of his work, was verily true, and will be fulfilled to the uttermost, no matter what may occur, no matter what changes may come, either through the martyrdom of our prophet or the decease of our leaders, by what we call “natural means.” No matter what the opposition may be in the world, though thrones may totter, empires fall, and the systems of men may be broken up and perish, the Church and Kingdom of our God shall continue and abide and increase.

THE CHURCH OF CHRIST SHALL GROW AND PREVAIL.

This great audience, this afternoon, is evidence of the truth of the prediction of the Prophet Joseph Smith, addressing his father by revelation, which was read to us this morning. This work will abide. It was so destined by the Almighty, when he revealed it. When he appeared with his Son Jesus Christ, our Redeemer, to the Prophet Joseph Smith, he ordained and declared that this organization should remain on the earth, and should not be broken to pieces, nor given to any people except to the Saints of the Most High, and they should continue the work and possess the Kingdom and the greatness of the Kingdom until it should spread forth under the whole heavens.

I know that this is true, and I felt the influence and spirit of it

this morning, when I looked upon the great congregation here, and realized that another large audience of Saints was gathered in the Assembly Hall, and that there was a great number of inspired men, ready at the word, when they receive it from the head, to go forth to the nations, or to labor at home, to do anything and everything required of them under the power and influence of the Spirit of the Lord which they hold, associated with their offices and callings in the holy Priesthood.

It is a joy to my heart to realize and know this, that the work shall not be broken up, shall not be given to another people, but this Church and Kingdom—for the terms are used almost synonymously—shall continue and stand forth and overcome every opposition of every kind that may come against it. I do not say this in the spirit of defiance against the powers of darkness, either in the flesh or out of the flesh, but I say it in humility, and with full confidence that the word of God shall be fulfilled, and the Church of Jesus Christ of Latter-day Saints shall continue and abide, and the gospel it brings shall be preached to the living and to the dead, until all of the race of Adam, who are able to receive and hear, shall hear the word and have the free opportunity and liberty, if they will, to obey it, to repent of their sins, and to come unto God the Eternal Father, be obedient to him, and bow the knee to King Immanuel, Jesus the Christ.

THE VISION OF JOSEPH.

We have reminders, frequently now, of the fact that about a century has elapsed since the time when the Prophet Joseph, as a boy, went into a grove near his father's residence—where many of us have been, and have rejoiced in the spirit we found there—and there for the first time in vocal prayer—I presume he had prayed before, in a fashion—but in vocal prayer, from the heart, with faith, he called upon the Lord that he might learn which was the true religion. As we have heard today, and have heard many times before, the Father and the Son appeared to him. He saw them; they were there before him. We may not perhaps exactly explain how and by what means Joseph saw the Father and the Son. He called it a vision. That is right, it was a vision. But what is a vision of that kind? A vision like that which Moses had when he saw the Lord face to face. He saw the Father and spoke to him, and the Lord spoke to him. Moses declared that he saw him, not with his natural eyes, but with his spiritual vision: and that there is such a thing I presume many of us who are here are fully assured. We know it in our own experience, but not perhaps to the same degree as Joseph or Moses had it, when they conversed with the Lord. But that there is a spiritual sight or vision we realize, and we can draw very near to our Father and our God in the name of Jesus Christ, and see when others are in the dark, and comprehend when others are blinded in regard to the heavenly truths which come to people from him for their salvation.

VIRTUE IN THE PRAYER OF FAITH.

I rejoice in the knowledge of this great truth, and I know that there is virtue in the prayer of faith. It is the prayer of faith that saves the sick when we administer to them in the way that is appointed. The real efficacious prayer must be accompanied by faith, which is the strength and power of it; and by faith we can draw near to him who is our living Head. And by faith we can accomplish the work set us to do, no matter what it may be. If we put our souls in it, and in faith attempt the work that we are entrusted with, in that we shall succeed. In God we trust: in God we have faith; on God we rely: and when we do that with full purpose of heart, the Lord, and the powers behind the veil are with us. The heavenly power of the Priesthood is with us who hold it here in the flesh, and it is by that power that we shall prevail and succeed and overcome, and accomplish the great work of salvation entrusted to us.

ALL THINGS TO BE DONE IN THE NAME OF JESUS CHRIST.

Everything in this Church is to be done in the name of Jesus Christ; so we have been commanded. This Church is called "The Church of Jesus Christ of Latter-day Saints." That was given by revelation and commandment. It is not merely the Church of man: and though men are called of God to work in it, and to occupy prominent places in it, and to use great influence in building it up, we are building it up to him who is our living Head, even Jesus the Christ. We are to do all things in his name. When Peter was instrumental in curing the lame man by the gate of the temple, he said: "Silver and gold have I none, but such as I have, give I unto thee: in the name of Jesus Christ of Nazareth, rise up and walk;" and the man leaped and walked. And so it shall be with this Church, which Jesus Christ has established in the latter days. It shall prevail and overcome every obstacle in the path.

Now, concerning that name: It is the name of Jesus Christ that we are to use. I will read a verse or two from the Doctrine and Covenants, the 18th section. There are a number of other sections that convey the same idea, but I will not take time to read them. I will begin with the 21st verse:

Take upon you the name of Christ, and speak the truth in soberness; And as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

Some people may think that there is nothing new in that; neither is there, but many of us have fallen into the habit of doing things in the name of Jesus, and I notice that when people bless their food

at the table, (or ask a blessing upon it) they do it in a sort of peculiar, hurried manner, and close it by saying rapidly, "In the name of Jesus. Amen." When some men dismiss a meeting they are in haste to pronounce the benediction, and they do it "in the name of Jesus. Amen." There are many men in the world named "Jesus" in these latter days. I was reading in a newspaper recently about a murderer whose first name was Jesus, who crucified his own child. He was a fanatic, a madman. I notice, too, when you travel, in many foreign countries you find over the doors the names of men who keep what we call "saloons" or public houses, and it is Jesus So-and-so. Now, we are to take upon us the name of Christ, and you will find, if you will read the Pearl of Great Price, in the revelation of God to Enoch and to Moses 52, 57, that it is specified there, particularly, that Jesus Christ is the name of "a righteous judge who shall come," and that he is the beloved of the Father, that he is the firstborn of the Father; he is the beloved Son, and when speaking in regard to the future in the flesh he is called "the Only Begotten" Son. God's only Begotten Son is Jesus Christ—Jesus, the Savior, Christ the anointed. The two names go together, and they belong to each other. Jesus Christ has said that is the name he received from the Father, and we are to use that name. When we baptize, we baptize in the name of Jesus Christ: "Having authority from Jesus Christ, I baptize you," and so on. So when we pronounce the blessing upon the sacrament, the bread or the water, we ask the Father, in the name of his Son Jesus Christ, to bless the bread or to bless the water. So, my brethren, in administering in any of the ordinances of the house of God, it is to be done in the name of Jesus Christ.

Do not be afraid to use reverently the name of Christ. He uses it continually. We can read about it in the Book of Mormon. The Church was the Church of Christ, and in the last days the Church is to be called by that name. You may think perhaps that is a matter of little importance. Perhaps it is so to you; but I have found in my experience, from the beginning of my membership in this Church, that there is power in that name. "In my name they that believe shall cast out devils; they shall speak with new tongues," and so on. There is power in the name of Jesus Christ. Demons tremble at that name. They recognize it. But when we, in a slipshod way, use the name of Jesus, and say nothing about Christ, I don't know that it has so much power and influence. The Lord may in mercy to our omission accept our meaning, but never mind about that, let us do what we are told to do, and administer in the way that Jesus Christ himself says we are to administer. I will not take time to read from other sections, that relate to the same subject, but all the revelations in this book [the Doc. and Cov.] given through the Prophet, or to others, are in the name of Jesus Christ, He says: "Listen to the voice of Jesus Christ, the great I Am, whose arm of mercy hath atoned for your sins." (See Sections 29, 38, 39 and others.) He is the Great I Am spoken of in the Hebrew scriptures.

JEHOVAH OF THE OLD TESTAMENT IS JESUS CHRIST OF THE NEW.

He is the Jehovah spoken of in the Old Testament. Jesus Christ of the New Testament, is Jehovah of the Old Testament, and he so proclaimed it when he came to the Prophet Joseph and Oliver Cowdery in the temple of the Lord, the account of which we read in the 110th section of the Doctrine and Covenants. They speak of his appearance, the glorious appearance and power, and his voice was like the rush of many waters. It was the voice of Jehovah. I say this for the benefit of some few of my friends who do not believe in the doctrine that Jesus of the New Testament was Jehovah of the Old Testament. Jesus the Christ represents the Father fully. In him dwelleth the fulness of the Godhead bodily, as we read in the scriptures. "It pleased the Father that in him should all fulness dwell." And so he could tell Philip, when asked, "Lord, show us the Father:" "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." God was manifest in the flesh, in the personality of Jesus of Nazareth, and he was verily the Son of God, begotten of the Father, and his mother was the virgin Mary. There should be no dispute in regard to this matter, because it has been made so clear and full in the revelations of God to us.

THE TRINITY, THREE DISTINCT PERSONALITIES.

There is a trinity in the Godhead, so the Prophet Joseph taught—the Father, the Son, and the Holy Ghost,—and they are three distinct personalities in perfect unity. There is a spirit which "proceedeth from the presence of God throughout the immensity of space," the light which is in all things, and through all things, and round about all things, and the law by which all things are governed." By that spirit, our Heavenly Father declares, he created all things in the beginning, firstly spiritually, and afterwards temporally. Doc. and Cov. Sec. 29.

We learn also that this spirit of truth and intelligence and power proceedeth from the Deity, "throughout the immensity of space, and is the law, by which all things are governed, by which God is omnipresent, by which the word of God is declared, whether through Jesus the Christ, or by the personality of the Holy Ghost. That spirit pervadeth all things. The Word is declared through and by its influence in all the worlds that God has created. We should understand the distinction between this universally diffused essence, and the personality called the Holy Ghost, whom Jesus Christ said he would send to his disciples, and who no doubt came on the Day of Pentecost, in person.

These may seem small matters to some, but we should try and get right on all things, that we may have the unity of the faith, that there may be no discord among us.

WHAT IS TRUTH?

The spirit of truth reveals truth, conveys the light of truth. It conveys intelligence. What is intelligence? It is "the light of truth."

I was pleased when President Grant read the concluding verse of Brother Jaques' splendid hymn, where it says, "Truth, the sum of existence, shall weather the worst." All the hymn is eulogistic of that divine influence that we call truth.

Oh say, what is truth? 'tis the fairest gem
That the riches of worlds can produce,

and so on. But here it tells something about what it is. It is "the sum of existence"—things past, things present, and things to come, facts. These are truth, and the Lord says that "truth is knowledge of things as they are and as they were, and as they are to come." (Sec. 93.) Some of our brethren in writing, and a good many in talking, say truth is the knowledge, or a knowledge of things. That is something that you can have or I can have or can reject. The insertion of *a* or *the* is a mistake. Truth is knowledge itself, information, intelligence, things that are, things that were, things that are to come—knowledge concerning them. That is truth. It is a splendid definition and answers the question of ages more clearly than anything I have ever heard attempted; even better than "truth the sum of existence," and yet the two in meaning are identical. Now, let us be correct in that little thing, and so in all things that pertain to our doctrines, our duties in the Priesthood, brethren, and in our quotations of scripture let us try to be right, as nearly correct as we can.

THE NATURE AND RESURRECTION OF CHRIST.

This day, as Brother Lund so plainly pointed out to us, is called the anniversary of the resurrection of Jesus Christ, our Redeemer. I do not know whether it is exactly the right day, and it does not matter. It is something like it is with Christmas Day. We join with the Christian world, as they please to call themselves, in revering the name of Jesus Christ, and celebrating his resurrection. We claim that he actually was raised from the dead; not merely continued his existence after death, but the body that was put into the sepulchre was brought forth from the tomb, and nothing was left but the napkin and other things that were placed around it when the body was interred. He appeared to his disciples, and to many others, five hundred brethren we are told. They do not give us their written testimony, but it is given in the New Testament. They all saw him at once, and he discoursed with them, and showed his disciples his hands and his feet. What for? To deceive them? To make them think something that was not true? Not at all. He wanted them to understand that that was the body that was on the cross, in which the Roman soldiers drove the spikes or nails through the hands and through the feet. He exhibited himself, and told them to handle him and see, "For a spirit," said he, "hath not flesh and bones as ye see me have." Many of the apostles lost their lives because they testified concerning this fact. They were witnesses of the resurrection, the raising from the dead of the body of the Redeemer, quickened by the spirit, immortalized,

beautified, made glorious; but the changes wrought upon it that it might be immortal did not change the structure of the body. It was the body of Jesus, the Christ, who hung upon the cross, and died for the sins of the world. And that is the great truth that we have to declare, not only his actual resurrection from the dead, but that he is the Savior; through him and by him and of him, the Father declared, the worlds were created and made. We know little about his actual life on the earth during the three years that he labored in the ministry, and still less about his childhood, and we know next to nothing concerning the details of his preexistence, except the fact of it. He was with the Father in the beginning; he says so in revelation to us, in the 93rd section of the Doctrine and Covenants: "I also was in the beginning with the Father, and am the Firstborn." Now, do not be deceived, any of you, by speculations that people have had about his being "the son of Adam," and other theoretical notions. He was the Firstborn of the Father, as we read in the Epistle to the Hebrews. "When he bringeth his Firstbegotten into the world, he saith, let all the angels of God worship him," Jesus the Christ, whose spirit, whose light is in all the worlds that have been created, and is "the power by which they were made." He was the Firstborn of the great family to which we belong, so we call him not only our Redeemer, but our Elder Brother.

Well, some ask, did he have a beginning? Certainly, in his individuality. He had no beginning in the essence that composes his spiritual personality. Neither is he, in that, different from us. We also, he says, were in the beginning with the Father, that which is spirit, God says that he created them all. But doesn't he say that intelligence never was created or made? Yes. But what is intelligence? I have quoted to you that "intelligence is the light of truth," without beginning, without end: But "intelligences" are individuals begotten of the Father, created, he says, by him, or organized; and whether you use the term "created" or "organized" or "begotten," it means the same thing. They were his sons and his daughters. But Christ Jesus was the Firstborn, and so he is preeminent in all things, and all things will become, some time, subject to him, and every knee will bow and every tongue confess that Jesus is the Christ, to the glory of God the Father.

Let us get this clearly in our minds, and we will find that there are no contradictions in the scriptures of the Lord. Intelligence is without beginning. It is something that can be imparted or withheld. It is the light of truth, and it proceeds from the Father, and is conveyed to us if we will open our hearts to receive it, and we will receive its gifts according to our organization and capacities and the blessings of God to us. It is the spirit by which God made the worlds, by which he governs them, by which he is present in them and round about them, and the fulness of it is in Jesus the Christ, his Only Begotten in the flesh, and his Firstborn in the spirit.

THANKS BE TO GOD FOR THE GIFT OF HIS SON JESUS CHRIST.

We desire to praise Jesus our Redeemer. Oh, what a blessing was his crucifixion to all the world, to all generations of the sons and daughters of Adam; by and through him and his atonement we can be redeemed from the dead, from death, from hell, from darkness, from the grave, from everything that is hurtful and injurious and that brings unhappiness. And we can be imbued with his Spirit if we obey his gospel, and be able to draw near unto him, and to realize who and what he is, for a fact, for ourselves. For he will reveal himself to us if we will draw near unto him. To use a figurative expression that he used to his disciples; he will come in with us and sup with us and be in us and round about us, and be our leader and our guide. Thanks be to God the eternal Father! Hallelujah, praise his holy name, for the gift of his Son Jesus Christ, for the redemption of mankind from the transgression of Adam, who is our earthly head. He is our father in that sense, the father of all the race. We have had fathers of our flesh, we have obeyed them, and so the chain goes up to the great man who stood at the head, the father of all, Adam. But our Father whom we worship is the great Elohim, who sits on high, who is working, through his Son Jesus Christ, for our redemption, and he is the Savior, after all, of all that are saved. Through and by his Son Jesus Christ are we redeemed from our own sins and also from the sin of our first parents, the transgression of Adam and Eve in the garden. He who knew no sin offered himself as a sacrifice for those who had sinned, and that reaches right back to Adam. It is through Jesus the Christ that Adam is redeemed from the effects of the fall, and through him we are redeemed from death and hell and the grave, from our own sins as well as from the sin committed by our first parents. By obedience to his commandments we can be washed clean from our sins and imperfections, but it is the blood of Jesus Christ which cleanseth from all sin. Thanks be to God, I say, for this great gift unto us!

Let us try to understand the word of the Lord. It is not particularly necessary that we should spend all our time thinking on these ideas and theories, but there is value in them because they are true, and it is the truth that will save. Jesus prayed to the Father to sanctify his disciples. "Sanctify them by the truth, thy word is truth;" and by his word we can obtain knowledge of things that are past or present or are to come, and can be in harmony with the Father and with the Son and with the Holy Ghost, and with all the great and mighty beings who held authority from them in the ages that are past, and those who have held it in the dispensation in which we live, those who are living, and those who have passed away. What a glorious kingdom there will be, when sin is banished, when darkness is dispersed, when false governments will perish; when the true Kingdom of God shall be set up, and Jesus Christ as King of kings and Lord of lords shall reign over all the earth; and those who obey his commandments will reign with him in glory. The Saints of olden

days and the Saints of modern days will be together there in that great company. There will be no disunion; there will be no darkness; there will be no pain, and there will be no more death, but we shall live, and live because of the atonement wrought out for us by Jesus Christ, our Redeemer. We shall be there, as he will be there, as distinct individual personalities.

THE GLORY AWAITING THE RIGHTEOUS.

We shall not be blended into one body, except as an organization of people. Each one will be himself or herself, and will shine in the glory of our Father; and every quality that we have, every attribute, every gift and power of our being that we have obtained from our birthright from our Father, all the knowledge we have gained by our experiences in the spirit life or in mortality will be ours, and the power of endless lives will be in us, because the spirit and the body will be inseparably joined together in glory, never more to be separated, and all eternity will be before us in which to progress and improve and rejoice, and find out more about our Father and Jesus Christ, our Elder Brother, the great Mediator and Exemplar, whom we are to follow always, and joy will be made supreme and perfect. In this life we only have it imperfectly, for the body without the spirit cannot receive a fulness of joy, neither can the spirit without the body. The elements of both are eternal, but each of us has an individual personality. When we were born in the spirit, that was our first estate. Now we are in our second estate, and when the third estate comes, if we have been faithful in both, and obtained this great blessing of the spirit and the body joined together in one, in perfection, in complete harmony with the Father and with the Son and with the Holy Ghost, and all the great and mighty and just and pure and honest of heart of all the centuries into one great kingdom and glory, oh, how happy we shall be in shouting "Hallelujah to his holy Name!"

CLOSING INJUNCTION TO FAITHFULNESS.

I feel that I can do that this afternoon, echoing the anthem by the choir. I do not want to take up too much time. Perhaps I have talked too long already. There are a number of brethren here whom all the people want to hear. I rejoice with them and glorify God to know that the organization of this Church has been fully established. Study the 107th Section of the Doctrine and Covenants, elders of Israel. Read it carefully from beginning to end. Weigh every phrase in it, and see the beauty of that organization of Priesthood which the Lord has set up, and, so far, has perfected. Live as servants and priests of the Most High God, perform your duties, and set a good example. Take the hint given to you this morning by Brother Lund in regard to your tithing. We learn from President Grant of the immense amount of money that is being expended and that which is called for. Oh, if all the Latter-day Saints could realize what a blessing there is in the payment of their tithes, honestly,—which means a

tenth; it does not mean a fifth nor a twentieth, it is the tenth, the tenth of our interest before the Lord,—if they would do that we would have no difficulty in complying with the requests that are coming in by the hundreds every day of our lives there in the office—for appropriations for different objects that are very good, but there are not means enough now to comply with the demands.

If all the servants of God, high priests, seventies, elders, and the members of the lesser Priesthood, would obey that commandment of Jesus Christ, that is, to pay their tenth, and the means come into the hands of the servants of God, who are honestly and faithfully and patiently striving to use it and distribute it to bring about the best results, what a blessing it would be to them individually, for they would grow in grace and in the knowledge of the truth, and have confidence in God when they pray, and it would be an example to the Saints and be a blessing to the Church to which we belong, this splendid organization that God has set up to continue and abide. Faithful and true should be those who have received the authority of the holy Priesthood, honest and pure in their dealings with one another, and in their dealings with the Lord.

The tithing is called “a voluntary contribution.” But what should that be? It should be a tenth, just as the Lord has commanded. And so, of course, in regard to all other duties in the Church. That is not the only one, by any means. Every one of us Latter-day Saints should endeavor to be a member of the Church in the full sense of the word, baptized into Christ, having put on Christ, trying to carry out the commandments of Jesus Christ, trying to live in the spirit of Jesus Christ, so that we shall not be ashamed when we stand up in the midst of that great concourse in judgment, and behold the face of our Redeemer, and realize that he is indeed what he has been proclaimed to be. Let us be members of the Church of Jesus Christ of Latter-day Saints in the full sense of the word, and use our talents and abilities, such as they are, in the service of the Lord, and we will find the truth of his promise: “Behold I come. My reward is with me, but my work is before me.” Do your work, Israel, and gain the reward through Jesus Christ. Amen.

The duet “God With Us” was sung by James H. Nielson, tenor, and Raymond Williams, baritone.

ELDER MELVIN J. BALLARD

I rejoice, my brethren and sisters, in the testimonies that have been borne during the sessions of this conference, and am very happy, for in my heart there are, today, feelings of gratitude to our Father in heaven that I also know that that which the brethren have testified to is true.

WHY LATTER-DAY SAINTS ARE POSITIVE IN THEIR RELIGIOUS DECLARATIONS.

It undoubtedly seems a very positive position for us to take, to

be able to speak with such certainty concerning the work the Lord is doing in the world, in our day; to speak with such certainty concerning the visitation the prophet Joseph Smith received a hundred years ago, wherein the Father and the Son actually appeared to him. We may impress our friends, by reason of our positive position, with arrogance, but that is not the thought that is in our hearts. We know what we know, and we testify to it in earnestness and in humility. I remember a gentleman, a minister, said on one occasion, in a private discussion which I had with him, that he thought we were too positive about the things of religion. He thought we had not considered the question of God enough to be able to speak with such certainty. He informed me that he belonged to a church that was several hundred years older than the one to which I belonged, and he said that his church had been considering these questions for a long time and had altered their view and their opinion about a good many theological questions. I granted that that was true; and he ventured the assertion that after we had been discussing these theological questions as long as they had, perhaps we would change our opinion also. And in order to establish his point he used this illustration:

"If you had a problem to give for solution and you selected ten boys to solve the problem, and you gave one of them ten days in which to study it, and then another boy nine days and still another boy eight, and so forth, until you had one boy studying on the problem but one day and one studying ten days; now which boy, at the conclusion of the ten days, would know most about the problem, the one who had been studying but one day or the one who had studied ten days?"

Well, you would have to concede, as I did, that if all things were equal, of course, the boy that had been studying ten days ought to know most about the problem.

"Well, there you are," he said; "we have been studying it longer than you have, and you are one of the youngest churches, and so you are likely to change your mind when you study it a little longer."

"But," I said, "suppose the boy who has had the problem but one day receives the visit of a professor who knows all about the problem and who illustrates it so that now it is perfectly clear to the mind of the boy, who knows most about it, the boy who has thus been aided, only having had the chance to study it one day, or the boy who has been dreaming about it for ten days?"

"Why," he said, "of course, the boy who was thus aided and assisted knew most about the problem."

Then I said: "That is exactly where we stand." Joseph Smith did not know, because of earthly wisdom and his reading of the scriptures, more about our Father in heaven and his Son Jesus Christ, than the learned ministers of the world. Not by that means did he obtain his knowledge, but in the few moments that he knelt in the sacred grove in the presence of the Father and the Son he knew more about God the eternal Father and his Son Jesus Christ than all the ministers of all the world ever have known, or ever will know, except

they shall be, in like manner, informed and instructed. So that the wisdom he had came to him from the source to which men must go if they shall know our Father in heaven.

While we speak with this certainty and this positiveness, we desire to be charitable to our brethren and sisters who have not this faith. I think of their condition with a feeling of almost pity and sorrow. I realize that among them are many who desire to do right, who do right so far as they have knowledge, who are blinded because of the traditions of their fathers, who have ears but hear not, eyes and see not, and hearts that can not understand. We have not read the scriptures and obtained this superior knowledge because of our increased intelligence. If we should sweep away the knowledge that has come to the Latter-day Saints in the revelations contained in the book of Doctrine and Covenants, in the revelations we have concerning the great plan of salvation, as revealed in the Book of Mormon, and other inspired utterances that have fallen from the lips of the prophets of God from the days of Joseph until this day,—if we should sweep those away, and have nothing but the fragmentary utterances of the Lord Jesus Christ and his apostles, as found in the scriptures, left, we would not know any better than others the truth concerning the gospel of Jesus Christ, nor the plan of church organization.

Just at this time the whole Christian world is considering the question of a unity of churches, acknowledging that the system that has produced division is wrong, and makes for weakness and not for strength. Now, how in the world will they ever unite, except that which is lost shall come again? Their lamentable condition has been produced because men have not preserved, from the days of the Redeemer's ministry among his servants on the earth, the truth Jesus taught. When we think of his three years of ministry it must have amounted to hundreds of sermons, hours in length, in which he discoursed upon all the fundamental truths of the gospel. There evidently was no question in the minds of his followers as to what they should do to be saved, but the difficulty with the present situation is that we have but a fragment of what he uttered. If you should combine all the several narratives, as they are found in the Gospels, into one narrative and eliminate the duplication of the story, it is said that it could be read in an hour and fifteen minutes and would constitute but seventeen pages of our scripture. That is a very small part of the great message which the Master delivered to men. No wonder the world is in confusion and some believe in worshipping on the seventh day and others disagree with that opinion and each seems to find some scripture to justify his position. No wonder there is doubt and uncertainty concerning the subject of baptism, concerning the form and the manner of it, because the details concerning that doctrine have not been preserved; and likewise concerning the organization of the church. It is true that the names of prophets and apostles and pastors and teachers occur in the sacred record, but the duties of each are not so well defined; the work and

the labor and the relative position of these several officers are not set forth so that men can work out again or reestablish, without further knowledge, the true organization of the Church of Christ. When I think of the contention of our Protestant brethren, that the world had gone into idolatry and had lost the truth, and that a state of apostasy existed up to the time of the Reformation, I cannot blame these men. It seems to me that there ought to be rejoicing among those who belong to the Protestant cause that there is proof of the truthfulness of their contention found in the utterances of the Lord Jesus Christ to Joseph Smith, who verified what those great reformers had been declaring, namely, that there was an apostasy and the truth was not in the earth. What has happened, from the time they took their stand and made these positive declarations, that gives evidence that the truth which had been lost was restored? For they themselves confessed it did not exist in the earth. None of them claimed that an angel had visited them and restored the Priesthood; none of them claimed to have received any new word from the Lord clarifying the situation, and making the doctrines of the church now plain and simple, so that the way-faring man, though a fool, need not err therein.

I wish we had all that Jesus uttered. I believe it would be perfectly easy to make it plain to the minds of men who are honest that there has been a departure from the gospel as Jesus established it, and that they themselves are going at cross purposes to the plan he devised. Why don't we have more of that which Jesus spoke? Simply because years elapsed before some men wrote what they could remember of the sermons, or the substance of the sermons, of Christ; and it was only a very brief account; after all, precious as it is, very meagre and not sufficient to guide all men to a common understanding of the gospel. Every word that fell from the lips of the Master was essential; not one word was idle, not one word was useless, but every word was essential for the salvation of men; and "Mormonism" proclaims to the world that that which has been lost has come again, and until that which has been lost does come again the world will continue to be in darkness and in ignorance of the truth; and not until men shall go to the Source that Joseph Smith applied to himself, when on bended knee he sought the Lord to know which of all the denominations was right, shall they know the truth. Not until all men shall acknowledge that that and that alone is the Source from whence light and knowledge must come, can the world come to a unity of the faith. Until that day we shall find the world wandering in darkness, hither and thither, seeking light, but can not find it, their eyes being blinded. O how the world ought to rejoice that in this day that which so long has been lost has been restored, the fulness of the gospel, the power and authority of the holy Priesthood, the doctrines of the Church, and not only that but the organization of the Church as well in its perfection and in its power. When I think of the efforts of men to rebuild the Church,—and I do not want to belittle their efforts—I do not blame them. I

believe that Joseph Smith and his associates could not have done any better than Martin Luther, nor than Wesley or others, except for the fact that the Lord revealed himself to him. So I do not belittle the efforts of these men who did the best they could with the light and knowledge which they had, but their knowledge was limited. Their effort to rebuild and establish the Church of Christ reminds me of the experience I had with my first watch. I wanted to see what it was made of, so I took it to pieces, and I had so many wheels that when I tried to put it together again I could not get all those wheels within that case. I put in as many as I could and it looked like a watch all right; but it did not serve the purpose for which a watch is made, to keep the time. Every wheel was important and necessary. And so men have tried to fix up a church. They have read of numerous officers, apostles, and prophets and pastors, but they could not fit them together. They just took a few officers—like I did with the wheels of my watch—and made it look like a church, with a deacon and an elder, or an elder and a priest. It might seem like a church, but it was as useless to accomplish the thing for which the Church of Christ was established, as my watch was useless without its important wheels, each one fitting into the other; for it is said of old that the head could not say to the foot: "I have no need of thee;" but every officer in his place for his purpose, for the work of the ministry, for the perfection of the Saints.

These, our Christian brethren, have done the best they could, but they have failed, and it remained for the Lord to build his Church again. No man can do it. He is a Master Builder and he has sent his inspired servants who have taught men the plan and the pattern of the organization of his Church and have fitted in these officers, so that, while the "Mormon" Church is admired and even envied by those opposed to us, as the most wonderful organization in the world, the most wonderful part of it is that it works, and that it does not become a machine that easily gets out of joint or kilter, but it works forward for the material salvation of the people as well as for their spiritual salvation. Men may duplicate the organization of this Church and when they have done it, when they have fitted in the officers and given them their appointed places, still they shall have a dead thing. You may establish a perfect system of electric lighting in this building or this city, you may have your dynamo, you may have your wires running through the streets, properly insulated, your poles and everything complete, and the globes here, but you can have no light, and no power, until through your perfect system there runs light and power and heat. And so you may have a perfect church organization, but it will be perfectly dead and useless unless, going through it, there is the power of the living God, which is the source of life and light to his Church. We have the perfect system and it has, radiating through it, the power of the living God, the authority of the holy Priesthood, and the ordinances thus performed are efficacious and valid for men on the earth and remain sealed upon their heads through their faithfulness, even into the eternal world.

THE GLORY OF THE RESURRECTION OF CHRIST.

I rejoice in the testimonies that we have listened to on this Easter Sabbath day, with respect to the resurrection of the Redeemer, and when I think of his ascension from the grave, I rejoice to know that he is the Life and that he is the Way. And when I think also of removing that last act in the great drama of his life, his coming forth from the tomb—remove that and you take away the crowning glory of the ministry of the Redeemer. Had the stone not been rolled away and had he not risen from the dead, then it would have been exceedingly difficult for men to have had the faith in him they now have. He had power in his life over disease that the sick could be healed; he had power over death that men could be called from death back to mortal life. Many had witnessed this. He had power over the elements that the winds and the waves should obey his voice. He could speak, and loaves and fishes would materialize under his power. He had more power than had ever been revealed to man from the beginning of time on this earth, but there remained one thing more. He promised, just before he laid his body down, that he would be equal to the emergency and bring it up from the dead, not back to mortal life, but to a newness of life, to immortality and eternal life. And when he arose from the dead and came forth in splendor, a resurrected, immortal and eternal being, he then arose to the height of power, of glory and of majesty, and became the Master of all things, even death yielding to him, and he said he did only that which he had witnessed his Father do. Then, if it brought glory and honor and power and majesty to the Master to rise from the dead, so in like manner did it bring glory and honor and power and majesty to his Father to have in a similar manner arisen from the grave to possess a glorified body dwelling in the eternal world as the great organizer and presiding genius over all his creations, his sons and his daughters.

A TESTIMONY THAT CHRIST AROSE FROM THE TOMB AND LIVES.

Therefore, we rejoice in the witness we have that Jesus told the truth, that the testimony of his disciples concerning his resurrection is the truth, and we also know that the testimony of Joseph Smith and his brethren, who looked upon the face of the Redeemer, is true. I bear witness that I know what they have said is the truth. I know, as well as I know that I live and look into your faces, that Jesus Christ lives, and he is the Redeemer of the world, that he arose from the dead with a tangible body, and still has that real body which Thomas touched when he thrust his hands into his side and felt the wound of the spear, and also the prints of the nails in his hands. I know by the witness and the revelations of God to me that Thomas told the truth. I know that Joseph Smith told the truth, for mine eyes have seen. For in the visions of the Lord to my soul, I have seen Christ's face, I have heard his voice. I know that he lives, that he is the Redeemer of the world, and that as he arose from the dead,

a tangible and real individual, so shall all men arise in the resurrection from the dead.

The Lord bless us to keep this faith in our hearts that we may go forth with charity for our brethren and sisters of the world, intrusted with these glorious truths for their blessings, that we may bring to them that which they sadly need, the fulness of the gospel of the Lord Jesus Christ, for their salvation. May they divest themselves of pride and of preconceived notions and prejudices, and not despise the source from whence this message comes, and not be as blind and ignorant as their fathers were before them, who thought no good could come from Nazareth.

And if it should now happen, as it has happened, that from a despised source there has come the light of the Lord for the blessing of the world from a despised "Mormon," Oh, may our father's children divest themselves of blindness and see the glorious truth that has come that we now offer to the east and to the west, to the north and to the south, for their salvation in this life and in the world to come.

The Lord bless us to do our part, and bless them that they may see that we are their friends, that we love them, and we would not harm them, that we hold precious and sacred things in trust for them and for ourselves, that we may honor and respect these glorious privileges that are ours, rise to the emergency with due gratitude, embrace every commandment of our Father, and keep it that we may continue to be the light of the world and the salt of the earth, I pray, in the name of Jesus Christ. Amen.

Mrs. Franzeska Raabe Parkinson sang a soprano solo, "The Lord's Prayer."

ELDER RICHARD R. LYMAN

My heart is filled with a desire to say something to this wonderful audience, that will be prompted by the inspiration of our heavenly Father. I regret that, since I was presiding at the overflow meeting this morning, I did not hear what was said at the meeting in this building. I have been thrilled with the testimonies that have been borne this afternoon. The remarks of President Penrose were powerful, although he is nearly ninety years of age. In him we have a living witness of the blessing of our heavenly Father for his servants.

I was touched, too, with the thrilling faith and testimony of Brother Ballard.

WHAT IS THE POWER BEHIND THE CHURCH?

He made some references to an electric lighting system. What is it that makes the light? As he explained, it is not the globe, nor the wires, nor the poles, nor the generators; but it is the water on the wheel that does the work.

One hundred years ago, in the interest of humanity, the heavens were opened. God the Father and Jesus Christ, his Son, came to the earth and revealed to the Prophet Joseph Smith this gospel of Jesus Christ. What is it that gives this Church its power? What is it that has brought all these people together on this occasion? Why have you come from afar to attend this conference? Because of the Spirit of our Father in heaven. It is this Spirit that is the water on the wheel.

EXAMPLES OF THIS POWER.

Some six months ago a rather delicate little woman came into my office. She is the wife of one of our missionaries. When her husband came to see me, as he was starting out to preach the gospel, I said to him: "Young man, what is it going to cost you to take this mission?" He replied: "I don't know, I have no idea. But," he continued, "my little wife and I have been saving for a long time. It has been her ambition and mine, as it has been the ambition of my widowed mother, that sometime I would go on a mission. Our savings in the bank amount to \$1,500, and we think probably that will be enough."

"My girl," I said to the little wife, "how are you getting along? Have you spent all that money yet?"

"No, not yet," she replied.

"How much have you spent?" I asked.

"Not any, yet," she replied, "my strawberries and peaches and garden stuff have been so profitable that instead of taking money out of the bank I have sent my husband all he needed and have added two hundred dollars to the account." That is water on the wheel.

Not very long ago I called into my office a young man in whom I am greatly interested. He came with a smile and said: "You have a job for me, have you?"

"Yes, I have a job for you?"

"All right, what is it?"

"I want you to go on a mission."

"On a mission? I should say not, I can't go on a mission. I haven't been very active in Church work. My folks have been sending me to school. I have just been graduated."

He was graduated with a bachelor of arts degree.

"I have been studying all these years," he continued, "preparing myself to make a living. It is my duty now to go to work and help my folks."

A few words to his excellent mother, a few words to his excellent father, a little encouragement to the boy himself, and away he went to preach the gospel—to induce his fellow men to strive to live in accordance with the perfect life and example of Jesus Christ.

We are all familiar with the parable of Lazarus and the rich man. This missionary having gone into the field has been touched by the power and Spirit of God. The water has been working on

the wheel, and, like Lazarus, he has become greatly interested in his friends who are left at home. He wants me to take up a labor with his associates to get them into the mission field. He urges especially that I talk to his brother. "I want him," he says, "to take a mission as soon as mine is completed."

In my pocket I have a letter from him of fourteen pages. He writes that he has, during his college course, been studying philosophy, history, logic, ethics, etc., and he is amazed to find that all the wisdom of the wise men of the ages is contained in the gospel of Jesus Christ. He begins to see that there is water on our wheel.

This young man has gone into the mission field. The Spirit has touched him and he writes giving me the names of his chums. If any of them are here this afternoon they will probably be keeping out of my way. He gives me a long list and asks me to work with them and send them into the mission field. When they are ready to come he says he will give them help, he will give them service, he will send them outlines of the doctrines, he will give them the line of argument that means more than any kind of logic except that which is found in the gospel of Jesus Christ.

HOW MAY WE KNOW THE TRUTH?

My life has been devoted pretty largely to a study of mathematics. The conclusions that I have reached in this work have been based upon some sort of definite and positive hypotheses and in coming to conclusions from these hypotheses, I have moved by logical steps to definite and certain conclusions.

Now, how can we know that the gospel is true? This afternoon you heard the testimony of Brother Ballard, you heard the testimony of President Penrose. If I were to ask all those present who know that the gospel is true to stand, nearly all of this great multitude would probably arise. In the Assembly Hall, this morning, three or four speakers each stood up and said he knew that Joseph Smith was a prophet, that Joseph Smith is a prophet, that this is the gospel of Jesus Christ. How can they know it? How can they speak thus positively?

I will tell you how. Jesus himself has said: "This is not my doctrine but his that sent me," and "if any man"—not a few—but "if any man will do the will of my Father which is in heaven, he shall know of the doctrine, whether it be of God or whether I speak of myself." Therefore I say to you and to all the world, all a man needs to do is to live in accordance with the gospel teachings and he will know of the doctrine, whether it be of God or whether the man speaks of himself.

MISSIONARIES LEARN THE TRUTH THROUGH SERVICE.

Brethren and sisters, it is one hundred years ago this spring since the heavens were opened and the gospel was revealed. Those who have gone into the field to give service, without an exception, so far

as I know, have gone not for money, not for honor, not for personal gain, but because they loved the Lord. In the mission field missionaries work for the good of others; they do good to their fellowmen, they live in strict conformity with the Master's teachings and the promise in Holy Writ is fulfilled because into their heart comes that knowledge and each one says: "I know that Jesus is the Christ, that the gospel has been revealed and that those who keep the commandments of our Father in heaven will be saved in his kingdom."

Let us struggle on together, remembering that we all have weaknesses; let us live on, struggle on, and hope on, that our shortcomings may be overcome; that we may be thoroughly worthy of the wonderful blessings promised to the faithful, that the purposes of our Father may be fulfilled and that they may be fulfilled swiftly; I ask it, through Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

It is because of a spirit of obedience to the request of the President of the Church that I stand here at this time. I feel my weakness and utter inability without the aid of the Lord to supplement the splendid discourses that have been delivered at this conference thus far.

It has been impressed upon my mind, by the instructions we have received, that our heavenly Father should be our eternal refuge and our guide through life. God said unto Moses: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." One of old worshiped the god of ambition, and when earthly joys had grown dim, and earthly hopes been crushed, he said, out of the depths of a broken heart, "Had I but served my God with half the zeal I served my king, he would not in mine old age have left me naked unto my enemies." Another one, who was wealthy, when he was dying, said: "All that I have kept I have lost, and all that I have given away I have." What a splendid example of the lesson and value of sacrifice!

God is our refuge. To him Oliver Cowdery went when he was a school-teacher, boarding with the parents of Joseph Smith, the Prophet. After conversing about the plates, from which the Book of Mormon was translated, Oliver appealed unto the Lord, and it was revealed unto him that of a verity, in truth Joseph did receive these plates from the angel Moroni. He went to help Joseph translate the sacred record, and in a revelation that God gave to the Prophet, he told Oliver that he had heard his prayers on that night; therefore Oliver knew that Joseph was a prophet, and that the work was true, because no one but himself and God knew that he had prayed for divine guidance in this matter.

The Spirit of the Lord is given to those who are worthy of it, and by that Spirit, as the Book of Mormon says, we may know the truth of all things. The Latter-day Saints have an anointing of the Holy One, the gift of the Holy Ghost, and this gift and guide makes it necessary that they be taught of men in things pertaining to God.

As we have been told, this afternoon, by President Penrose, "Truth is knowledge of things as they are and as they were, and as they are to come." This truth embraces every principle of the gospel. Joseph sought unto the Father and the glorious results are manifest. Elijah, in the power of his Priesthood, gave to the prophet the keys of salvation for the dead.

"An angel from on high,
The long, long silence broke,
Descending from the sky,
These gracious words he spoke;
Lo, in Cumorah's lonely hill
A sacred record lies concealed.

"It speaks of Joseph's seed,
And makes the remnant known,
Of nations long since dead,
Who once had dwelt alone.
The fulness of the gospel, too,
Its pages will reveal to view."

So the sacred Nephite record came forth, another witness to the divinity of the Lord Jesus Christ. Moses came and restored the keys of the gathering unto the Prophet Joseph Smith, and behold the miraculous development of the gathering in all the earth, especially the gathering of the Jews, and the events that are making that great movement certain and near of accomplishment.

Brethren and sisters, we have the knowledge, in this Church, that will enable every man and woman to secure salvation. We are told by the Apostle John: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ."

With some sects a belief in the divinity of Christ is not required. Spiritualism, particularly, aims to destroy belief in the doctrine of the essentiality of the atoning blood of Jesus Christ. But the gospel teaches the divinity of Christ. It testifies that he is the Redeemer, the Son of God.

The Apostle Paul says: "Blessed be the God and Father of our Lord, Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." And so I testify unto you, that in the gospel, in the Church, is every blessing and ordinance to be found which will bring forth eternal happiness and joy in the kingdom of God.

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word.
What more can he say, than to you he hath said,
You who unto Jesus for refuge have fled?

I bear my testimony that Jesus lives; that he is the Christ, the Son of God, the Redeemer of the world; that Joseph Smith is a prophet of God, and that the men who have stood at the head of this Church, and who now stand at the head of this, God's Church, as prophets, seers, and revelators, are wise shepherds, faithful leaders, fathers to the people and to all mankind who will listen to their instructions. I bear this testimony humbly, in the fear of God, and in the name of Jesus Christ. Amen.

The choir sang the anthem, "The Lord Victorious" (Mascagni), with great beauty and effect, calling forth much commendation for the leader and members of the chorus.

Conference adjourned, until Monday morning at 10 o'clock. Benediction was pronounced by Elder William L. Rich, President of the Bear Lake stake of Zion.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 a. m., Sunday morning, April 4, presided over by Elder Richard R. Lyman, of the Council of the Twelve.

The singing was furnished by the Ogden Tabernacle Choir, Professor Joseph E. Ballantyne, conductor.

The choir song, "Come Unto Me," solo, by Agnes Warner.

Prayer was offered by Elder Antone Christensen.

The choir sang, "O, Love Divine," solo by Mildred Ware.

ELDER JAMES DUCKWORTH

(President of the Blackfoot Stake of Zion)

My brethren and sisters. I feel very keenly my responsibility in being invited to make a few remarks to this splendid body of Latter-day Saints; and I realize that without the assistance of the Spirit of the Lord, it will be impossible for me to discharge acceptably to the Lord this great responsibility. I therefore crave an interest in your faith and prayers, to the end that there may be no impediment whatever in the enjoyment of that Spirit today, to which we are entitled on all such occasions, and that always leads and guides into all truth.

I have been profoundly impressed by the large attendance, not only in this building but in the larger tabernacle, in spite of the inclemency of the weather, and I have been asking myself the ques-

tion, What does this mean, that so many people are gathered from far and near upon these grounds? I call to mind that which you no doubt have already thought of, that it is one hundred years ago, this spring, since the Prophet Joseph Smith received that wonderful manifestation of the Father and the Son, at which time the great Latter-day work was ushered in. He was blessed more than any other man that we have knowledge of in seeing the Father and the Son, both personally before him, one of whom, the Son, told him in reply to his query, that none of the sects of the earth then extant were right; and he became the instrument in the hands of the Lord in establishing the Church of Jesus Christ of Latter-day Saints. We are not all privileged to enjoy the same manifestation which he enjoyed, but through the establishment of that work, the Church of Jesus Christ, there has been placed within the reach of all of our Father's children, a knowledge of the divinity of the work that the Prophet Joseph Smith was instrumental in establishing upon the earth; and I have been thinking seriously of that phase of the great Latter-day work.

The question has been raised in outside quarters, what is it that holds the Latter-day Saints together? What is it that gives strength and stability to "Mormonism?" Because, contrary to the expectation of those who hope for the failure and the downfall of the latter-day work, with the growing years and the advancement of time, it seems to gather in strength and stability with promise of perpetuity for all time.

I recall an incident in the life of the Savior, familiar to all of you, found in the 16th chapter of the Gospel according to St. Matthew, which reads:

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.

As it was in those days, so it is in these days, flesh and blood cannot reveal unto men and women a knowledge of the divinity of the personality of the Lord Jesus-Christ, or of the existence of God our Eternal Father and a knowledge of his character and attributes. Men, by human learning and human seeking, cannot find out these things which pertain to divinity. There is a way provided, however, in the divine providence of the Father whereby men may come to a knowledge of the truth, and know these things for themselves, and that way is open to the Latter-day Saints and to all men and women. Flesh and blood cannot give to men and women a knowledge of the divine mission of the Prophet Joseph Smith; man-wisdom alone cannot bring that knowledge to our Father's children. But there is a way provided whereby a knowledge of that great truth can be brought within the

reach of every man and woman, and that way is pointed out in the incident to which I have called attention: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." He is my Father in heaven, and if we will do right today, he is just as willing to bless us with the knowledge of his divinity as he was willing to bless the Apostle Peter with a knowledge of the divinity of the Savior.

So, in answer to the query, wherein does the strength of "Mormonism" lie? my answer would be this, that it lies in the individual testimony that is given to all Latter-day Saints who will honestly and prayerfully and righteously live for that same divine testimony. That testimony does not depend upon our learning, nor upon our education. That testimony does not depend upon family relationship nor worldly possessions. It depends upon conditions that every man and woman can comply with. If we will exercise faith in God the eternal Father, if we will repent in all sincerity of our shortcomings and our transgressions, if we will go down into the waters and receive baptism by immersion, by one having authority, for the remission of our sins; if we then shall receive the imposition of hands for the reception of the Holy Ghost, and live in such a way that his influence shall be with us and abide with us, we shall know for ourselves whether or not this work is of God the eternal Father, and whether the Savior has spoken in divine right, and is indeed the Savior of the world; and no power of man can take this knowledge from the Latter-day Saints. We may know these things for ourselves, and we are not dependent upon any other man or any other men in all the world for a knowledge of these things; and if there is one thing that we should prize above another, it is that testimony which our heavenly Father has promised unto us. We need it; we are not safe without it, in this day of contending creeds and conflicting opinions, with reference to matters religious. It is of the utmost importance that our feet should be planted upon a foundation that cannot be moved, that is safe and solid beyond all question; and that is the foundation of this great Latter-day work, that is the foundation upon which your faith and mine is placed, and until it rests upon that foundation it is not secure. It is given unto every man and every woman and to every boy and girl, for the Lord is no respecter of persons, and "in every nation he that feareth him and worketh righteousness, is accepted with him." Thus, when our elders go into the nations of the earth, they make the promise to all nations, that that testimony is within the reach of our Father's children; and in our testimony meetings, as they are held throughout the length and breadth of Zion, the Saints from England, from Scotland, from Belgium, from any and every other part of the world in which the gospel has been preached, bear record of the same truth, that in the land from which they came the Holy Ghost is enjoyed by those who have accepted the truth. They all bear the same testimony of the goodness of God to them in giving to them a knowledge of the divine mission of the Prophet Joseph Smith and the divinity of the great Latter-day work that he was in-

strumental in initiating upon the earth. And so long as we enjoy that testimony we shall never be led astray; for this is God's work, it is not the work of man. It is the work of the Almighty, and he will take care of it, and it will never fall, no matter what its enemies may hope and pray to the contrary.

Upon another occasion, the Savior was confronted with a defection in the ranks of those who had been his professed believers, and turning to the Twelve, he said to them, "And will ye also go away?" And Peter, that same apostle that was so impetuous on all occasions, said, "Lord, to whom shall we go? thou hast the words of eternal life." So it is today. Outside of the Church of Jesus Christ of Latter-day Saints, where shall we go? For in this work is found the words of eternal life, for it is indeed the work of God, and it has to deal with everything that is essential to the growth and the happiness of our Father's children, in temporalities as well as spiritualities, for the Lord is interested in all that concerns your happiness and mine. He is our Father in very deed, and in the establishment of his work upon the earth in these days he has in mind not only the spiritual welfare of his children, but also their temporal welfare; and through his servants from time to time he gives unto us his mind and will.

And here I want to bear testimony to the character of his servants as they have been placed in the Church in the past, and as they exist in the Church today. I know that these men are men of God. I know that they give to the Latter-day Saints the revelations of the Lord, the mind and will of God, the Father, and that in so far as we will abide by the counsels which they are inspired to give unto us from time to time we shall be continually in the path of eternal life; that we shall enjoy real happiness in this life and prepare ourselves for that which is greater in the life to come. I do not know of the divinity of the Latter-day work by what any man has said to me; but I know as I live that Joseph Smith was and is a prophet of the living God, and that his successors in the presidency have been and are prophets of the living God, for the inspiration of the Almighty has given into my soul that knowledge, to my complete and absolute satisfaction. I pray the Lord that he will bless the Latter-day Saints, that he will help us to be true to the opportunities we enjoy, that his Spirit will ever be with us through our lives, and that in the end we will all receive that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," I ask in the name of Jesus Christ. Amen.

The Ogden tabernacle choir sang: "Lead, Kindly Light."

ELDER OSCAR A. KIRKHAM

(Executive Director of the Y. M. M. I. A.)

It is certainly an inspiration to look out upon this great sea of faces. I sincerely trust that God will bless me with his Holy Spirit

for the few minutes that I address you, and that you in turn may know what I am talking about.

The great teacher, Karl G. Maeser, said: "It is not what is said so much that counts, but how it is received." It is how you receive what shall be spoken here this morning, and what has been spoken, not so much the words, but how they are received, and how they pour virtue into our lives, that counts.

I want to make an appeal for the people that are dearest and nearest to your hearts, the boys and girls of this Church. This wonderful story has come from the great world war: When the Hun came knocking at the gates of Belgium, and tore into that wonderfully fortified city of Liege, the word went rapidly out to France, that every Frenchman must take his gun and hurry to defend his fatherland. There was no time to go to training camps; there was no time to go to splendid places like our boys have had an opportunity to go to, and study for a time and prepare themselves. But every Frenchman must take his gun at once and hurry to the front. Away down in Southern France, a father met this call, said good-bye to his wife, Marie, and his only boy, a lad of 16 years, Noal; The Hun came tearing on through Northern France, until finally he had driven the armies to the river Marne. Then there arose that great leader Joffre, who spoke these wonderfully inspiring words, "They shall not pass!" And every Frenchman's heart was thrilled, and each was determined that he would give his last drop of blood, if need be, to hold that land. In the midst of this terrible conflict, this father, with many other fathers, fell. The line was held, the great battle was over, and when this father came from the hospital his arm was gone, and through his body bullets had torn a terrible hole. He went back to his humble home in Southern France. At the gate he met his wife, Marie, in tears, and yet they resolved that they would fight anew.

And then the father said, "Yes, but where is Noal, where is Noal!"

And the mother replied: "O, when you went away he became a law unto himself. He would not listen to me. He went off into the city; he spent the money, and there he is now, in the hospital, the result of his sin and riotous living."

Then that French father said these wonderful words: "My God, what have I been fighting for?"

What did 50,000 American men give their lives for, and millions in Flander's field, and thousands of them, of our splendid American youth? For something that we call liberty? For something that we call the privilege of men to go and come, a statute on a book, a written page, the understanding of nations? It was for the youth. It was for them we bled, for whom the world indeed bled and suffered; your boys and your girls. Who shall reap that harvest of peace and progress which God has in store for this world, in years that are before us, in the preparation for his personal coming to reign as King of kings and Lord of lords? That day is coming, and there is a marvelous day preceding it, the day of preparation. There is not

a man or a woman in this audience today but who would give help in this important preparation, and the help is just so simple: it is just taking care of the boy that you are going to meet when you go back home, and the girl that you are going to meet there. And if every father might get it deep into his heart, the absolute necessity of knowing where they are and what they are doing, he'll make a real contribution, not only to the honor of his name but to the citizenship of this splendid Church and Nation of ours.

Now, I am very much interested in some definite programs that have been prepared for the boy scout work, that this uniform represents, for I happen to be the representative of some couple of thousands of boys in Salt Lake City as well as in other parts. An excellent program! Have you got it in your wards? Do your boys follow that program? A person told me the other evening that the program of seeking out boy scouts increased the efficiency of priesthood quorums in his ward; it had meant an increased attendance from 4 to 48; that it had increased attendance at Sunday schools; that it made a real contribution not only to the boys themselves but to the great work of the Church and its auxiliaries. It may be said by some bishops: "We do not want any scouting among our boys; our boys are well enough." Well, these bishops do not understand. We called at a meeting where the boys of such a bishop were, and they were tearing up the benches. He, in his despair cried, "Sit down!" This good old bishop, after what he said about not wanting this program, finally planted a number of those boys down on a bench. I took a rope out of my pocket, and tied a knot, and I said, "Can you tie that knot?" And one rough fellow said, "Ah, nuts! What are you going to do?" and never took any interest in it! I took no notice of it, but tied another knot, a more complicated one. And then another fellow said, "Can you tie that again?" I said, "Sure." And I got another piece of rope. It wasn't two minutes until every boy was so quiet you could hear the old clock tick upon the wall, and the bishop was just as anxious as he could be to get hold of a piece of rope himself!

Yes, we cannot just say, "Be good," to Johnny and Mary: we must think out many things for them to do. The busy boy is an interested boy, he is a safe boy. We have had 800 of them up at the University of Utah this week. My, you should have seen them, as they went to the swim, and how they were taught to save life. They enjoyed these things as many, many boys do now in this Church. One boy in Arizona dug his father from under a load of hay, and taught him a better method of respiration, and when a doctor came, and saw what the boy had done, he said, "You have saved the life of that man, your father, my boy." Their hearts were all bent on doing that type of thing.

You say, the youth of the land are becoming wayward; the girls go out in automobiles in the summer time, and many of them fall, and the boys are a law unto themselves. Let me say this, in all the sincerity of my soul, that it is not "Lost, a Boy," but "Lost, a Leader." The responsibility is ours; it belongs to us; and when God opens the

book of life we will be astonished and surprised to know that our hearts were bent on things that we thought were bigger, and we left undone and uncared for the greatest responsibility that God gave us, the keeping of our children.

May God help us to remember when we look into their faces that they are ours, that God gives them to us not only to clothe and to school and to discipline as we meet them at the table, perhaps, but they are ours to walk with, ours to play with; they are ours to pray with, is my humble prayer, in the name of Jesus Christ. Amen.

ELDER S. NORMAN LEE

(President of the Box Elder Stake of Zion.)

I think it very fitting, at this time, to refer to the resurrection of the Savior; in fact, to the atonement; and I wish to express myself concerning the fitness of these very modest decorations upon the stand. I had forgotten all about this being Easter—it was snowing outside—and I saw these flowers; that reminded me of the great work done in the meridian of time for the human family, the light of which has reflected even unto our day. I have no notion of saying very much about the atonement at the present time, except to use it as an introduction to the restoration of the gospel through the medium and instrumentality of the Prophet Joseph Smith.

I remember very well the story of the interest the Prophet took in the propaganda of various religious denominations in the vicinity of his home town, when he was a boy about 14 years of age, and the concern that he felt about allying himself with one sect or another. And I recall very particularly the words of the Savior to him at the time of the vision in the sacred grove, that he was to join none of the sects in the world at that time, because they observed only a form of godliness; that they drew near unto him with their lips but their hearts were far from him.

I have heard one of the authorities of the Church in this day remark that we do not say prayers. Now, I think perhaps that he was anxious to impress upon us the futility of words; that if we observe to speak our prayers only, we are as the people in that day, who drew near unto the Lord with their lips, but their hearts were far from him. What this brother desired to impress upon us is that prayers come from the heart, and are acted out. This lesson has remained with me, but I do not think that it excludes the utterance of the fulness of the heart, because there is a danger of forgetting the Lord, except with our mouths. I think that the utterance of the prayers that are in our hearts should not be excluded for that reason. I regard prayer as one of the most important observances of the people of the Lord, and I cannot understand, after twenty-five years as a servant of the Lord in active service, how Latter-day Saints can be content to go about their daily duties without the expression of the fulness of their hearts in prayer. I cannot understand how people expect to make

any progress in this Church without prayer, which is the key to the Father's heart.

In Box Elder we are detached from the busy world, which the people in the center stakes of Zion are subjected to, and I think we live a simpler life. I believe we live a more simple life than that which I discover in my visits to the larger cities of Salt Lake and Ogden. We are more simple as a rule in our dress—with some few exceptions. Of course, we have imitators among us, just the same as we have imitators everywhere; and some of them make monkeys of themselves in trying to imitate, because that is the particular function of a monkey or an ape. So those who do that do not imitate, exactly. Our stake numbers about seven thousand. We are mostly farmers and fruit growers. We talk simply to one another and directly. When I have occasion to say to a bishop in the stake that he is not doing quite what he is required to do, I say to him: "Bishop, you are not toeing the mark, you are not up to the scratch," instead of saying, "Bishop, we have a great work to perform in the Church. We require all of the force available. We must all work together, and do the very best we can. Now, you are doing splendidly in this ward. You are a very fine bishop. The people love you, and the authorities of the Church love you; but now, bishop, in this department here, there is something that is not quite right. I do not suppose you are to blame for it, it probably has escaped your notice," etc. We do not do that sort of thing up there. Although I am a very young man comparatively, I say, "Bishop, buck up, and see that that thing is attended to." And we said to one a short time ago, "Now, bishop, we expect you to bear the responsibility of the progress of your ward, and we do not expect you to come to us and complain about any officer you have in your ward. That is your business, do not bother us with it. But we hold you directly accountable." Well, at first some of our bishops said, "Do not come and interfere with any of our meetings, if you are going to hold us responsible. Do not bring speakers of the general authorities, especially on a night when our officers are supposed to be attending to that we are responsible for, and thereby interrupt things for which we are responsible in our ward."

Now, I am just endeavoring to get at a point I wish to make in reference to prayer. I probably have gone a long way around to it; whereas, my habit is to go directly to the point. But I believe in the simplicity of the utterance of the prayer that is in our hearts. I do not think we need deal with the Lord in forms of generality. I think the Lord understands what is in our hearts. In fact, the scriptures say so. He understands what we need before we ask it, but he requires that we ask for the things that we need, and therein lies a line of development. We learn to know thereby the things that are good for us, and that are not good for us. We learn to draw near unto the Lord, and also learn what would estrange us from the Lord and erect a barrier between us and him.

And so in our teachings in the Box Elder stake, we have directed our people to be quite simple in their expressions and utterances of

what is in their hearts; and, to set an example to the stake, the presidency do that. And when something comes up regarding the conduct of some one in the Church—say a high councilor, or bishop,—because that makes the matter more effective, they being more prominent than others—when one of them becomes hard to control, or insists upon doing something he should not do, we go before the Lord and say: “Father, help us that we may be able to reach that man, and set him right. He is wrong, we know that. But in our wisdom and intelligence and ability, we are unable to set him right. We have tried it, and we have not been able to succeed. Now, Father, we would like to have you help us in this matter. It is not a matter of selfishness; it is a matter of the welfare of the Church. We do not desire to be set up before the people as great men. We want to be known among thy people here in this stake where we live as the most serviceable and democratic of all. Now, Father, if you will help us do this, we shall do all that we can do.”

And then, instead of waiting for a miraculous manifestation in answer to that prayer, we use all the judgment that the Lord has blessed us with, and we go about our work, and the testimony that I want to bear is that it has resulted in good. We do not wait until we are urged, but we go ahead and use our intelligence and the wisdom God has blessed us with, but we do not wish to use that intelligence independently of the Lord. That is the point I wish to make.

Now, the Prophet Joseph was simple. The Savior used simplicity in prayer. One of the things that I think has discouraged young people in reference to prayer is that in our wards we find almost half of our people who do not observe family prayer. A few years ago it was thought an achievement to be eloquent in prayer, to repeat high platitudes, something that had been memorable in the Church, and it took a long while to use these things, and the young people grew tired. I remember in a family I belonged to that I dreaded to have a certain one called upon to be “mouth” at prayers in the morning, because I was very sure to be tired, and by the time it was over I would perhaps be found sitting upon the floor instead of kneeling. One thing I admire is simplicity in prayer. Indeed, I think it is very necessary. I do not understand how parents can expect to have the influence over their children that they should have if they do not engage in family prayers. Now, I am not authorized to speak authoritatively upon this point, because we are advised not to shout until we are safely out of danger. My family is just growing up, but they have grown up far enough so that I know that without family prayers I should have lost much of the grip upon them that I have. I know there is a way to prevent young people from breaking away, and even if they should get loose, there is a way whereby one may regain control of his children, through the medium of prayer. I have seen many incipient quarrels nipped in the bud, or quarrels stopped after they had begun, by the family prayer in the morning or in the evening; and ill feelings in the family have been stopped, and not been started again, because who can fall down and direct a prayer to the Lord with hard

feelings in his heart? His heart may feel sore and hard when he kneels down, but those feelings are sure to be banished, and he is sure to displace those feelings by the feeling that he is in communion with his Father in heaven.

I wish I could preach this sermon on prayer to the Saints everywhere, that men might be induced to turn from their carelessness and enter seriously into this form of devotion which has been established in the Church. I have written of it for many years past, in an ordinary newspaper. I have written of it in Church periodicals where I have had an opportunity, because it is close to my heart. I believe with all my soul in the effectiveness of sincere, simple prayer, and I believe after three years of experience in the Box Elder stake, that we can go into any part of the stake and receive evidence there, beyond question, of the loyalty and faithfulness of the Saints. That is a testimony to me that our prayers have been answered, because we never attempt to pray before the Saints without having prepared ourselves through the medium of prayer. And we do not think prayer alone is sufficient.

The Lord has said, Take no thought what ye shall say, for it shall be given unto you in the very hour what we shall say; but lay up continually the words of life that you may have something to draw upon.

I wish to say, in conclusion, that there is not anything that I desire for myself that I do not desire for every member of this Church, and for that matter, for every member of the human family. I have spent some years in carrying the message of truth to those who sit in darkness. I have seen some of the fruits of my labors, and there would be nothing dearer to me than to spend all my days in preaching the truth to those who are ready to receive it. May that spirit take hold of this people, because, in my opinion, there is going to be such a call for missionaries as the Church has never experienced before, and we are going to be sent into every part of the world. A great many of us are going to know the truth of the work from actual experience, and a great many are going to suffer one way and another for the testimony of the truth; and I am preaching to the people to make reservations for a few years to be devoted to the work of the ministry among those who are in darkness; and may God bless this people and all who are active in the work of the Lord, is my prayer, in the name of Jesus Christ. Amen.

The choir, with Myrtle Higley and Mildred Ware, sang, "Now Jesus Loved Martha and her Sister and Lazarus."

ELDER WILLIAM T. JACK

(President of the Cassia Stake of Zion)

This conference marks the 90th year since the organization of the Church of Jesus Christ of Latter-day Saints, and I feel very happy to be present and partake of the spirit that is always present with

the Latter-day Saints when they assemble together for the purpose of being instructed in the work of the Lord.

I have listened with very much interest to the remarks of the previous speakers, and see in them very much food for reflection, and they should be a means of valuable suggestion to all present that have listened to them.

This passage of scripture came to my mind while Elder Kirkham was addressing us upon the importance of our boys and our girls, "What doth it profit a man, though he shall gain the whole world, and lose his own soul, and what shall a man give in exchange for his soul?" This sentence was uttered by the Redeemer, after he had made a survey of the conditions then existing in the world, and I think, looking down the stream of time to the age in which we live, and viewing ambitions and aspirations, aims, and means and ways adopted by the children of men for the accumulation of wealth, realizing that where their treasure is shall their hearts be also, this sentence comes to us not only as an interrogation, but it comes as a very strong warning. It comes to us bearing with it its own answer. There is no person who can read that sentence, and not receive the answer in the same spirit in which the question is written; and the thought that came to my mind in this connection was with reference to us as parents in Israel—what shall it profit us, though we gain honor, renown, popularity, and place, and means to gratify our vain ambitions, and lose our sons and our daughters? And what shall we give in exchange for their souls?

The Lord has told us in one of the revelations to the Prophet Joseph Smith, that the responsibility of the early training of the boys and girls rests upon the heads of the parents; and that if we fail in that responsibility, and our children should go astray later on in life, the condemnation will be ours. I think that is an inevitable, definite law. I remember the remarks made by our Father in heaven to Enoch, when he told him of his work and of his desires, they were summed up in a very few words, the work that the Lord had gone to in the firmament and in beautifying the earth, in making the trees to grow and providing grain for food and means for the manufacture of wearing apparel of the people, and all that we wish and have around about us. The Lord in forming all these, and in creating man, placing him on the earth, and giving him laws, commandments and precepts, made a history of the past that is a great criterion for man to follow. It resolved itself into these words: "This is my work and my glory, to bring to pass the immortality and the eternal life of man." Now, I take it from that sentence that all this that the Lord is doing and all that he has so far accomplished in the earth, in the great fall, in the bringing to pass of the immortality and the eternal life of man, that the plan would be a failure, be fruitless indeed, and esteemed for naught, if parents do not do their duty. I see parents who, when their children become a little reckless, get hold of the false spirit that everything is natural. I think it has come to us in an old tale, from away back in the mystic history of the early days of Greece. When

Hercules was a boy, just reaching the period of life when there was a question in his mind which path he should pursue, he went forth by himself, and sat down and meditated. There came to him the temptation pictured to us in the form of a beautiful young woman. She came to him and said, "Hercules, I know what you want; the path that I will point out to you will bring pleasure, will bring you constant place in society, will bring the choice things of life, to eat and to drink and clothing to wear, and you shall be popular in the society in which you shall move, and your whole life will be one constant round of pleasure." But he said to her, "What is your name?" And in reply, she said, "My enemies call me vice, but my friends call me pleasure." Then there appeared to him another beautiful woman, and she said to Hercules, "I shall not deceive you; the path that I shall point out to you will be a path of labor, a path of toil, a path of self-sacrifice, a path in which you will have to devote a great deal of your effort and energy; you will have to forget yourself; you will have to serve your friends; you will have to serve the people of Greece; but if you will take this path and pursue it, although it may bring to you much sweat and toil and much privation and many self-sacrifices, you shall become immortal." Then he said, "What is your name?" She replied, "My name is duty."

Now, I think this same spirit comes into the lives of many of our boys and girls during the age of adolescence; so I say, when parents see a disposition among the young people to go their own way, to do as they please, as they express it, parents should not give them the lines, so to speak, relinquish to them all of their parental care, and permit the boys, like a wild team, to run away. I wonder how many of our fathers, when they have a team which tries to run away, let loose the lines and let them go. Not many. I think our common sense would suggest the importance of taking a similar course to prevent the running astray of some of our boys. I have always believed that if our parents are honest in their religion; if they have their conscience in the work that they are doing, and if they will go before the Lord, as has been stated here by President Lee, in constant supplication; though their sons and daughters may go wild and recreant for a time, the Lord will always bring them back, and will save them. If we have taken our part in teaching them the principles of the gospel and in training them in the ways they should go, I believe that the Lord will take hold and help us by his divine power, and will bring them back; and our glory will be materially increased in the future. If we are successful in this life, it seems to me, in the rearing of an honorable family of boys and girls, men and women who are instruments in the hands of the Lord in helping to bring about his work, and helping to bring about his purposes in the earth, that will be accounted successful. Our success will not be counted by our public show or our popularity among men, but there is more in the fact of the proper rearing of families, the exercising of a righteous and wholesome influence all our lives upon those who are round about us, that our lives may radiate the spirit and the impression that will

make the young people better men and women in the future than they have been in the past, and will be a credit to us in the future.

I rejoice in the testimony of the truth and in the opportunity that has been given to the Latter-day Saints to live acceptable lives before the Lord. If we are successful in this, and especially during these times through which we are passing, I believe that the few words expressed through the Prophet Daniel, by the Lord, after the Lord had shown him the great vision of war and turmoil that were coming into the world and through which we are passing at the present time, will apply. He makes this simple statement, conveying a volume of thought to every Latter-day Saint, that those who are faithful during these times among the Latter-day Saints shall shine with the brightness of the firmament, while those who turn many to righteousness shall shine as the stars for ever and ever.

May we devote our lives to this work that these blessings may come to us, is my prayer, and I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem, "Earth and Heaven."

Benediction was pronounced by Elder Charles B. Stewart.

SECOND OVERFLOW MEETING

A second overflow meeting was held in the Assembly Hall at 2 o'clock p. m.

President Rudger Clawson of the Council of the Twelve Presided.

The Ogden Tabernacle Choir, Joseph Ballantyne, conductor, furnished the music which was entirely from C. W. Whitney's work, "The First Christmas."

The choir sang, "As the Earth Brings Forth Her Bud."

Prayer by Elder Rodney C. Badger.

The choir and quintet sang, "I Will Greatly Rejoice in the Lord."

ELDER SERGE BALLIF

(President of the Cache Stake of Zion)

My beloved brethren and sisters, in standing before this congregation, I feel very humble and weak, and I sincerely desire that I may have your sympathy, and that I may have the Spirit of the Lord to direct me in the few remarks that I make this afternoon.

My heart is full of thanksgiving to our heavenly Father for the membership which I have in this Church. I prize it above all other things. I am thankful for the Priesthood which I have received, for the blessings and the unspeakable joy that it has brought to my soul.

It was indeed a great manifestation and blessing to me this morning to hear our President sound the key-note of our conference. I

felt that he was inspired of the Lord in his remarks, and the testimony came to my soul that he is indeed a prophet of the Lord, that the mantle of the Prophet Joseph F. Smith has fallen upon him. That is burning in my bosom. This is my testimony, my brethren and sisters, I know that he is a prophet of God.

It is a great joy to the world when we announce that it is one hundred years since the appearance of the Father and the Son to the Prophet Joseph Smith. There has never been a time in my life since my father told me of the occurrence that I have had any doubt in my soul that the Prophet saw the Father and the Son, and that he heard the Father say to him "Joseph, this is my beloved Son; hear him." And indeed he had a message to deliver to that youthful person who so soon became the Prophet of the Lord.

In my experience in traveling in different parts of the world, I have often thought of the words, "They are all wrong, they worship me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men." I have many times testified before congregations of the world to this wonderful statement; and I have often thought, I wonder what the people think, what these great so-called Christian nations think, when we stand before them and make that statement. My brethren and sisters, it has been my privilege to bear my testimony of the divine mission of the Prophet Joseph Smith in England, in Belgium, in France, in Switzerland, in all the provinces of Germany, and in Denmark, Norway, and Sweden, and my heart has been aglow with joy and satisfaction unspeakable when I have had the privilege of bearing this testimony to the people.

I remember when on my first mission, in 1890, I was called to Switzerland, and was going from house to house without money and without price, and bearing my testimony to the people, I was once about to go into a large house, the owner of which must have been a very wealthy man, and he met me at the door. He did not invite me in, but in my humble way I bore my testimony to him of the divine mission of the Prophet Joseph Smith and of the gospel being restored in its fulness; and I preached to him the principles of faith, repentance and baptism, and I will never forget the reply that he made to me. "My dear boy," he said, "I admire you for your courage, but your doctrine I cannot accept."

Not very long ago I read a letter from one of my old friends in the city of Vienna, capital of Austria. This man was in one of the high schools of Vienna when I was there on my mission, I remember; and he related to me in that letter the condition that exists in that land at the present time. He said, "Brother Baliff, it is not as it was when you were here. When we go along the main thoroughfares and the places, or gardens, in Vienna, we see mothers with infants in their arms starving, they are so much in want of bread to keep life in the souls of their little ones, and hundreds and thousands of people, women and children, are dying for the want of food and clothing to keep them warm." I thought to myself, I wonder how many of those people who are in that condition today heard the elders bear their

testimony to them in days gone by. I believe that those people who did hear those testimonies, and who are now suffering those terrible privations and hardships, are touched in their feelings, and that their hearts are filled with remorse because they turned away from that humble message of life and salvation.

I often feel, too, many times in looking over the congregations of the Saints, and I ask myself the question: Do we appreciate the blessings that we enjoy in this land of plenty? O how kind and merciful the Lord has been to us. We have plenty; we have to spare. And sometimes I wonder, in our times of plenty, if we remember the Lord as we should do.

In our stake, the Cache stake of Zion, last year we paid the largest tithing that has been known in the history of the stake. But, in looking over the records, examining our conditions, examining myself and my friends, I ask myself the question, Are we paying a tithing? And I want to say, my brethren and sisters, I do not want to judge Israel, but I believe that many of us have forgotten the Lord and the great blessings that he has poured out upon us, and do not remember how he has blessed this land, how he has made this land indeed prosperous, has blessed the soil so that it produces in its richness. We came into this barren land, and it is now teeming with wealth. The Lord has blessed us in all our outgoings and incomings. But I ask today, how many of our sons and daughters remember the Lord? How many of them, night and morning, call their little families about the family altar and offer up thanksgiving and praise to God the eternal Father for the blessings of health and strength and for the things that have come into their homes. I am afraid, my brethren and sisters, that we are not grateful enough for all of these things. I believe that we ought to be more prayerful and more humble, that our children, the greatest gifts and blessings that we could have come into our homes, have been given to us. But what a responsibility there is in every home, to care for and train and properly rear those children that God has blessed us with. What a great responsibility in training those young men and women that when they grow to the age of understanding they may indeed be representatives of the pioneer families.

I was thinking last evening, in reading the account of the Relief Society conference, that in that vast gathering there were only four who had seen the Prophet Joseph Smith. Today the witnesses who have seen and known the Prophet Joseph are getting rare, and the time will soon come when we will not have these living testimonies from men and women who can stand up and bear testimony that they have seen and heard the Prophet Joseph. Do we appreciate the testimonies of these living witnesses of the divine mission of the Prophet Joseph Smith? I hope and trust that it will grow into our souls, and be burned into the souls of the children of the Latter-day Saints, the testimony of the divine mission of the Prophet Joseph Smith, and also the testimony of those who have come after them.

I want to bear testimony that I knew the Prophet Brigham

Young. I heard his voice, I heard his testimony; and the Spirit of the Lord testified to me that he was indeed a prophet of the Lord, and so it is with all of his successors, and I am thankful in my heart to God, my heavenly Father, that he raised up these mighty men. And when I look upon this great congregation that gather together in our conferences, I think of the many millions of people who have heard the testimony of the gospel, and many hundreds of thousands have embraced the gospel, and a wonderful work has been wrought in this one hundred years. There is nothing recorded in history to compare with the marvelous work and a wonder that has been accomplished since the Father and his Son appeared unto the Prophet Joseph Smith.

I am very grateful for the privilege of being with you today and partaking of the spirit of this conference; and I pray that the Lord may help us all, that we may live better lives, and appreciate more highly the great blessings that come through obedience to the gospel of the Lord Jesus Christ.

May the Lord help us to be humble and true to our covenants, is my prayer, which I ask in the name of Jesus Christ. Amen.

Quartet and choir sang, "Blessed Be the Lord God of Israel."

ELDER URIAH G. MILLER

(President of the Cottonwood Stake of Zion)

My brethren and sisters, I am not accustomed to standing before a congregation of this magnitude, and I am confident, if you knew just exactly how I feel at this particular time, that in your hearts would be a prayer that the weight of the load might be lifted, and that for the short time that I stand before you I may be blessed with the spirit of this office and calling. I recognize the fact that people are gathered together from all parts of the Church for the purpose of attending the general conference of the Church, and that they are desirous of hearing from the authorities of the Church; and inasmuch as I have been asked along with some other brethren to occupy a portion of the time on this occasion, I hope and trust that the Lord will be merciful and will bless me with the spirit of liberty.

I believe that we have all enjoyed the meetings thus far. We have been particularly taken up with the most splendid singing that we have heard. Many of us, possibly, have never before had the privilege of hearing the Ogden choir. We have heard of it; and we have heard many very fine things from this most splendid musical organization today.

I want to read to you a passage of scripture, and if I say nothing more than to read this passage of scripture I trust that it will be to our value. Recorded in the 8th chapter of the Acts of the Apostles is some history of the ancient Church, that deals with the persecutions that came upon the Saints. It was about or soon after the time when

Stephen was stoned to death. Evidently, from the reading of the Bible, a great deal of persecution was organized against the Church at that particular time. The people were scattered from one part of the country to the other, out from Jerusalem. The brethren, in whatever direction they went, were preaching Christ and him crucified unto the people with whom they came in contact. And Philip, one of the authorized servants of the Lord, went into Samaria, and preached the gospel unto the people of Samaria. Many of them believed on his words, and the apostles evidently were at Jerusalem or thereabout, and through some means or other they learned of this, and here we read: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost." It is the latter part of these verses that I desire to draw attention to at this time, that part which deals with the conferring of the Holy Ghost. There are many beautiful things in these few passages of scripture. The question of authority, with other things, is recorded, but you know I have in mind more than any other one item the question of the reception of the Holy Ghost. As a religious organization, we believe in God, the Father, and in his Son Jesus Christ, and in the Holy Ghost. We believe that there is only one authorized way by which the Holy Ghost can be conferred upon mankind. That is through the ordinance of the laying on of hands. We believe in the laying on of hands as one of the ordinances of the gospel; and when the Church came into existence, following that great and mighty vision of the Prophet Joseph Smith, about one hundred years ago, when the heavens were opened and the Father and the Son made their appearance unto the Prophet Joseph, and answered the petition of his humble heart; from that start grew the Church. In the Church came the ordinances of the gospel. Among these is the laying on of hands for the gift of the Holy Ghost.

Religious history bears out, it seems to me, the evident fact that, in all of God's dealings with the children of men in the various generations of the world, when one member of the Godhead is upon the earth ministering generally among mankind, another one is taken away from the earth. It was altogether possible, no doubt was true, when Christ was upon the earth that he at times was visited by the Father, and that when he went down into the river Jordan and was baptized by John the Baptist, the Holy Ghost descended upon him in the form of a dove. We are told also in this sacred writing, that John the Baptist had in his soul the Holy Ghost from his mother's womb. Yet we find this rather startling declaration recorded in the Bible, in the 16th chapter of John and 7th verse, "Nevertheless, I tell you the truth, it is expedient that I go away, for if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you." Christ, one of the members of the Godhead, was upon

the earth. While he was here, that passage of scripture would rather give us to understand, that the ministry of the Holy Ghost was not universal among the members of the Church. It was necessary that Christ should go, and when he went another member of the Godhead would descend and come and minister unto mankind. My brethren and sisters, we are living in that day and age of God's dealings with the children of men when one personage of the Godhead, the Holy Ghost, is ministering among the children of men; and I often wonder in our work in the Church, in our ministrations among the people, if we do not look for really too marvelous things, if, when we kneel down to pray, we do not really expect that the heavens are going to be opened and some divine personage is going to come unto us and deliver unto us the message that our souls are craving.

I desire to read to you a passage or two from the Doctrine and Covenants dealing with the ministry and the mission of the Holy Ghost. These passages of scripture are what came to the Prophet Joseph Smith and in behalf of Oliver Cowdery. They were given one year before the Church was organized, yet they carry with them that wonderful message, that the Holy Ghost is not only for Oliver Cowdery but for every member of the Church. It is recorded in the 6th section, commencing with the 20th verse:

Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love. Behold, I am Jesus Christ, the Son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?

In the 8th section, second verse, these words were recorded:

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

We might read other passages of scripture, if we had time, showing the principle, that the Holy Ghost will dwell upon us, be in our hearts, to give us peace, contentment, revelation, and those things that will lead us to Godliness.

I pray, my brethren and sisters, God's blessings upon the people and members of the Church, that we may be true to every covenant that we have made, that the Spirit and the blessings of the Lord may rest upon us, and the blessings and power of the Holy Ghost may be with us as a witness of this work, which I testify to you is true, in the name of Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

AFTER ONE HUNDRED YEARS.

In the year 1820, Joseph Smith had his first vision. After one hundred years, what do we see? We behold a great and a mighty people in the midst of the Rocky Mountains, organized into a Church and founded upon principles and doctrines which he set forth. We behold a great conference of the Church here on the 4th day of April, 1920, and the people of the Latter-day Saints gathered together until the Great Tabernacle is filled to overflowing, the Assembly Hall is crowded to its utmost limit, and another overflow meeting is now in session upon this block, while hundreds have been turned away from these buildings because they could not get admission.

THREE PRECIOUS VOLUMES.

My brethren and sisters, between these two covers I now hold are three precious volumes. They are books that are most precious to the Church of Jesus Christ of Latter-day Saints and to the world at large. I take it that these three books are perhaps as desirable and precious as any three volumes in the world. One is the Book of Mormon, translated by the Prophet Joseph Smith, giving a religious history of the ancient people of this continent; also in this book will be found the gospel of the Lord Jesus Christ in its fulness. This Book of Mormon is attested by eleven witnesses, in addition to the Prophet himself who brought it forth.

The book that follows is the Doctrine and Covenants. It emphasizes the fact that the channel of revelation is open between the heavens and the earth, a channel that had been closed for at least 1,800 years. Isn't that wonderful? Isn't that impressive, the fact that that channel has again been opened? For, as a matter of fact, this book contains the revelations of the Lord Jesus Christ to his prophet and to his Church. How blessed are this people, that we can have in the Church the voice of revelation.

This work is introduced to the Church and to the world by a most powerful preface. I will just read a line or two. It is wonderfully impressive. It emphasizes divine truth:

Hearken, O ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

See how comprehensive and how sweeping is this statement, every eye shall see and every heart throughout the world shall be penetrated by the power of God.

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths

of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. (Doc. and Cov. 1:16.)

The whole section is worthy of the deepest thought.

And now, in this book of Doctrine and Covenants you will find, among the many that have been given, a mighty revelation upon the authority of the holy Priesthood. You will also find there a mighty revelation with respect to the dead and the temple work, and a mighty revelation with regard to the great principle of marriage, and other communications from the heavens. Oh, is it not marvelous indeed!

The next book is the Pearl of Great Price, which is composed of writings, narrations, and translations of the Prophet Joseph Smith. In this book you will find a record entitled the Book of Moses, showing how great was the light and truth that was shed forth from God, and the dealings of God with his children and the doings of Moses and also of Enoch, who lived before the flood. You will also find there the Book of Abraham, a translation by the Prophet Joseph Smith, which has brought to light a knowledge of great things concerning Abraham and his authority and Priesthood, and the revelation of God to him concerning the heavens and the earth, all of which is subject matter for deep and thoughtful study. And you will further find a narration by the Prophet himself of the First Vision referred to. He gives an account of it in simple and impressive language. It is beautiful; the very simplicity of it is beautiful indeed. That communication did not come to us in scientific terms. No, it does not need to be translated. A child can understand the story of that First Vision, it is so simple and beautiful. And we find that the simplest things in the world often turn out to be the most profound, do we not? I think so. Well, you could hardly put a price on the Pearl of Great Price. It is most precious indeed.

And what a revelation, what a wonderful combination of books under one cover. If that were the only book of the kind in the world and it was in my possession, dear me, I would not part with it upon any consideration. I would hold on to it as I would hold on to my soul. I would eat with it and sleep with it, and have it with me at all times. But, brethren and sisters, you have this book. How many of the Latter-day Saints appreciate these great standard works of the Church? How many of the Latter-day Saints are giving them study and reflection? We are commanded to search out wisdom from all good books, and particularly good books of the Church.

The Book of Mormon has always been to me as interesting as a romance, as interesting to me as any thrilling story that I have ever read. It is marvelous, and yet in connection with the story of the people of the Nephites is the gospel of Jesus Christ laid before us in all its beauty and simplicity. Well, the Lord be praised. Surely this is "a marvelous work and a wonder," is it not? You cannot improve that definition? There is no use trying to elaborate upon it. You might

speak for a month about "Mormonism," and you could not get beyond saying, it is a "marvelous work and a wonder," almost beyond human understanding and quite beyond full explanation.

Well, blessed be the Prophet of the Lord, the living prophet today; and blessed be the people of the Latter-day Saints, and now after the lapse of a hundred years let us rejoice together in the knowledge and testimony of these things.

APPRECIATION OF THE OGDEN TABERNACLE CHOIR.

Let me say, in conclusion, and I think very likely I am voicing the feeling of the entire congregation, when I say it, that I appreciate fully the effort put forth here by the Ogden tabernacle choir, led by Brother Joseph Ballantyne. They have done most excellent service today, and have helped to make this meeting a splendid success. Of course, our meetings are always successful when they are conducted under the direction of the Spirit of God, but we could not get along without the singing. We must have good singing. We must have singing that is tuneful, we must have singing that breathes forth the Spirit of God; we must have singing that is in harmony. And in the singing today we have had perfect harmony. The Lord bless the Ogden tabernacle choir, and may he bless us all, I pray in the name of Jesus Christ. Amen.

The quartet, Agnes Warner and choir, sang, "I Bring You Glad Tidings."

ELDER ANDREW JENSON.

(Assistant Church Historian)

My brethren and sisters, I am expected by those who have appointed me to address this meeting to give an outline of "Mormonism" for one hundred years, and with the limited time at my command, I can only expect to touch the very high spots, in order to make my narrative at all comprehensive and interesting.

There is a notable similarity between some of the events of the first century of the Christian era and those of the nineteenth century. With the exception of the experience, which Jesus, when twelve years old, had with the Jewish rabbis in Jerusalem, we know next to nothing about his childhood days. Several books have been published dealing with Christ as a child, but they are largely, if not wholly, apocryphal, and consequently more or less unreliable. No great event seems to have taken place in the Savior's life, according to holy writ, until he was thirty years of age, when he was baptized by John in the river Jordan. With that event was commenced the real preaching of the gospel, ushering in that particular dispensation at the head of which stood Christ and his apostles. Yet we are safe in surmising that from the time the Savior was twelve years old until he was baptized he was training and preparing for the great mission before him.

So also with the Prophet Joseph Smith, who was born in the beginning of the nineteenth century. Nothing of importance seems to have occurred in his life, until he was between fourteen and fifteen years old. Born in Vermont he moved with his parents when ten years of age to western New York, where he resided in 1820, one hundred years ago, and where he received the glorious vision which may consistently be termed the very beginning of the new dispensation. The following ten years were years of preparation, and during that time Joseph was visited by the angel Moroni a number of times, received the plates from which he translated the Book of Mormon into the English language, was visited by John the Baptist, who confirmed upon him and Oliver Cowdery the Aaronic Priesthood, and later visited by Peter, James and John who confirmed upon him the Melchizedek Priesthood. Unfortunately we do not know the exact date on which the latter event took place, nor have we been able to establish the exact day or days upon which the Three Witnesses and the Eight Witnesses to the Book of Mormon saw and handled the plates and attached their signatures to the testimonies which are recorded at the beginning of that sacred record; but we are safe in saying that these important events took place in 1829. The Book of Mormon being published as early as March, 1830, the printing must have been commenced in 1829. We are able to state positively that the Book of Mormon was published early in 1830, because the Historian's office has secured a copy of an old newspaper published in Palmyra, New York, which announces the Book of Mormon for sale as early as March, 1830.

While I am speaking about the Book of Mormon, I may say that after the first edition of 5,000 copies, printed by Egbert Grandin, in Palmyra, New York, a great many other editions have been published of the book, both in America and in England; and besides being thus published in the English language on the two hemispheres the book has been translated and published in the Danish, the French, the German, the Italian, the Welsh, the Hawaiian, the Swedish, the Spanish, the Maori, the Dutch, the Tahitian, the Turkish and the Japanese languages, fourteen foreign languages in all.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830. With the Priesthood conferred, and in possession of the Book of Mormon, which contains the fulness of the gospel of Jesus Christ, Joseph Smith became an instrument in the hands of the Lord to establish once more upon the earth a true Christian Church, according to the divine order, and also in accordance with the laws of the State of New York.

It is interesting to note that before the end of the year 1830 missionaries of the Church had traveled 1300 miles westward from the place of organization, and to the Atlantic coast in the other direction. The gospel was also preached during the fall of 1830, and the winter of 1830-1831 to several tribes of Lamanites or Indians, some of them beyond the western boundary of the United States, as it was then (now the western part of the State of Missouri). Many

people were converted and perhaps 200 persons had joined the Church by baptism before the close of 1830. Also a number of miraculous interpositions of the power of God took place right in the beginning. In fact, nearly all the gifts of the Church were manifested in that first year, including the gift of healing, prophecy, etc.

In the year 1831 the Church grew rapidly, not only in the east, but also in the western land; and we also find that the first attempt at colonization on the part of the Latter-day Saints took place that year. When the Church was only 15 months old, the Prophet Joseph and others traveled about thirteen hundred miles from Fayette, N. Y., to Jackson county, Missouri, where they founded a prosperous colony. They set up, among other things, a printing press and published a periodical, 120 miles further west than any other paper in the United States. This publication, commenced in June, 1832, was the first periodical of the Church. It was called the *Evening and Morning Star*. After that followed the *Messenger and Advocate*, then the *Elders' Journal*, next the *Times and Seasons*, the *Millennial Star*, the *Nauvoo Neighbor*, the *Frontier Guardian*, etc., and at length, commencing with June, 1850, the *Deseret News*, which is the present organ of the Church.

In 1832, also, a dreadful tragedy took place in the town of Hiram, Ohio, when the Prophet Joseph was tarred and feathered and left for dead, and the life of a little child, adopted by the Prophet and his wife Emma, was sacrificed through exposure on account of mob violence. Soon after this event the Prophet Joseph made a second visit to Missouri to bless and encourage the Saints who were gathering in Jackson county. His first visit to that State had been made by him in the summer of 1831, on which occasion the land of Zion was dedicated for the gathering of the Saints and the site of a temple selected and dedicated.

In 1833 a mob arose in Jackson county, Missouri, and drove the Saints, now numbering about twelve hundred souls, away from their homes, having previously destroyed the printing office and other property. In that year also the First Presidency of the Church was organized, Sidney Rigdon and Frederick G. Williams being ordained and set apart as counselors to the Prophet Joseph. This was the beginning of the First Presidency as it still exists.

After the expulsion from Jackson county most of the Saints settled temporarily across the Missouri river in Clay county, Missouri, where they made their second attempt at colonizing and were again successful. In the meantime the Saints also made a success at colonization in Kirtland, Ohio, where they commenced the erection of a Temple in 1833, and changed an insignificant village into a town of 2,000 people. The Temple built there still stands.

In 1834 another remarkable event took place in the history of the Church. The Saints, who had been driven from Jackson county, needed assistance and the Lord called the young men of the Church in the Eastern States to go to their relief. Hence the organization of Zion's Camp (numbering over two hundred persons) which, led by Jo-

seph Smith in person, marched 1,000 miles to Missouri, taking their lives in their hands, prepared to sacrifice their all in the interest of their persecuted brethren and sisters, who had been so barbarously treated by the Jackson county mob. But the Lord did not allow this little army to enter into a physical encounter with the mob. In the famous revelation given on Fishing river in June, 1834, the Lord said that he had brought these young men that far, in order to give them an opportunity to show their integrity and their confidence in the Prophet of the Lord. The great majority of them made good, and although the Church was only four years old at the time, it was discovered on this journey of Zion's Camp that some very good and staunch men had already identified themselves with the Church of Christ. Among the members of Zion's Camp were such men as Brigham Young, Heber C. Kimball, Parley P. and Orson Pratt, Hyrum Smith, Wilford Woodruff, George A. Smith and many others whose names have become household words among the Saints. The journey made by Zion's Camp in 1834 compares most favorably with that of the Mormon Battalion and that of the Utah Pioneers of 1847. In 1834 also the first two High Councils in the Church were organized, one in Kirtland, Ohio, and the other in Clay county, Missouri.

In February, 1835, the Prophet Joseph called the young men together who had distinguished themselves for their faithfulness and integrity as members of Zion's Camp the year before, the Lord having a blessing in store for them. On this occasion twelve of the most faithful men in the Church were chosen, mostly from among the members of Zion's Camp, to constitute the first quorum of the Twelve Apostles and soon afterwards seventy other men were chosen, mostly from the same body, to constitute the first quorum of Seventy. I may explain that up to this time the officers in the Priesthood had consisted of Deacons, Teachers, Priests, Bishops, Elders and High Priests.

The year 1836 witnessed the dedication of the Kirtland Temple, which had been built at a cost of about \$100,000. It would indeed be a very easy task for the Saints now to erect a Temple like that, but it was a most stupendous work for the few, comparatively speaking, who at that time constituted the membership of the Church. In that Temple the Saints received great blessings and witnessed many grand and glorious manifestations of the power of God. Jesus Christ himself appeared to some of the brethren in that Temple and declared that he had accepted of the building which had been built and dedicated to his name. Moses also appeared in that holy edifice and committed to the Prophet Joseph the keys for the gathering of Israel from the four quarters of the globe, an event which is responsible for the many nationalities represented in the Church at the present time. Elijah the prophet, who was taken into heaven without tasting death, also appeared in the Kirtland Temple and conferred to men in mortality the keys for turning the hearts of the fathers to the children and the hearts of the children to their fathers, lest the whole earth should be smitten with a curse, as predicted by the prophet Malachi.

In passing, I will say, that the Kirtland Temple was not provided

with a baptismal font, nor rooms for ordinance work; it simply provided a sacred place for Christ and other heavenly messengers to appear and restore certain keys to the brethren and confer blessings upon the people. It also provided a place for schools of learning for the priesthood. This year (1836) the Saints in Missouri were compelled to leave their possessions in Clay county and move into a prairie country which soon afterwards was organized into Caldwell county. When the Saints moved into that county it was inhabited only by two or three families who made their living by gathering honey, but in the course of three years the Saints turned that naked prairie country into beautiful farms and gardens. In Caldwell county they founded the city of Far West and many other villages; in the adjoining Daviess county they located Adam-ondi-Ahman on Grand river, and in Carroll county they purchased the little town of De Witt. They increased so rapidly in that part of upper Missouri that in 1838 there were as many thousand Saints there as there had formerly been hundreds in Jackson county.

In 1837 the first Latter-day Saint missionaries were sent to England where they commenced that great missionary labor which has resulted in so many thousands of Latter-day Saints from the British Isles migrating to America to become a most important factor in the growth of the Church. The British Mission was a natural outgrowth of missionary labors performed by Parley P. Pratt in 1836, in the Dominion of Canada, where John Taylor, a staunch and influential Englishman, who subsequently became president of the Church, believed the testimony of Brother Pratt and was baptized, together with many others.

In 1838 persecution by mobs was renewed in Caldwell county and that season became a veritable year of martyrdom. We are all familiar with the fact that seventeen Saints were massacred at Haun's Mill on the 30th of October, 1838, and that David W. Patten, one of the original members of the quorum of the Twelve Apostles, and others were killed about the same time on Crooked river. During that year, also, the Prophet Joseph and others were thrown into filthy dungeons as prisoners and kept in durance vile for many months.

In 1839 the exodus of about 12,000 Saints from Missouri took place under the exterminating order of Gov. Lilburn W. Boggs. The exiled Saints fled to Illinois and there, during the following six years, founded and built up the city of Nauvoo, in Hancock county. I will here merely mention that attempts had previously been made by others to build up a town on the same site, but instead of building a town they built a good-sized graveyard on the side hill. Our people, "plucked and peeled," as they were, built up a city containing about 15,000 inhabitants. In Church history this city is known as Nauvoo the Beautiful. It stood on the east bank of the Mississippi river where that mighty stream changes its course so as to make a horse-shoe bend and on the projected area thus formed and bounded on three sides by the river, the city was built. There is still a remnant of Nauvoo left, but it is a matter of history that as soon as the Saints

took their departure for the far west an apparent blight or curse settled down upon the place, and has rested upon it ever since. Instead of being the largest city in Illinois, as it was in 1846, Nauvoo of to-day is a small insignificant village, suffering under the displeasure of God as literally as does the land of Palestine which was placed under a curse because of the wickedness of its inhabitants.

In 1840 the Saints petitioned the President and Congress of the United States for redress for the persecutions endured by them in Missouri, but their prayer was met with this laconic answer from the chief executive of the nation: "Your cause is just, but I can do nothing for you." That year (1840) a number of the Twelve Apostles arrived in England as missionaries, Brigham Young, Heber C. Kimball, Parley P. Pratt, Wilford Woodruff and Geo. A. Smith being among the number. These brethren commenced the publication of the *Millennial Star*, which is still published in England and is now the oldest periodical in the Church.

The year 1841 witnessed the laying of the foundation of a Temple in Nauvoo and the forming of the Nauvoo Legion for the protection of the Saints. This military organization was continued many years after the Saints located in Utah, and some of the brethren who are present today undoubtedly belonged to the Nauvoo Legion.

In 1842 Joseph Smith was troubled with vexatious lawsuits. During his lifetime it is asserted that he was arrested forty-seven times, but was acquitted in every instance; and when his enemies finally found that they could not prove him guilty of any crime, or even misdemeanor, they swore that "if the law could not touch him, powder and ball would."

In 1843 enemies made another attempt to kidnap Joseph and take him to Missouri, but the Saints of Nauvoo, who loved their Prophet as they loved no other man, except it be Christ himself, rose up in righteous indignation in his defense, and with the Nauvoo Legion at their back rescued their Prophet and brought him safely back to Nauvoo.

The year 1844 witnessed the assassination of the Prophet Joseph. He fell as a martyr to the cause of truth, together with his brother Hyrum and others.

In 1845 the mob burned nearly all the houses outside of Nauvoo, and in 1846 they sacked Nauvoo itself. A number of brethren were killed in the so-called Nauvoo battle and on other occasions. Early in 1846 the Saints made preparations to move westward into the land of the setting sun, and in February of that year, when the weather was so cold that the frost formed a natural bridge across the great Mississippi river, the exodus of the Saints commenced. One company of Saints from the Eastern States, instead of crossing the continent, traveled by sea, doubling Cape Horn and landed at the little Spanish village called Yerba Buena on the Bay of San Francisco, July 31, 1846. This company published a paper called the *California Star* and turned the village of Yerba Buena into the present town of San Francisco.

After the Saints in 1846 had traveled westward about three hundred miles from Nauvoo a request reached them from the United States government for five hundred men to participate in the war with Mexico, and while some of the Saints demurred on the ground that they needed all the able-bodied men in their camps to protect themselves against the Indians, President Brigham Young answered the government messenger by saying: "You shall have your battalion, even if we have to make it up of our Elders," and, sure, enough, the Elders, Priests, Teachers and Deacons of the Church were mustered into that battalion which commenced its famous march toward California in July, 1846. It is said that these volunteer soldiers made the most difficult march ever undertaken by infantry in any military campaign. The so-called sick detachment of the battalion, which was not considered strong enough to undertake the march all the way across the deserts to California, was sent to a place now called Pueblo, on the Arkansas river, where they spent the winter of 1846-1847, and thus became the first Anglo-Saxon settlers in what is now the State of Colorado.

Having served their time according to enlistment the Mormon Battalion was discharged in California in July, 1847, and early in 1848 some of the members discovered gold in California, an event which for a while almost turned the world upside down.

Most of the exiles from Nauvoo spent the winter of 1846-1847 on the west bank of the Missouri river, where they built a town called Winter Quarters, the first Anglo-Saxon settlement in what is now the State of Nebraska. This was done because the Mormon Battalion took away so many of the stronger men that the rest of the exiles could not continue the journey to the mountains that season, as had been contemplated, but in April, 1847, a company, known in history as the pioneers, consisting of 143 men, three women and two children, left Winter Quarters for the Rocky Mountains and arrived in Great Salt Lake Valley in July, 1847. About one thousand eight hundred others of the exiled Saints arrived in the valley in the fall and spent the winter of 1847-1848 in the valley.

Early in 1848 the pioneers in the Valley put in crops which from the beginning promised a rich harvest, and for a while everything looked promising and encouraging, but in the early part of the summer crickets came down in myriads from the mountains surrounding Great Salt Lake Valley and destroyed a great portion of the crops. Notwithstanding every effort was made to drive them off by means of bushes, long rods, etc., whole families and neighbors turning out *en masse* until almost exhausted, the whole would have been destroyed, had not the Almighty in his kindness sent gulls in vast numbers which covered the fields and destroyed the crickets. This circumstance saved the life of the colony which during the winter of 1847-1848 had lived on half rations and their whole hope of escaping starvation was centered on the harvest of 1848. They could not possibly have lived through another winter, nor could the four thousand other emigrants who arrived in the valley in 1848 have escaped starvation if

the harvest of 1848 had proved a failure. Hence, when we view the beautiful statue erected on this block in honor of the sea gulls we may well offer up a prayer of thanksgiving for what these birds did for the pioneers of Utah.

While everything looked dreary and blue in Salt Lake Valley in 1848 and clothing of every description as well as foot gear was so extremely scarce that some of the men were obliged to make clothing of skins, Heber C. Kimball, as a prophet of the Lord, on a certain occasion arose in the midst of a congregation of Saints and said that within one year States goods would be sold on the streets of Salt Lake City as cheap as in the city of New York. After uttering the prophecy, Bro. Kimball remarked that it seemed almost impossible for his prediction to be fulfilled; nor did the brethren who heard him place any confidence in his words. Yet the prophecy was fulfilled in a most natural way in 1849, when tens of thousands of gold diggers from the east and from Europe passed through Salt Lake City on their way to the gold mines in California. Being anxious to continue their journey without delay these travelers were willing to exchange their States goods for fresh cattle and supplies of food, and thus were the wants of the people, so far as clothing was concerned, relieved, while the gold miners could continue their journey rejoicing. In 1849 Provo in Utah county and Manti in Sanpete county were founded, Ogden having been founded the year before. Early in 1849 the people in the valley organized the Provisional Government of the State of Deseret which was the only general government here for more than two years or until the machinery of the Territory of Utah came into existence in 1851. I could say much about this government and the conditions in the Valley, showing the loyalty and the good character of the Saints during those years, but time will not permit. In 1849 missionary operations, which on account of the exodus had been neglected for a few years, were revived, as missionaries were not only called to the United States and Great Britain but to continental Europe. Thus it was that new missions were opened up among many people who do not speak the English language, among them being missions to France, Italy, Denmark, Sweden and the Hawaiian Islands.

In 1850 a string of new settlements was founded in Utah Valley, including Lehi, American Fork, Pleasant Grove, Springville, Spanish Fork, and Payson.

In 1851 the government pertaining to the Territory of Utah (which had been created the year before) was set in motion and Fillmore, Millard county, chosen as the first capital of Utah. That year also Brigham City, Willard, Nephi, Parowan, Cedar City and other settlements of the Saints were founded in Utah and besides these, San Bernardino in California. This year Great Salt Lake City was made an incorporated city with Jedediah M. Grant as the first mayor. New missions were opened by the Church in South America, Australia, India, Switzerland, Norway and Iceland.

In 1852 nearly all the Saints who had stopped temporarily in the Pottawattamie country in Iowa emigrated to the Valley.

In 1853 the so-called Walker war broke out in Utah, in which a number of the settlers were killed. Fort Supply, near Fort Bridger, was founded by the Saints. This was the first Anglo-Saxon settlement in what is now the State of Wyoming. This year also the first branches of the Church were organized in Sweden.

In 1854 hundreds of emigrating Saints from Europe died from cholera while sailing up the Mississippi river and while crossing the plains. New missions of the Church were opened in New Zealand and in Gibraltar.

In 1855 the grasshoppers destroyed nearly all the crops in Utah. A colony of Saints was established in Carson Valley (now Nevada) and a missionary settlement founded near Salmon River in what is now the State of Idaho, this being the first Anglo-Saxon settlement in that State.

Owing to the destruction of the crops in 1855 food was very scarce in Utah during the early part of 1856, but the lives of the people were saved by their eating thistle tops and sego roots. In 1856 upwards of two thousand Saints crossed the plains with handcars, and as many more during following years.

In 1857 the so-called Johnston army troubles occurred, through the falsehoods circulated by Judge W. W. Drummond and others. This army was sent to Utah to punish the "Mormons" who were accused of being disloyal to the government. The Utah militia mustered into service by proclamation by Gov. Brigham Young, stopped the army temporarily and the troops spent the winter of 1857-1858 near Fort Bridger.

In 1858 through the good offices of Thos. L. Kane and peace commissioners the difficulties existing between the U. S. government and the citizens of Utah were settled and the army entered the Valley, but not until the inhabitants had vacated Salt Lake City and the northern settlements. They, however, returned to their homes.

In 1859 the Federal judges in Utah exercised undue authority and caused considerable difficulty by instituting unjust court proceedings against Church leaders and others.

In 1860 the so-called pony express was introduced which made communication between Utah and the east and California much easier.

In 1861 Utah was divided and Nevada came into existence as a territory, afterwards as a state. That year also upwards of two hundred wagons, with four yoke of cattle to each, were sent from Utah to the Missouri river to bring in the poor Saints who were emigrating to the valley. This movement on the part of the Church was repeated in 1862, 1863, 1864, 1866, and 1868. This year (1861) the overland telegraph line was completed to Salt Lake City.

In 1862 another convention was held in Utah which re-adopted with slight amendments, the constitution of 1856. Delegates were sent to Washington to ask for Utah's admission into the Union as a state; the request was again refused. In 1862 Camp Douglas was established, near Salt Lake City, by California volunteers.

In 1863 new settlements of Saints were founded in Sevier Valley, Utah, and Bear Lake Valley, Idaho.

In 1864 Calls Landing was established by the Saints on the Colorado. Others were subsequently called. The first "Mormon" settlements in Arizona.

In 1865 the so-called Black Hawk war broke out in Southern Utah and continued for three years, during which about 75 people were killed and thousands of head of stock taken off by the Indians. In consequence of these raids and massacres the counties of Piute and Sevier were abandoned as well as some of the small settlements and ranches in Kane county.

In 1866 ten companies of Church teams were sent to the Missouri river after the poor.

In 1867 the large tabernacle in Salt Lake City was nearly completed.

In 1868 nearly all the crops in Utah were destroyed by grasshoppers. In order to create employment for the people, that they might earn means to buy bread, President Brigham Young took a contract to grade ninety miles of the Union Pacific Railroad. Thus work and money became plentiful in Utah.

In 1869 the Union Pacific Railroad was completed to Ogden and on May 10th, 1869, the last rail connecting the Union Pacific and the Central Pacific railroads was laid at Promontory. This put an end to the long and tedious travel across the continent by ox teams. In January, 1870, the Utah Central Railroad was completed to Salt Lake City, thus making the capital of Utah a railroad town.

In February, 1871, the settlements of the Saints on the Muddy, now in Lincoln county, Nevada, were abandoned by them, owing to oppressive taxation by the officials of the new State of Nevada. That year also Judge James B. McKean, who had recently been appointed chief justice in Utah, united with the associate justice in setting the laws of the territory at defiance, which led to considerable disturbance, as under his rulings civil and religious liberty almost departed from Utah for the time being, and tyranny usurped their places.

Early in 1872 another constitutional convention met in Salt Lake City to adopt measures anew for the admission of Utah into the Union. A constitution and a memorial to Congress were finally adopted which provided for woman's suffrage and minority representation. When it was submitted to the people for their vote 25,324 persons voted for it and only 368 against it. In May the memorial was presented to Congress, but admission of the State of Deseret into the Union was denied because of the unpopularity of the religion of the Latter-day Saints.

In 1873 an unsuccessful attempt was made by a company of Saints to settle in Arizona territory. President Geo. A. Smith visited Palestine and other countries.

In 1874 a large number of Indians joined the Church and the United Order was introduced among the Saints in Utah.

In 1875 Geo. A. Smith, first counselor to President Brigham Young, and Church historian, died in Salt Lake City.

In 1876 a large number of families in Utah were called by the Church authorities to locate settlements of the Saints in Arizona; others were subsequently called. The first "Mormon" settlements in Arizona were founded on the Little Colorado river. There are now about fifty settlements of the Saints in Arizona, comprising four Stakes of Zion.

In April, 1877, the Temple in St. George was dedicated on the occasion of a general conference of the Church being held within its sacred walls. The erection of that temple, the first in Utah, was commenced in November, 1871. During the year, 1877, under the direction of President Brigham Young, a general re-organization of all the settlements of the Saints took place, regular Stakes of Zion being organized in the different counties in Utah and also in Idaho and Arizona, where the Saints resided. No sooner was this important organization completed than President Brigham Young, who had presided over the Church 33 years, took sick and died in Salt Lake City, August 29, 1877. After his death the Twelve Apostles, with John Taylor at their head, took the lead in all matters pertaining to the Church for three years.

In 1878 a number of Mexican claims were purchased by the Saints in Conejos county, Colorado, where several "Mormon" settlements were subsequently located; they now constitute the San Luis stake of Zion.

In May, 1879, Daniel H. Wells was imprisoned in the territorial penitentiary for alleged contempt of court. The offense consisted in his refusal to disclose the secrets of the Endowment House. In July Elder Joseph Standing was shot and killed by a mob near Varnell station, Whitfield county, Georgia, where he had labored as a missionary. The murderers of Elder Standing were subsequently all identified and three of them arraigned in court in Dalton, Georgia, on the charge of murder in the first degree, but, although the evidence against them was clear and direct, they were acquitted by a wicked and bigoted jury and an unrighteous judge.

In April, 1880, the Church celebrated the fiftieth anniversary of its organization by a Jubilee conference held in Salt Lake City, at which the people voted to remit \$820,000 of the indebtedness to the P. E. Fund in favor of the worthy poor and to distribute 1,000 cows and 5,000 sheep among the needy, all of which was done. In October, 1880, the First Presidency of the Church was once more reorganized, John Taylor being chosen president with George Q. Cannon and Joseph F. Smith, counselors.

In 1881, Gov. Eli H. Murray of Utah put himself on record in a most unusual manner by issuing a certificate of election to Allen G. Campbell, the minority candidate for delegate to Congress from Utah, although George Q. Cannon had been properly elected by an overwhelming majority.

In 1882 the so-called Edmunds anti-polygamy bill was passed by

the U. S. Senate. Under this bill a large number of leading brethren were arrested in Utah, Idaho and Arizona, charged with so-called unlawful co-habitation, and about one thousand men were imprisoned in the Utah Penitentiary and elsewhere for refusing to desert their wives and children. That year (1882) another convention was held in Utah which adopted another constitution and memorial to Congress, praying that Utah be admitted into the Union as a State, but Congress again refused to accede to the wishes of the people of Utah.

In 1883 the Logan temple was finished and dedicated.

In 1884 Elders Wm. L. Berry and John H. Gibbs and others were cruelly murdered by a mob in Tennessee for no other crime than that they were Latter-day Saints.

In 1887 President John Taylor, who had been in exile for some time, died in Kaysville, Utah. The Twelve Apostles again came to the front as the presiding authorities of the Church with Wilford Woodruff, the senior Apostle, at their head.

In 1888 the missionaries were quite successful in their labors, especially on the islands of the sea, including Samoa, where the fullness of the gospel was introduced that year. A temple was completed and dedicated in Manti, Sanpete county.

In April, 1889, a First Presidency was again sustained by the Saints, Wilford Woodruff being unanimously chosen as President of the Church with George Q. Cannon as his first and Joseph F. Smith as his second counselor.

In 1890 the municipal government of Salt Lake City passed from the hands of the Saints represented by the People's Party into those of the so-called Liberal Party which for many years past had represented the anti-"Mormon" faction of the territory. The Liberal city council took possession in February and immediately inaugurated a reign of extravagance and blunders. Until this transfer Salt Lake City was one of the best governed cities in the world, life and property had been safe, peace and order the prominent characteristics of the community, and taxation light. But no sooner had the Liberals come into power than the city became a regular rendezvous for tramps, footpads and burglars, etc. Vile houses of resort, gambling hells, saloons, and other places of evil, multiplied and were at the close of the year in full operation with but little check, even on the Sabbath day. At the general conference of the Church held in Salt Lake City in October, 1890, the Saints voted unanimously to discontinue polygamous marriages, agreeable to the provisions of the manifesto issued by President Wilford Woodruff and dated Sept. 24, 1890.

The year 1891 witnessed the Saints in Utah dividing on party lines; the old People's Party was disorganized and the majority of the members of the Church joined, or acted in unison with, the two great national parties of the land, the Democrats and Republicans, according to their individual preference.

In 1892 missionary work was re-commenced on the Society and Tuamotu Islands; for forty years the Saints of those islands had been left without the guidance of Elders from Zion.

In April, 1893, the Temple in Salt Lake City was dedicated. It had been in course of erection forty years, and its estimated cost was \$4,000,000. It was by far the largest Temple erected by the Church up to that time.

In 1894 President Grover Cleveland pardoned all polygamists and restored them to their civil rights.

In 1895 a State constitution was made and adopted by the Constitutional Convention held in Salt Lake City and every preparation made for Utah's admission into the Union as a State. President Grover Cleveland signed the proclamation which admitted Utah into the sisterhood of States Jan. 4, 1896. The occasion was honored by grand celebrations in Salt Lake City and other places in the new State.

In 1897 Utah celebrated the fiftieth anniversary of the arrival of the Pioneers in Great Salt Lake Valley.

In 1898 President Wilford Woodruff died and the First Presidency of the Church was re-organized with Lorenzo Snow as president. In 1899 settlements of the Saints were organized in the Big Horn Basin in Wyoming, several quorums of Seventies were organized and the missionaries of the Church met with considerable success in their administrations abroad. The close of the century found the Church in a most healthy condition. There were 43 Stakes of Zion, comprising about 400 wards and eighteen missionary fields in the United States and in foreign lands. The total membership of the Church numbered about 400,000 in the whole world.

The next decade witnessed many changes and steady progress for the Church. President Lorenzo Snow died in 1901, and the First Presidency of the Church was re-organized with Joseph F. Smith as president and John R. Winder and Anthon H. Lund as counselors. Many new wards were organized in 1902, a Bureau of Information was established on the Temple block, in Salt Lake City, and a new mission house was built and dedicated in Copenhagen, Denmark. In 1903 the Book of Mormon was published in the Samoan language and a new mission house was built and dedicated in Denver, Colorado. In 1904, Salt Lake City was divided into four stakes, a number of prominent Church people were summoned to Washington, D. C., to testify before the Senate committee on Privileges and Elections in the Smoot case, and a mission house, purchased and remodeled by the Church, was dedicated in Stockholm, Sweden. The railway connecting Salt Lake City with southern California was completed, the Church purchased the old Mack farm in Vermont and erected a monument thereon, which was dedicated Dec. 23, 1905. The Church opened a mission field in ancient Greece. In 1906 President Joseph F. Smith made a trip to Europe; it was the first time in the history of the Church that a president of the Church visited Europe. In 1907 the First Presidency of the Church issued a significant address to the world, stating the policy and belief of the Church. During the following four years several new stakes of Zion and a number of new wards were organized.

During the decade commencing with 1911 a great many tabernacles, meetinghouses and chapels were erected. The missionaries met with considerable opposition in some of the European countries. Most of the Saints were forced to leave Mexico in 1912, owing to the revolution in that land. Permanent missionary homes were secured and dedicated in Chicago, Illinois, and in Los Angeles, California, in 1913. A site for a temple was dedicated in Alberta, Canada. President Joseph F. Smith died in Salt Lake City Nov. 19, 1918, and the First Presidency was re-organized a few days later with Heber J. Grant as President and Anthon H. Lund and Charles W. Penrose as counselors. In November, 1919, the newly erected Temple in Hawaii was dedicated by President Heber J. Grant, and early in 1920 a site for a temple was selected in Mesa, Arizona.

Now a word in conclusion, comparing the Church of Jesus Christ of Latter-day Saints, with the primitive Christian Church. When one hundred years had passed over the original church all the Apostles, save one, and many others, had been martyred, while great numbers of the early Christians had apostatized from the faith. If we compare our position, with theirs, our hearts will rejoice that we live in the latter days. If we had lived in the days of the Savior and his apostles, and had belonged to that dispensation, we might have had the privilege of falling as martyrs, or perhaps we might have denied the faith. But living in this day, we are members of a Church growing year by year, and now stronger than ever before. At least half a million people constitute the membership of the Church at the present time, and instead of having dead apostles, we have a live First Presidency, twelve live apostles, more than two hundred quorums of seventy and quorums of high priests and other orders of the Priesthood in every stake of the Church. As a Church organization we have grown until there are seventy-nine stakes of Zion and nearly one thousand wards and branches of the Church in these mountains alone, to say nothing of our membership in foreign lands, and still we are safe in saying that "Mormonism" is only singing, as it were, on its first verse. So much having been accomplished during the past one hundred years, what will not be witnessed in the next hundred years to come? For as a Church we are here to stay and grow until our influence for good shall be felt to the ends of the earth. Let us remember that it has cost some of the best blood of the nineteenth century to accomplish that which has already been done. Let us remember, too, the services of Zion's Camp, the Mormon Battalion, the Pioneers of 1847, and the many other faithful men and women who have made sacrifices for us, and through whose labors and faithfulness we today enjoy all the blessings that come within the reach of those who keep the commandments of God.

May God bless us all that we may always remain faithful and true, is my earnest prayer in the name of Jesus Christ. Amen.

The choir with William S. Wright, Mildred Ware and Myrtle B. Higley sang, "Is This the Messiah?"

Benediction pronounced by Elder Willard C. Burton.

THIRD OVERFLOW MEETING

A third overflow meeting was held in the Bureau of Information Hall at 2 o'clock p. m., April 4, 1920, Elder John M. Knight, President of the Ensign stake and of the Western States Mission, presiding.

The music was furnished by the Swanee singers.

The chorus sang, "Let the Lower Lights be Burning."

Prayer was offered by Elder Benjamin Goddard of the Bureau of Information.

The chorus sang "The Palms."

ELDER NEPHI JENSEN

(President of the Canadian Mission)

One Sunday afternoon last December I spoke in the Queen's Square Theatre in St. Johns, New Brunswick. At the close of the meeting a good Irish business man invited me to spend the evening at his home. I accepted the invitation and passed two delightful hours with this new found friend, talking about religion. My host was an old man, who had never joined a church. In fact for a number of years he had taken pleasure in detecting indications of the derth of spirituality in the popular churches. In the course of our conversation he told a story of a good Christian woman who had the misfortune of breaking her arm. She believed in the old faith and requested one of the pastors of St. John to come and pray for her recovery. A reverend gentleman went to her room and looked through his prayer book for a prayer suitable for the occasion. After some fruitless search, he shook his head and said, "I can find a prayer for rheumatism, and a broken leg, but I cannot find a prayer for a broken arm. I am sorry that I cannot pray for you." (Laughter.)

When I heard this story I was reminded of what Bill Nye wrote in his comic *History of The United States* about the religion of the first settlers of New England. He said, "The Pilgrims came to America because they did not believe in elocutionary prayers." I am thankful that I belong to a Church that does not believe in "elocutionary prayers," or "sermons."

Our religion commenced with the sincere prayer of a boy. God's own hand rocked its cradle, and his inspiring Spirit has unfailingly guided its destiny until it has become a mighty power for human purification and ennoblement.

I am deeply thankful for the opportunity of coming home to participate with you in the celebration of the glorious centennial anniversary of Joseph Smith's first prayer. The day that boy first prayed openly is one of the holiest days in the history of the human race. His intense faith-cry to God that day was the noblest act of the noblest soul except One. It marked the beginning of one of the greatest epochs in the history of religion. It started the real modern spirit-

ual renaissance. For that day the true meaning of prayer was discovered for modern man.

True prayer is the soul of true religion. It distinguishes religion from superstition. As long as men pray from the heart with real faith they will retain some actual assurance of the existence of the true God.

When the Christ taught men how to pray the simple, undoubting prayer of faith, he gave to the human race its mightiest instrumentality. But alas, man lost this key to actual communion with his Maker. In the middle ages paganism drove truth from the altar and living faith from the human heart. The simple religion of prayer and "worship in spirit and in truth," was turned into a gaudy show. Superstition killed living belief, and dead formalism drove out of the sanctuary the simple heart-yearning prayer that seeks and finds, asks and receives.

Joseph Smith, the great modern prophet, discovered the lost meaning of prayer. With a heart that did not stagger at the thought of trusting the invisible God, he cried to the God of heaven for wisdom, and he received what he asked for. By the power of his mighty faith he called to earth the Father of all, and his Son Jesus Christ. Because he trusted implicitly in the words: "If any of you lack wisdom, let him ask of God," he was privileged to hear the awful Voice that had stilled the storm and stayed the wave.

The story of that boy's all-conquering faith is the most thrilling incident in modern annals. There is light, life and hope in it. It is the beacon that lights the way across the dark chasm which centuries of ignorance and superstition have placed between God and man. Because that boy asked and received, thousands who have come after him have been able to ask and receive.

We are the legatees of the faith and truth that Prophet bequeathed to the modern world. Many of us have followed his example and have sought and found the soul-satisfying knowledge of God. I have asked and received. Without the slightest hesitancy I can say that I know God answers prayer, as certainly as I know that light is light.

Men come from afar and witness what the Latter-day Saints have accomplished in this intermountain region, and go away deeply impressed with these achievements. Often when these men are approached on the subject of "Mormonism" they say, "I care nothing about your religion, but I am greatly interested in what you people have accomplished." This is a very superficial commentary upon the history of the Latter-day Saints. For, apart from the living faith taught and exemplified by our Prophet, the Latter-day Saints would not have been able to accomplish any more than any other people.

It was living faith in a living, personal God that gave them fortitude to sacrifice all that they might be true to him who was their All in All. It was not mere human ingenuity that selected this place, which is now secluded from the industrial turmoil of the rest of our country, as a resting place for modern Israel. It was true inspiration which first said, "This is the place!" It was not a mere sense of the strength in unity that sent this people out in concert to make roads,

build bridges, construct irrigation canals, and erect splendid temples and tabernacles. A deeper spirit was the inspiring cause of all these achievements. "God has spoken again:" This was the all-impelling thought that banded the Saints together as the heart of one man in their great enterprises. All that the Saints have risked and suffered, all that they have ventured and accomplished, all that they have sacrificed for the salvation of mankind, has been suffered, accomplished and sacrificed in the name of and by the power of the faith that Joseph Smith discovered one hundred years ago.

This vital faith puts man in actual contact with God. It is the one thing the world most needs today. Everywhere I find pathetic proof of the lack of this inspiring belief in God. I detect it in the insipid singing in the sectarian churches. I notice it in their hollow prayers. I discover it in their old sermons that speak of a distant God in high sounding theological phrases.

Last Sunday afternoon I was more than usually impressed with the sectarian lack of the power to get in contact with God. I attended a Pentecostal meeting in Winnipeg, Canada. At this meeting I saw an audience of several hundred people, who have discovered the hollowness and coldness of modern religion. These people were honestly but vainly striving, in song and prayer and sermon, to get close to the Father of All. In their hearts they sincerely desired to "touch the hem of his garment." But alas, they could not. They were compelled to look across nineteen silent centuries for a real palpable instance of the manifestation of the power of God. When they tried to look up trustingly, the doubting thought, "God has not done anything during all these centuries," would drive faith from their hearts. And so they "cry aloud, and the only answer that comes is the wail of their echoing cry."

But how different with the Latter-day Saints! They are able to look up with undoubting trust in the God who not only did great things many centuries ago but who has made bare his arm to the nations in the day and time in which we live. In our hearts we can say, "I cannot doubt God, for in our own time he answered the prayer of the boy Joseph Smith. He has sent holy angels to the earth with truth, graces, powers and authorities. He has indeed "proceeded to do a marvelous work and a wonder, among this people."

The world today socially and politically is rocking. It is sitting upon a volcano. God only knows what tomorrow will bring forth. And why is there so much unrest and instability all over the world? Why is every man's hand raised against his neighbor? Why has the world with the two thoughts "money and fun" turned the world into a fool's paradise? The answer to these questions is found in a very short sentence:—The world has lost faith in God. With the loss of faith, it lost the sense of moral obligation.

The great philosopher Emanuel Kant said, "Two things inspire me with awe, the starry heavens and human accountability." This sense of "human responsibility" to God is the only thing upon which enduring civilization can be built. The world more than anything else needs

an intensified consciousness of its responsibility to Almighty God. Nothing but the living, vital faith that our Prophet discovered one hundred years ago can bring back to the human race the awful thought, "There is a great final Judge to whom we are responsible for all our thoughts, aspirations and acts." Only this thought will bring peace to the nations.

So let us be thankful, my brothers and sisters, that we are the legatees of the riches of faith and truth that the great Prophet of the latter days received from God. Let us remember that a testimony of these things is the only sure anchor of the soul. Let us remember that outside of this testimony all is uncertainty, all is doubt, all is despair. But with this firmly rooted testimony in our hearts our souls can be calm, for we can endure as seeing the Divine Weaver behind the tangled web of life, making all things come out right for those who do right.

God help us to treasure this testimony, I ask in the name of Jesus Christ. Amen.

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission)

The thought expressed by President Jensen that the world, today, politically, socially, and religiously, is rocking, I will beg the privilege of stating just a little differently, and emphatically. I believe that it is so rocking because it is not founded upon the rock of revelation, as is the Church of Jesus Christ of Latter-day Saints, concerning which foundation the Lord himself said; "the gates of hell cannot prevail."

The time is now here, predicted of old, when all that can be shaken will be shaken, and, truly human institutions are being shaken and will fall.

This morning President Lund called our attention to the fact that the so-called Christian denominations, in convention, have ruled us out of their society, as un-Christian, because we are not believers, say they, in the divinity of Jesus Christ, the Redeemer of the world. If we are not, I would like to know who are! That thought suggested to me two very significant articles I recently read and happened to copy a few excerpts from. These notes, with your permission I will read with such comments as I may be led to make.

In the *Literary Digest* of December 20, 1919, the following article appeared under the heading of "The Church in a Looking-Glass:"

An inquiry which seems to test the results of religious education of the last half century in day schools and Sunday schools has been made in England. The Y. M. C. A., desiring to ascertain the attitude of young men of the army toward religion, undertook an exhaustive inquiry among the chaplains who were with the young men at the front. The result of this inquiry appears in a book called *The Army and Religion*, but an excellent summary of the evidence is given by Dr. Frederick Lynch in *The Christian Work*, from which we quote.

Questions were asked of them concerning their attitude toward re-

ligion, their faith in a Supreme Being, and those things fundamental in religion. To these queries the following responses were given:

"There is a universal belief in God among the young men of England, but it is the product of natural religion. There is little atheism, but there is little evidence that the knowledge of God comes from Christian teaching."

What a fearful indictment of Christian teaching. This knowledge like their conviction of the immortality of the soul, and their instinctive turning to God in the hour of danger, is an organic instinct, and in spite of teachings to the contrary concernig the true character of God. They have deeply rooted in their soul instinct a belief in the true God. In the Church of England prayer book we have these words, "We believe in one living and true God, of infinite goodness, wisdom, and power, without body, parts or passions." In other words, an incomprehensible, immaterial being! Thomas Jefferson expressed himself in a letter to his distinguished friend, John Adams, in this wise, "When we speak of an immaterial existence, we speak of nothing; when we say that God, angels, and the human soul are immaterial, we say there is no God, no angels, no human soul." I cannot reason otherwise. At what age of the Christian church this heresy of immaterialism or veiled atheism crept in, I do not know, but heresy it truly is. Christ taught none of it. True, he said, "God is a spirit!" but he had not yet defined what spirit is, nor hath he said that it is immaterial. And the Fathers of the first four centuries believed it to be material—fine, and etherial, in very deed, but nevertheless material. The Prophet Joseph Smith declared that spirit is matter, that it is pure and elastic, fine and etherial, but it is matter. Hence they found Christianity teaching an incomprehensible, immaterial, impossible God. Their belief in him is not founded upon the teaching of the past half century.

Concerning the equally vital question of belief in the Redeemer of the world, Jesus Christ, this is said:

When it comes to thoughts about Jesus Christ, answers are quite full and explicit. There is universal respect for him, though the heroic side of his character seems largely unknown. There is little knowledge of him as the Son of God, the atoning sacrifice, or as the source of living power. The men seem seldom to think of him until questioned. He is remote from their daily life. Very many letters said his doctrines were womanly and his character as presented in church sentimental. The "living Christ" is merely a name, and means little to the man. Christ is a historical figure, not a present Redeemer. The practical religion of the great mass of men seems to be a vague theism entirely disassociated from Christ.

He has not yet been introduced into their religious teaching effectively, and they are coming to realize that serious fact.

The same question has been discussed by another, and an eminent one, in these words:

Present day attitude of the general public toward the churches was expressed by Father Bernard Vaughan. "I grieve beyond everything," he said, "to have to say how my country-folk in bulk do not accept the divine personality of our Lord, that is to say, they do not give whole-hearted belief in the Apostles' Creed. And Christ they only know as a

name always to reverence and sometimes to swear by. Do not for a moment think that I am making this statement without foundation—on the contrary, what is thrust before me more and more every day is that not even the language and terminology of Christianity is understood by the people.

"Read the latest book on the subject, *The Army and Religion, An Inquiry and Its Bearing on the Religious Life of the Nation*. It is compiled out of 300 memoranda resting on the evidence of many hundred witnesses.

"When you have put that book down you will find that there is hideous reason, lamentable reason, for believing that Christ, to 85 per cent of our beloved countrymen and countrywomen is today only one name among others, like Plato, Sophocles, or Marcus Aurelius.

"To this growing section of the community Christ is not a living force, inspiring their lives and Christianizing their conduct.

"Must I say it," he continued, "that we are living upon the afterglow of Christianity, which before the great religious revolt in the sixteenth century was woven not merely into the religious, but into the legislative, philosophic, social and domestic life of 'Merrie England' for 1,000 years?

"To convert England to Christianity we must start like our Catholic missionaries among the heathen—with the children. Alas, parents to whom Christianity is nothing and its dogma worse than nothing will refuse to have their children respond to the Divine Master's call, 'Suffer little children to come unto me, and forbid them not.'

"Somebody will ask me, Is this neopaganism due to the war? Not a bit of it. The war has been the occasion of revealing it, that is all.

"If you want to know what has de-Christianized the country, I point my finger to the provided school from which Christ has been turned out and the door slammed in his face.

"The thought of it makes me bury my face in my hands and sob with sorrow and shame."

Our conception of Christ, his relationship to us as a mediator between our Father and his children upon the earth, is to be found in the memorable words of Paul the apostle, who, though possessed of great wisdom and learning, above that of mostly any other man of his time, did not devote his time to the preaching of higher ethics or of any other problems, but declared to the Corinthians, "When I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." Why? Because no message the world needed then, nor today, nor in any age of the world, equals in importance that sublime, glorious message which you and I have had vouchsafed unto us through the revelations of the Almighty.

Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Christianity has recently been declared by eminent divines to be a miserable failure in the world. But the gospel of Jesus Christ "is the power of God unto salvation" and cannot fail.

Our idea concerning that great Character whom our Christian friends say we do not believe in, is expressed in these sentiments emphasized by Paul, in his Epistle to the Hebrews:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by

his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

If there be any doubt as to the identity of this glorious Character herein described—let this testimony of John the beloved disciple of the Lord set it at rest, wherein he said:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

What? The helpless babe of Bethlehem's manger, the despised carpenter of Nazareth, the sorrowing man of Gethsemane, the crucified hero of Golgotha, who prayed heaven's forgiveness for his blood-thirsty murderers—he the creator of heaven and earth? Yes, so say the scriptures, and so we believe, and so we testify that we know.

Unto us he has said, "Be ye, therefore, perfect, even as our Father in heaven is perfect. Was he an immaterial being? Was he other than a glorified, celestialized man? To his disciples, after his resurrection, he appeared, and bade them behold him and the prints of the nails in his hands and in his feet, and come and thrust their hands into the wound in his side. "Handle me and see, for a spirit hath not flesh and bone as ye see me have."

He occupies a glorious position on the right hand of our Father, and has pointed the way and made plain the path, and commanded us to walk therein, unto his companionship and glory—"For to him that overcometh will I give to inherit all things," said he.

Paul added, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God * * * and was made in the likeness of men." We, too, are made in the image of God, children of God. We believe literally in the fatherhood of God and the brotherhood of man—not as a

mere pulpit platitude, but as an actual reality; and we *know*, because he has been seen, as the testimony was borne this morning. Great and glorious is our privilege! "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word!" Men living in this dispensation have looked into the face and heard the voice of the Redeemer of the world.

This is our testimony to the world, this is the message of the hour, the only one that will save the world. "Christianity"—so called, "has failed." The gospel of Jesus Christ is the power of God unto salvation. It is the perfect law of liberty. The Prince of Peace is the one who ordained it for the peace of the world; and they may cry, "Peace, peace," but it will not come except through the gospel of Jesus Christ, the Redeemer of the world, which is being delivered by his servants, who bear his Priesthood, is my testimony to you in the name of Jesus Christ. Amen.

The chorus sang, "Boys of the Old Brigade."

ELDER REY L. PRATT

(President of the Mexican Mission)

I rejoice very greatly, my brethren and sisters, in having this privilege of meeting with you here, and I have listened with great appreciation and interest to the testimony of the brethren that have spoken this afternoon. Also, I was very greatly interested and edified by the remarks of President Grant and President Lund in our session in the Tabernacle this morning.

I am thankful to the Lord for these gatherings; for the privilege that we as a people have of coming together and being instructed, and listening to the teachings and the testimonies of men whom we know are inspired by our Father in heaven. I am thankful to the Lord that my lot is cast with the people of this Church; and though I have many, many things to be thankful for, and for which I, day by day, thank my Heavenly Father, I think there is no thing that I so genuinely thank him for as I do for the gospel that has been restored in these days in which we live; for the gospel, in very deed, as has been referred to this afternoon, and as defined by the Apostle Paul, is the power of God unto salvation, unto all who will believe, as, of course, those who believe will obey it.

I am thankful to the Lord for the testimony and the knowledge concerning our Father in heaven that came into the world about one hundred years ago, when the boy prophet, with a keen desire in his heart sought to know which of all the sects of the day was the church that Christ recognized. The greatest revelation that has come to the world, in all the history of it, was given to Joseph Smith, when he discovered that our Father in heaven was in very deed a perfect, tangible being. The Christian world had gone astray, and believed in the kind of God defined in the English prayer book; and other religious peo-

ples worshiped the creations more than the Creator, not knowing who God is. But, through that glorious vision, the truth has been borne in upon the world that God is, in very deed, our Father in heaven, and that we are made in his likeness.

It is a very strange thing, coming at the time when it did, and a very hard question to answer: Why should Joseph Smith, had he been a mere reformer not inspired of God, have conceived of the great things that he revealed to the world? Why was he not like other reformers have been, ever since men have taken it upon themselves to reform the religious thoughts and creeds of the world? Why should Joseph Smith have been singled out to have announced this all important and great truth to the world, if he had not been what we claim that he was, inspired of the Lord, and if he did not receive—as we testify that he did receive—this glorious vision of the Father and of the Son? I am thankful for these things and for the restoration of the Gospel through this mighty prophet that the Lord raised up in these the latter days.

There are a great many things connected with the coming forth of the truth and the life and the prophecies given to Joseph Smith, that to me are wonderful. I challenge you, brethren and sisters, to imagine any young man being able to say what Joseph said that the angel told him concerning himself, under similar circumstances, and see it so literally fulfilled as it has been in his case. When the angel came, in answer to his prayer to our Father, that he might know his standing before him, after some years had intervened after the first vision—when the angel came and taught him, that heavenly messenger quoted ancient Scripture to him and outlined to him the mission that the Lord had called him unto; he told him about the history that through him would be made known unto the world, of the ancient people of this land, and he said to him: “Your name shall be known for good and for evil among all men everywhere.” Now, just keep in mind the fact that he was an obscure boy, away back in a New England town; but O, how literally has been fulfilled the word of the angel, as Joseph said it was told unto him!

At dinner today, I was in conversation with a man who has spent four or five years in South America—in Bolivia, in Peru, in Chile, in Brazil, and if I mistake not, I think he said he was over in Argentine. He says that away down there, there is no place that you can go that the name of Joseph Smith and the fame of the “Mormons” is not known. True it is, that in many places it is known for evil, but even in that, it fulfils the prophecy of the Lord. It is a fact that we have never put forth any very great effort to carry the message of “Mormonism” into South America. One mission was established there, the land was dedicated to the preaching of the gospel, but missionaries have never labored in South America. I know of but very few copies of the Book of Mormon that have been sent into that land. They would have had to be in the Spanish language, to have reached the peoples of most of those countries, and I am pretty well conversant with all that has been done with regard to the distribution of Spanish

literature for a number of years, and I know that it has not been sent there; but still, this man, who is by the way, not a member of our Church, testifies that away back in the Indian towns, away back from the centers, away back where the Spanish language is scarcely spoken, but where the native languages of those South American Indians is spoken, the name of Joseph Smith is known.

To me, it is a wonderful thing, and I thank the Lord for the testimony of the divine mission of Joseph Smith that there is in my heart.

I was particularly struck this morning with the testimony of President Grant. He testified that he knew that Joseph Smith was a prophet of God, and that the gospel has been restored in these the last days. He said, there will be some of you who will say that you cannot accept it, that you cannot believe it, but all the disbelief and all the ridicule and all the denial of those who cannot believe cannot take that testimony out of the hearts of thousands of people—from the land of the midnight sun in the Scandinavian countries, to South Africa, and from the north of North America to South America, in this land, among men and women everywhere upon the face of the whole earth (though it is true in sections they are few in number). The testimony of the divinity of the mission of Joseph Smith in the earth as a prophet of the Lord, is being borne daily throughout the world, everywhere; and I have heard men testify until it seemed that their testimony pierced the very center of my soul, here from the stand in the Tabernacle; I have heard them testify in the stakes of Zion, I have heard them testify in the wards of the Church; and I have heard them testify in the mission fields, here in the United States and in Mexico and all over and up and down the land; but the testimonies of the leaders of the Church do not differ in sincerity or in genuineness, from the testimonies of the humble members of the Church everywhere. For, as my heart has been touched here by the testimonies, those unmistakable, spiritual testimonies that carry conviction to the hearts of men, so has my heart been touched by the testimonies of the simple natives of the land where I have been called to labor for so many years.

I recall now having held meetings in their little dwellings, built perhaps of corn stalks and thatched over with banana leaves, and in the night time, when we have gathered together, after these same people had worked during the tropical heat of the day and nearly worn themselves out we have gathered together, and with the light of a mere tallow candle, scarcely enough to see to read by, I have seen them stand up and I have seen their countenances brightened by the same spirit, and heard them bear the same strong testimony that carries conviction to the hearts of men, that I have heard from our brethren here; and I want to bear to you this afternoon, my testimony that I know that this is the Lord's work: I know that it shall go on triumphant, and shall spread and shall be established in all the earth—and ultimately the time will come when all men everywhere will acknowledge that this is the truth. Just as I expect to see the day come,

some time, somewhere, when every knee shall bow to Christ, and every tongue confess that he is the Savior of the world, so do I expect to see the time come when every tongue will confess this great truth, that Joseph Smith is a prophet of God. Men may not confess it because they want to. All men that will confess it, perhaps, will not repent of their sins; but conditions will be brought about by the calamities that the Lord will send upon the world and his punishments meted out to men, until men cannot deny, but will confess, even though they will not repent, that these things are true.

It is a wonderful thing to know that this is the truth. We are a remarkable people in that respect. I have attended testimony meetings in many churches—only the other day, when I was stopping off a few hours at Trinidad, over in Colorado, I saw a little hall lit up, and went in to the service that was held there, and it was a testimony service, and I listened attentively. I listened anxiously, and I wanted to hear somebody say that they knew that they had the truth, and while many testified, none testified that they knew, and never have I heard anybody outside of the membership of this Church, stand up and say that they know that the gospel that they have embraced is the truth and is the power of God unto salvation.

This Church, brethren and sisters, has been built upon the rock of testimony. Joseph Smith, when he came home from this remarkable vision, brought down upon himself, by a recital of what he had seen, the hatred and the persecution of all the world, it seemed, and he was never free from it from that day until he gave his life, sealed his testimony with his blood; and he tells us in this book, *The Pearl of Great Price*, in the Writings of Joseph Smith, that he was given to understand that if he would only forsake that testimony or forsake that story and say that he had been deceived, he would end all the persecution that had been heaped upon him, and that he would be received as all other men again; and that his sorrows should not continue in that regard; but, he said, How could I? I knew that I had seen a light and I knew that within the light I had seen two personages, and I knew that I had heard their Voices, and I knew that they had spoken to me, and further than that, I knew that God knew that I knew those things, and who am I that I might withstand God?

My brethren and sisters, his testimony was faithful and true to the end of his life; and the same has been the case in regard to many of the members of this Church, some of them in obscure circumstances, and some perhaps that will never be heard of, but were in their sphere and in their place just as valiant in their testimonies and in their defense of the truth as was the Prophet Joseph Smith. And that is one blessing in this Church, we do not all have to be prophets, in the sense that he was, in the Kingdom of God, but we do all have to have faith, we do all have to repent, we do all have to live right, and we must, each one of us, have the same testimony that he had, or we cannot be saved in the Kingdom of our Father in heaven. Heroism is not confined to those alone who are great in the eyes of men.

I recall an incident just now that I shall beg your indulgence

to speak of, that happened away down in the land of Mexico, where I have been laboring. In the year 1913, conditions became so bad in Mexico that upon the advice of President Smith, we decided to leave the mission for a time and move out of the country, and with my family and the seven elders that were left with us then, we were making preparations to go. I sent word to the branches round about. We had been preparing them for it for two years. We had every branch, as we thought, that could be organized into a branch, fully organized, and we had told the people that perchance we might be called upon to leave them for a time, but wanted them to be in a condition to take care of themselves; but just in the afternoon of the day upon which we were to leave in the evening, a young man, who only two months before had been baptized a member of the Church with his two sisters and a little later his mother and his wife and a young friend of the family and, I think, one or two more in that particular locality, came into the mission house, and there was sorrow in his face, and as he clasped my hand, he said: "Brother Pratt, is it true that you are going away? Is it true that the missionaries are going to leave us?" I said, "Yes, Brother Monroy, it seems that that is the wisest thing to do." And he said: "Well, I have been around and visited the other conferences and branches some, and I know that they have their branch organizations and their conferences and the Priesthood of the Lord, and they can get along in some sort of way; but what is going to become of us? We have no branch. Who will teach us? Who will guide us? Who will carry us forward in this great work?"

Well, it seemed to me I could not do other than I did. I said, "Dear brother, please sit down in that chair;" and I called the secretary of the mission into the room and said, "Brother Young, we will ordain this good brother an elder and set him apart to preside over the branch in San Marcos, though there are perchance only ten people there members of the Church. And we set him apart as branch president, after having ordained him an elder in the Church; and I said, Brother, you go back up there and gather your little branch of people together, and tell them of this. We have not time to go and tell them about it. And I gave him a letter. And I said, you take care of them as best you can; put your faith and trust in the Lord and he will bless you and magnify you, and you will be an instrument for good in that community.

That night we left, and he took the train back to his home. For two years during the troublous times that followed, I received letters from him, and they are among the things that I treasure most in life, for they are full of faith and they are full of devotion to the Lord, and they are full of love toward his fellow men. He went to work and gathered his people together and began to hold meetings; and from that humble beginning, it was not more than a year until from seventy-five to one hundred people were meeting there regularly, and in the two years that he presided over that little branch, something like sixty people were added to the Church as a direct result of his humble and faithful labors.

But in the events that have swept over Mexico like a scourge, the revolution came to his town, and the opposing factions from the north and south were contending, with the little town of San Marcos between them, the Saints living virtually and literally upon the firing line, and day after day the conflict raged, and the Saints one Sunday held their meetings while the shells from either side were falling over their meeting house, but they continued with their services.

Finally the faction from the north were driven out, and the men from the band of Zapata came in, and someone said, "There is a man over there who has been assisting the people of the other faction, he has been a colonel in the other army. These people from the south are infinitely fanatic. I never saw anything like it. They go to war with an image of the Virgin Mary tied around their necks; and everybody who will not believe as they do, they think they have a perfect right to exterminate. They arrested this dear brother of ours, and they asked him if he had a store of arms, and he said no. It seemed to be a habit of his from the time he was converted, always to carry in his pocket the Bible and the Book of Mormon, and he drew them out and said, "These are my arms, and I have carried, and I carry them to benefit, not to destroy my fellowmen." And they took him and a young man who was in the same house, a member of the Church also, to a big tree and put a noose around their necks and strung them up until they had fainted, and then let them down and revived both of them again and gave them another chance if they would only tell where their arms were and say that they would renounce their strange religion—for among the accusations brought against him was this, that he was teaching a strange religion and strange gods and carrying the people of the community after him.

He said, "I cannot do it, for I know that what I have received is true and I cannot renounce my religion."

His two sisters, on learning what had become of him, went up and asked the general to release him, but they were thrown into prison with him. Instead of sorrowing, he took his Bible and Book of Mormon and among the other prisoners tried to teach the gospel. About eveningtime the good, old, widowed mother sent a little basket of food to the little adobe house where they were confined. And this brother, before they prepared the supper, out in that little humble place, asked the guards to give him some water. He said he wanted to wash himself, his neck was chafed where the rope had been. And he carefully washed himself and combed his hair, and then when they spread the food out, he said to those present, "If you have no objections, we would like to ask the blessings of the Lord upon this food." In a voice that all could hear, he asked the Lord to bless that food, but in a voice that only his sisters could hear, he said, "I will not eat tonight, I am fasting and praying to the Lord."

It was not ten minutes before they said they wanted these two men outside. The girls stopped eating, of course, and the two men were taken out. It was then just dusk, and they were backed up against a great ash tree—I can see it just as plainly as if it were here; for I

have seen it and I have heard the mother and the daughters recite the sad experience—and six men were lined up to shoot them, and another said, “Now, as one last chance, we tell you if you will renounce your religion and confess before the Virgin Mary, we will forgive you and we will spare your lives.”

He said, “Gentlemen, I cannot, for I know that what I have taught and what I have accepted is the gospel of Jesus Christ.”

They said, “All right, then prepare yourself, but have you anything to say before you are executed?”

“Yes,” he said, “I will make one last request, that I be permitted to kneel here and pray.” And he knelt there and prayed. He prayed first that the Lord would bless his widowed mother and provide for her, and bless his wife and little child, who would be left a widow and orphan; then he prayed for the little branch, and he said: “Lord bless this little flock that they may not go astray, but that someone will be raised up to lead them.” And then he turned and said: “Lord, forgive these men, for they know not what they do,” and as he arose from the ground, he folded his arms and said: “Gentlemen, I am at your service.”

A moment or two later, the daughters in that little adobe room, and the mother a quarter of a mile further on, heard the sound of the guns that killed their brother and their son.

Brethren and sisters, what was it that took that man smiling and with faith like that to his execution? It was none other than the same testimony that Joseph Smith bore to the world to the very day that he sealed his testimony with his blood. And I would rather be in their class and give up, if the Lord required it at my hands, my life, than to be the owner of all the world and not have that testimony with it.

Brethren and sisters, we are not all privileged to die in that way for the work of the Lord, but it is required of each and every one of us to live each day in fulfilment of the principles of the gospel and to bring our lives into harmony with this great scheme of the gospel, for only as we do so, will it be unto us “the power of God unto salvation.”

The Lord bless you. Amen.

The Chorus sang, “The Palms.”

ELDER JOHN M. KNIGHT

(President of the Ensign Stake of Zion and of the Western States Mission)

There is only a few minutes remaining and I sincerely pray for the inspiration of this occasion, and desire the same good spirit that has accompanied the remarks of the former speakers, for my heart has been touched by their fervent testimonies, and the words of exhortation and counsel they have given.

It was not my good fortune to be in attendance at the morning service in the tabernacle, as I did not arrive until the noon hour. I

feel that I missed something, for the opening sessions of our conferences have always been a wonderful inspiration to me. Usually the key note of the conference is sounded by the prophet of the Lord, the doctrines of the Church are expounded to the understanding of the Saints, and where reproof is needed, it is given.

I have listened with much interest to the remarks of my brethren. The conditions they find in their various fields of labor are much the same as prevail in the Western States mission. My heart is filled with joy when I meet the Saints in the various branches of the Church, and also with isolated families far removed from any Church organization, and listen to their fervent testimonies, a band of faithful, self-sacrificing Latter-day Saints into whose lives has come a knowledge that God lives, that Jesus is the Christ, and that Joseph Smith was and is a prophet of the living God, men and women who not only welcome the elders, but pray for their coming.

Elder Pratt's remarks with reference to Trinidad interested me. I recently visited our Church members there, for we have a few honest-hearted people there who have accepted the gospel, and who tread unswervingly the pathway of duty, undeterred by doubts, singleminded, and straight forward. There is rejoicing in their hearts and a feeling of salvation has come into their lives. They, like Job of old, testify, "I know that my Redeemer lives." Christ to them is the very Redeemer of the world, and Joseph Smith is his prophet.

The gospel taught by the Church of Jesus Christ of Latter-day Saints is the power of God unto salvation. Joseph Smith came not as did Luther, Calvin, Knox, Wesley and many other reformers, whose lives have influenced so many people in various parts of the world, and whose teachings have done so much to break the shackles that bound the people throughout the dark ages, but he came as a restorer of the gospel of Jesus Christ, and gave unto the world the gospel in its fulness.

The tendency in the world is to humanize religion, eliminating all Divinity out of it. One of the so called "Advanced" churches of New York City, according to *Leslie's Weekly*, has resolved to abolish all reference to "sect, class, nation, or race," and has a new bond of union to be signed by all its members. To do this it deems it necessary to adopt a new "statement of purpose" from which mention of Christ and Christianity is omitted. Public announcement is made that the "church has dropped Jesus."

We have people in Denver who follow the teachings of the Marlein Bible, written by Rev. Marley, the head of the church, in which men are forbidden to mention God or Jesus in their prayers, and to do so would be considered heresy and sufficient cause for excommunication from the church. Indeed, sample prayers for all occasions and the blessing for food are given without a single reference to our Father in heaven or his Son Jesus Christ. It may interest you to know that their church government is planned after our own, with a president and twelve apostles, six of whom are women. Also a high council of twelve persons, half of whom are women. The leader con-

fesses he is acquainted with the doctrines and organization of the "Mormon" Church. Truly, they have a form of Godliness but deny the power thereof.

How different with our people, the Latter-day Saints, who have implicit faith in God and his Son Jesus Christ. They believe that he really is, and that he is a rewarder of them that diligently seek him, that through the Holy Ghost they may know him. Paul the apostle writing to the Corinthian Saints, (I Cor. 12) declared, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Latter-day Saints receive this witness, and many of them would sacrifice their lives, as did the Mexican brother referred to by Elder Pratt, rather than deny the truth that had become a part of their lives. The beauty of it all is, God is no respecter of persons, and all men everywhere are invited to partake freely of these wonderful gifts. In Doc. and Cov. 1:35 it is recorded:

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his Saints, and shall reign in their midst; and shall come down in judgment upon Idumea, or the world. Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall be fulfilled, whether by mine own voice or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever.

I rejoice in the opportunity that has come into my life to bear witness of these things to the people of the earth, it brings peace and satisfaction to my soul; and I pray that so long as I have power to lift my voice, it may be in defense of this great Latter-day work, known to the world as "Mormonism." It is bound to succeed. It cannot be overcome by the powers of darkness. God has so decreed. We meet with a great deal of opposition from certain quarters, and I am rather glad of it, it not only advertises us, but it puts the missionaries on edge, makes them aggressive, and more determined to deliver their message to the people. The elders of the Western States mission are crying repentance unto the people, and inviting all to come unto Christ. I thank God for them, and for their faith and devotion to this great cause. I pray that the spirit of peace may abide in your hearts, that God will abundantly bless you, with the Holy Spirit that you may have implicit faith in this great Latter-day work, and power given you to live its principles, I pray in Jesus' name. Amen.

The chorus sang "Do What is right."

Benediction was offered by Elder Joseph S. Barker.

SECOND DAY

Conference continued in the Tabernacle, Monday April 5, at 10 a. m.

Congregation was called to order by President Heber J. Grant, who presided.

The choir and congregation sang, "We thank Thee, O God, for a prophet."

Elder Peter G. Johnston, member of the general auditing committee, offered prayer.

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

ELDER STEPHEN L. RICHARDS

The gospel of Jesus Christ is the power of God unto salvation. Salvation so designated means temporal as well as eternal salvation.

THE GOSPEL COMPREHENDS OUR WHOLE COURSE OF LIVING.

I believe that within the plan of the gospel are laid down all of the laws and principles that underlie our lives, here and hereafter. It sets forth a rule of action for our conduct that leads us to happiness and joy in this life, as well as to exaltation in the life to come. An interpretation of the gospel is desirable, in order that men may know what is held out to them by it and in it. Its fundamental laws and principles comprehend completely our whole course of living.

HEALTH.

The gospel lays down the rules that will bring to us one of the first essentials, that of health. There is contained within that simple and understandable law of the Church, the Word of Wisdom, principles, commandments, exhortations which, if lived up to and obeyed, insure health. That health is desirable goes without saying. I know of no other people who take quite the same view of the human body as do we. We regard the body as something more than an organization of the materials of this earth. The body to us has a religious as well as a temporal significance. The body is the tabernacle wherein is housed our spirit, which is a child of God and which is our greatest possession. We cannot desecrate these bodies that have been given to us without offering affront to him who gave them. They are sacred to us. It is our obligation to preserve them in purity and in wholesomeness. We are taught that we cannot live proper and righteous lives without caring for our bodies in a proper and righteous way. We cannot take into our bodies those things forbidden without desecrating them, without militating against the efficiency of the body, and without bringing upon us the effects which follow the infraction of natural

and just laws concerning health. So that if one would have health, he should live the laws of the gospel with reference to health.

WEALTH.

The gospel teaches the fundamental laws of wealth—its acquisition and proper use. It teaches industry, thrift and economy; honesty in business and unselfishness. It points out that all means and substances are gifts from God, committed to the care of men as stewards or trustees, to be used for the benefit and advancement of the people of the world. It tells us the real meaning of proprietorship. It attaches to wealth, as it does to every other material thing, a religious significance and makes plain its proper relation to our lives.

It bids us return a portion of our interest to the Lord for the immediate use of his Church and Kingdom, thereby ever reminding and impressing us with the true source of our riches. If the gospel conception of wealth were prevalent in the world there would be no such estrangement between rich and poor, between so-called capital and labor, as we see today. The perplexing problem of its just distribution would be solved and a large portion of the difficulties of human society would be eliminated.

SOCIAL ORDER.

The gospel of Jesus Christ lays down also the laws which provide for the proper maintenance of our social order. By adherence to its principles man learns, in the first place, his relationship to society; and, in the second place, to act in such manner as to properly discharge his obligations to his fellowman. Every problem that confronts society today has its solution in the application of the simple principles of the gospel to human life and living. The gospel points out that the foundation of society is the home, and the marital relation. We are advised in the gospel what that relationship should be, what it should produce, and how it should stand at the basis of all social order. So far as I know, there are no other people who subscribe to the same doctrines in which we believe, concerning the institution of marriage, the perpetuity of that relationship, and the relationship of children to parents. The application of the principles of the gospel to this relationship means good homes. Good homes mean good communities. Good communities cannot mean anything other than a great, good nation, a good country, a good people.

Not only are we taught that our homes are at the very foundation of our social order and relations, but we are taught in the gospel the proper relationship of man to man. Charity, kindness, benevolence, long-suffering one with another, brotherly help are all principles embraced within the gospel of Jesus Christ and all of them are necessary to build and maintain a society that shall be fit for people to live in, and to be advanced in. We are given the institutions of the Church, in part, at least, to sustain the proper social intercourse among the people. There are provided within the Church agencies and facilities,

which meet every requirement of social life. Our wards, to my thinking, constitute the most advantageous social units that have ever been devised or suggested in the history of society. There are presented within the organizations of the wards opportunities for every person to receive legitimate training in society, proper social intercourse and the cultivation of all the desirable traits of character that go to make up good men and good women.

GOVERNMENT.

Not only does the gospel provide the laws, the rules and the regulations that govern health, wealth, and society, but the principles of the gospel lie at the very foundation of just government.

The teaching of reverence, of obedience, of respect for law, order and authority is indispensable to the maintenance of proper and just government. Men who have not been taught to respect authority, whether that authority be superimposed upon them, or from whatever source it comes, will not respect the authority that they themselves set up. I believe firmly that men who believe in God, men who believe in his power to rule, to lay down laws for their guidance and direction, are trained by virtue of that belief to be the proper subjects of government. I believe that such training is indispensable to good citizenship. Obedience is not only the first law of heaven, but obedience is the fundamental requirement of all good government, and until men can come to realize that they must yield obedience to the law and the authority which has been established, there can never be any proper legitimate and adequate government.

HAPPINESS.

Not only does the gospel lay down the laws and rules which provide for health and wealth for the maintenance of society, for government, but it lays down the foundation for that which is indispensable in human life, real, genuine happiness. There can be no true happiness and no true joy, in my judgment, without righteousness. When I say happiness and joy, I do not mean the superficial pleasure that comes to one in the gratification of personal appetite and desire. I refer to that inner feeling of satisfaction, contentment, love and genuine joy, that come to the man with a clear conscience, a life devoid of offense, with love for God and his fellowmen in his heart. That supreme happiness and joy, so far as our experience goes, can be obtained only in one way. That is by willingly-given service in the cause of our Father in Heaven, for the benefit of his children. The gospel provides the ways and means in which that service can be most efficiently done. The organizations of the Church are established in such manner that service may be rendered by everyone within its membership to the ultimate benefit of every other member. It is a mutual plan whereby each may help every other and the common good may be promoted.

UNDERSTANDING THE ALL-COMPREHENDING NATURE OF THE GOSPEL,
WHAT IS OUR DUTY?

So that, in brief, the gosel fulfils every requirement of a human life. It satisfies every need. It is so comprehensive that it embraces all the good that we desire to be brought into our lives and it helps us to work out our salvation here and hereafter. What is our duty? Our duty, in my judgment, is to so interpret this great gospel of the Lord Jesus Christ that men and women everywhere shall know what it means, that they shall know its great significance in the development of their lives and in their salvation. It is our first duty to so interpret it for our children and for our people at home that they will see it and understand it; for I cannot but think that if they can be brought to realize what it means in their lives, the security that it gives them against the incursion of evil and danger, the happiness and joy that it insures to them by obedience to its teachings and commandments, they will not fail to lay hold of it. Our second duty is to present it to the world in like manner. I cannot bring myself to think that we discharge our full obligation when we merely issue the challenge to the world and set forth that here is the everlasting gospel, the authority of God, the power to save, without explaining, persuading and inviting the men and the women of the world to join in this great life-saving plan. I believe it to be our obligation to present these great truths in such manner, both to ourselves at home and our fellow men in the world, that their real significance shall be felt, that men shall be acquainted with their great need, and that they shall know that in no other way than by compliance with the laws, the rules and regulations of the gospel can they achieve the great purpose of life and be brought back into the presence of God from whom they came. Our Church is a great institution. Favorable attention to many of our principles has come from various parts of the world. Many there are who have come to look upon us as a great people. Let me say to you, my brethren and sisters, that we shall not discharge the full obligation that our Father has given to us unless we bear out in our lives the reputation for good that we enjoy and vitalize in our living the eternal principles of truth revealed to us through the Prophet Joseph Smith.

OUR MESSAGE TO THE WORLD.

Therefore we say to all the world, if you want health, live the principles of the gospel of Jesus Christ; if you want wealth, if you want that which is necessary to sustain life and to secure the necessary comforts of life, obey the laws of the gospel, pay tithing to the Lord. If you would solve the great problems of society, apply the gospel of Jesus Christ. If you would understand government, if you would create and train citizens who will make a great government, live the gospel of Jesus Christ, for a good citizen in the Church of God is a good citizen in any good government on the face of the earth. If you

want happiness, if you want that great joy that comes into the hearts of those who know the truth, if you want contentment, peace of mind, opportunity for service, live the gospel of Jesus Christ, our Lord and Master.

God help us, my brethren and sisters, to appreciate what this great gift, the gospel, means to us. God help us to be worthy of the honorable names we bear: Latter-day Saints in the Church of Christ, I humbly ask, in his name. Amen.

ELDER JAMES E. TALMAGE

The meetings of our conference have been notable, as have been the meetings of earlier conferences. It is indeed an impressive fact that our people come up from the stakes and in from the missions at conference time in such large numbers, and assemble to receive instruction, admonition, advice, encouragement and such good gifts as the Lord holds in store for them. I have sometimes heard men try to describe great gatherings to which people have come for some definite purpose, and when all other comparisons seemed to be inadequate, they have said the movement was almost like the "Mormons" coming to conference. No matter what the weather may be, or the seasonal conditions, a very great number of the Latter-day Saints are willing to lay aside their material affairs to gather here in the appointed place, at the time selected and announced, for the conferences of the Church. In a measure this is comparable to the assembling of the tribes in ancient Israel at the time of the Passover, though we come not as distinct tribes but as members of one body, all upon one footing, everyone representing a unit in the great Church of Jesus Christ.

THE CHURCH A UNIQUE ORGANIZATION. NOT SECTARIAN.

In this respect we are unique, and in many other respects is the Church unique. How could it be otherwise when the conditions of its organization and the occurrences immediately preceding are considered? The Church of Jesus Christ stands, in a particular sense, alone. Not even a hostile commentator or an unfavorable critic has ever yet ventured to put forth the assertion that this Church has any relationship of origin and development with any other church or denomination on the face of the earth. We are not regarded as an offshoot of any mother church. * Churches generally treat us for what we are, a body of religionists standing alone in the world.

That does not mean that we shall refuse to lend our ready cooperation with other religionists or religious bodies in any movement for the general good, in any civic or patriotic duty; but it does mean that, so far as the essential characteristics of our organization are concerned, this Church has no counterpart amongst the sects and denominations of the day.

TOLERATION DOES NOT IMPLY ACCEPTANCE.

Toleration is a specified characteristic of the gospel of Jesus Christ, and we have crystallized that principle into a terse expression embodied in our Articles of Faith. We affirm that we do not merely beg and ask, but that "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship, how, where, or what they may." But while our toleration is thus practically boundless, for we respect as sacred the religious convictions of men, we do not carry it to the absurd extreme of saying that therefore we are under obligation to adopt what others believe. I am willing to tolerate my brother's belief, because it is his, not necessarily because I think it is true. He is welcome to it; I may have no use for it; but it is his and he may have it. I shall not ridicule it, and I shall not denounce him, provided, of course, his belief is not opposed to law and order; but I should be very glad to sit down with him and in a kind, friendly, neighborly and brotherly way, try to show him something better, if I know that my religion is true and his is not.

CENTENNIAL OF A GLORIOUS MANIFESTATION.

Practically a full century ago, in the year of which this is the glorious centennial, there occurred an epoch-making event in the history of the world. Reference was made to this yesterday. I venture to call your attention to the actual record. You know the story, I know; but it is well sometimes that we be reminded of what we know. You know the testimony of the young man Joseph Smith, to the effect that he was greatly wrought up in his mind as to which among the many contending sects of the day was in reality the Church of Christ, for he had common sense enough to know that they could not all be right, for they were opposed to one another. There was not only opposition but hatred among them, and one sect sometimes directed the batteries of its assault toward another particular sect, and in the year 1820 there was much confusion and much dissension. The young man afterward wrote:

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit." In his study and thought he turned to the Scriptures and was particularly impressed by this wonderful precept and the marvelous promise associated therewith: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) Joseph felt that he lacked wisdom. He was in search of it, and he asked of God. He went into the woods in the early spring of 1820 to pray; he knelt down and poured out the desires of his heart to God.

THE ETERNAL FATHER AND JESUS CHRIST APPEARED IN BODILY PRESENCE.

"I had scarcely done so," he afterward wrote, "when immediately

I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction." But though the powers of evil were thus trying to stop his utterance and to crush his effort, he called all the more fervently upon his God, and he avowed that there appeared a pillar of light, as he says, "Exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is my beloved Son, hear Him!*"

THE CHURCHES OF THE DAY HAD GONE ASTRAY.

The Celestial Personage thus indicated answered the question the youthful seer had specified in his prayer, namely, which of the sects or denominations of the day he should join, and, as he averred, "I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

We have been severely criticized because of the declaration that the sects and denominations of that day were wrong. Remember, please, the declaration was not of Joseph. He had not before known that to be the case. Those words were the words of One greater than he, greater than you, greater than all of us here assembled, the words of the Son of God. Wherein were those churches wrong? Had they not much within them that was good? I venture to affirm that they had. I doubt not that there were amongst them men of God, who were trying to live according to the best light they had received; but as churches they were wrong because they were making false pretensions. They claimed to possess the power of the holy Priesthood, and they essayed to administer the ordinances thereof, all in compliance with what they understood to be the rule of the form of godliness. We can create many a variation of the form of godliness. We can make it intricate and enticing; but no men or body of men can gather together or work independently and originate the holy Priesthood upon the earth. To do so would be a greater miracle than for one to originate life in dead matter. There is a chasm between inanimate and organic matter, between the living and the dead, and man cannot bridge it. He may take living things, plants and animals, and rear and nurture and tend them, and by selective breeding he may produce new varieties, but the man never lived who, with all his science, and all his facilities of laboratory and other research, brought

into existence one microscopical living cell, except, indirectly, through the operation of the laws of life, which are not of man.

This Church, therefore, from its beginning, has been unique, for the organization of the Church was forecasted in this declaration that at the time of Joseph Smith's first vision there was no Church of Jesus Christ upon the earth; and I do not see why people should take issue with us for making that statement. A man of one political party professes to believe that the other political party is wrong; and he has a right to believe it, and if he can demonstrate that fact to his own satisfaction he has the right to promulgate his belief; but he should do it with regard to the rights of the other party and the members thereof. We are not assailing churches; we are not attacking sects; we have no war with any of the numerous denominations on the face of the earth. We are sending out our missionaries, we are using the columns of the press, not to attack Catholicism or Protestantism, or any form of religion, but to preach in a positive and constructive way the principles of the gospel of Jesus Christ as that gospel has been restored to the earth in this dispensation, in strict accordance with the predictions of ancient prophets.

THE CURRENT MOVEMENT FOR CHURCH UNION.

We are aware that at the present time there is in progress a great world movement having for its object the federation of denominations and sects professing belief in Christianity. It is known as the Inter-Church World Movement. Already we find in the daily press many contributions explaining the purpose of the movement. Already the advertising pages of the great magazines are being used. Already plans have been made for a great assembly to take place, most probably though not certainly, in London, appointed for the coming summer; and sects and denominations are called together for the purpose of forming some kind of a merger or combination.

It is a very important question to ask: Just where does the Church of Jesus Christ of Latter-day Saints stand in relation to that matter? I answer, it stands aloof and alone.

Intimations have been given out that this Church is trying to get in; that it is trying to curry favor with the sects in order that it may have a place in the great combination that has been planned. Why, to think such a thing would be sacrilege on our part. We have not derived our authority to administer in the ordinances of the gospel from any of them, nor from any common source. We are no offshoot of the Church of Rome. We are no outgrowth of any of the Protestant denominations. We constitute a Church that has been organized and named by the Lord Jesus Christ. So far as these combinations go we wish the participants well. They have been foolishly, as they profess and declare, spending vast sums of money for the erection of meetinghouses, chapels, churches that they could not use; and they say they can save money by what they are proposing to do, though they are trying to raise a great sum by a world-wide drive in order to bring about the saving.

THIS CHURCH CANNOT BE A PARTY TO IT.

If they can do anything better for the common good by joining together, let them join. Those churches were formed by men, and men have the right to do with them as they please; we shall not interfere with them. But this Church was not formed on man's initiative, it was not called into being because of some brilliant leader who stepped forward with a new plan; and therefore we cannot, we have not the power nor the authority, to make any kind of affiliation with any other church; and let me say with equal earnestness, no other denomination, no church, no sect can ever affiliate as such with this, the Church of Jesus Christ of Latter-day Saints. There have been overtures made by some religious bodies to find out the terms under which they probably could come in with us; and the answer has been: Come in as every member of this Church has come in—through the door; and note that the door is just wide enough to admit you, one at a time, the door of baptism, that ye may receive the Holy Ghost by the laying on of hands.

Students of human affairs, theologians and other thinking men have expressed their amazement at the vitality of the Church of Jesus Christ of Latter-day Saints and they say we have some secret for our unprecedented development. Now let me tell you what that secret is. I take you all into confidence. But instead of saying to you, don't tell anybody else, I invite you to tell the world. This is the secret. Every member of this Church stands upon his own feet, upon his own testimony, upon his own conviction that this is the Church of Jesus Christ. He can not receive that testimony from any other man. No president, no apostle, no patriarch, no bishop, no officer in the Church has any testimonies to sell, nor any assurances of the divinity of this work to give as a personal possession to anybody else. There are some riches you cannot share. Now, in a great building such as this Tabernacle, one part depends upon the other parts. Knock out one of those columns and that part of the gallery would be endangered. Remove several of them and a section of the balcony would collapse. But suppose that every part of the building rested upon its own foundation. Then the destruction of one part would not affect the others. Now, that is the secret. Latter-day Saints are individually answerable to their God, for individually they receive that great gift of God, the testimony of the Lord Jesus Christ.

I pray that we may be individually true to it. Oh, my brethren, my sisters, this is the day of which the prophets have spoken, this is the day of trial and of test notwithstanding the many favorable conditions in which we rejoice. Beware of those who would try to lead you away from the foundation of your own testimony. Beware of those who would set up factions for themselves, for all such will follow the course of those that have gone before and come to grief. Stand ye in holy places and be not moved. I ask it for us all, in the name of Jesus Christ. Amen.

A sacred baritone solo, "The Valley of Shadows," was sung by John Robinson.

ELDER JOSEPH FIELDING SMITH

One theme has stood out very prominently, and properly so, in the remarks of most of the speakers who have addressed this conference. That has been the subject of the great vision given to the Prophet Joseph Smith. The previous speaker stated that this is the day of which the ancient prophets spoke. With this I fully agree.

A SCRIPTURE PASSAGE APPLIED TO JOSEPH THE PROPHET.

There is a passage of scripture recorded in the seventh chapter of St. Luke that I shall apply to my remarks this morning. The occasion referred to in this scripture was one following the manifestation of great power on the part of the Son of God when he raised the widow's son from the dead. St. Luke wrote of the event as follows:

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

And this rumor of him went forth through all Judea, and throughout all the region round about.

And the disciples of John shewed him of all these things.

And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

With all sincerity and in humility I shall apply this scripture to the Prophet of the nineteenth century and dispensation of the fulness of times. There is nothing sacrilegious or improper in this, for I fully believe that Joseph Smith was a prophet, and is a prophet of God, who received divine approval from the Lord Jesus Christ. And his fame has gone forth throughout all the land, and many people have said, "A prophet is risen up among us, and God hath visited his people."

JOSEPH SMITH, THE MESSENGER TO PREPARE THE WAY FOR THE SECOND COMING OF CHRIST.

But the point I wish to make is here: We are living, as all admit, in the latter days, when many people are looking for the coming of the Savior of the world in the clouds of glory. Of necessity, before that day shall come, there must be one sent into the world clothed with authority from on high, and commissioned to establish anew in the earth the fulness of the everlasting gospel as it was in former days. For Christ cannot come to establish the reign of peace until some such messenger appear with authority to prepare the way before him. Therefore, paraphrasing the nineteenth verse, I will apply it as follows: "Art thou, Joseph Smith, he who should come? or look we for another?"

We read in the third chapter of the prophecy of Malachi, where it is written the Lord will send his messenger, and he shall prepare the way before him, "and the Lord, whom ye seek, shall suddenly come to his

temple, even the messenger of the covenant, whom ye delight in." This does not refer to the former coming when the Lord was born into this world, for we read further, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like a fuller's soap." Every indication is that this refers to his second coming.

The Lord, in the former dispensation, sent a messenger to prepare the way before him, and in this dispensation it was just as necessary that a messenger be sent to prepare the way for the coming of the Lord and the establishment of the reign of peace. If Joseph Smith was not that man, then we must look for another. Now, I say to you, the issue is clear, the line is sharply drawn and there is no occasion for misunderstanding. Either Joseph Smith was a prophet of God, and all that he claimed to be, or he was the greatest impostor this world has ever seen. There is no middle ground. You cannot say he was deceived, that he was mistaken, that he believed that he was called of God and thought that he had seen a vision of the Father and the Son but he was in error. He was all he claimed to be, or else he was a base deceiver. To be consistent, either the one view or the other must be taken, in regard to his mission. I repeat, there is no middle ground. Certain writers have attempted to explain the mission of Joseph Smith in that manner, that he was honestly deceived, but the issue is one that is sharp and clear. There is no possibility of his being deceived, and on this issue we are ready to make our stand. I maintain that Joseph Smith was all that he claimed to be. His statements are too positive and his claims too great to admit of deception on his part. No impostor could have accomplished so great and wonderful a work. Had he been such, he would have been detected and exposed and the plan would have failed and come to naught. In the plan of salvation as it was made known through Joseph Smith to the world, there are no flaws. Each part fits perfectly and makes the whole complete. Attacks have been made from the beginning to the present, and yet every one has failed. The world has been unable to place a finger upon anything that is inconsistent, or out of harmony in the revelations to Joseph Smith, with that which has been revealed before, or predicted by the prophets and the Lord himself.

Oh, it is an astonishing thing to me, a remarkable thing, that there could be a doubt in the mind of any man who has made a study of this situation. I cannot comprehend how he could fail to understand the truth, and be impressed with the fact that Joseph Smith was sent into the world to restore that which was lost, the fulness of the everlasting gospel. Now, I say again, if he is not the man who was to come, then we must look for another, for that man must come, if he has not come, to prepare the way before the Lord. The time is growing short, the signs of the times point to that, and there is much that must be done or the words of the prophets shall not be fulfilled. But he was the man, and as the Savior, on this occasion to which I have made reference, sent those messengers back to John filled with information be-

cause of the mighty works which he performed, so the message delivered by Joseph Smith and his works testify of him to all the world that he was called of God. There is no gainsaying it.

Is it not rather a remarkable thing that in every revelation given to Joseph Smith he has been found absolutely in harmony with the scriptures? The Lord, as I have stated, declared through one of his prophets that before his second coming a messenger should be sent to prepare the way and make it straight. You may apply this to John if you will, and it is true. John, the messenger who came to prepare the way before the Lord in the former dispensation, also came in this dispensation as a messenger to Joseph Smith, so it applies, if you wish to apply it so, to John who came as a messenger to prepare the way before the Lord. But I go further and maintain that Joseph Smith was the messenger whom the Lord sent to prepare the way before him. He came and under direction of holy messengers laid the foundation for the kingdom of God and of this marvelous work and a wonder that the world might be prepared for the coming of the Lord.

JOSEPH SMITH FULFILLS THE PREDICTION OF THE PROPHETS AND THE REQUIREMENTS OF THE FORERUNNER OF CHRIST.

Speaking of the marvelous work. Is it not rather remarkable also that Joseph Smith fulfils the prediction made by Isaiah, as recorded in the twenty-ninth chapter of his book, as follows:

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed;

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore, the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men:

These are almost the exact words spoken by the Savior to Joseph Smith:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

This portrays the condition of the world just one hundred years ago when this prophecy was fulfilled. Now, to continue; if Joseph Smith did not introduce that marvelous work and wonder, some one else must come to do it before the Lord will come. He fulfilled the first part of this quotation which refers to words taken from the record of the Book of Mormon, as all who have read Church history know. If this marvelous work was not established by the Lord, through the instrumentality of Joseph Smith, then some one must come to do it. This prophecy, as you discover by reading the whole chapter, was to be

fulfilled in the latter times. The world is not looking for any one to come to establish that work. No one claims to have done it, other than Joseph Smith. He fills the bill.

Again, the gospel was to be restored as it was in primitive times, before the coming of the Lord. All will admit, whether they believe in the mission of Joseph Smith or not, that at least there has been a departure from the teachings and the organization which existed in the days of the Savior's ministry and the ministry of the Apostles. That must be, and is, conceded. You cannot find that organization anywhere in the world, and you cannot find those doctrines anywhere except as they have been given through the agency of Joseph Smith. This gospel was to be declared, so John the Revelator has written in the fourteenth chapter and sixth verse of Revelation, by an angel who was to fly through the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, calling on them to repent for the hour of judgment is come. Nobody else, except Joseph Smith, ever claimed that an angel did fly and did appear to him with this message, and he was commissioned to send it forth to all the world.

Joseph Smith declared that he, with Oliver Cowdery, his companion, received the keys of the gathering of Israel. No one else ever claimed to have had them revealed to him. If Joseph Smith did not receive them, then some one must be empowered with this authority before the coming of the Lord. For Israel is to be gathered, and it must be by authority given to some one. Israel is being gathered, which indicates that Joseph Smith must have held those keys. Malachi has said that the Lord would send Elijah before the coming of the great and dreadful day of the Lord. The Prophet Joseph Smith said he (Elijah) came to him and Oliver Cowdery with the keys of that power. If he did not, and they have told a falsehood, then Elijah must come before the great day of the Lord, or the earth will be smitten with a curse. No one, save Joseph Smith, has claimed that these keys have been revealed. No one else knew what was meant by this passage of scripture. The hearts of the children are turned to their fathers, as Malachi predicted would be the case, after the coming of Elijah. This indicates that Elijah has come and it must have been to Joseph Smith.

So I might go on with many other predictions in the scriptures. You may search from the beginning to the end, all the revelations given to Joseph Smith in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which contain a message to the world from the Lord, and you will find that in every instance they are in harmony and agree with the revelations of other times. You will discover that in all things Joseph Smith fills the bill, he fits into the niche which was to be occupied by the messenger who was to come to prepare the way before the coming of Jesus Christ. No one else has claimed to be that man. Why, then, should we not heed his mission? I say to you, I believe with all my heart, I know it to be true. Two themes stand out uppermost always in my mind. That Jesus Christ is

the Son of God, who was crucified for the sins of the world, and that Joseph Smith was a prophet called and appointed to usher in the dispensation of the fulness of times. That is my message to the world, in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS

My brethren and sisters, I earnestly desire an interest in your faith and prayers during the few moments that I stand before you this morning, for I feel that I need it.

ONE HUNDRED YEARS OF THE LAST GOSPEL DISPENSATION.

All during the proceedings of this conference, as I have listened to the remarks of my brethren who have preceded me, I have been thinking of the one outstanding incident of interest to the Church, which has been so often referred to: that one hundred years, approximately, have elapsed since the ushering in of this the greatest, the most important gospel dispensation that the world has ever known. Prophets of old looked forward to it, prayed that they might see it, and participate in its activities. The Apostle Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, * * * having made known to us the mystery of his will * * * that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

There have been other dispensations in which the gospel has been brought to earth, all of which have been of great importance to the people: that of the meridian of time, when the Redeemer ministered in person, being, without doubt, of greater fundamental worth than any which came before or will follow after, for the redemption of the human family depended upon the atonement which he made, by which we are redeemed from the fall and made heirs with him to the kingdom of his Father. But the great work which he commenced, the glorious triumph of right over wrong, of light over darkness, the fulfilment of the words of all of the ancient prophets, the consummation of the purposes of the Lord, and the redemption of his covenant people, is left for the dispensation in which we live. Proper conclusions can only be drawn by comparison. If there were no tall people, there would be none short. If there were no short people, there would be none tall. If there were no clouds, as there are today, we would not appreciate the sunshine; and if there were no sunshine we would be happy, I suppose, with the clouds.

THE DISPENSATION OF THE MERIDIAN OF TIME, AND THE FULNESS OF TIME COMPARED.

So, as we contemplate the events of the past century, we naturally compare our experiences, our accomplishments, our joys and sorrows, our successes and failures, with those that others had before us. While

Christ's ministry did not begin until a considerable time had elapsed after his birth, the ushering in of the dispensation of the meridian of time may be said to date from that eventful night when shepherds who watched their flocks upon the hills of Judea were overshadowed by the glory of the Lord, and a multitude of heavenly hosts sang, "Glory to God in the highest, on earth peace, good will to men," as the Christ was born into the world.

So, in the day in which we live, while the Church had not yet been organized, the ushering in of this gospel dispensation dates from the occasion to which Brother Talmage and others have made reference, when the Father and Son appeared to Joseph Smith in the early spring of 1820. While there was some development in the primitive church subsequent to the crucifixion of the Redeemer, before a century had passed, Jerusalem was besieged and taken by the Roman armies, under Vespasian and his son Titus; the great temple, in the construction of which Herod had employed eighteen thousand men, for a period of nine years, was destroyed, the Jews were made captive and scattered to the four winds of heaven. To what extent the members of the Church who were at Jerusalem at this time suffered, we do not know, but we are told that, remembering the admonition of the Redeemer, and taking advantage of the temporary withdrawal of the Roman armies, they had been led by Simeon, bishop of Jerusalem, to the little mountain town of Pella, where for a time they were safe.

In the meantime the gospel had been taken by the apostles to other nations than the Jews, and at Corinth, Ephesus, Rome, and other places, more fruitful fields were found than at Jerusalem. At Rome many converts were made to the Christian faith, and as usual, with the spread of truth, the powers of darkness arrayed their hosts against the Church, and its members suffered persecution, the like of which the present dispensation has never known.

Under Nero, who appears to have been a very fiend incarnate, who had murdered his own mother; who burned Rome that he might witness a great conflagration, and then charged the Christians with the offense, the emissaries of Lucifer, the enemy of all that is good, and particularly the enemy of the Redeemer, were given full license to wreak vengeance upon these hapless and innocent people, whose doctrines of peace, good will and righteousness, endangered the dominion of their master upon the earth. The Christians were accused of being rebellious, of holding disorderly meetings, of murdering their own children, of being cannibals. If earthquake, famine or pestilence came, the Christians were held responsible. It was popular to denounce and bear false witness against any suspected of affiliation with the Church, and when brought before tribunals for trial, if they denied that they were Christians, they were condemned because of their obstinacy. If they admitted that they were members of the Church, they were sent away for execution. Their condition, I am reminded, was not unlike that of one suspected of witchcraft among the early Puritans of New England. We are told that the suspected persons were thrown into the water. If they did not sink and drown it

was evidence of guilt, and they were burned. If they did sink and were drowned, it was proof that they were guilty.

To satisfy his own morbid and savage nature, and please the rabble, Nero ordered Christians thrown into the great amphitheatre at the Coliseum of Rome to be torn by savage dogs, killed and devoured by hungry lions, or tossed upon the horns of vicious bulls. He caused Christians to be smeared with pitch and tar and burned as torches with which to illuminate the city at night. Notwithstanding these atrocities, my brethren and sisters, the truth rapidly spread. The maid whispered it to her mistress. The toiler, as he labored in the field, told the wonderful story of the Christ to his fellow workmen, and bore witness of its truth. The soldier whispered it to his companion in arms. The shepherds, as they tended their flocks, told of those other shepherds upon the hills of Judea, and thus, each convert doing the work of a missionary, very many people were added to the Church.

There was at Rome, at the time to which I refer, a great series of underground passages or chambers, abandoned quarries from which stone, for the construction of the city, had been taken. Had you been there at the time to which I refer, and desired Christian worship, you would have gone at a late hour of the night, after the city had ceased from its revelry and debauchery, possibly with some friend, more likely alone, cautiously toward these abandoned quarries. Silently you would have slipped into one of the dark passages, and felt your way forward until a glimmer of light appeared in the distance. A man would salute you as "Brother," and demand the sign of identification by which he might determine your right to be there. You would hear the sound of distant voices engaged in singing or prayer, and would soon emerge into one of those large underground chambers dimly lighted, and find yourself in the presence of a large congregation. All classes of people would be represented there. Beneath the outer garment you would recognize the uniform of an officer of the royal legions of Rome, the rich attire of the patrician, the poorly clad plebeian. Here they met as brothers and sisters, uniting their voices in hymns of praise and prayer, to God for strength to endure the persecution of their ignorant and blinded enemies.

Peter or Paul, if they had chanced to be present, would doubtless have exhorted the assembly devotedly to continue in the faith, bearing witness to them that death in the service of the Master assured more glorious entrance into his Kingdom. Bread would have been broken, blessed, and partaken of; wine blessed and drank, and then you would have stolen quietly back to your home, not knowing whether, before the setting of tomorrow's sun, you, too, would be thrown to the lions. Such was Christian worship during the latter part of the first century after Christ.

THE PRIMITIVE CHURCH AND THE CHURCH OF OUR DAY HAVE HAD
ANALOGOUS EXPERIENCES.

So, by comparison, my brethren and sisters, the experiences of the primitive Church and the Church in the dispensation in which we

live are analogous. Jesus was baptized by John the Baptist when thirty years of age, and was condemned and crucified three years later. Joseph Smith was baptized under direction of this same John, when twenty-four years old, and was martyred fifteen years later, in the thirty-ninth year of his age. Each lived but a short time after his ministry began. Both died for the establishment of the same truths. Each met death violently at the hands of his enemies, but under entirely different conditions. Jesus was formally arraigned, tried and condemned by a legal tribunal, although not entirely in legal form. Joseph Smith was killed by a mob, without pretense of legal formality.

Before a century had elapsed after the birth of Christ, all of the apostles whom he chose, with the single exception of John, were violently put to death by their enemies. During the century which has just passed, the Church has experienced no such conditions as these. In both dispensations the Church was unpopular, and its members bitterly persecuted; in our day, thank the Lord, not with the same wicked, relentless spirit which was manifest toward the primitive Church.

THE CONDITION OF THE PRIMITIVE CHURCH ON THIS CONTINENT.

The condition of the Church and its members during the first one hundred years after its establishment upon this continent, by the Redeemer, was in direct contrast to that of the Church in the old world.

Permit me briefly to read:

And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost.

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another;

And they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

* * * * *

And it came to pass that there was no contention among all the people, in all the land, but there were mighty miracles wrought among the disciples of Jesus.

And it came to pass that the seventy and first year passed away, and also the seventy and second year; yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation which had passed away.

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely

there could not be a happier people among all the people who had been created by the hand of God.

OUR ACCOMPLISHMENTS COMPARED WITH THOSE OF THE NEPHITES.

We have not succeeded, during the past century, in accomplishing that which was accomplished by the Nephites, notwithstanding the great results which have come from our efforts. The people have not yet all been converted to the Lord. We have not reached that condition, which I sincerely believe that we must some time reach, when we are united in temporal things, as were the Nephites. We have not reached a condition where there is no envy, nor strife, nor malice, nor whoredoms, nor any manner of lasciviousness among the people. We have not reached a condition that we are in one the children of Christ, as the Lord would have us to be.

It is true, my brethren and sisters, that the conditions under which we have labored are entirely different to those which existed among the Nephites. The Church was established among them by the Redeemer in person, and the power of the Father was manifest in his life and works, as he ministered among them, as it never has been, and never will be manifested through any other person. In the dispensation in which we live the Church was established by Christ through his chosen agent, and it is true that the signs have followed the believer in a remarkable degree, but never with the overwhelming, convincing proof which characterized the ministry of the Son of God. They were a people of one race, speaking one language, with the same ideals, the same traditions, occupying a single country.

Our efforts have been among the people of many different nations and countries, people with different languages, with different traditions, with different ideals, many of whom, after their conversion, have left their native lands, all that the ordinary man holds dear, and have come to a strange country, to identify themselves with a strange people, to be surrounded by a new environment, which was entirely contrary to that which they had been accustomed to.

So I feel, my brethren and sisters, that as we review the events of the past century, we have very much to be grateful for, that we may justly take pride in what we have, with the help of the Lord, accomplished, because all that has been done has been through the Lord and by the help which he has given us.

WE MAY LOOK, WITH CONFIDENCE AND FAITH, TO THE FUTURE.

It appears to me that we may look forward with absolute confidence and faith in the future, knowing, because of the experiences of the past, that the Lord is on our side, and that with his help the development of the Church will continue; that in this dispensation in which we live he will consummate his purposes; his covenant people will be gathered; Christ will come to reign personally upon the earth; all of the purposes of the Lord will be consummated, and his kingdom be established upon the earth as it is in heaven. May the

Lord give us faith and strength to continue the efforts of the past century, until these glorious purposes shall be accomplished, is my earnest prayer, through Jesus Christ. Amen.

After a number of announcements had been given out, the choir and congregation sang, "High on the mountain top."

Conference adjourned until 2 o'clock p. m.

Elder Soren Rasmussen, President of the Jordan Stake of Zion, pronounced the benediction.

AFTERNOON SESSION

The conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

The choir and congregation sang, "Guide us, O thou great Jehovah."

Prayer was offered by Elder H. H. Blood, President of the North Davis stake of Zion.

Choir and congregation sang, "Redeemer of Israel, our only delight."

ELDER DAVID O. McKAY

"Even so, I have sent mine everlasting covenant into the world to be a light unto the world and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me."

AN ENSIGN TO THE NATIONS.

The Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was made through inspiration by the Prophet Joseph. He himself was but twenty-six years of age. It is a marvelous declaration, great in its pretension, comprehensive in its scope: "Mine everlasting covenant" (the gospel), is sent into the world *"to be a light unto the world, to be a standard for my people and for the Gentiles to seek to it."*

On Bedloe Island, at the entrance of New York harbor, there stands the Statue of Liberty, a light to the nations. What it has meant to thousands and hundreds of thousands of the down-trodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production, *The Melting Pot*. I shall read a few words. David the emigrant, the little Russian Jew, is speaking:

All my life America was waiting, beckoning, shining, the place where God would wipe away tears from off all faces. To think that the same great torch of Liberty which threw its light across all the seas and lands into my little garret in Russia is shining also for all those other weeping millions of Europe, shining wherever men hunger and are oppressed, shining over the starving villages of Italy and Ireland, over the swarming, starving cities of Poland and Galicia, over the ruined farms of Romania,

over the Shambles of Russia. When I look at our Statue of Liberty, I just seem to hear the voice of America crying: "come unto me all ye who are weary and heavy-laden, and I will give you rest, rest."

What that Statue of Liberty symbolizes to the oppressed and down-trodden of Europe, the gospel of Jesus Christ is to the world. "Mormonism," so-called, has reared an ensign to the nations and, with words as comprehensive as those I have read in the revelation, invites the world to peace, to rest, to contentment.

TO WHOM DOES THE ENSIGN NOW WAVE?

High on the mountain top
A banner is unfurled;
Ye nations, now look up;
It waves to all the world;
In Deseret's sweet, peaceful land—
On Zion's mount behold it stand!

Then hail to Deseret!
A refuge for the good,
And safety for the great,
If they but understood
That God with plagues will 'shake the world
Till all its thrones shall down be hurled.

And to whom does that Ensign now wave? To what sort of world does the beacon-light of the everlasting gospel extend its invitation? A new world, or rather a world struggling to make itself new. The terrible war that has just passed was but the birth-pangs—and now the world is ready to be reborn. "We stand at a creative moment in human history," says Sherwood Eddy. "Never before has the whole world had the chance to make all things new, old customs and contentions, old rules and ruts, old traditions and enslavements have been broken forever. We are living in the birth-pangs of a world struggling to be reborn, and the issues of our time will reach into eternity."

I believe that mankind today is earnestly seeking after the truth. I believe, notwithstanding some of the terrible conditions that prevail across the sea, and even here in our own United States, that the efforts men are putting forth are but the results of yearning souls desiring to know the truth. The truth is the child that is to be born, and I believe that most of these men are honest in their desires to claim it as their own.

MANY HONEST SEEKING FOR TRUTH BUT CANNOT FIND IT.

Leading thinkers and statesmen are calling upon mankind everywhere to get back to the religious ideals, and yet when men come back to the churches they find that when they ask for bread they are given only a stone. Doctor Joseph Post Newton makes this startling declaration, regarding the ineffectiveness of the churches to reach these struggling souls: "Twenty per cent of the pastors, who were with us before the war, have resigned to enter other occupations. Of the one hundred and ten million people in the United States, not more

than forty-four million attend services in any religious denomination." And the editor of the *World Outlook* thinks this: "A very liberal estimate. There are today," continues Dr. Newton, "three million fewer children attending Sunday school in the United States than before the war." And then the editor of the paper quoted makes this significant remark:

If anything is evident it is that Protestantism is going to pieces faster than the tale can be told or the figures be compiled. The great majority of people, and of intelligent people, have lost all confidence in existing churches and have washed their hands of them for good. If religion is to be saved a revolution in thought and methods and organization must take place, no less complete than that of the Protestant reformation. The times are ripe for a second Martin Luther to do to Protestantism today what the first Luther did to Catholicism yesterday.

WHERE THE TRUTH MAY BE FOUND.

On the face of that condition, we have this declaration, made ninety years ago, that "the Everlasting Covenant, the gospel, is to be a light to the world and is to be a standard for my people and for the Gentiles to seek to it." If this is truly the light for which the world is seeking, it is well to realize that never before has there been such a responsibility upon you men, upon you women, who assume to declare that already in the world is the truth for which the world is struggling. What you claim must be substantiated by facts. The tree must be judged by its fruit, and mankind today are ready to test the fruit and act accordingly. The responsibility of showing to the world that the gospel of Jesus Christ will solve its problems rests upon the men who make the claim, who believe that the declaration made by the Prophet Joseph is true. We heard this morning from my brother, Stephen L. Richards, that the Church is so constituted that every human need may be supplied. I believe in his statement. I believe, too, that every *world problem may be solved by obedience to the principles of the gospel of Jesus Christ.*

AN EMINENT STATESMAN'S SUGGESTION.

An eminent statesman of our own nation, one who has won national and international eminence, not only as a great leader in the political world, but as a speaker and writer on religious topics, gave to the world, in February, some of his views regarding the solution of the difficulties which the churches now meet in answering the needs of humanity. That eminent statesman is here today. I intended to quote him. I am sure that I should not hesitate now to say in his presence what I was going to say in his absence. In an excellent article entitled: "In the World, of the World, and for the World," Col. William Jennings Bryan, in the *World-Outlook*, of February, in giving suggestions on how the churches can make the world a better place to live in, proposes first a change of attitude toward amusements. He writes:

The tendency has been to prohibit amusements which are hurtful rather than to encourage those which are healthful and wholesome. Amuse-

ments are necessary; and if those which uplift are not introduced, harmful pastime will be resorted to. This explains why so many young people are drawn away from the Church just at the age when they ought to be drawn into it—they are influenced by the worldly minded with whom they find amusement during their leisure hours. * * * My suggestion, therefore, is that an effort should be made to set up a Christian standard for Christian communities and to create an environment that will be helpful to the Church and the spiritual things for which the Church stands.

HELPFUL ENVIRONMENT IN THE CHURCH OF CHRIST.

The "Mormon" Church has always encouraged legitimate amusements; in this respect, at least, it has set a worthy example to the world. That "helpful environment" mentioned by Mr. Bryan has been in the Church of Jesus Christ ever since its organization. Away back in the days of Nauvoo we find the drama introduced by the Prophet Joseph. We find acting in that drama men who later became prominent leaders in the Church. Among them was the man who succeeded the Prophet Joseph, Brigham Young. He, imbued with the necessity of influencing the people in their amusements and of using their recreation as a means of instilling virtue, integrity, and honesty, brought to these valleys that spirit. Why, even on the plains, after a day's march, the wagons were drawn up in a circle, a man with the violin would take his place by the campfire and there on the prairie the sturdy Pioneers would join hands in a dance, opening it by prayer, and participate in amusement that fostered the spirit of the gospel. Two years had not passed after their entrance into the "Valley" before they built the "bowery," and there presented, undoubtedly, the first drama that was ever given in the West. Later they built the Social Hall. Perhaps, there are those in the audience today who, after listening to the opening prayer, joined hands in the cotillion, dancing in a spirit best understood by the remarks of President Brigham Young, who once said, in substance: "The atmosphere of the *dance* should be such that if any elder be called from the party to go to administer to a sick person, he could leave with the same spirit that he would go from his elders' quorum meeting." All over this land, today, in the excellent community centers established by those early pioneers, you will find the amusements characteristic of the spirit of the community, fathers, mothers, boys and girls, mingling together in the dance, in the drama, and in other social functions, the modifying and uplifting influence of the Church permeating all gatherings. And here, I add that the Latter-day Saints Church was the first Church in the world, I am informed, to give approval to the Boy Scout movement. So, the world, in order to get into their churches the spirit of proper amusements which our eminent visitor suggests, and which I accept with all my heart, need only to accept the ideals of the Latter-day Saints.

ANOTHER EXAMPLE—HELPING THE POOR.

To quote further from Mr. Bryan:

Another matter which, to my mind, needs attention is provision for the needy of the Church. Is there any reason why a member of the church

should be compelled to pay cut-throat pawnshop rates, for short loans, or loans made on chattel-mortgage security? It seems to me that there is imperative need for a church corporation financed by church members which will make loans to other members at a rate sufficient only to cover actual risk, and the risk ought to be very small in such cases.

We have in the Church of Christ a condition which has been operated ever since its organization, which will supply the needs of every worthy person who happens to be financially unfortunate. It is a simple little thing, but in its power, in its comprehensive benefit it smacks of the divinity with which this Church is impregnated. I refer to the Fast offering that every Latter-day Saint is asked to contribute on the first Sunday of each month. It is suggested that all shall fast once a month. The requirement of the Church is that all members shall observe the first Sunday of every month as Fast day. Back of that, however, is this, that after abstaining from eating, from the evening meal on Saturday to the evening meal on Sunday, the value of those two meals shall be given to the bishop for the purpose of alleviating the needs of those who require substantial assistance. Now, at first thought, that does not amount to much, and yet I find that when the principle is applied to the largest stake in the Church, this is the result: That stake last year found it necessary to expend \$6,256.09 for the relief of the poor. If the members of that stake had placed a value upon each meal only at 10c per capita the bishops would have had at their disposal, \$21,190, sufficient to meet not only all the demands of their own stake, but the needs of the poor in other stakes in which the fast offerings might have been insufficient. It applies to the smallest stake just the same. In the smallest stake in the Church, with a population of 1,070, they expended, last year approximately, only \$100 for the need of the poor. It is a rural community in which there are practically no poor. Had they placed upon each meal the value I have named, the bishops in that stake would have had at their command fifteen times more than the actual amount needed to supply their needs. Such application may be multiplied by eighty, the number of stakes in the Church. You may multiply it by eight hundred or more, the number of wards in the Church and you may extend the plan over all the world and the application of that simple principle will supply the wants of every needy person. It is God's way. You say people don't like charity? Why, it should not be administered as charity; but as a co-operative plan of mutual service adopted for the benefit of all.

So we might go on with other propositions on applied Christianity named in the article from which I have quoted, and we should find that the solution of the great world problems is here in the Church of Christ. Ample provision is made not only for the needs of individuals, but for the nation and groups of nations.

"MORMONISM"—THE APPLICATION OF GOD'S PLAN TO SOLVE WORLD PROBLEMS.

I realize that it is a great claim. I grant you that we may seem to be arrogating to ourselves superior wisdom, but we are not. It is

simply the application of God's plan to the world problems. I said you who hold the Priesthood have greater responsibility today, now that you live in this creative moment in the world's history, than ever the Church has had before. I repeat it. If we make the claim to hold the truth it is obligatory upon every Latter-day Saint so to live, that when the world comes, in answer to the call, to test the fruit of the tree, it will find it wholesome and good.

O may we be able to say truthfully, to the world, in the words of Thomas Nixon Carver:

Come, our way of life is best, because it works best. Our people are efficient, prosperous and happy because they help one another in the productive life. We waste none of our substance in vice, luxury or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste, we strive for the things which build us up, and enable us and our children to flourish and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature which are but the manifestations of his will and we try by painstaking study to acquire the most complete and exact knowledge of that will in order that we may conform ourselves to it. * * * We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.

The Lord help us to be able to prove to the world that we possess just what these great thinkers desire, just what the world today is longing for, and when they see it, may they know, as you know, as I know, that the everlasting gospel is a light to the world. May it ever be upon the hill a light to the nations, a savior to them, and solution of all the world problems, I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

THE TRUE AND LIVING GOD.

Joseph Smith's first great service to humanity was in bringing back the lost knowledge of the true and living God. What do we mean by that? Who and what is the true and living God? He is the God of the Bible, the God of Abraham, Isaac and Jacob, the God of Adam, of Enoch, of Noah, of the Patriarchs and Prophets and Apostles of old. He is the God described by Moses in the first chapter of Genesis, thus: "God created man in his own image, in the image of God created he him, male and female created he them." This is equivalent to saying that God is in the form of man, and that we have a Mother as well as a Father in heaven, in whose image or likeness we are, male and female.

ANCIENT IDOLS.

The world had need of this instruction, for they were worshipping all sorts of deities at that time. They had forgotten the God of their fathers, the God of Adam and of Abraham, and were bowing down to idols. In the days of Moses, fifteen centuries before Christ, there were three great centers of religious thought and philosophy. One was among the Phoenicians or Canaanites. They worshiped the sun and the moon, ascribing to them the powers of creation—worshiped them with licentious rites suggestive of creation. This was the worship of Baal and Ashtoreth, against which the children of Israel were especially warned. Down in Egypt they adored beasts and reptiles, such as the crocodile, the bull, the goat, and the beetle. The gods were supposed to be enshrined in such bodies, and if a goat died, it was buried with costliest ceremonies, amidst the mourning of a nation. Away off among the Hindus the seasons were deified—spring, summer, autumn, winter. These were thought to be the divine sources of life. The passions of the human heart—love, hate, fear, anger, revenge, and so forth—were also revered as deities. Then came Moses, a man who had seen the true and living God, had conversed with him face to face, and had received from him the Decalogue or Ten Commandments unto Israel. The first of those commandments reads: "*Thou shalt have no other gods before me.*" Is it any wonder that this commandment was given, and given first, under such conditions?

THE FATHER'S "EXPRESS IMAGE."

The world of Joseph Smith's time did not worship the sun and moon, nor the beasts, nor the seasons, nor the passions. Nevertheless, they had turned away from the true God; they ignored or misinterpreted what Moses had taught, that man is in the image of God, and therefore, inferentially, logically, that God is in the image of man. Jesus Christ, the Son of God, whom the Scriptures declare to be "the express image" of his Father's person, came down from heaven and walked as a man upon the earth, plainly showing what kind of a being God is. Moreover, when Philip, his disciple, said to him: "Lord, show us the Father," Jesus replied: "He that hath seen me hath seen the Father." But this teaching was lost upon the modern Christian world.

THE CHRISTIAN DEITY.

What kind of a God was Christendom worshipping when Joseph Smith and "Mormonism" came forth? Let Christian theology tell. Therein it was written, and it stands to this day, that God is a being without body, parts, or passions. The Church of England *Articles of Religion* so declare. The Presbyterian *Confession of Faith* so affirms. And this was the popular concept of Deity throughout the Christian world at the opening of the Nineteenth Century. In line

with that tenet and teaching, the English poet Pope, who figured in the Eighteenth Century, represents God as a spirit or "soul" that

Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.

A very admirable description of what might be termed a spiritual emanation from God, that universally diffused essence that proceeds forth from the Divine Presence, and is the power that enlightens in greater or less degree every man that cometh into the world. It is indeed the light of the sun, moon and stars; the light also of the human understanding; in it we live, move, and have our being, for it is the principle of life throughout creation. But that is not the God who made man in his own image. That is not the Father, represented by the Son, in whom "dwelt the fulness of the Godhead bodily." It is not even the personage of the Holy Ghost.

DIVINITY AND ITS EMANATION.

There are Three that bear rule in the heavens, the Father, the Son, and the Holy Ghost, three distinct personalities, but the Father and the Son, according to Joseph Smith, are personages of tabernacle, having bodies "as tangible as man's," while the Holy Ghost "is a personage of spirit." From this Eternal Godhead proceeds a spiritual power or essence, omnipresent and immanent in all things; and this is what the poet was describing when he portrayed God as a "soul" that "warms in the sun, refreshes in the breeze, glows in the stars and blossoms in the trees," etc. This is what the Christian sects were worshiping—not Divinity, but an emanation from Divinity. They had turned from the truth "unto fables," as did the ancients; and it devolved upon Joseph Smith to shatter the false doctrine of a bodiless, passionless Deity, and bring back the precious knowledge that had been lost.

JOSEPH'S VISION.

We are all familiar with the story—how a boy of fourteen years went into the forest and prayed; how he wrestled with Satan, and was delivered; how he saw a light above his head brighter than the noonday sun, and in the midst of it two glorious beings in the form of man, One of whom, pointing to the Other, said: This is my beloved Son, hear him." From that hour, there was one person, at least, upon this planet who knew what kind of a being God is. It was a virtual reassertion of the first commandment in the Decalogue, "*Thou shalt have no other gods before me.*"

WHAT CONSTITUTES IDOLATRY?

To worship anything that God has made, is to practice idolatry. It matters not what it is. If we turn from the Creator to the creature; if we forget the Giver and adore the gift; if we forsake God and

worship an emanation from God, we are idolaters, just as much as if we worshiped the sun and moon, or bowed down to goats and crocodiles. The man who loves money and makes it his main object—makes it an end instead of a means—is an idol-worshiper. Wealth is a blessing from God, and so is the gift to acquire it; and if men, when they become rich, use their riches in the way God designed, he approves of them and blesses them more abundantly. But the man who adores his possessions, and forgets that they were given for a good, a wise, an unselfish and an altruistic purpose, is an idolater, akin to those ancient peoples, who in their spiritual blindness worshiped things that God had made and given, instead of the Maker and Giver.

THE FINAL DISPENSATION.

Joseph Smith's next great service to the race was in opening this gospel dispensation—the Dispensation of the Fulness of Times. What does that mean? To dispense is to distribute or deal out in portions, as when the sacrament of the Lord's Supper is dispensed to a religious congregation. In a larger sense, it signifies the opening of the heavens and the sending forth of the gospel and the powers of the Priesthood, as a boon and blessing to mankind. The term "dispensation" also defines the period during which these saving and exalting principles, thus sent forth, continue operative in pristine power and purity. There have been many dispensations of the gospel, though men know little concerning them. The gospel of Christ is more than "the power of God unto salvation;" it is the power of God unto exaltation, and was instituted as such before this earth rolled into existence, before Adam fell, and consequently before man had need of redemption and salvation. It is the way of eternal progress, the path to perfection, and has been upon earth in a series of dispensations reaching like a mighty chain from the days of Adam down to the present time. The great difference between this dispensation and all others is, that this is the last and the greatest, virtually all dispensations rolled into one. God has decreed to bring together all things that are Christ's, both on earth and in heaven, and the first part of the divine program is the gathering of scattered Israel and the building up of Zion, preparatory to the coming of the King of kings, the ushering in of the Millennial Reign, the sanctifying of the earth, and its eventual glorification, when it will be converted into a celestial sphere, an abode of the righteous forever.

NOT AN ACCIDENT.

It was no accident, no chance happening—Joseph Smith's going into the grove that spring morning, one hundred years ago. It was an event predestined, heaven-inspired. I once thought that any good boy who prayed in faith could see just what Joseph saw. But I have put away that childish notion. I have learned that all boys are not Joseph Smiths. God hears and answers the prayers of the humblest of his children; but he answers them as seemeth him best,

and not always in the same way. He gives according to the capacity of the one who receives.

PROPHET AND SEER.

It was no ordinary man that went into the woods that morning to pray. It was a Prophet, a Seer. Joseph Smith was not made a prophet by the people who held up their hands for him on the sixth of April, 1830, when this Church was organized. He was already a prophet, chosen, as Abraham had been, before he was born; ordained, like Jeremiah, before he was formed in the flesh. The people merely "sustained" him in that position, manifesting by the uplifted hand that they were willing to follow him as their leader, and to accept of his ministrations in that capacity. He was already a prophet, already a seer; God had made him such in advance. But all men are not Joseph Smiths. He was a man like unto Moses. He was the rarest human being that has walked this earth in the past two thousand years. And why did he go into the grove that morning and pray for wisdom and light? It was because the time had come. *The Hour* had struck, and *The Man* was there—the man whom God had provided.

THE WORLD'S SATURDAY NIGHT.

We are living in the Saturday night of the world's history. Earth has labored six days, and will rest upon the seventh, her period of sanctification. This is the significance of "Mormonism," of Joseph Smith, and of the work that he inaugurated—the lifting of the Ensign for Israel's gathering upon this the land of Joseph, the land of Zion, to build the New Jerusalem, and prepare the way for the coming of the Lord in his glory. Earth has labored six days but they are not days of twenty-four hours each. Joseph taught that there is a great planet named Kolob, nearest the Celestial Throne, and that it revolves once in a thousand years. That is a day with God. It was such a day that Adam was warned of when told: "The day that thou eatest thereof, thou shalt surely die; for Adam, after eating of the forbidden fruit, lived to the age of nine hundred and thirty years. It was such a day that Peter had in mind when he wrote: "A day with the Lord is as a thousand years, and a thousand years as one day." According to our Prophet's teachings, God gave to this planet, Mother Earth, seven thousand years as the period of "its temporal existence;" and four thousand years, or four of those great days, had passed before Christ was crucified, while nearly two thousand years, or two more days, have gone by since. Consequently, we stand at the present moment in the Saturday Evening of Time, near the close of the sixth day, at the week's end of human history. Morning will break upon the Millennium, the thousand years of peace, the Sabbath of the World.

HOUSE-CLEANING IN PROGRESS.

Marvel not, therefore, that all things are in commotion. War, famine, pestilence, earthquake, tempest and tidal wave—these are among the predicted signs of the Savior's second coming. Earth must

be freed from oppression and cleansed from all iniquity. It is God's House, and he is coming to live in it, and to make of it a glorified mansion. House-cleaning is in progress, and Saturday's work must be done and out of the way before the Lord of the Sabbath appears.

The choir and congregation sang the hymn, "Do what is right, let the consequence follow."

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

I need not tell you, my brethren and sisters, that this is something of a surprise to me to be called on this afternoon. However, I learned in the early days of my experience in this Church that obedience is the first law of the gospel and I know that we should always try to comply with the requirements of our brethren who preside over us.

A WONDERFUL ATTENDANCE OF MEN.

It has been a great pleasure to me to sit in this conference during its different sessions and listen to the remarks that have been made by the brethren, and to see this great audience day after day. Yesterday the building was even more crowded than it is today, yet so far as I can see every seat is taken. This is an inspiration of itself. I don't know where you will go anywhere in the world to find a religious congregation such as this. In most religious gatherings we find the women predominating, but here I see extending clean back two-thirds of the way a great body of men, sturdy, strong, hard-fisted, hard-working, intelligent, well clad, good men. And also a large number of the most splendid women in all the world. It is marvelous. It is an evidence that you are in earnest, that you believe what we have heard, and that which we do hear is in very deed the gospel of Jesus Christ.

THE CENTENNIAL OF A GREAT EVENT.

We have heard over and over again the story of the boy prophet, which has been the general theme of this conference, since it is the centennial of that event: that great event which occurred, as Elder Whitney has just told us, because the great clock of time had struck the hour when the gospel was to be restored. The prophet was there, the fore-ordained prophet; the place was prepared, everything was in readiness for the greatest spiritual manifestation that the world has seen; the greatest event indeed that has transpired in the world since the days of the Savior of mankind, that is, since he lived in the flesh. Of course, other manifestations followed in due time, giving instruction, line upon line, precept upon precept, here a little and there a little, until there grew under the guidance of the young prophet this

most wonderful organization named by the Lord, the Church of Jesus Christ of Latter-day Saints.

WHAT ARE THE FRUITS OF "MORMONISM?"

Now, one of the two things we can say must be true. That vision, that manifestation, the beginning of this great work, the very inception of it, the first word that we ever heard of it is right there. Now that word was true or it was false. It must be one or the other. We accept that fully and finally. Was it true? How shall we measure it? How shall we prove it? The Savior of the world said a tree is known by its fruit. Men do not gather grapes of thorns, nor figs of thistles. We know that doctrine to be true. Now what are the fruits that this tree called "Mormonism" has produced? In the ninety years that have passed since the Church was organized or in the one hundred years since that great spiritual manifestation, what are the fruits of this tree? Well, let me call your attention to two or three little items that are more material than spiritual. The Savior himself stated to those who could not believe his doctrine that they might at least believe the works, for they were patent, they were self-evident. Any person might believe them because there they were. So we say, if you cannot believe our doctrine you must believe the works for there they are manifest. Now was it a good work? Has it been a good work to preach the gospel to the poor of the world? For we can say with one of the apostles of old, "Not many wise men after the flesh, not many mighty, not many noble, are called." No, they turn from it, the sacrifice is too much for them. But not so with all of the poor of the world. Some have believed. They have answered the call. The Savior's call was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There never was rest for the body, but rather hard work, labor, industry. Now has that been a good work to gather these people from every nation under the sun and bring them to this goodly land, to teach them industry, sobriety, honesty and to colonize them in the way that has been done? Was it a good work to teach them the cooperative spirit that has been manifested throughout the building of our colonies in every part of this intermountain country; in the fencing of fields, in the digging of irrigation ditches, in the building of canyon roads and bridges? Is all that good or bad? If it is bad, then the tree has brought forth evil fruit and we should denounce it: if it is good, then the works speak for themselves and we should accept it.

THE MISSIONARY SYSTEM OF THE LATTER-DAY SAINTS.

"Mormonism" has sent out, and continues to send out, its young men and young women by the hundreds and thousands, making the sacrifice of their time and their means, paying their own way in the world, going to preach the gospel. They believe with all their hearts that here in this Church rests divine authority which was delivered to the Prophet Joseph Smith under the administration of John the Baptist who conferred upon Joseph Smith and Oliver Cowdery the Aaronic

Priesthood; and also the administration of Peter, James, and John under whose hands Joseph Smith and Oliver Cowdery received the authority of the holy Apostleship. Not the authority of man, but divine authority. These young men who go out as missionaries, go into the world and deliver the message in their own simple way; many of them not very well learned and many of them educated. And they gather up those who will listen and obey. They would be glad to have the great and the mighty listen to their message but as a rule they will not. The sacrifice seems to be too great. "Oh, to be called a 'Mormon,'" they say; "we could never stand to be connected with that despised people." My own mother was an outcast from her family because she joined this Church, and her people were not wealthy people, far from it, but even in their poverty those of her people who would not receive this message would have nothing whatever to do with her, because, forsooth, she had joined this discredited, unpopular religion which was denounced as a fraud, a delusion and a snare.

These elders have gone forth in that way, without purse or scrip, so to speak. It is true, they cannot become public charges on the communities and so they have taken their own means; because there are no salaries. They have not asked, "What is the salary or what are you going to pay me?" Not at all, never once. They receive that call and that authority under the hands of the priesthood, the servants of the living God who hold that Priesthood today; the same Priesthood which was committed by Peter, James and John to the Prophet Joseph Smith is held here today by President Heber J. Grant and his brethren. The same authority, divine authority, is conferred upon these missionaries and they go forth and gather up these people and they inspire in their hearts faith in God, repentance of sin, baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost. And they also teach them virtue, honesty, industry, and that they must love one another, love the Lord with all their heart and their neighbor as themselves. These people come from afar and produce what we see. Is that missionary work a bad work? If it is, then "Mormonism" is bad. But who shall say that that is not the best, the very best work that any man could possibly do, to bring the poor of the earth here and plant them in this land and make them independent? Is it desired that they shall work for and enrich the Church? No. But they shall enrich themselves so that they shall own their own homes. Is it a bad thing for people to own their own homes? You know the cry of home building that we hear now on every hand. Well, the Latter-day Saint communities own their own homes in larger number than any like number of people in all the world. Is that evil? Is that bad? If it is, then "Mormonism" is bad.

THE RESULTS OF THE "MORMON" COLONIZATION POLICY.

Wherever our Elders have gone, from Canada on the north to Mexico on the south, in their colonization schemes that has always been the result: orderly communities containing meetinghouses, schoolhouses,

amusement halls. These you will see on every hand. If that one hundred years had been spent by the "Mormon" people in Mexico and the people of Mexico at the end of the one hundred years were as degraded and wretched and superstitious and in so many ways undesirable as we see them today, then you might know that "Mormonism" could not be from God. But not so, the very reverse has been true with the Latter-day Saints. Not only so, but our social life, our amusements that you have heard about this afternoon from Elder McKay, our education and our progress in every way show that the fruit has been good. President Grant read here yesterday a statement of the different expenditures that have been made from the tithings of the people during the year 1919, showing that over \$2,300,000 had gone back to the Latter-day Saint communities for their numberless activities; among these expenditures was an item of \$687,000 for church schools. Now remember we pay taxes for the district schools, for the high schools, for the agricultural college, for the University, taxes galore these days, no end of taxes, but in addition to that we have paid out \$687,000 from the tithing of our people for the one item of education of the children of the Latter-day Saints; and, indeed, the children of others who choose to come to our schools, for we welcome them all. Is that bad? If it is, "Mormonism" is bad.

We have built meetinghouses and churches all over the land. These stand as evidences of our work. I remember when I was a boy only twenty years of age, over there in the old Social Hall, in 1869, I met with some brethren who were called by President Brigham Young to go out on missions and he said to us in these words, "I do not want you to tell the people that we have a rich country and that they can get free land, free this and free the other; do not entice them by the promise of wealth and riches. I want you to promise them hard work and persecution." That was what President Brigham Young instructed us in those early days to promise the people among whom we labored as missionaries.

A VITALITY IN "MORMONISM" NOT FOUND ELSEWHERE.

On the announcement of the Prophet Joseph Smith that he had received a vision, if, instead of reviling and denouncing and persecuting him, the people of the world had risen as with one acclaim and shouted "Hosanna," and had been thankful for that vision, I would have been, I think, in serious doubt myself as to its truth. Why? Because the people of the world never before received a message from the Lord in any such spirit. The Master himself had to say to them: "Which of the prophets have not your fathers stoned and persecuted?" That is the way the message from the Lord has been received now and always. So if the people today should rise up and say, These "Mormon" people are just what they claim to be, it would be very different indeed from what we have reason to expect from the history of the past. We do not receive that kind of plaudit. But on the contrary as a rule we are reviled and scorned. However, I will say that this truth, this gospel truth, is making its way in the world and thinking people here

and there, men whose opinions are worth having, the judgment of one of whom, as Hamlet says, must in our opinion outweigh a whole theatre of others, such men begin to think and realize that there is a force, a potency, a power and a virility in "Mormonism," a life-giving spirit that we do not find anywhere else.

THE LATTER-DAY SAINTS ARE MULTIPLYING AND REPLENISHING THE EARTH.

In these days when the nations of the earth, France in particular, and indeed all the nations are encouraging the rearing of large families of children—a principle which this Church has taught and preached and practiced from the beginning, and even now, when plural marriage is prohibited by law, and has been for about thirty years, yet the practice and the preaching and the doctrines of the Church of Jesus Christ of Latter-day Saints is that we shall multiply and replenish the earth and make the desert blossom as the rose. That has been our practice and our teaching. Is that bad? Will any man rise up and say that that is bad teaching and that this tree has brought forth bad fruit? No, he will not. That is, any sensible man will not. It is good. It is what the world is going to call for.

ENTERTAINMENT AND ORGAN RECITALS FREE.

Right here on this block we see 300,000 people a year, tourists, coming and going every year. There is something a little different right here. It is only a small thing but it is worth noting. I have traveled and many of you have traveled, for you are the most traveled community, you Latter-day Saint elders and sisters, of any community in all the world, and you have learned by travel as well as by study, as this book of Doctrine and Covenants, which contains the revelation of the Lord through the Prophet Joseph Smith, tells us to seek knowledge by study and by faith and to seek learning from all good books. You have been over the world and I have, and I have never gone into any cathedral or scarcely any place of note, especially in the Old World, but what there has been somebody around to hold out his hand and ask for money, or a place would be pointed out to you, where you could go and put your money, or in some way or other your money would be extracted from you. Here on this block the 300,000 or more tourists who come and go receive our entertainment and free organ recitals and not a cent is taken from them in any shape or form. Freely we have received and freely we give. Our employees here would not dare to receive one cent in remuneration for their work from the tourists who come here. Now is that bad, think you? The tourists do not think so. They think it is pretty good.

HONESTY AND LOYALTY OF THE LATTER-DAY SAINTS.

As to loyalty to country, so far as it applies to the "Mormon" people, we challenge comparison. We have been taught from our in-

fancy that this is a favored nation. Right here in these revelations to the Prophet Joseph Smith you can read in one of them these words, that the Lord raised up wise men for the very purpose of framing the constitution of this great country, so we have the word of the Lord which we accept implicitly that this nation was brought into existence by the Divine Power and not altogether by the power of man. It is the best government in all the world, the freest, and with all its imperfections, of which there are many, it is the very best, the best that the Lord could get the people to accept. He could not have given the people anything better because they probably would not have accepted it. St. Paul tells us that the gospel of Jesus Christ is a perfect law of liberty. And this same gospel that the Church of Jesus Christ of Latter-day Saints believe in is in advance of the law of the land. It is supplementing it. It does not act in contradiction to it; not at all, but is upholding it, fostering it, and going a little further in the way of perfect liberty. Let me relate one little incident. I remember being up in Bear Lake county, Idaho, a good many years ago. A brother in the Church owed a debt to a man who was not a member of the Church. The late President William Budge, whom most of you knew, was then alive and presiding there. This brother could not pay his obligation for some time after it became due and the note was outlawed according to the law of the land. It was the best law that man has been able to devise, and according to that law of the land this brother was free from that debt. No law of the land could touch him. But there was a higher law that could supplement the law of the land and reach him, and that was the Church law, which says, "Pay your honest debts; if you do not you shall not have fellowship with us." Is that bad doctrine? That is the kind of fruit that this tree is producing. You think it is bad? I think it is mighty good. So this brother was brought up by President William Budge. The debt was proved. He had to admit that he owed the obligation, but it had been outlawed and he thought nothing more of it. However, he was compelled, so far as the rule of the Church could compel him, to pay the debt. Of course, the Church could not take his property from him, but it could say and did say, "You shall have no fellowship with us unless you pay that honest debt. We do not care if it were outlawed a hundred times. It is an honest debt and you must pay it." And he did pay it. That is what I mean when I say there is a higher and better law.

Now, believing as we do, that this government is an inspiration from the Almighty, ought we not to be more loyal to it than those who do not so believe? The Church itself in this respect has done what no other Church that I know anything about has been able to do, for the Church by the vote of its general conference of all the people, authorized the purchase of one million dollars in government bonds to assist the government in its time of stress and when it needed the help. Do you think that was a bad thing for the Church to do? Could it be charged with disloyalty in doing that? Show me any other church that has done as well. The law of the Church insists that I shall love my neighbor and that I shall not hate him. But the law of the land

will allow me to go on hating my neighbor with intense and bitter hatred if I choose to do so.

THE CHURCH IS THOUGHTFUL OF THE POOR.

The law of the land does not ask me to fast on the first Sunday in the month but the Church asks me to fast and to give the equivalent of the two meals to the poor. My doctor tells me that I am better if I do fast; that the food thus consumed would be wasted on my system and that I am really benefited by the fasting. So I have not lost anything; I have actually been benefited physically and I give, say only twenty cents once a month, figuring that meals would not cost over ten cents each. I give the twenty cents for the benefit of the poor. That simple law if it were practiced by the one hundred ten million people in the United States would mean twenty-two million dollars a month or two hundred sixty-four million dollars a year, which if wisely used would be more than sufficient to provide for the poor abundantly, and leave means to spare. Now I call this doctrine of fasting and giving to the poor, a mighty good, sound doctrine. Surely no man could say there is anything bad about it.

THE SPIRIT THAT IMPELS TO SACRIFICE AND WORK.

There is one other thing, greater than all; greater than all I have mentioned; greater than our industry, our colonization and all the splendid works that people can see, and it is that which they cannot see nor can they comprehend, the spirit that impels us to these works. That is a different thing. The wind bloweth where it listeth. We cannot hear the sound thereof; you do not know whence it cometh or whither it goeth. So with everyone who is born of this Spirit. You received of that Spirit when you believed what the elders said, that God had spoken, that these revelations had come to Joseph Smith and that they were true. You believed it and you obeyed it according to these commandments. Is there anything wrong about faith, about repentance, about baptism, about the laying on of hands for the gift of the Holy Ghost? Who will say that that is bad? With the compliance of that law and faith has come what we call a testimony, a sure knowledge of God, or, as the Scriptures of olden times said, you shall grow in grace and in the knowledge of the truth, and if you abide in the truth the truth will make you free. Now, no sane man will say that that is bad doctrine. Do you think it is? That spirit is what upholds "Mormonism" and sustains it. The knowledge in the hearts and souls of its members that God has spoken; that Jesus is indeed the Christ, the son of the living God; that Joseph Smith did see the vision one hundred years ago. If he did not, if it was all a lie, would the fruits that I have mentioned be apparent? Why, the logic of the case is irrefutable. It cannot be gainsaid. It must stand. It is true. There can be no mistake. It is of God and this spirit has gripped the heart and soul of you, true believers, so that you know of the doctrines, as the Savior said, "Whether they be of God or

whether I speak of myself." And in consequence of that knowledge you have been willing to make great sacrifices. That is what this spirit has brought greater than all else that I have mentioned, the spirit of sacrifice in the heart.

May we learn to keep that first and greatest commandment of God, "Thou shalt love the Lord thy God with all thy heart, and might and mind and strength." The Lord says to us, "Son, give me thine heart." That rich young man mentioned in the Scriptures could not do it. He was an acceptable, good worshiper, very good. He was an acceptable man and a very good citizen. When he asked the Savior, "Good Master, what shall I do to inherit eternal life?" the answer was, "Keep the commandments." Well, but which commandments? The Savior repeated a number of the Ten Commandments to him, and that young man, a good citizen, clean, virtuous, good man, could say, "All these I have kept from my youth up." Now you would say that was a first-class young man. He was truly an acceptable citizen. Nobody could ask any more. But was he willing to sacrifice and give his heart to God? No. As a matter of fact, he had not kept the first great commandment which I have repeated to you, but the Savior could look right through him, and to put him to the test told him to sell all that he had and give it to the poor and then "come follow me." The sacrifice was too great for the young man; he could not give his heart to God and could not make the sacrifice.

THE TREE OF "MORMONISM" HAS BORNE GOOD FRUIT, NOT BAD.

You have made sacrifices, our parents have made sacrifices for these truths. We have lived in poverty—I myself in the direst poverty here in the early days in northern Utah. As a young lad I lived in a dugout with a quilt for a door, not even a window, not even a board floor, just dirt for a floor; lived without sufficient nourishing food; sometimes I did not have enough to eat, but the spirit that was in my father and in my mother was to stay by this truth, to be loyal to this people and to this Church. They could say: "Whither they go I will go; where they stay I will stay, their people shall be my people and their God my God." That was the sacrifice they were willing to make, and they did make it. Shall I now, shall our people after us, now when they have made these great sacrifices, not give our hearts to God? If we are asked to go on a mission shall we not go? If it is to be a teacher on the block or to teach in the Sunday School or any work however simple, shall we not answer with our whole heart, "Tell me what you wish me to do; show me my work and I will try to do it." For the work is good, the work is true, the work has produced results that no other institution or organization in all the world can produce. This spirit has taught us honor, virtue, integrity, and loyalty to country and all that is good and that makes for righteousness. This spirit of sacrifice has been planted in our hearts by the power of the Holy Ghost. By that we live, by that we magnify this work, by that power we stand by these brethren and uphold the Priesthood of the Son of God. As to the principles of virtue and honor, no

church in all the world sets such a high standard for its adherents, for there is no double standard of morality taught in the revelations of the Lord to the Prophet Joseph Smith. The man indeed is more the criminal than the woman. That is what is taught, that is what we try to practice. Now is that bad or is it good? If it is bad, then the Prophet Joseph Smith may have been a deceiver. If it is all good, and we know it is good, all of it good and righteous; then it must follow as the night the day that the Prophet Joseph Smith did see the visions one hundred years ago. These are the fruits of "Mormonism." The young man, Joseph Smith, was not a falsifier. This tree which was planted one hundred years ago has borne good fruit and not evil. Then there can be no mistake; his testimony must be true, it cannot be gainsaid. As I said, the logic of the case is irrefutable. Amen.

The choir and congregation sang: "Now let us rejoice," and the conference adjourned until Tuesday morning at 10 a. m.

Prayer was offered by Elder John W. Hart of the Rigby stake of Zion.

THIRD DAY

Conference continued in the tabernacle, Tuesday morning, April 6. President Heber J. Grant called the meeting to order at 10 o'clock.

The choir and congregation sang, "O ye mountains high," by President Charles W. Penrose, the hymn being read by President Grant before being sung. (See L. D. S. Hymn Book, p. 376.)

Elder Mark Austin, President of the Fremont stake of Zion, offered the opening prayer.

Choir and congregation sang, "Come, come, ye Saints, no toil nor labor fear."

ELDER GEO. F. RICHARDS

Ninety years ago today the Church of Jesus Christ of Latter-day Saints was organized in Fayette, Seneca county, New York, with six members, and today we celebrate in conference the anniversary of that glorious event.

OUR ANNIVERSARY CELEBRATION IMPRESSIVE AND GLORIOUS.

One hundred years ago, possibly today, that other great event transpired when God the Eternal Father and his Son, Jesus Christ, condescended to appear unto the boy Joseph Smith, not yet fifteen years of age, whom the Lord had raised up to represent him in the ushering in of the gospel dispensation of the fulness of times. In our conference we have been celebrating also this glorious event, and taking, in connection with our conference sessions, the presentation last even-

ing, by Brother Evan Stephens and the choir, of that beautiful cantata, "The Vision," with the words so appropriate, the story so beautifully told and set to music and sung with such inspiration, I feel that the celebration has been most fitting, impressive, and glorious.

I was pleased to hear expressions from some distinguished visitors we had with us yesterday that they were profoundly impressed by our services. I feel sure, that all those who have attended this conference, being honest in their hearts, and desiring the uplift of humanity, have been similarly impressed, and I have felt, during this conference, as no doubt you have also, that it only requires time for this, our religion, to make its way. "Mormonism" is in the ascendency. I rejoice with all my heart to be identified with this work which I know is true. I know that there is in it the power of God unto salvation in this life and in the life to come. And though we have been in a minority, and are still, so far as members are concerned, the time will come when the truths which we represent, which we are trying to live, and which we have preached to the world for nearly a hundred years, will triumph and prevail over error.

SIGNIFICANCE OF JOSEPH'S GREAT VISION.

The importance of the Great Vision referred to, justifies, I think, directing my remarks particularly thereto, notwithstanding nearly all of the speakers in the conference have spoken upon that subject. I would call attention by reading again a verse from the sayings of Joseph himself, telling his own story, so that we may be refreshed in our minds. In regard to what the Son told Joseph, he says: "I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

I know not, my brethren and sisters, how offensive this statement is to the sectarian world, but we accept it as the words of God and not of men, and we think that they are defensible. For instance, the saying that Joseph was to join with none of them, for they were all wrong, that means to us that there had been a departure from the truth, and from the Church that was instituted in the days of the Savior. Now then, let us reason upon this for a moment. I might call your attention, in connection with this matter, to a saying of the Lord through his servant Isaiah, in regard to his knowledge of things which are to be, recorded in the 46th chapter of Isaiah: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times all things that are not yet done." The Prophet Amos says: "Surely the Lord God doeth nothing but he revealeth his secrets to his servants, the prophets." Whether or not we might call the apostasy a secret, it certainly was known to the Lord in advance and we might reason thus: If there was to be a universal

apostasy from the Church, then the Lord would reveal that important fact to his servants, the prophets.

Joseph Smith, a boy fourteen years of age, however, had not studied this proposition out in this way, to reach the deductions that we have reached, but by a study of the scriptures, we do find that the Lord, through his prophets, did predict the apostate conditions which were to be. And reasoning a little further we conclude that if there had been a universal apostasy such a thing would be of record. So we consult the histories by men who have written upon ecclesiastical subjects, and we find the apostasy given in minute detail, step by step, until it had become universal. "The earth had become defiled under the inhabitants thereof," for they had transgressed the laws, changed the ordinances, and broken the everlasting covenant. Men would wander from sea to sea, and from the north even unto the south, seeking the words of the Lord and could not find them. So far, therefore, as this declaration is concerned, there is sufficient evidence before us to prove that the statement is true that they were all wrong.

Now in regard to that other statement: All their creeds were an abomination in his sight; that seems a serious arraignment of churches, and their creeds. Let us consider that a moment. What constitutes or may constitute an abomination in the sight of God? It does seem to me that the belief in and advocacy of that which is not true and the making of it a part of religious creeds must be abominable in the sight of him who is the God of truth. If the Savior had not told Joseph this great fact, the evidence of it was before him, and he would no doubt have discovered it in later years as his judgment developed, for he knew that in the creeds everywhere it was taught that God is a personage having no body, no parts, nor passions. Joseph now saw before him the Father, not such as was represented by the creeds, but an immortal, glorified being, and with him his Son. Of this there could be no mistake, for the one, introducing the other to Joseph, said: "This is my beloved Son, hear him." There Joseph saw the Father and the Son, the Son indeed in the very likeness and image of his father.

An examination of the creeds will reveal other principles there set forth which are man-made and are in conflict with the truth of heaven as it has been revealed and is recorded in the scriptures of the Holy Bible, as well as in the other standard works of this Church. It was a necessary thing that Joseph, whom the Lord had raised up to be his mouthpiece for the ushering in of this great gospel dispensation, preparing the way for the great and glorious coming of our Lord, should have a perfect knowledge of the Father and of the Son, that he might be able to stand and to be secure in his position and to accomplish his work which the Lord had for him to do, and a wonderful work it has been.

When our first parents were shut out from the Garden of Eden, they were told to worship the Lord their God all the days of their lives, and as they prayed, we are told that the voice of the Lord came

from toward the Garden of Eden, for they were shut out from his presence, and the Apostle Paul declares to the Corinthians that we are required to live by faith and not by sight, but, notwithstanding this fact, the Lord has left abundant evidences of his existence, of his power, and of his love. We have the argument of the Apostle Paul upon this point, which I consider is very forceful. He says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse."

THE ACCOMPLISHMENTS OF JOSEPH AN EVIDENCE OF THE DIVINITY
OF HIS CALLING.

As the things which God has done are evidences of his existence, power, and love, so the things that were accomplished by Joseph Smith are an evidence of the divinity of his calling and that he was supported and sustained by his Father in heaven. Not only did he have a visitation from the Father and the Son, but the Father also spoke to him by the mouth of the angel Moroni, who delivered to Joseph the plates from which the Book of Mormon was translated, which book contains a fulness of the gospel as delivered by Christ, our Savior himself to the ancient inhabitants of this American continent, and this in fulfilment of the predictions that there should be a restoration of the gospel by an angel, which thing could not have been, had there not first been a falling away.

The organizing of the Church, ninety years ago today, was the beginning of the establishment of the Church and Kingdom of God that was to be set up, according to the predictions of the prophets, never to be thrown down nor given to another people. It is to fill the whole world. The perfection and efficiency of the Church organization prove that Joseph was divinely inspired. By the mouth of John the Baptist the keys of the Aaronic Priesthood were conferred upon Joseph and Oliver which enabled them to baptize, a power and authority that was not known and that did not exist in the sectarian churches.

The keys of the Melchizedek Priesthood also were conferred by Peter, James and John, enabling the Prophet, with those who should assist him, to accomplish all the work pertaining to this great latter-day dispensation.

Moses committed unto him the keys of the gathering of scattered Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. Zion is being gathered in fulfilment of the predictions of the prophets under this spirit of gathering that came through Moses.

Elias conferred the keys of the Abrahamic dispensation in which he lived, and Elijah the keys of the turning of the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse. That spirit, too, is abroad in the world. Temples are built, and the work is being accomplished for the dead as well as for the living, and all these things, with the thou-

sands of other great accomplishments under the direction and organization of the Prophet Joseph, prove him to be a true prophet of God.

In view of the importance of this, the dispensation of the fulness of times, it is only reasonable to believe that our Father would reserve one of the greatest of those noble spirits who were faithful in their previous state of existence, to come forth and lead the people of this dispensation as his mouthpiece and prophet. This we believe was done, and that Joseph Smith was one of the greatest prophets that ever lived, and that his life's work was one of the greatest that ever a prophet accomplished.

There is another evidence which is more convincing to me, even than all these, and that is the witness of the Spirit of God that comes through the Holy Ghost, bearing testimony to my soul. I am convinced in every fiber of my being that Joseph Smith was indeed a divinely inspired prophet of God, and that his story of the vision is true, and I bear this testimony to you today in the name of Jesus Christ. Amen.

A duet, "Hail to the brightness of Zion's glad morning," was sung by J. R. Boshard and Florence Meldrum.

PRESIDENT RUDGER CLAWSON

The opening remarks of the President at this conference were very inspiring and gave promise of a rich outpouring of the Spirit of the Lord upon the people. It has been so—a time of peace, a time of instruction, of thanksgiving and praise and of pure joy.

ETERNAL AND TEMPORAL VALUES.

I would like to say a few words this morning, my brethren and sisters, upon the subject of investments, and I will take for my text the saying of a noted writer to this effect: "Always distinguish between what is of eternal value, and of what is a mere temporal ease." This is a significant remark. It is worthy of the profoundest consideration. There are many things with which we come in contact, many things of importance, but there are some things that are more important than others.

This is the land of Zion in which we dwell. It is a blessed land, it is a fruitful land. The soil readily responds to the industry of the farmer, and by his toil means come into his possession. The wages of the laboring man today are very good. He gets a splendid reward for his efforts and thereby means come into his hands. It is true, that we are confronted with high cost of living, but notwithstanding this, with many of our people, perhaps hundreds and hundreds of them, there is a surplus, and, I believe, as remarked by Brother Stephen L. Richards, that with this surplus there comes the responsibility of trusteeship. The means that come into our hands are a

direct blessing from the Lord and he expects us to expend them wisely and well and to be very careful in our management of affairs. I think that the Lord particularly expects us as a people to avoid debt. A man who is weighed down by a burden of debt might just as well be in prison, because it is to him a constant worry and anxiety.

One of the first considerations that devolves upon us is to get out of debt. The Latter-day Saints should heed this counsel, for it is counsel that comes to us from time to time from the leaders of the Church.

The mercantile world, the oil business, the mining fields, offer opportunity for investment of our surplus; but, brethren and sisters, the very greatest wisdom and judgment should be exercised in the matter of investment. And when it comes to mining stocks it needs only to be said that this is a very risky business, and so the Latter-day Saints should be wise and prudent and not rush hastily into enterprises that spring up on every side. There is danger in it. Sometimes offerings come to us from a distance, some great undertaking that reads well on paper, the prospectus of which is very fine. It is inspiring, it is enticing. Wonderful things, it is announced, will be accomplished if we will only put our money into it, and yet possibly we do not know a mortal thing about the people who are connected with the enterprise. Who is the president? Oh, well, we don't know. We have never seen him. Who are the directors in the company? Oh, well, we don't know, but just look at the prospectus, see what it says. Isn't that sufficient? No, I say it is not. It is not sufficient at all. People ought not to go into those things without knowing something of the character of the people who are behind them. Now this is true also of enterprises abroad in the world that come to us. It is true, likewise, of enterprises at home, even right here in Zion. When investments are offered they should be subjected to the greatest scrutiny and careful investigation. We want to know, should know who is behind them. What is the character of the man who stands at the head? What is the character of the men who make up the board of directors, and who administer the affairs of the company? Are they safe men, are they strong men, reliable people of the community? Well, if they are, then the risk is not so great, of course, and so, I think that it would be much safer for the Latter-day Saints generally to invest their means at home in enterprises that have originated among us, in enterprises that have been and are successful in which the stock is paying good returns. It is the results that we want. And that reminds me of a story.

One man said to another: "What is Professor Jones doing now?"

"Oh, well, he is trying to decipher a Babylonian tablet."

"Are there any results?"

"Yes, his wife is down with nervous prostration, and he has sent his children to relatives."

Very definite results. And so, when we come to invest our means, we want results, we want good results. A successful man from a worldly standpoint is a man who makes good investments. An un-

successful man is a man who makes unsuccessful investments and the results are poor and bring trouble and anxiety to him. Now, these things are very important. We have to deal with them. We must accumulate means for we have certain obligations that rest upon us, the support of our families, the education of our children, the maintenance of our homes. The man who will not provide for his family, the Apostle said, is worse than an infidel, and so these obligations devolve upon us.

AN INVESTMENT OF ETERNAL VALUE.

But the thing that I have been emphasizing might be regarded as something pertaining to a mere temporal ease. Let us pause for a moment, let us reflect upon some investments that have an eternal value. What think you of tithing as an investment? "Why, Brother Clawson," says someone in surprise, "you don't pretend to say that the paying of tithing into the Church is an investment. When a man puts his money into the hands of the Lord's bishop, or into the bishop's storehouse, and he doesn't get any apparent dividend from it, why, you don't call that an investment?"

Yes, that is an investment of an eternal nature.

"Oh, I think you are mistaken, Brother Clawson, about that. You know tithing pertains to temporal things and is a temporal law and there is nothing eternal connected with it."

Oh, yes, I think there is a spiritual value connected with tithing and it is made very apparent, in the revelation upon that subject. The question arises, what is tithing for? We speak of it, we emphasize it in our conferences, we urge the people to remember the law and to honor it. Now what is it for? We are not left in the dark regarding this matter. The Lord has made it clear. He gave the law. No man is responsible for it. The prophet of the Church, the president, is not responsible for this word from the Lord. "Tithing is for the building of mine house," says the Lord, "and for the laying of the foundation of Zion and for the priesthood and for the debts of the presidency of my Church." That is what it is for, and that has an eternal significance and fixed value, and I look upon it as a splendid investment. Is it not a privilege, is it not an opportunity to assist in the laying of the foundation of Zion? That is what we have been doing for ninety years. Nearly a hundred years we have been laying the foundation of Zion. Is it laid yet, is it fully laid, thoroughly laid? I would not say it. I do not know, I think it will require all of a hundred years and more to lay the foundation, because upon it we are building the Church and Kingdom of God, which is never to be thrown down, and the work will never be given to other people. That is the kind of a foundation we must lay. You have had a hand in it, I have had part in it; that is, if we have observed this law and other duties and obligations. Oh, it is a blessed thing. I think it will pay a good dividend.

"And for the building of mine house"—here on this block is one house of the Lord and other temples are being erected in which great

spiritual blessings will come to the Latter-day Saints, largely through the paying of their tithing and obligations.

Now, I will tell you, we could not build a house of God without means and yet, when it is accomplished, the building itself is of least importance, all the means that went into it is of the least importance. It is the ordinances of the house that are of eternal value. And then again the law of tithing speaks of the Priesthood: There is an investment for you of real worth, of most vital significance, the authority and power of the Priesthood. Could any man make a better investment than to secure the Priesthood? "Yes, but Brother Clawson, can he buy this blessing?" No, no, he can not. "Well, how can he invest if he has no money to put into it?" You can't get in that way. It is an investment that comes in a different form entirely. Well, what is required? Only faithfulness, a faithful life, devotion to the cause of God, obedience to his word, honoring his servants, and doing your duty, and that will entitle you to have a share in this great investment that is open to all the men of the Church from the least to the greatest.

"And the debts of the Presidency of my Church." I do not take that to mean that the tithing is to be used for the personal obligations and debts of the leading men of the Church or the Presidency. You notice how this reads: "Of the debts of the Presidency of my Church." It means the obligations entered into for the Church by the Presidency.

THE WORD OF WISDOM AS AN ETERNAL INVESTMENT.

What think you, brethren and sisters, of the Word of Wisdom as an investment? "Surely it is not an investment, is it?" Oh, yes; one of the brethren at this conference has emphasized the Word of Wisdom by saying that it might be regarded as the law of health, the great law of health. Well, is not that an investment worthy of our consideration? If we can go into anything, brethren and sisters, that will bring good health, that is the very best kind of a dividend there is. And what could we do? I submit to you, what could this people do, how much could they accomplish of this mighty work without good health? Well, now, as a people we are healthy. There may be exceptions to the rule, but we are entitled to the special blessings of the Lord in this respect if we observe his great law. "Yes," but someone says, "you are emphasizing, my brother, investments of an eternal character. The Word of Wisdom, remember, is a temporal law and does not have anything particularly to do with eternal things." Well, I think, my brother, that you are slightly mistaken in that view. I grant you that the Word of Wisdom has a temporal side to it. It pertains largely to temporal things, to our physical health, the condition of our bodies and so on. But there is also a spiritual side to the Word of Wisdom which possibly is more important than the temporal, for the Lord said that all Saints who remember to keep and do these sayings of the Word of Wisdom, walking in obedience to the commandments, "shall receive health in their navel and marrow to their bones." There is the temporal blessing and it is important and vital.

"And shall find wisdom and great treasures of knowledge, even hidden treasures." And there is the spiritual side to the Word of Wisdom. And these great treasures of knowledge will help us in this world and will follow us into the world to come and are of an eternal nature. We also have the promise that the destroying angel shall pass us by and not slay us. That does not mean, that no one among the Saints shall die and pass away. We are under the great edict of life, that is, sooner or later, we must lay down our bodies and pass into the spirit world, and the change will come to all of us; but the promise is made, nevertheless, and the Lord will have respect for his people. He will bless them and he will preserve them and carry them along until they shall have fulfilled the measure of their creation and accomplished their work, if they will observe to keep and do these sayings and render obedience to his law.

MARRIAGE AN ETERNAL INVESTMENT.

What think you, brethren and sisters, of marriage as an investment? One of the most important steps that a man or woman can take in the world. There are two kinds of marriage. One is rather a poor investment, that is, it is not as good as the other. There is marriage for time; there is marriage for time and all eternity. Here is the choice of two investments to every young man and to every young woman in the Church. Which will you have? That which is of eternal value or the thing that is of mere temporal ease? So I repeat, always distinguish between what is of eternal value and what is of a mere temporal ease."

The Lord bless us and help us to make the proper choice and to do the right thing; always to give ear to the voice of counsel, and walk in the way of life, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

The strong testimonies given by the brethren during this conference, of the great vision, and developments connected therewith, and the unexpressed testimonies represented by those in attendance here,—are partly due to the gracious wisdom and foresight of our heavenly Father in carefully providing direct evidences sufficient to satisfy reasonable minds of the truths of these important events. There is no exact standard of the amount of evidence which should be sufficient to convince each reasonable mind.

HOW EVIDENCE IS MEASURED.

You cannot measure evidence or testimony by the ounce or by the pound, nor even by the number of witnesses, although the number may be of importance. I am persuaded that the Lord does not place a premium upon undue credulity. While he leaves a wise margin for faith, hope and confiding belief, he also provides proper evidence. We are told in the scriptures that, "The simple believeth every word, but the prudent man looketh well to his going." This is a good pro-

verb for the brethren to bear in mind when some oily-tongued agent comes to them with a beautifully lithographed certificate of stock in some "wild-cat" corporation, concerning which Brother Clawson has just told us. If they are in the frame of mind to believe every word and are not like the prudent man who "looketh well to his going," they will have time afterwards to repent of their over-confidence.

In the coming forth of "Mormonism," the Lord provided ample testimony,—a goodly number of witnesses. As I said before, the number does not count for everything, because there is a more delicate test for reaching the truth than in the mere weight of numbers, although some importance is properly placed upon the number of witnesses. It was foreordained that there should be three special witnesses, besides Joseph, to the coming of the Book of Mormon. In the Constitution of the United States, two witnesses are necessary to convict for treason, and there must be two witnesses to the same overt act. Under the law of Moses, two or three witnesses were required to establish guilt punishable by death. (17 Deut. 6.) This rule was later perverted by the Jews, as the Talmud informs us that a witness though truthful might be punished if he were unfortunate enough not to have another witness to corroborate his story.

I think the American frame of mind is somewhat illustrated in an event which occurred some years ago, wherein one of the large dailies of New York represented that it had performed a certain experiment in order to prove the incompetency of the editors of the magazines of the day, and asserted that the paper had sent out copies of good stories from Kipling, without disclosing the authorship, and that those stories had been rejected by magazines of supposed good judgment and literary skill. The statement went unchallenged for some time, until Mr. Edward Bok, editor of the *Ladies' Home Journal*, came forward and said: "We would like proof of that; we would like to be shown."

In connection with the coming forth of "Mormonism," for a long while the burden rested upon the testimony of Joseph alone, and it was a tremendous weight that he carried, and how relieved he felt when there were others who were to share the responsibility with him! Yet I take it that his uncorroborated statements, so far as having other witnesses to support him, would carry conviction to the earnest seeker of truth. What are jurors instructed to do when they are considering the weight to be attached to testimony which will result, perhaps, in the conviction for a high crime or misdemeanor? They are charged that they may consider the demeanor of the witness, his means of information, the opportunities which he has had for knowing the truth of which he testifies; the interest, if any, which he has in the case, his intelligence, or lack of intelligence; and from all the circumstances appearing upon the trial, determine what credence should be given to his testimony, and to give weight accordingly; that in case of a conflict in evidence they may believe one witness as against many, and that they are to search for the truth, believing that which carries conviction to them.

THE TESTIMONY OF JOSEPH SMITH THE PROPHET.

We have before us the printed record. We do not have the advantage of hearing the oral word. Perhaps only a few present ever heard the oral testimony of those concerned. But we can read the printed word; and that is the means which the great courts of our land have, because our supreme courts are courts of appellate jurisdiction, and most of the cases considered by them come to them by appeal, and they do not see nor hear the witnesses but they read the printed record, and determine from that, the weight that should be attached to the testimony. You may read the testimony of Joseph, and the testimony of Oliver, and with no other testimony supporting it, it will carry conviction to your soul.

To illustrate what I mean, my brethren and sisters, may I read a few words from the testimony of Joseph. He is comparing his responsibility and knowledge with that of Paul of old, and he goes on to say:

So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me, and though I was hated and persecuted for saying I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in think to make me deny what I have actually seen? For I had seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it; neither dared I do it, at least, I knew that by so doing I would offend God, and come under condemnation. (Pearl of Great Price.)

There is printed here as a note to the Pearl of Great Price, a letter from Oliver Cowdery, that rings with that same spirit of sincerity. It should carry conviction to the heart, it seems to me, of all who read it in sincerity, and with a desire to know the truth.

IMPROBABILITY OF SUPERNATURAL EVENTS.

Some will say: "What of the improbability of these supernatural events which were testified to by Joseph, and particularly by the three witnesses?" Well, the fact that an occurrence is improbable does not interfere with its being established. In fact, it is proverbial that "the unexpected happens." It is one of the established rules of evidence that the improbable may be established where the testimony is sufficient. The term improbable simply means what appears unreasonable to the individual to whom the testimony is given, in the light of his knowledge and experience. As an illustration, a scriptural illustration of what I mean by establishing the improbable,—when Jacob was informed that Joseph was alive and was a ruler in Egypt, we are told in the scriptures that "Jacob's heart fainted, for he believed them not;" but, of course, sufficient testimony was brought to prove what seemed to Jacob at first to be an improbability. So, if some of these matters seem to be improbable, it does not, under the rules of evidence, prevent the establishment of them. Besides, the

improbable is based on man's experience, but the things which are impossible with man are possible with God.

I think Brother Joseph Fielding Smith reached the correct conclusion that there is no middle ground between accepting Joseph as a sincere prophet of the Lord, or a conscious deceiver: for you cannot conceive of Joseph being deceived in the experiences of which he testifies; that he could be baptized under the direction of a heavenly being, have other heavenly personages appear to him, laying their hands upon his head and conferring the holy Priesthood upon him, and he be deceived in all that,—deceived in a messenger appearing and showing the records and the precious relics contained in the stone box to which he was directed. It is out of the question to believe that he could be deceived, or that the three witnesses or the eight witnesses could be, in what they testify to. I grant that one man, or perhaps several, may sometimes be deceived in the sense of sight. You brethren and sisters perhaps have seen the phenomenon of the mirage of the desert. You have looked across a body of water and seen horses and cows that looked like poplar trees, or a train coming at a distance, which in the particular refraction of the light appeared many times as tall as it really was. But to suppose that these men could be deceived in what they said would be to assume the improbable, I was going to say the impossible, that a large group of men would be deceived, not only in the sense of sight, but in the sense of hearing, and in the physical sense of touch as well; because all these senses were appealed to.

FUTILITY OF ACCOUNTING FOR "MORMONISM" ON THE GROUND OF WILFUL IMPOSTURE.

Then if you take the other alternative and try to account for "Mormonism" on the ground of wilful imposture, there are many difficulties that you encounter. Did you ever consider just what would be involved in looking at the case from that viewpoint? A great jurist, says:

Where several persons conspire to commit perjury, there must be concert, they must first be persons so depraved that they are willing to join in the commission of high crime and so lost to all sense of shame as to be willing to confess their infamy one to another; they must likewise agree not only upon the main body of their story, but upon its details and upon the order in which they occurred, and if, while they are undergoing the ordeal of cross-examination, defects in their story are exposed, they will not dare to change it, for if they do, they will run the risk of being contradicted by their associates, and if they adhere to it, they know they will incur the hazard of detection together with all of its dangerous consequences.

And in connection with the number of witnesses testifying, if the Prophet Joseph had been an impostor, he would have appreciated the danger of having more people in league with him. Increasing the number of witnesses would tend to increase the probability of his being exposed.

Another authority on evidence, the author of a great text book, reminds us of this:

Increasing the number of false witnesses increases the probability of detection in a very high proportion: for it multiplies the number of points upon which their statements may be compared with each other and also the number of points where their testimony comes in contact with the truth, and therefore multiplies the danger of inconsistency and variance in the same proportion.

Again, the burden of proof is on the party who alleges fraud. It is never presumed, because fraud is a crime. Men are presumed to do right. One of the strongest and most far reaching presumptions of evidence is the presumption of innocence,—the presumption of right acting. It is easier for a person to tell the truth than to tell a falsehood, because in telling the truth it is an act of memory, simply recalling the actual experience; while falsehood involves invention, skill in invention, to make the story appear plausible.

Who could read Joseph's utterances throughout his life, who could read, for instance, that little diary, yet unprinted so far as I know, written in his own handwriting, at the time he took his mission to Canada, disclosing the prayerful nature of his heart day by day, and say that such a person could possibly be a deceiver? Or who could imagine one offering the highest test of fidelity that mortal man can give, going cheerfully and knowingly to his death, as a Socrates or as a Christ, and so offering his life for his testimony, sealing his testimony with his life's precious blood, and not be sincere? Every act, every utterance of the Prophet, is in accordance with this rightful position as the great prophet of latter days, and every word of it is directly inconsistent with any assumption that he was not sincere, that he was not what he professed to be.

For some years it was a matter of regret, serious regret upon my part as a boy, to think that some of the witnesses were weak enough to side-step from the straight and narrow path. But I think that even in that, there was a providence of the Lord in strengthening this case, because it is out of all question, in considering the attitude of Joseph toward those witnesses, both the three and the eight, and in considering their attitude, to suppose that any such a thing as a conspiracy was involved. The case in support of the restoration of the gospel is very greatly strengthened by the witnesses, being disciplined and yet remaining true to their testimonies.

May the Lord bless us and help us to realize in every deed, day by day, not only while we are in this presence or in the congregations of the Saints, but every day, and all the time, that these great facts are indeed truths, and that a great responsibility rests upon each one of us to act in accordance with these convictions, and in accordance with the responsibility placed upon us to bear this testimony to the world. May the Lord bless us, and help us to perform that high mission to the world, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have with us this morning Patriarch Harrison Sperry, who came here in 1847, in my father's company, and we will be very pleased indeed to hear from him. He has more hair on his head, and less gray hair, than I have, although I think he is about eighty-nine years of age. He will tell us when he gets up here.

PATRIARCH HARRISON SPERRY

(Of the Granite Stake of Zion)

Brother Heber tells me that there are ten or twelve minutes for me to speak. Yes, I came here in the company of Brother Heber's father, in 1847; and I think that I could almost preach a sermon that I heard him preach over seventy-two years ago. I have been in the Church a long time. I was baptized about seventy-nine years ago. I have seen the Prophet Joseph Smith. I heard him talk. He was one of the most noble men that ever lived upon the face of this earth. I think he brought more knowledge to the human family than any prophet who ever lived upon the face of the earth. He brought more knowledge in regard to the living and the dead than all of the prophets that ever lived, even Moses himself, who talked with God, and so did that Prophet Joseph. He talked with the angel Moroni nine or ten times. Moroni told him some of the most wonderful truths that were ever told upon the face of the earth. When Joseph received the principles in regard to baptism for the dead, he entered the Mississippi river and commenced to baptize all that had come to him. The Lord cautioned him, and said: "Joseph, this must be done in the temple of the Lord, and a record must be kept." Then Joseph went to work and rushed the temple in Nauvoo with all of his might. I have been around that temple many a time, and what a noble edifice it was that was built there in Nauvoo. There is a long story that I could tell, but there isn't time. I have been here in these valleys now for almost seventy-three years. Brigham Young—I have been acquainted with him; President John Taylor,—I was well acquainted with him; Brother Woodruff,—I was well acquainted with him; our farms joined together; and Brother Snow, that noble man of God, well acquainted with him; Joseph F. Smith—well acquainted with him. When his mother had a little farm down here upon the country road. I went there and helped them to harvest their little grain. Joseph F. was a little boy then, about nine or ten years old. I ate dinner with him and his noble mother, and Joseph told me:

"Brother Sperry, I was born away up there in Missouri during that great trouble, and my mother laid me down upon a bed and spread some quilts over me, and when they came to me, Brother Sperry, my face was almost as black as your coat; I was almost dead."

Oh, Joseph, the Lord works in mysterious ways, doesn't he? Oh, surely, surely.

There was poor Mary with that little child when twelve thousand people were driven out of Missouri. Oh, that noble woman! I ate

dinner with her away down here, a noble woman; and when Joseph was called to go to the Islands, just a boy, just a little boy, only fifteen years old, I said:

"Oh, Joseph, you are going away over there across that mighty ocean, to a people that you don't know anything about."

"Yes," said he, "and President Young gave me \$10 in all."

When he returned he said: "I went over there and I paid my own way; came back again, and then they sent me to England."

"Why, Joseph, I can't keep track of you. You are here, and there and everywhere."

God bless you, my people. God bless you noble ones, you brethren and sisters, and those who preside over the various quorums, and over the various missions of our land. May the peace of heaven rest upon you. I have been here in Utah a long time. I have been in the bishopric here for forty-six years, labored and toiled with all of my might, and yet I feel sometimes I am just about forty years old; but only eighty-eight years. I have had a wonderful experience in the earth. I am giving patriarchal blessings almost all the time. I don't know, I can't remember how many, but over a thousand, probably twelve hundred that I have given; and yet giving blessings all the time; but I want to do all that I possibly can. I wish I had the voice of the trumpet of the Almighty. I want to sound it to the nations of the earth: This is God's work! This is God's work! The great work of our Lord is going forth amongst the nations of the earth. It is wonderful, it is wonderful to me. When we look abroad and see what the Father has done for his Saints who came to this land, and when we look abroad and see where the gospel has gone all over the land everywhere, and see the blessings of our Father upon us—the beautiful homes, our children far and near by the thousands, oh, God's work is with us. Brethren and sisters, be faithful and true. Work, work on, for this is God's work; and may the peace of heaven rest upon you, Heber. I think that is all. God bless you. Amen.

Choir and congregation sang "Praise God from Whom all blessings flow."

The conference was adjourned until 2 o'clock.

Prayer by Elder Alma Merrill.

CLOSING SESSION

The conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

The choir and congregation sang "Come, let us anew our journey pursue."

Prayer was offered by Elder Lars Oveson, President of the Emery stake of Zion.

Hester Davis Stevens sang a sacred solo, "One Hundred Years."

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy and President of the California Mission)

I have been impressed, my brethren and sisters, during this conference, in the same manner that a good brother was impressed that I heard make a report in one of the stakes of Zion a few years ago. He had just returned from Salt Lake City, where he had been in attendance at the general conference. He was one of the presidency of the stake where he resided, and while talking in one of the meetings of the stake conference he made a statement to this effect: his family had inquired of him on his return from Salt Lake City how he had enjoyed the general conference, and his answer was: "It was the best conference I ever attended in my life." And then he said: "The family smiled, and the children said: 'Why, father, we have heard you make that statement after every conference as long as we can remember.'" He informed the congregation that he had been attending general conference regularly for fifty-two years. I was very greatly impressed with his statement that after being in attendance at the general conferences of the Church on more than one hundred occasions he could return home and in truth say the last one attended "was the best conference I ever attended." A similar feeling of satisfaction has been in my soul during this conference. From the opening remarks that were made by President Heber J. Grant, when he presented in so strong and inspired a manner the feelings of his soul in regard to the great work that God has established, I felt the Spirit of the Lord was present directing him and that an enjoyable time would be had in the conference meetings. As I have listened to the brethren who have occupied this position and who have borne testimony concerning the truth of the gospel, that feeling has increased in my soul.

I praise God today, with my brethren, for the wonderful work that has been revealed by the Lord our God. I feel in my whole being that it has been established among men for the salvation of the human family. It seems marvelous to me, my brethren and sisters, that I should enjoy the privilege that I enjoy here today of speaking in this great conference which is commemorative of the prophet's first vision one hundred years ago. I praise the Lord for the privilege of bearing testimony concerning the work of God this day.

I have been thinking, while sitting on the stand looking at this great congregation, of the coming of my parents from abroad, about sixty-three years ago. The message of the gospel was sounded in the ears of my parents in a far-off land, and they yielded obedience to the teachings of the servants of God a little more than sixty-five years ago. About sixty-three years ago they entered this valley in the same distressed condition that a great many other people entered the valley after they had passed through a very trying experience in crossing the plains. They landed here worn out by the long journey and in comparative poverty, and afterwards passed through the experiences common to those early pioneers who came into this inter-mountain region a long time ago, when there was little of an inviting appear-

ance to be seen in this great desert valley. I thank God today that the principles of "Mormonism" had taken a firm hold of the affections of my father and mother, and that to those principles they remained true through their lives, and that to their family they faithfully taught the truth of the everlasting gospel, and bore unswerving record by word of mouth, and by example, that the work of God had indeed been restored to the inhabitants of the earth. To them I am indebted for the great privilege I this day enjoy. I believe in this restoration and in the necessity for the opening of the heavens, that the promises of holy prophets of old might be fulfilled, as has been declared by practically all of the speakers who have given instructions during this conference.

I have here a little item that I will read that has impressed me upon various occasions. It was not written by one of our people; it was written by a convert, in fact, a priest of the Catholic Church. I feel sure it will be quite appropriate to read these words in this congregation. While visiting a great cathedral in Europe, I picked up a pamphlet many years ago at the time I was doing missionary service in the European mission. The booklet was entitled: "Why I am a Roman Catholic." The title impressed me. I thought I would like to know from a Roman Catholic point of view why an individual should be connected with the Roman Catholic Church. I had discovered from my own experiences, as no doubt many of you have, that when men who were out of the "Mormon" faith attempted to expound "Mormonism" they oftentimes presented malicious, and also grotesque ideas in regard to the "Mormon" faith. I have never in my life, so far as I remember, read from the pen of any non-"Mormon" writer a correct representation of the faith and doctrines of the Church of Jesus Christ of Latter-day Saints. As I read the views of this priest in relation to his reasons for being a Roman Catholic, I was very greatly impressed with the following words:

And again when Luther, Calvin, Henry the Eighth, and their followers, were starting in their mad career, either the true religion was then in the world or it was not. If it was, they committed grievous crimes in making new religions to oppose it. If it was not, they were powerless to create it. It takes a Christ, not a Luther, to create a Christianity. On either supposition, therefore, Protestantism is not the true religion of Jesus Christ.

I think that is a true representation. If the religion of the Lord Jesus Christ was had among men in the period spoken of as the Reformation, then the men that were referred to as reformers were guilty of grievous sin in attempting to establish new religions. This statement is in harmony with the word of God. It is the teaching of the holy Scriptures, as we can read in the epistle of the Apostle Paul when he wrote to the Galatians, I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: "which is not another; but there be some that trouble you, and would pervert the gospel of Christ." The apostle then bore record in the most positive and solemn manner that if they received any

other religion, or if either men or angels taught any other religion or doctrine than the religion that had been expounded to the people by the apostles of the Lord Jesus Christ, then they were to be accursed. So that whenever men, in any dispensation, attempt to introduce new religions, that differ from the gospel of the Redeemer, they are not doing the things that God, our Father in heaven, would have them do. I think we can all accept the teachings of the priest as presented in the words that I have read in your hearing. If the true gospel of the Lord Jesus Christ did not exist among men in the sixteenth century, it is a solemn truth that Martin Luther had no power to bring back the lost gospel and his fellow reformers were just as powerless. We have great respect for Martin Luther, and other good men among the reformers. I would not leave any wrong impression upon any mind. We believe that those reformers accomplished a splendid work in paving the way for that religious liberty that has come to so many of the children of men. But if the divine authority, the power to administer in the name of the Lord Jesus Christ had been lost from among men, it is a truth that Martin Luther, no matter how good his motives might have been, or how good the desires of his associates, they were powerless to restore the authority and the religion of the Lord Jesus Christ. The Savior being the author of true religion was the only source of authority. If the plan of salvation was taken away from the earth, there was only one way by which it could be given to men again; and that is clearly set forth in the words I have read to you. The Redeemer holding all power was the only being who could bring back to earth the lost gospel, which ever has been the power of God unto salvation.

I rejoice with all my soul that at the opening of this dispensation the story of "Mormonism" is just as it is. Joseph Smith in the strong desire that was upon him to know the right path sought the Lord our God in humble prayer, that he might be directed aright; and inasmuch as there was no man upon the earth exercising the authority of our Father in heaven, the story of the boy is in every way logical, when he declares that God himself made his appearance, with our Redeemer, the Lord Jesus Christ, and gave him the instructions that have been referred to in the discourses that have been delivered during this conference. There is no other way by which the authority that had indeed been lost from among the children of men could be restored. Holy beings, who held this divine authority, and who had been ordained to the Priesthood as mortal men, had been given the power to speak and act and minister in the name of the Redeemer of the world. These very men were sent again to earth and gave to Joseph Smith every key of authority they possessed. Let the world think what it may, and say what it will, that authority, in the manner portrayed in the words of Joseph Smith, was restored by the Lord our God, and in the restoration of authority the promises of the holy prophets have been fulfilled; and the great work of the living God that was not only spoken of by our Father in heaven in the revelations given to the Prophet Joseph Smith, but that was spoken of by the ancient prophets

as "a marvelous work and a wonder" has indeed been established in this dispensation, and is the dispensation of the fulness of times. This work has been understood and comprehended more or less, by the prophets in all dispensations. It has now been revealed according to the promise of the Lord God of heaven for the last time. It has been established by his wisdom and by his will, with the promise that it shall endure forever and forever, and so it shall be, as the Lord God Almighty lives.

May our Father in heaven help us who are privileged today to assist in the establishment of that marvelous work, to be faithful, and steadfast, and determined, that we may bring to pass the purpose of God, and work out our own salvation, I humbly pray, through Jesus Christ, our Lord. Amen.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

My brethren and sisters, in one respect I have not enjoyed this conference very much, because I have sat here with fear and trembling throughout every session of the conference. In other respects, I praise the Lord for his Spirit that has been with my brethren who have addressed this conference, for I testify that their words have been directed by the Spirit of God for the strengthening of the faith of the Latter-day Saints and for the advancement of God's work upon the earth.

I have in my heart a desire that all the faithful in Israel today shall be blessed of the Lord. I have in my heart a blessing for the Saints of God who have come to this conference and have so faithfully remained in such goodly number, even to this last session, and I pray God to bless you, sustain you, strengthen your faith, provide for your necessities and help you, as my brethren and sisters in the faith of the Lord Jesus Christ, to carry out his purposes in the earth, to fulfil the wonderful work and mission which have been themes of this conference.

I also desire to remind my brethren and sisters that the eyes of the world are upon us, upon you and upon this work, that we have been called upon to perform. Therefore, we should be as near to what we profess to be as it is possible for us to be. And although the adversary made an attempt to thwart the purposes of the Lord when Joseph Smith went into the woods to pray, he was overcome and his plan was set aside by the powers of the Father and of the Son, who came in glory and dispelled the agents of darkness and the very evil one himself. That evil influence still exists in the world, that battle between light and darkness is still going on. The adversary has not given up the fight. He is still sniping here and there and carrying on other plans to thwart the purposes of the Lord. In a revelation to the prophet, we are given counsel, advice and instruction which, if we obey, will help us to triumph in this battle for the truth and for the right.

I read from section fifty-nine: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors; and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times."

Also, in section sixty-eight, further counsel and advice are given upon this same subject. The Lord has given a word to the parents who have children, directing how to care for them and to teach them: "For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord * * * And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people."

So, let me admonish you, my brethren and sisters, to observe the counsels given in these revelations, for they are the words of the Lord unto us today regarding this principle which will give us power and favor with our heavenly Father, in battling with the powers of darkness, that we may triumph and secure the blessings prepared for the sons and daughters of God.

Now, you may say, we do pray, we are a praying people, and that is true. The Latter-day Saints are a prayerful people, but we are admonished to pray not only for ourselves, but to pray always—and to pray for our enemies, also to teach our children to pray and to pray in season thereof,—pray night and morning, every day, in public and in secret. I am grateful that we have men and women who have been blessed with the spirit of prayer, whose hearts are filled with the desire to keep the counsels of the Lord. They are the leaders in Israel, and I admonish you, my brethren and sisters, to follow their counsels, because the Lord has always had leaders in Israel and he always will have as long as this work shall remain in the earth.

I am grateful for the testimony of the Lord Jesus Christ that I have been blessed with, for I feel in every fiber of my being that the testimony of Joseph Smith is true. I have never doubted from my earliest boyhood days that the story told by the Prophet Joseph is the absolute truth. I have always honored my birthright as far as I have been able to and think myself very fortunate indeed to be numbered among those whom the Lord has honored with responsibility in his work, and for the testimony of the Lord Jesus Christ that has come to me, not alone through teachings but through diligent study and humble prayer. And never have I doubted the teachings of the leaders in Israel, nor my parents, concerning the life and mission of the Prophet Joseph Smith. I pray God to bless his memory and the work of the Lord which he has been the instrument in accomplishing and establishing upon the earth.

I admonish my brethren and sisters to be more prayerful in the future than they have been in the past, and to be more diligent in teaching their children to pray, that we may triumph in the end over the powers of darkness, and be permitted to join in this glorious work with our Prophet on the other side and with all other prophets of God. I acknowledge the hand of the Lord in his blessings unto me, and although a weak and humble instrument in his hands, I have observed many sacred testimonies which have come to the Latter-day Saints through the words that have come to me as a servant officiating by virtue of the Holy Priesthood and by that authority, I bless the Church of Jesus Christ of Latter-day Saints and all the faithful members thereof, especially you, brethren and sisters, who have been given responsibility and leadership. My heart goes out to you in blessings from the Lord, because I say to you in his name that he is pleased with those who are true and faithful, with those who can stand up, as the brethren have in this conference, in the different sessions thereof, and testify in boldness and in wisdom pertaining to the growth and truth of this work. God is at the helm. This is his work and not ours, although we are his agents, authorized with power and with authority to carry it on. These are instruments for our guidance, and a principle of power with us and our children, my brethren and sisters, is prayer. May you take it home and cultivate it and practice it to the glory and honor of God and his work in the earth, I pray, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy)

The work of God is in very deed a marvelous work and a wonder. It began before the foundations of this earth were laid and that great and marvelous work is still in progress. It has to do with the salvation of our Father's children—all that ever have lived, in all the ages that are past and gone, and it has to do with all that now live and all of those yet unborn who shall yet come forth and have an existence upon this earth, or upon any other earth or planet; all of which have been made or created by the Almighty for the express purpose of providing habitations for his children. "God moves in a mysterious way his wonders to perform." We live in the midst of those marvelous things and every student of history cannot review that which has transpired in connection with this world, without feeling in his whole being that God is moving in his majesty in bringing about his glorious purposes. He who created the heavens and the earth in the beginning, as we read in Holy Writ, did not regard that work as the goal of his labors. That was merely a preliminary toward the accomplishment of his great and glorious work, that marvelous work and a wonder. We read in *The Pearl of Great Price* what his great and glorious work is: "This is my work and my glory—to bring to pass the immortality and eternal life of

man." We heard from President Penrose that we were all the begotten children of God before we tabernacled in these bodies of flesh and bone, and ever since the coming of our first parents, Adam and Eve, in the Garden of Eden, this work of the Lord has been developing here upon the earth. Let no one think that the teeming millions that now inhabit the earth, even the wicked and ungodly, those who, through their sins, are bringing down upon themselves such terrible woe and suffering; let no one think that their lives are all in vain, or that they have no part in the work of the Almighty, for they shall all be saved eventually in the consummation of God's great work. Only those who are the sons of perdition, who deny the Son after the Father has revealed him, who sin against light and knowledge, shall be deprived of every degree of glory and salvation, but all the rest, even those that do wickedly,—and the world is full of them—now living upon this earth, after they have paid the penalty, even to the utmost farthing, for all the evil they have done, shall eventually be saved in the telestial, or the lesser, degree of glory, concerning which we read that it is so great that it surpasseth all understanding. And, therefore I say, their lives are not in vain, notwithstanding their wickedness. They have received their bodies of flesh and bone they have been schooled in this world of sorrow and sin; they shall be cast down and pay the penalty; but when that is done they shall be redeemed and receive a glory prepared for them, which, notwithstanding they may never come where God and his Christ dwell, yet nevertheless is so great that it surpasseth all understanding. The opportunities for an exaltation in the presence of God, have been given by our Father in his mercy and goodness and offered to all those that would yield obedience to his gospel, and how grateful we ought to be for that. If the wicked are to receive such glory what then will be the glory of the faithful?

We have been listening to the narration of a most wonderful event—the appearance of the Father and the Son to the boy prophet, Joseph Smith. Indeed, it is wonderful, and so have the events that have transpired in other dispensations of God's providence been wonderful. Think of the wonderful ministry of our Redeemer. One great American statesman when asked: "How can you believe in the divinity of Christ and in the miracles he wrought?" answered, "I find it much more difficult not to believe in them."

I believe in the vision that was given to the prophet, Joseph Smith. I have always believed it all my life. I find it more difficult not to believe it. The evidences are so complete that not one shadow of a doubt remains with me as to the truth of that great and glorious event. Let no one confuse in their minds the two words "credulity" and "faith." They do not resemble each other. Credulity is a weakness; faith is strength. Credulity is founded frequently upon false testimony, but faith is unfailing. Faith is listening to the whisperings of God unto our souls, and he that resists faith is fighting against God, and without faith it is impossible to please him, but

with faith we can accept the truth, for the Lord manifests it by his unfailling and unerring Spirit that bears witness of the truth.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The Lord did not leave us alone or in darkness when he placed us here on earth. He opened a channel of communication that we might receive the truth direct from him. Faith then is the gift of God—the assurance which we receive from him of all that is true; it is listening to the still small voice of God. Then through our faith, which is the natural impulse, he has placed in every human heart, God is striving to bring us back into his presence, and will continue so to strive until we shut him out by refusing to hearken to his voice, and, giving a more willing ear to the voice of the adversary of our souls, we fall into the ways of wickedness and sin. Both God and his arch enemy are striving with each and everyone of us. Let us have faith in God and hearken unto him and reject the counsel of the adversary. What will faith avail us? Absolutely nothing unless it is united with the works of obedience to his divine will.

Before me is a vast congregation of men and women, who believe in the divinity of the call that came to the prophet, Joseph Smith;—the inspiration of the Almighty has given to their souls an understanding of the truth of this marvelous work in which we are now engaged. Their very presence here is a manifestation of that faith. I find still further evidences of that faith in the sacrifices that our people have made and are making, in carrying the gospel message to the world in the free giving of their time and means; in their devoted and unselfish labors both at home and abroad; in the payment of their tithes and offerings; in the building of temples and the performance of holy ordinances therein for the living and the dead, and in the erection of houses of worship and school buildings for the education and development and enlightenment of the people both young and old.

Here then is a manifestation of a living faith in God; in the glorious vision which he gave to Joseph and in the marvelous work which he has inaugurated through the instrumentality of this Latter-day Prophet, whom he raised up to usher in this great and glorious dispensation of his providence—the dispensation of the fulness of times. The way to exaltation in the presence of God, then, is through faith, combined with the works of obedience to his divine will. He desires that we shall live by faith. The time will come when all shall know him, even from the greatest to the least—when every knee shall bow and every tongue confess that Jesus is the Christ. Some will be converted by outward evidences. The Savior said to Thomas, who would not believe without seeing the print of the nails and the wound in his side,—“Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed.” Some are blinded by their prejudices and by the sophistries and false philosophies of men; and men and women who have been thus deceived, not through any fault of the Lord, but because they failed

to hearken to the voice of the ever-striving Spirit of God, or, in other words because they had not faith, which means simply they were not living in communication with the Lord, which is the privilege of every child of God, and not to thus live and hearken to the whisperings of his voice is resisting his efforts to bring us back to him. Then let us live by faith and couple that faith with the works of obedience; have faith in God and put your trust in him. Have faith in his servants and hearken to their counsel.

With all my soul I believe in the restoration of the gospel of the Lord Jesus Christ through the instrumentality of the prophet, Joseph Smith. I know that it is the power of God unto salvation and if we live in accordance with its teachings we shall receive God's greatest gift unto his children—Eternal Life in his presence, which is the greatest glory and promise, and is made only to those who are valiant for the truth, who live by faith and reject not the counsels of God; a glory which the wicked and ungodly shall not attain; a glory far superior to the terrestrial glory, which shall come to the many honorable men and women of the earth, who have been blinded by their prejudices and sophistries and vain philosophies of men; a glory that is to be enjoyed exclusively by those who live by faith, who hearken to the voice of God and render obedience to his divine will, even the celestial glory, the highest of all. All the Father hath he giveth unto such.

May we all attain unto this glory, I pray in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

(Senior President of the Council of Seventy)

My brethren and sisters, I have been impressed during this conference with the weight of testimony that has been given by those who have addressed us in regard to the divine mission of the Savior of the World and also of the mission, the sacred mission, of the prophet Joseph Smith.

In his autobiography we read: "As we were translating from the plates, we came across the sentence in relation to baptism for the remission of sins, and so impressed were we with this sacred principle we immediately repaired to a secret place and prayed unto the Lord concerning the administration of baptism for the remission of sins."

And when searching the record of the Book of Mormon I felt impressed to seek for the evidence that is there produced, in regard to the ordinance of baptism. In the eleventh chapter of 3rd Nephi I found the full direction and explanation of this beautiful subject. The few Nephites who were gathered around the temple were conversing together in regard to the changes of nature that had been produced by the upheavals of the earth during the crucifixion of our Savior. And then, as they were conversing and comparing the events that had recently transpired, impressed as they were that the

time of his crucifixion had passed, that the time of his rest in the tomb had passed, and that he had been resurrected, they all at once heard a voice, and at first they did not understand what was said. And a second time they heard the voice, and then the third time they looked up into heaven from whence the voice proceeded and they saw a man descending from on high, clothed in a pure white robe. And the Savior came and stood in their midst, and he called upon Nephi, so the record says, and Nephi stood before him and the Savior gave him the commission to baptize in his name, to immerse in the waters of baptism and so impressed was Nephi with this great power and with the condescension of the Savior to him that he fell down before the Lord and kissed his feet. Others were also appointed to minister in this scared ordinance, so the record proclaims. You are well aware, my brethren and sisters, of the history.

In answer to the prayer made by the Prophet Joseph, at this time, came John the Baptist, the forerunner of the Christ, the great prophet that had the privilege of ministering baptism to our Lord; and he conferred upon Joseph and Oliver, the Aaronic Priesthood, which gave them the power to teach and minister in the principles of the gospel, and to baptize for the remission of sins.

In the first chapter of 3rd Nephi we have a very direct account of the evidence of the birth of the Savior. The Lamanite prophet, Samuel, predicted that the time would come when there would be a witness of the birth of the Savior manifested upon this land, manifested to the Nephites and to the Lamanites; and it is recorded that those who were members of the Church were in the minority to that degree that their enemies proclaimed to them that if the sign that was predicted by Samuel, the Lamanite prophet, was not immediately fulfilled that all those who believed in this prediction should be put to death. Nephi went out into a secret place and pleaded with the Lord to know if this sign would be given of the coming of the Savior, that at his birth there should be a day and a night and another day without any darkness between the two days. As Nephi was praying to the Lord with all his heart, bowed in sorrow because of the distress and the destruction that was threatened to come upon his people, the Lord whispered to him: "Lift up your head and rejoice; be of good cheer, for this very night shall the sign be given, and tomorrow come I into the world." So the history continues, that very night the sun went down as usual, but no darkness followed, and when the sun arose again in the morning there had been no darkness upon the face of the land. Then the believers and the faithful Church members knew that Christ was born. Then the enemies that had threatened their destruction knew that they were thwarted in their designs and they became frightened and were inspired with the feeling of fear and the desire to make peace with those who had been faithful. Many of them repented of their sins and were added to the Church, so says the record.

In the Mutual Improvement Association of the Church they have adopted a slogan for this year. That slogan is: "We stand for spirit-

ual growth through attendance at sacrament meetings," and the members endeavor to induce others to do so with all the ability that they possess. In the eighteenth chapter of 3rd Nephi, this same glorious record that I have alluded to before, we find that the Savior visited the Church and instructed the people how to officiate in the sacred ordinances of ministering the Lord's Supper. It is recorded that he said to his disciples: "Bring bread and wine." And while they were gone for the bread and the wine he called to the people and bade them to sit down in groups upon the earth, and when the bread and the wine came he took the bread, blessed and brake, and gave to his disciples and said to them: Eat of this in memory of me, and inasmuch as ye shall do this and remember me and the offering that I have made, you shall have my spirit always to be with you. And when they had partaken he commanded them to give to the multitude. And then he took the wine and blessed it and when the disciples had partaken he commanded them to give to the multitude, and he said: "As often as ye shall do this in memory of my blood which was shed for you, you shall have my spirit to be with you."

My brethren and sisters, I am glad that I am present at this splendid conference. I have listened to some of the greatest testimonies during the sessions that have been held. I have listened to inspired men who have spoken as they were moved upon by the Holy Ghost, in testimony of the divinity of this great work, in testimony of that great man who, as a little boy, went before the Lord in humble prayer and asked that he might know which was the true Church, for he was impressed with the desire to be a member of that Church, and you know the answer that came to him. It has been rehearsed here during this conference, and you know the condescension of our Father and of his Son Jesus Christ, when they appeared to the boy and gave him the necessary information, and answer to his question. The same spirit inspired the Prophet Joseph when he wanted to know of his standing before the Lord, three years after his first vision, and again he prayed to the Father that he might know and the Lord sent his messenger again. The Nephite prophet this time came and visited and gave him a high commission. Then, at the time that he wanted to know in regard to the principle of baptism for the remission of sins for the third time he went before the Lord. He went to that unfailing source of intelligence and inspiration, and he did not appeal in vain, and the Lord, according to the record, sent his messenger to give him the desired answer and information.

And when he was in prison in Liberty jail, Clay county, Missouri, he again sought the Lord in fervent prayer, beseeching him with all the anguish and sorrow of his soul:

"Oh God! where art thou? And where is the pavilion that covereth thy hiding place?"

"Oh Lord God Almighty, Maker of the heaven and earth, * * * stretch forth thy hand; * * * let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened * * * toward us."

"Remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever."

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment."

"And then, if thou endure it well, God shall exalt thee on high. * * *

"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, * * * they are the servants of sin, and are the children of disobedience themselves." * * *

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dew from heaven."

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means, it shall flow unto thee forever and ever."

I testify to you that Joseph Smith was and is a Prophet of God, that Jesus Christ is the Savior of the World, that his Church is on the earth today and that this people are led by a prophet of God, I give you this testimony with all my heart and soul, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

(Owing to the unavoidable absence of Elder Roberts from the Conference on Monday and Tuesday, he was not given an opportunity to speak; hence, on request of President Heber J. Grant, this address, given at another meeting, during the Conference, is here presented):

I wish to say, my brethren, that I appreciate, beyond any power of mine to express it, the opportunity afforded me to say just a word to you at the invitation of President Grant. You may be assured that my absence through two days from the General Conference was unavoidable.

THE MORMON BATTALION MONUMENT.

There is one matter that I think I ought to mention here—and I do so with very great pleasure—and that is, you will remember that at a similar meeting to this, six months ago, I was granted the privilege of presenting the matter of making a drive to raise the funds for the Mormon Battalion Monument. The State had appropriated \$100,000 provided the commission raise \$100,000 from other sources. With the consent of President Grant, I presented the matter six months ago. You doubtless remember the very fine spirit in which that subject was received by you, and what a very hearty response it met with. Well, I now have to say to you that in December the State Commission made the necessary organization throughout the counties of Utah, and throughout the stakes of Zion, outside of the counties of Utah, but we have been conducting this campaign for funds under very discouraging circumstances. We began right in the midst of the holiday season, and shortly after in very many of the communities the "flu" broke out and hindered our work. In addition to that, it seemed

to me that never before were the people called upon to meet so many demands made upon their generosity, as at that time. "Drives," four and five deep, followed upon ours but notwithstanding all these disadvantages, through the very excellent response from the stakes of Zion, I can say to you that the amount that is now in the banks, and that which has been reported to us, as being in hand, but not yet sent up to our treasurer,—the account being kept open in the hope that further additions will be made,—satisfied us that we now have contributed, of this \$100,000, from seventy to seventy-five thousand dollars; and I have not a doubt but that we shall be able to make such appeal to those who have not yet responded—as we think, to the fulness of their generosity—that will easily make up the remainder of that sum, and that it will be deposited with the State treasurer in time to make available the State's appropriation for the monument.

I thought it was only fitting to make this report to you since you took so splendid a part, and responded to the appeal with such spontaneity, that you ought to know the progress we have made. We are now so near to the top of the hill, that I am very sure we shall reach the summit of it splendidly, and, in due time, we shall be able to commemorate one of the greatest historical events connected with our pioneer history, and establish a monument of it for all future generations.

TESTIMONY.

Now, in relation to my joining the rest of the brethren in testimony concerning God's great latter-day work, mentioned by President Grant. Here, if anywhere, I feel entirely at home; and I experience the thrill that comes from a consciousness of being, with you, one of the sons of God. With all my heart and soul I thank God, the eternal Father, that he has given to me a sure testimony of his existence, his being, and the kind of being he is. For to me he stands revealed through Jesus Christ, our Lord; the Christ, resurrected and immortal, is the exact image and likeness of the Father's person; that as the Son is, so also is the Father; and that united with them and bearing witness to the children of men of their existence, is that personage of the Holy Ghost, a personage of spirit, with whom we may have fellowship, into whose fellowship we have been inducted by the holy ordinance of confirmation, the laying on of hands, by which we have access unto him and the light and intelligence and power and glory that emanate from him; and from the Father, and from the Son, and from the Holy Ghost. Thereby proceeds forth from these, to fill the immensity of space, the Spirit of the living God, in whom we may live and move and have our being. As we live and move and have our being on a summer day in the glorious sunshine, so in the everywhere presence of God about us, our souls may be in touch and in harmony, in union and fellowship with the Holy Trinity, through fellowship with the Holy Ghost.

I rejoice in those great and fundamental truths, and I thank God that he has given me a knowledge of these great doctrines, and the

truth of the whole gospel of Jesus Christ, including a knowledge of the truth of the blessed atonement, by which the mercy of God is introduced into the economy of God with reference to the human race, making forgiveness of sin possible, and man's fellowship with God a reality through the ordinances of the gospel. I know that these things are true, for God has given me the witness of them. Looking back over my life, I may say to you, though I may at times and in part have wandered from God, that is, I may have displeased him by the manifestation of my human weakness and imperfections, yet God in his mercy has never left me; and I can speak of and rejoice in the fellowship of God today, and in the clearness of the knowledge of God and of these great doctrines of the gospel, I have referred to, with all my soul. I know that God lives; that Jesus is the Christ; that the gospel is true; that his Church is established, no more to be destroyed; that the elements of preservation and continuity are in it, and will continue, and it will enlarge; it will grow stronger; its foundations are laid broad and deep, and it will remain in the earth to function for God in the work of salvation for the children of men, its glory increasing, its power enlarging, until it shall deliver such a message to this world for God, that it will lead to the redemption of the human race. In these things, my brethren, I rejoice with you, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

University of Utah, April 6, 1920

*President Heber J. Grant,
Salt Lake City.*

My dear President Grant:—I have been called this morning to attend an important meeting of the Board of the State Industrial School at Ogden. I am compelled, therefore, to ask to be excused from the sessions of the conference today. I regret this very much, for I was anxious to attend the meetings, particularly on this sixth day of April.

The general theme of this conference has been a spiritual uplift to me. As the days and years add to my little knowledge of life, the beauty of the gospel of Jesus Christ grows. The vision of God the Father and the Son Jesus Christ to the boy Joseph Smith in the spring of 1820 is the one event that has ushered in a new period of the world's history. Ancient days were then left behind, and modern days began. It was the most natural thing in the world for God to reveal himself to a child whose mind was pure and who had not learned the theories of philosophy of that day. I look upon Joseph Smith as the greatest prophet of all history, for his was the work of the greatest age of man's development since the fall of Adam.

May we all go forward with the testimony ringing in our hearts that Jesus Christ is the Redeemer of the world; that Joseph Smith is a prophet of God; that the Priesthood of God has been restored; that the Book of Mormon is a record of the fathers of the American

Indian preserved to us for this age by the power of God; and that the Church of Jesus Christ of Latter-day Saints has been established by the divine power of the Lord.

May we turn to the glorious doctrines of the resurrection, and give our hearts to God, that he may give us life everlasting. May we each day have God's holy blessing, to perform the duties of the hour. As we stand before the ever-increasing responsibilities of life, may God make us humble before them. May we all seek in our hearts and minds the Divine Guidance, that we may learn the path of larger service and wider usefulness. May we serve the Master by serving his children.

I trust, President Grant, that the day may be happy for you and for all assembled in divine worship. My heart is ever with you in the work of the Lord.

Sincerely your brother,

LEVI EDGAR YOUNG.

PRESIDENT HEBER J. GRANT

Announced that there were 20 minutes of time left and that he desired to hear from four brethren of the authorities who had not yet spoken at the conference:

ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church)

I thought while our Patriarch was talking that he had one advantage over me, in that this was not the first time he has been called upon to face such a congregation. Sunday, President Penrose stated that he approached the task of speaking with grave concern. I tried to imagine what my feelings would be if I should be called upon to occupy this position. I can now assure you that my imagination paints a very poor picture.

I rejoice, my brethren and sisters, in the opportunity I have had of attending this conference and of hearing the testimonies that have been borne to us, and I bear witness to you, this day, that I approve of all that has been said, that in my heart it finds a lodging place. It is not difficult for me to know in my soul that Joseph Smith did, in very deed, see the Father and the Son. It is not difficult for me to understand that he did, under the hands of Peter, James and John, receive the holy Priesthood. You might say, How do you know? I find an answer to that when I am called upon to act under the authority of the Priesthood which has been conferred upon me, and I lay my hands upon the heads of the sick and bless them by that authority, commanding disease to depart and health to be restored, and I see the blessing almost instantly fulfilled. I then know whence that power comes, for I have no right in and of myself to cast out disease. When I exercise the right which has come to me through the Priesthood to act for God, who acknowledges that right, it is not difficult for me to understand these things.

Some time ago we had a brother come from the islands, away

down in the South Sea. I had the pleasure of taking him through the hospital. I started at the boiler room. He was very much interested in the mechanical workings of the institution. I showed him the placing of coal in the fire box, the turning of the water into the boiler, the creating of steam through contact with the heat and water. I explained to him how the steam, going through a dynamo, produced electricity, which was carried into the building on wires. He could not understand how that could be, so I tried to explain further. I showed him as we approached the operating room the cotter iron, how it became red hot when the electricity was turned on. I showed him the electric light; the operation of the elevator, and many other things for which electricity is being used. We finally ended with the ice machine. I drew my hand along one of the pipes and scraped off some snow. As I put it into his hand, he looked at me and said, "Take me away quick, you are driving me crazy." He quit; he was unwilling to investigate further. Had he studied diligently and faithfully he could have known for himself how these things were done.

I know, my brethren and sisters, that this is the work of the Lord. I know that the men who have been chosen as leaders in Israel are men of God, that they have authority to act for him, here on earth, and that they do so act under his guidance and his direction. I bear testimony to you that I have faith in this work. I have faith in the gospel, and I know that just so far as I am faithful and diligent, exerting myself to keep him commandments, I will be given strength and ability to overcome evil.

May God bless us, my brethren and sisters. May we be faithful in this work, is my prayer and I ask it in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church)

My brethren and sisters, I thank the Lord that he has given me a testimony and a knowledge of the truth of the gospel. During this conference my heart has been thrilled with the testimonies that have been borne by my brethren. The story of the first vision of the Prophet, of the visit of the Father and the Son to him, never tires me. I love to hear it, I love to muse about it. To me it is as sweet as the story of the birth of Jesus Christ. When my brethren testify to these great truths, my soul is filled with gladness because the Lord has given me a testimony like unto those that I have listened to. When we listen to those who testify to the divine mission of the Prophet Joseph Smith and the truth of the gospel of Jesus Christ, no matter how humble their walks of life may be, if we are attuned to the same spirit, our souls are full of gladness because of their testimonies. This is the reason that when we leave conference we always say that this has been the best conference we have ever had.

I thank my heavenly Father that I belong to a Church that has placed upon me the duty of working out my own salvation; where I can labor in the cause of the Master; where I can be one of the ministry, serving him and assisting to bring about his purposes on the earth.

I am glad to say to you that the Lord has given me an assurance beyond doubt that this great latter day work is his work. He gave me a testimony of the divinity of the Book of Mormon before I became a member of the Church. I remember in my younger days, reading that passage on the last page but one, of that wonderful record which the Lord has given to us, known as the Book of Mormon. In this passage he told his servant that those who would read it in faith with prayerful hearts if they would ask the Lord if it was true, it should be manifested unto them. I need no arguments, nor philosophy, nor opinions to convince me of the truth of the Book of Mormon. The bringing forth of this book was one of the great works of the boy prophet, Joseph Smith, which was brought forth to the world before he was twenty-four years of age. It has stood the test of critics, historians, and our opponents for all these years. It was translated not by any power of Joseph Smith; he didn't claim that, but rather through the power and inspiration of the Lord, and I hope my brethren and sisters will return to the habit of reading the word of God because this book, the Book of Mormon, contains the fulness of the gospel of the Lord Jesus Christ.

May the Lord bless us that we may go home with renewed faith, may our tithes and offerings to the Lord increase. If we want to see temples dotting this land of Zion, this choice land above all other lands, let us remember that it can be done by the payment of our tithes and offerings. If we want beautiful houses of worship, let us pay our tithes and offerings. If we want to be content in this land that it shall be a land of Zion unto us, let us pay our tithes and offerings. The Lord has said to his servant, the Prophet Joseph Smith, that, "If my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you it shall not be a land of Zion unto you." Zion to a Latter-day Saint means peace and contentment.

May we go home with a spirit of the work of God in our hearts, and with a desire to do better in the future to bring about his mighty purposes in the earth, I ask it in the name of the Lord Jesus Christ, our Redeemer. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission)

I feel, my brethren and sisters, that I have never attended a conference where more men have borne testimony to the divine mission of the Prophet Joseph Smith and the work of the Lord than at this conference. I appreciate the privilege that the Lord has granted me

in being present at this time. I know that God lives and that Jesus is the Christ and that Joseph Smith was and is a prophet of God. I know that those mighty men who followed him—Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, have been, and that Heber J. Grant is now divinely appointed to lead Israel in these the last days and that the power of the Lord has rested upon them as leaders in Israel; that God our eternal Father will never forsake his people; that he will continue to be with those men and women who honor him and keep his commandments. If they serve him, he will give everyone an individual testimony that they may know that he does live, that he is present among the children of men wherever his Priesthood can be found. I positively know that the Lord revealed his Priesthood in these the last days. I know that the words he spoke unto the bishop of this Church, Bishop Partridge, when he was called to the ministry, are true:

Thus saith the Lord God, the Mighty One of Israel, Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump;

And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the comforter, which shall teach you the peaceable things of the kingdom (Doc. and Cov. 36:1, 2).

He laid his hands upon Bishop Partridge by the hands of his servant Sidney Rigdon, and that is the order in this Church; when men are appointed and called and chosen to act in the name of God, whether they be serving as the elder who travels abroad or the high priest at home, Jesus Christ, the Son of the living God, calls and ordains them by his own personal supervision, as he has organized his Church here in the earth. I pray God to bless each and every one that we may have the power and spirit and desire to serve him and that we may pray in our homes, and pray individually, that we may know, ourselves, that God lives, and that he rules and reigns in the heavens above and in the earth beneath. I ask it in the name of Jesus Christ. Amen.

ELDER WINSLOW FARR SMITH

(President of the Northwestern States Mission)

In the 15th Chapter of I Samuel we read: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." It is in pursuit of my calling as a minister of the gospel, as a missionary in the Church of Jesus Christ, that I stand here in obedience to the call that has come, to bear my testimony.

To me there is nothing in life comparable with the feeling, the faith, the knowledge that the gospel of Jesus Christ is true. To feel and know without a doubt that one hundred years ago this spring

God in his mercy to his children opened the heavens and permitted the great truth of his personality and the truths of his gospel, his plan of salvation, to be made known to the children of men, is a real blessing. To me the joy of working and preaching that gospel in the world is beyond anything earth offers. The joy, the satisfaction, the great pleasure of being a missionary, a bearer of his word to the peoples of the world, to know the responsibility of working with the young men and the young women of Zion in preaching this great gospel message is a rare privilege.

I say, my brethren and sisters, to obey is better than sacrifice. It is the obeying of the call, not the sacrifice that is made, that makes these men and these women mighty. When God gives a command, that command has a purpose. I read in the holy scriptures that, "Though he were a Son, yet learned he obedience by the things which he suffered, and, being made perfect, he became the Author of eternal salvation unto all them that obey him."

The gospel of Jesus Christ is the biggest thing in the world today. A testimony of that gospel is the most precious possession that a human soul can have. To stand up and bear that testimony is the greatest privilege that comes to any Latter-day Saint. Unto you, my brethren and sisters, unto every member of this Church and especially to those who have been specifically designated to be missionaries is the great responsibility of declaring to the world that God has spoken from the heavens in these the last days. There is nothing under heaven to compare with it. What is wealth, what is position, what is influence, if in gaining these things you jeopardize your place with God? I say, unto you, my brethren and sisters, is this responsibility given.

The command has come to you. You must obey, there is no other way under heaven whereby you can be saved. There is no other name under heaven whereby you may obtain salvation. Knowing this to be a fact, and being spurred on by the testimonies that have been borne during this conference, dare you stand back, dare you let the adversary conquer you, dare you let pass any opportunity to declare that God has spoken from the heavens in these the last days? I declare to you as a servant of the Lord, as a missionary in his great cause, that nothing that you will ever possess will give you the satisfaction of retaining, by righteous living, by obedience to his law, by obedience and respect to the Priesthood, that testimony which has been given you, and which has been greatly strengthened during this conference. God bless you. Amen.

PRESIDENT HEBER J. GRANT

The Government of the United States is endeavoring to the very best of its ability to encourage the people to be thrifty and to save. It is trying to overcome the wave of extravagance that at present seems to be sweeping over the country, notwithstanding the high cost of living.

IN THE INTEREST OF ECONOMY, NO LARGE PARTY WILL BE TAKEN TO
THE SACRED GROVE.

We desire to announce that the Church authorities are in full accord with this campaign of the Government in favor of thrift. In view of the present conditions and of the marvelous and wonderful rendition of the "Vision" last night in this building, the cantata by Professor Evan Stephens, it has been deemed wise—in view of the immense amount that it would cost to carry a large number of people, probably a thousand, judging from the many applications that have come to us—not to take a large party to the Sacred Grove. We feel it would be an expense that ought to be avoided; and therefore only a small company, if any company at all, will visit that sacred spot.

We had here last night the most magnificent audience that has ever been in this building for any entertainment of any kind or description. The receipts were larger, although the admission was only 50c, than when we have had the world-renowned artists of the country here, charging \$2 and \$3 admission. Hundreds, yes more than a thousand, I am sure, were turned away last evening.

THE "VISION," BY STEPHENS, TO BE REPEATED IN JUNE.

We expect to repeat "The Vision" again during the June conference, and to make that occasion as memorable as this conference. We believe that more good will come from this conference and from the June conference than by having an excursion to the Sacred Grove.

AUDITORS' REPORT.

Salt Lake City, Utah, April 3, 1920.

To Heber J. Grant, President; Anthon H. Lund, Charles W. Penrose, Counselors, Church of Jesus Christ of Latter-day Saints. Dear Brethren:—We, the undersigned, auditors for the Church, beg leave to report that we have examined and audited the accounts of the Trustee-in-Trust's office and also of the Presiding Bishop's Office, for the year 1919, and we are pleased to say we have found all receipts and expenditures correctly entered in the respective books of the above offices, and that all the bookkeeping is done in a highly intelligent and scientific manner.

With profound respect, we are,

W. W. RITER,

JOHN C. CUTLER,

PETER G. JOHNSTON,

Auditing Committee.

Note: Heber Scowcroft is absent from the state, and Henry H. Rolapp is indisposed.—W. W. R.

PRESIDENT HEBER J. GRANT

Presented the General Authorities of the Church who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES

First Presidency: Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, First Counslor in the First Presidency.

Charles W. Penrose, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles: Anthon H. Lund.

Acting President: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.

Presiding Patriarch: Hyrum G. Smith.

The Counselors in the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young

Presiding Bishopric: Charles W. Nibley, Presiding Bishop.

David A. Smith, First Counselor.

John Wells, Second Counselor.

Church Historian and Recorder: Anthon H. Lund.

Assistants: Andrew Jenson, Brigham H. Roberts, Joseph Fielding Smith, A. William Lund.

Church Board of Education: Heber J. Grant, Anthon H. Lund, Charles W. Penrose, Willard Young, Rudger Clawson, Orson F. Whitney, David O. McKay, Stephen L. Richards, Richard R. Lyman, Arthur Winter, Secretary and Treasurer.

Trustee-in-Trust: Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer. And all the members of the Choir.

Edward H. Anderson, Clerk of the Conference.

PRESIDENT HEBER J. GRANT

I want to indorse with all my heart the very wonderful testimonies that have been borne here. I want to say that there has been a response in my heart to these marvelous testimonies. I want to pay my tribute of respect to the splendid audience that was here last night and to the wonderful rendition of the "Vision" by the choir. I desire to thank Professor Stephens and each and every one of those who took part in that very remarkable rendition, and to pray God to bless them and inspire them, that when it is repeated the same wonderful spirit may be with them. I am grateful for the splendid speech that was made here last night upon the "Vision," brief, but to the point, by Elder Melvin J. Ballard. I pray that the spirit and inspiration of the living God may accompany each and every one of the Latter-day Saints to their homes. It is the spirit that giveth life. I re-

joined in listening to the testimony of our Patriarch whose great grandfather was the father of the Prophet Joseph Smith and of the Patriarch Hyrum Smith, who lost their lives as a testimony for the divinity of this work.

My heart was filled when I thought of the missionary labors time and time again of John Henry Smith, as I listened to the wonderful five-minute testimony of his son. They say that "Mormonism" is dying out in the second and the third generations; but "Mormonism" is progressing and growing day by day, year by year. This is no mushroom growth but it is the growth of the sturdy oak. We have in very deed the truth. God lives; Jesus is the Christ, Joseph Smith was a prophet of God and he is a prophet of God. He stands at the head of this dispensation. He did see God, he did receive a message from the Redeemer of the world. We have the truth. May God help us to live it, I ask in the name of Jesus Christ. Amen.

We will now sing the hymn, "O My Father." The great majority of this audience I am afraid are not acquainted with the old English tune, by which tune Aunt Eliza R. Snow said she loved to hear her hymn sung, better than any other. The choir will lead us in singing the hymn by that tune.

I was once asked by Professor John J. McClellan, "Why did you learn 'O My Father' by the old tune instead of the Moody and Sankey tune?" I said: "Because it is all wool and a yard wide and the other is shoddy." He said: "Had you been a musician, you could not have made a better criticism."

The choir and congregation sang, "O my Father," to the old tune.

Conference was adjourned for six months.

Benediction was pronounced by Elder Bryant S. Hinckley of the Liberty Stake of Zion.

Professor Anthony C. Lund, conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses in the Tabernacle were taken by Elder Franklin W. Otterstrom, assisted by Clyde Rasmussen; in the Assembly Hall and the Bureau of Information by Elder Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON, *Clerk of Conference.*

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HAVE you ever stopped to think how much time we spend in planning what we shall put on and what we shall put in our children's bodies and how little in planning what we shall put in their minds? They go to school, to be sure, but that is for only five hours a day for approximately 185 days a year. What of the years before they begin to go to school, what of the hours and days each year in which they are not under instruction? Have we any deliberate plans to care for the mind's growth as we care for the body's?

It is just as important that children shall read good books as it is that they shall learn to read at all. It would be hard to find any one who would declare that it is unnecessary for children to learn to read. Yet reading in itself is not the end we seek, but only a means to the end. The goal of all education is the enrichment of life, and a child's reading carefully guided will deepen and strengthen his future ability to make the most of himself and his opportunities.

To really love books so that they may be woven into the warp and woof of his life a child should have his own individual library, which grows year by year with his growth, yet which contains friends to whom he will return time and time again, secure in the knowledge of a happy companionship, full of pleasant associations. A large number of books is not essential to have, but a few should be added each year and the standard of choice should be kept high.—*Seattle Public Library Bulletin.*

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FIRST DAY

The ninety-first semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened in the tabernacle, Salt Lake City, at 10 a. m., Friday, October 8, 1920. President Heber J. Grant presided.

AUTHORITIES PRESENT

Of the First Presidency: Heber J. Grant, Anthon H. Lund and Charles W. Penrose; of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot,* Geo. F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman and Melvin J. Ballard; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, B. H. Roberts,† Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young; of the Presiding Bishopric: Charles W. Nibley, David A. Smith and John Wells; Assistant Historians: Andrew Jenson, and A. Wm. Lund. There were a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of wards, and numerous other prominent officers, men and women, representing various quorums and organizations of the Church.

The following presidents of missions were in attendance: Geo. W. McCune, Eastern States; Winslow Farr Smith, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Heber C. Iverson, Northwestern States; Rey L. Pratt, Mexican; Nephi Jensen, Canada, and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

President Heber J. Grant called the assembly to order. The great auditorium and galleries were comfortably filled by people from all parts of the Church.

The congregation sang, "How firm a foundation, ye Saints of the Lord." Prayer was offered by Elder Hugh J. Cannon, President of the Liberty stake of Zion.

The congregation sang, "O say, what is truth?"

*Geo. Albert Smith was absent, presiding over the British and European Missions.

†J. Golden Kimball was absent owing to ill health.

PRESIDENT HEBER J. GRANT

I rejoice again to have the opportunity of meeting with the Latter-day Saints in another general conference. I am very happy to see so many here at this, our opening session. I desire with all my heart that all that I may say during this conference, and all that is said by my associates who speak to you, shall be inspired of the Lord. I am grateful beyond expression for the rich outpourings of the Spirit of the Lord during our conferences that we have held since it fell to my lot to preside over the Church. I am free to confess that I approached our June conference, and the other conferences that have been held here since my presidency, with fear and trembling. When I thought of the wonderful blessings of the Lord in the past at our general conferences and the inspiration to Brigham Young and those who have succeeded him, I desired with all my heart that there should be no falling off in the inspiration of the Lord to those who might address us, and earnestly supplicated him to this effect. And I am indeed grateful for the blessings that we have enjoyed, and I pray that that same blessing, that same rich outpouring of his Spirit may be given to all who shall speak to us during the sessions of this conference.

A MAGNIFICENT GIFT TO THE CHURCH

I received a letter last night that was very gratifying to me, and before making any remarks, I will read it:

Salt Lake City, Utah, October 7, 1920.

President Heber J. Grant and Council:

Dear brethren: We desire to give to the Church of Jesus Christ of Latter-day Saints our home on Main and First North streets to be used preferably for the women's building, thus housing the three women's organizations, or for such other purpose as may be deemed best.

Yours faithfully,

(Signed) A. W. McCune,
Elizabeth A. C. McCune.

I remarked to one of the wealthy men of our Church, within the last forty-eight hours: "When you come to pass away don't leave all of your property to your family, but give a portion of it as an endowment for some good cause for the advancement of the work of God." I have always regretted that those who have been abundantly blest of the Lord with the wealth of this world have failed to leave a part of it to some of our charitable institutions or our various organizations. I believe that where a man is worth a half million dollars or even less, if he were to give a tenth or even a quarter of his means for some charitable purpose in this Church, the remainder that he left to his family would do them more good and they would have greater wisdom in handling it and would accomplish more than though all the wealth had been left to the heirs of the departed man or woman, as the case may be. My heart has gone out in gratitude to the late Matilda M. Barratt for building us the splendid build-

ing known as the Barratt Hall, in the days of the adversity and financial hardships of our schools. And I pray God to bless Brother and Sister McCune for this magnificent gift, and to multiply their substance.

HISTORICAL EVENTS SINCE APRIL LAST

Since our last conference the following bishops have passed away:

Bishops Who Have Died Since April Conference

Norman S. Anderson, Sugarville ward, Deseret stake; Otto J. Poulson, Timpanogos ward, Utah stake.

New Stakes Organized Since April Conference

Franklin stake, Samuel W. Parkinson, president; Logan stake, Oliver H. Budge, president; Roosevelt stake, William H. Smart, president; Garfield stake, Charles E. Rowan Jr., president.

New Stake Clerks Since April Conference

Oneida stake, Joseph W. Olson; Cache stake, John C. Peterson; Duchesne stake, LeRoy W. Rust; Franklin stake, Jessie P. Rich; Logan stake, John E. Olson; Roosevelt stake, William H. Gagon; Twin Falls stake, Wilford Johanson.

New Wards Organized Since April Conference

Manavu ward, Utah stake, Nephi Anderson, bishop; Lost River ward, Lost River stake, Henry N. Mickelson, bishop; Logan Eleventh ward, Cache stake, Hans A. Pederson, bishop; Manassa Second ward, San Luis stake, Silas S. Weimer, bishop; Roosevelt Second ward, Roosevelt stake, David Bennion, bishop; Star ward, Burley stake, Alma C. Tilley, bishop; Payson Third ward, Nebo stake, Leonard A. Hill, bishop; Rupert Second ward, Blaine stake, Richard T. Astle, bishop.

Mission Changes (Called But Not Yet in the Field)

Australian mission, Don C. Rushton, president; New Zealand mission, George F. Taylor, president; Swiss mission, Serge F. Ballif, president.

THE SPIRIT OF HELPFULNESS

This morning, after coming to my office, I happened to see lying upon my desk the first volume of what is known as *Heart Throbs*. I had brought it from my home to have a couple of poems copied, several days ago, and as I looked at the book I remembered a poem in it that I decided to read here today: "I shall not pass again this way," is the title. Preceding the poem is the following note:

(For several years before his death, Mr. Daniel S. Ford, the proprietor, editor and builder of the "Youth's Companion," because of delicate health, did his work and managed his mammoth business from a little room in his home in one of the beautiful parks of Boston. When loving hands cleared the plain, but convenient desk, there was found, in a conspicuous place, much worn with frequent handling, the following poem. If the poet had intended to describe Mr. Ford's daily words and actions, he could not have done so in more appropriate language.)

GENERAL CONFERENCE.

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

I feel that every Latter-day Saint ought to have the same desire as Mr. Ford found expressed in this very beautiful poem. I am sure I have it in my heart this very day, as I stand before you. I feel, as expressed in the Psalms:

Search me, O God, and know my heart; try me, and know my thoughts:
And see if there be any wicked way in me, and lead me in the way everlasting.—139:23, 24.

The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.—19:9, 10.

PAINED OVER POLITICAL AND FINANCIAL DIFFERENCES

In speaking to a few friends the other day I made some remarks and as my secretary happened to be present to take notes, I decided to read what I said on that occasion:

"I am anxious to see the Latter-day Saints devoted to the work of God above everything else in the world; and I have never been so pained in my life as I have been during the past few months over the conditions—political, financial, and otherwise—that we find among the people. The spirit of bitterness that seems to exist in the hearts of some true, faithful and honest Latter-day Saints, because of their difference of ideas and opinions on business matters and political matters is very painful to me. I do hope and pray, with all my heart, that the Spirit of the Lord may come to the Latter-day Saints in great abundance; that this spirit of almost hatred and animosity, that seems to be existing today among the people may disappear."

THE LORD'S DEMAND

In section 64:8-13, Doctrine and Covenants, we find the following:

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened:

Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin.

I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men;

And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds.

And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the Church, and do with him as the Scripture saith unto you, either by commandment or by revelation.

And this ye shall do that God may be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

And in section 121:45, 46, we read:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.

ILLUSTRATION FROM PERSONAL EXPERIENCE

I have a very wonderful respect and regard for this quotation from page 240 of the Doctrine and Covenants. Some years ago a prominent man was excommunicated from the Church. He, years later, pleaded for baptism. President John Taylor referred the question of his baptism to the apostles, stating that if they unanimously consented to his baptism, he could be baptized, but that if there was one dissenting vote, he should not be admitted into the Church. As I remember the vote, it was five for baptism and seven against. A year or so later the question came up again and it was eight for baptism and four against. Later it came up again and it was ten for baptism and two against. Finally all of the Council of the Apostles, with the exception of your humble servant, consented that this man be baptized and I was then next to the junior member of the quorum. Later I was in the office of the president and he said:

"Heber, I understand that eleven of the apostles have consented to the baptism of Brother So and So," naming the man, "and that you alone are standing out. How will you feel when you get on the other side and you find that this man has pleaded for baptism and you find that you have perhaps kept him out from entering in with those who have repented of their sins and received some reward?"

I said, "President John Taylor, I can look the Lord squarely in the eye, if he asks me that question, and tell him that I did that which I thought was for the best good of the kingdom. When a man holding the holy Priesthood of God goes forth to proclaim the gospel of the Lord Jesus Christ, to call the wicked to repentance; goes to proclaim that God lives, that Jesus is the Christ, that Joseph Smith was

a prophet of God, and that the gospel has been restored again to the earth, and that man in the mission home of the Church of Christ commits adultery, I can tell the Lord that he had disgraced this Church enough, and that I did not propose to let any such a man come back into the Church."

"Well," said President Taylor, "my boy, that is all right, stay with your convictions, stay right with them."

I said, "President Taylor, your letter said you wanted each one of the apostles to vote the convictions of his heart. If you desire me to surrender the convictions of my heart, I will gladly do it; I will gladly vote for this man to come back, but while I live I never expect to consent, if it is left to my judgment. That man was accused before the apostles several years ago and he stood up and lied and claimed that he was innocent, and the Lord gave to me a testimony that he lied, but I could not condemn him because of that. I got down on my knees that night and prayed God to give me the strength not to expose that man, seeing that he had lied but that we had no evidence, except only the testimony of the girl that he had seduced. And I prayed the Lord that some day additional testimony might come, and it did come, and we then excommunicated him. And when a man can lie to the apostles, and when he can be guilty while proclaiming repentance of sin, I think this Church has been disgraced enough without ever letting him come back into the Church."

"Well," repeated President Taylor, "my boy, don't you vote as long as you live, while you hold those ideas, stay right with them."

A CHANGE OF HEART—THE SPIRIT OF FORGIVENESS

I left the president's office. I went home. My lunch was not ready. I was reading the Doctrine and Covenants through for the third or fourth time systematically, and I had my bookmark in it. but as I picked it up, instead of opening where the bookmark was, it opened to:

I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; but he that forgiveth not his brother standeth condemned before the Lord.

And I closed the book and said: "If the devil applies for baptism, and claims that he has repented, I will baptize him." After lunch I returned to the office of President Taylor and I said, "President Taylor, I have had a change of heart. One hour ago I said, never while I live, did I expect to ever consent that Brother So and So should be baptized, but I have come to tell you he can be baptized, so far as I am concerned."

President Taylor had a habit, when he was particularly pleased, of sitting up and laughing and shaking his whole body, and he laughed and said, "My boy, the change is very sudden, very sudden. I want to ask you a question. How did you feel when you left here an hour ago? Did you feel like you wanted to hit that man right squarely between the eyes and knock him down?"

I said, "That is just the way I felt."

He said, "How do you feel now?"

"Well, to tell you the truth, President Taylor, I hope the Lord will forgive the sinner."

He said, "You feel happy, don't you, in comparison. You had the spirit of anger, you had the spirit of bitterness in your heart toward that man, because of his sin and because of the disgrace he had brought upon the Church. And now you have the spirit of forgiveness and you really feel happy, don't you?"

And I said, "Yes I do; I felt mean and hateful and now I feel happy."

And he said: "Do you know why I wrote that letter?"

I said: "No, sir."

"Well I wrote it, just so you and some of the younger members of the apostles would learn the lesson that forgiveness is in advance of justice, where there is repentance, and that to have in your heart the spirit of forgiveness and to eliminate from your hearts the spirit of hatred and bitterness, brings peace and joy; that the gospel of Jesus Christ brings joy, peace and happiness to every soul that lives it and follows its teachings."

LOVE AND FORGIVENESS

And so he went on. I cannot remember all of the teachings, but he continued in this way, telling me that he could never have given me that experience, that he could not give to me a testimony of the gospel; that I must receive that testimony for myself; that I must have the right spirit come into my heart and feel it—the spirit of forgiveness, the spirit of long-suffering and charity—before there would any good come to me as an individual; that by simply surrendering my will to his, and voting to baptize this man, I would never have learned the lesson that the spirit of joy and peace comes in the hour of forgiveness, and when our hearts are full of charity and long-suffering to those who have made mistakes. From that day to this I have remembered those teachings.

The Prophet of the Lord said:

My boy, never forget that when you are in the line of your duty your heart will be full of love and forgiveness, even for the repentant sinner, and that when you get out of that straight line of duty and have the determination that what you think is justice and what you think is equity and right should prevail, you oftentimes are anything but happy. You can know the difference between the Spirit of the Lord and the spirit of the adversary, when you find that you are happy and contented, that you love your fellows, that you are anxious for their welfare; and you can tell that you do not have that spirit when you are full of animosity and feel that you would like to knock somebody down.

I am reminded of one of the finest chapters in all the Bible (1 Cor. 13):

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity, suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth:

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Many people imagine that charity is giving a dollar to somebody; but real, genuine charity is giving love and sympathy, and that is the kind of charity that the apostle had reference to in this 13th chapter of First Corinthians.

I remember that after that teaching given to me as a young man, as a boy, almost, by the President of the Church, I read this chapter about once a week for quite a while, then once a month for several months. I thought I needed it in my business, so to speak; that it was one of the things that were necessary for my advancement.

I remember that a year ago, here at the conference, I read a very splendid and wonderful song, the half of the first verse of which reads as follows:

Let each man learn to know himself,
To gain that knowledge let him labor,
Improve those failings in himself
That he condemns so in his neighbor.

The whole poem was published in the conference pamphlet. I quoted it some weeks ago, and was asked where one could get a copy, and again last Sunday, when I told some people that they could read it in next Saturday night's *News*. So I shall not take up your time by quoting the whole poem. I also quoted the four short verses from our hymn on page 66, a part of which reads as follows:

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings too.

I had not the slightest idea when I quoted these poems, that I would desire to quote from them again today; but in view of the con-

damnation and the spirit, almost, of animosity, and hate that seems to be manifested by some people among the Latter-day Saints, at the present time, regarding business and political affairs, I desire to emphasize, with all the power of my being, the last verse of that little hymn, on page 66:

Do not form opinions blindly,
Hastiness to trouble tends,
Those of whom we thought unkindly
Oft become our warmest friends.

EVERY MAN INNOCENT UNTIL PROVED GUILTY

There are a great many people who believe that if a person is indicted, he is undoubtedly a criminal. There are very few people who stop to reflect upon the fact that when a Grand Jury finds an indictment against any man, it is seldom, if ever, the case that he is permitted to appear before the Grand Jury, or to have a representative there to state his case. The law itself provides—as I understand it—although I am not a lawyer—that every man shall be considered innocent until such time as he is proved guilty; and no man is guilty, in the true sense of the word, of an offense, just because a Grand Jury finds an indictment against him. In criminal cases a man is to be considered innocent unless the evidence against him shall be so conclusive that there is not even a reasonable doubt as to his guilt. Certainly Latter-day Saints ought to be as liberal in their judgments, as the cold law of the land; and certainly every man ought to be considered innocent in the estimation of the Latter-day Saints—particularly if that man is a member of the Church of Jesus Christ of Latter-day Saints and has devoted his life for the up-building of God's kingdom until such time as he has what is known as "his day in court." We can afford, I believe, to be as liberal as the cold law itself.

I desire to repeat the last verse of that excellent hymn, which I learned thirty-five or forty years ago, when Francis M. Lyman first sang it for me. I wrote it that very night, and learned it the next day. I would like every Latter-day Saint to apply the teachings of this splendid verse in his or her life, and if we do that I believe we will grow in love and charity; that the spirit of peace and happiness, that President Taylor promised me when I entertained the feeling of determination to keep a man out of the Church, and the spirit of joy and peace which came to me, after the change of heart, will come to Latter-day Saints:

And in self-judgment, if you find
Your deeds to others are superior,
To you has Providence been kind,
As you should be to those inferior.
Example sheds a genial ray
Of light, which men are apt to borrow,
So first improve yourself today
And then improve your friends tomorrow.

REGRETS THAT THE LEAGUE OF NATIONS QUESTION IS IN POLITICS

A year ago, at our conference, I expressed sincerely my regrets that bitterness was being engendered in the hearts of the Latter-day Saints, because what was known as the League of Nations had been injected into politics. I expressed my sincere regrets that this great document should ever have been made a subject for political discussion. I felt that all people in these United States of America should approach the consideration of this great document, independent of party affiliation. I desire to express my regrets that, if anything, it is in politics more today than it was a year ago.

I sincerely regret that what is known as the "sugar question" has been injected into politics, in this State of Utah. I feel in my heart of hearts that it has engendered bitterness, that it has created a great deal of animosity, and I think it is something that ought to have been eliminated from politics, and that all questions of that kind should be settled by the interested people. I desire, beyond my power to tell, that there shall always be perfect harmony and perfect justice between the farmer and the sugar producer. I desire that all judgments by Latter-day Saints upon the course of men connected with any industry in this state, shall be withheld, at least, until there has been passed a final judgment by a court that has the right to pass upon it.

I wish to say to all Latter-day Saints:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

KEEP THE COMMANDMENTS OF GOD

I beg every Latter-day Saint to cultivate the spirit of charity, of long-suffering, and brotherly love. I say to all Latter-day Saints: Keep the commandments of God. That is my keynote speech, just those few words: Keep the commandments of God. Read the psalm that tells you not to fret your soul about the sinner. It is a magnificent psalm to read. I thought some of reading it here to this congregation, but I have read so much that I am afraid you will get tired of the reading. Keep the commandments of the Lord. Be honest with God. Never fail to pay an honest tithing to the Lord, on every dollar that comes into your hands. "Oh but," says one, "the Church does not need it." You are right; you are correct. The Church does not need it, but the man who has made covenant with the living God to keep his commandments, and then does not keep them, he needs it. A man who is not honest with the Lord should repent and be honest with the Lord, and then the windows of heaven shall open and God will pour down upon the heads of the Latter-day Saints blessings, if they are financially honest with the Lord. Observe the Word of Wisdom. Never indulge in those things that the Lord God Almighty, the Creator of heaven and earth, has told us are not good for man.

CONCLUSION

I rejoice that we have national prohibition. I rejoice that many, even in our own community, who were wrecks financially, almost wrecks spiritually, because of prohibition and the taking away of temptation, are making men of themselves today. I rejoice that prohibition—to my mind the greatest financial and moral blessing that has ever come to humanity—has come to the people of the United States, and I hope and pray that it may soon come to every nation under heaven.

I rejoice that the women have the franchise. I rejoice in all of the great and wonderful advancements that are being made for the benefit of mankind; and I rejoice, above all things, in a knowledge that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of the true and living God; that the Gospel of Jesus Christ, the plan of life and salvation, has been restored to the earth. I rejoice that you and I have a knowledge of that gospel; and oh, may God help us to live it; may he fill our hearts with charity, with love, with forgiveness, with the desire to serve him, and may we in very deed be Latter-day Saints, is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

A duet, "I know that my Redeemer lives," was sung by J. R. Boshard and Elizabeth Evans.

PRESIDENT ANTHON H. LUND

I have listened with much attention to our President's remarks, and I hope that every heart will retain the good counsel he has given, and that all will remember it and make it the moving principle of their lives.

KEY WORDS OF THE CONFERENCE

Love and charity, forgiveness, and doing our duties that the Lord has laid upon us are the key words or the key note to this conference. You who have had much experience in life know the truth of what the president has expressed. In our intercourse with one another it often happens that a word may displease us, or the act of our brother cause us to blame him, and, perhaps, enlarge upon what he has done until we make it almost a crime. We ought to be careful not to let anything like this cause bitterness and hatred in our hearts, for as the president read to us, the Lord will forgive whom he will forgive, but he commands us that we shall forgive one another. This is a beautiful principle. When we remember the relationship in which we stand to our heavenly Father and to his children we ought to practice the principle of charity toward one another. We generally love our own brothers and sisters, we are tender about what is said concerning them, we even feel anything said derogatory to their character to be almost the same as if it were said about our own. As we feel to-

ward our own brothers and sisters, so we should likewise feel towards our brethren and sisters in the covenant and for all men. We should not let hatred enter our hearts. Let us forgive others their offenses in the hope that we can have forgiveness for our own.

BLESSEDNESS OF CHARITY AND FORGIVENESS

The scriptures give us many examples of the blessedness of charity and forgiveness. I recall the story of David and Saul. Saul had learned that David had been anointed to become king of Israel. Although at one time he loved David, and David had been able with his singing and his harp to drive out the evil spirit from the old king, yet when the king heard of the destiny of his own house, that his son was not to rule in Israel, that the kingdom was to be given to David, his heart was filled with hatred. He took three thousand men and went down into the southern part of Palestine, among the mountains, hunting for David and the few followers he had with him, determined to kill him. Saul entered a cave where David and his associates were hiding. David knew the king had come to make him a captive and to take his life; yet he would not hurt Saul, because he was the anointed of the Lord. He cut off the skirt of Saul's robe and left the cave. In the morning when the king left the cave David cried to him and showed him what he had done. The king felt repentant for a little while. He knew he had been in the power of the man whose life he sought, and he acknowledged that David was more just than himself. He saw that David had not exercised the power he had to kill the one who sought his life. David felt reverence for the man who had been anointed by a prophet of God. I am sorry to say that Saul's good mood did not last long, but still there was a moment when he felt the power of forgiveness working upon him.

SCRIPTURAL EXAMPLES

Jesus in one of his parables tells about the servant that owed his master a great sum of money, so much that he could never pay it, but because of his pleading his master forgave him and let him go. When going from his master's house he met a man who owed him a very small amount. The servant that had been forgiven so much was not willing to forgive this other man the small amount that he owed, and being unable to pay the wicked servant cast him into prison until he could pay the debt. When the master heard of this unforgiving man's act he called him back and measured out to him his punishment for being so hard-hearted and so ungrateful for the blessings he had received.

Jesus taught his disciples how to pray, and one part of that prayer is, "Forgive us our debts, as we forgive our debtors." That is the principle. We all know how greatly we are indebted to our heavenly Father, and remembering this we ought to be willing to forgive all men their trespasses against us.

CHRIST SET THE GREATEST EXAMPLE OF ALL

Let us not entertain hatred against anyone, whether he is connected with the Church or not. That feeling ought not to be harbored in our breasts. Let us rather feel to imitate our great Master. He not only taught, as he did in the parable just related, the necessity and the importance of forgiving others as we want to be forgiven, but he showed forth this spirit in his life. When he was crucified at Golgotha—and it is said that the suffering of crucifixion is the keenest kind of torture—suffering intensely and knowing that he was innocent, and that those, for whom he had labored and desired greatly to save, had hung him on that accursed tree, he did not ask the Lord to take revenge upon them, but asked his Father in heaven, “Forgive them, for they know not what they do.” Just think of his asking for their forgiveness when he was under such intense suffering on the cross! There is the example for us. We must exercise charity for one another and avoid letting ill-feelings rankle in our hearts against any person.

LET CHARITY DRIVE OUT BITTERNESS

We have not the right to hate any of the creatures of God, but we have been commanded to love them, and also to forgive them if they have offended us. I believe that you can put this down as a principle, that to start with there are very few offenders who wilfully intend to offend, not having given full thought to their acts. They do something that offends us, and we at once feel offended and angry and, perhaps, we let it grow to that greater amount of anger that we call hatred. This should not be. Perhaps if we had spoken to our brother at once we would have learned that he did not really mean what we thought he did, and that we have become offended too hastily. Let us have enough charity for one another that we will not allow anything to be an offense to cause us hardness of heart.

FORGIVENESS AND CHARITY BRING HAPPINESS

I remember once I went with President Grant and two others of the apostles to investigate complaints against a certain bishop. Among those opposed to the bishop was a man who had much influence with the people. He and the bishop almost hated each other. We brought them together, they freely expressed their feelings and what had caused them. We acted as peacemakers, and when they saw their error, with tears in their eyes they clasped hands and forgave each other. It was a touching scene and joy filled all our hearts. After that the bishop was reconciled to his opposers. Now, brethren and sisters, those men felt happy afterwards. They felt that they had suffered for a long time from something that they ought not to have borne in their hearts. As President Grant has told us, anyone who forgives his enemy or his brother what he has done against him feels joy in his heart and the spirit whispers that he has done the right thing.

Now, let us learn to have charity for one another, and carry it out in our every-day lives, and we will make life happy to ourselves and to our neighbors and our path will be much smoother.

May the Lord help us to do our duties in all the different lines of work given us, and may we ever remember what we owe to our heavenly Father and try to show love to our brethren and sisters. I ask the Lord to help us in this matter, in the name of Jesus Christ. Amen.

PRESIDENT CHARLES W. PENROSE

I feel exceedingly thankful this morning for this great privilege of meeting with the Latter-day Saints, my brothers and sisters, once more in general conference. I have not fully known for a fact that I would be able to be here on this occasion. For several days past I have not been in my usual health and vigor, but thanks be to the Lord for this great blessing to me this morning.

I have listened to words of life, eternal life, from the man who stands at the head of the Church to which we, most of us, if not all, belong. We have felt that the Lord has been with him in the instructions which have been imparted, and that the same spirit and power which always belong to the leader of the Church have been with him in talking to us today, as they were in years that are past, from the days of President Brigham Young to his successors in office down to the present moment. I cannot speak personally of the influence and power that attended the Prophet Joseph, whom God raised up when a youth to open up the latter-day dispensation—but I am familiar with his words that have been recorded, that have been published, and that are contained in the history of the Church and in many manuscript documents which the Church possesses. But I know that the same spirit that burned in his soul, and with which he inspired the Saints of God who were placed under his direction, has been with us right down to the present time since his martyrdom.

THE SPIRIT OF LOVE AND CHARITY, THE SPIRIT OF THE GOSPEL.

This morning I feel that that spirit is here in great power, and the words that have been spoken to us have been given to us in great plainness. We can all understand them, and we can appreciate the spirit by which they have been delivered. The spirit of love and charity is the spirit of the gospel. This is what Christ breathed. That is what his apostles carried with them except on occasions when they became a little dissatisfied with each other, and spoke against each other. Even Paul, the great apostle, as we call him because he wrote so much, dissented with Peter and boasted that he had charged him to his face with doing something that he thought was wrong; and yet Paul himself committed the same kind of error, if it was an error—of course it was not—in regard to Timothy and in re-

gard to other matters that came before his attention. Later he arrived at the position that "to a Jew he was a Jew; to the Greek he was a Greek;" and he became "all things unto all men, that he might win some unto Christ;" yet for one little act not in variance with that, he found fault with Peter. But that is only a side question. The apostles of old, as we have heard this morning from the revelation that President Grant has read, differed from each other sometimes; and they found fault with each other; but, as the Lord said, the great fault was that they did not forgive each other "in their hearts." They might do it with their lips and by the clasping of their hands, but they did not forgive each other in their hearts, and therefore "they were sorely afflicted."

LET US FORGIVE IN OUR HEARTS

Now, Latter-day Saints, let us take that lesson to our hearts. If we are offended with any one, if we feel that somebody has grieved us or oppressed us, done us some wrong, let us forgive them in our hearts, if we want to be called saints of the Most High and so regarded by the powers on high. It is in the soul of man where this feeling of charity should prevail, which is not merely the kind of charity that is shown forth in giving alms to the poor, or anything of that kind. That is only a very small manifestation. It is the spirit of brotherhood, the spirit of kindness, the spirit of forgiveness in our hearts, that we must entertain towards one another, that counts. I have had considerable experience in high councils, in the course of my activities in the Church, and I have seen people who were required to forgive one another arise and shake hands, and then go forth with the same spirit of bitterness in their souls that they had in the beginning, so that their feelings of repentance and charity were not genuine and did not count.

I remember one particular case that occurred, not a thousand miles from Salt Lake, when two brethren engaged the high council a whole week in settling a difficulty about sheep. We used to have a great many difficulties on the sheep question. After we had spent all that time in regard to it a certain division was made and a conclusion arrived at by the high council. Fifteen men, all desirous of doing right, having no personal interest in the matter except to do right, the Presidency and the High Council together, made a decision, and the brethren who had quarreled so much were required to shake hands in agreement over the decision, which they did. At the closing of the meeting one of them said to the other: "Well, I will shake hands with you; I will forgive you, but I will have them there sheep in the resurrection, with interest!"

THE DOCTRINE DECLARED BY THE LORD

I wish to read a little scripture contained in the same writings from which President Grant read this morning. Christ's remarks

in regard to judging are to be found in the 7th chapter of Matthew. "Judge not, that ye be not judged," that is in the first verse. I advise my friends here to read the whole of the discourse, so far as it relates to that matter; and now I want to read just a verse or two from the eighteenth chapter of Matthew:

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

You know the publicans in those times were tax collectors, and they were not very popular, any more than they are now, most of them.

This is the doctrine enunciated by the Lord Jesus Christ when on earth, and that is now established in the Church of Jesus Christ of Latter-day Saints. It is another side to this question, perhaps, a little. The principle expressed to us this morning by President Grant and President Lund is what we need to carry away in our hearts from this conference. It is a key-note to our services, just as Brother Lund said. I have felt that, and I appreciate these things that have been said by the President more because of the opportunity that I have had for a few days past of thinking over matters when I was awake. I was asleep about half the time, but while I was awake the very passages that he has cited here, and some of the hymns that he has referred to, have passed over my mind and I have felt in my soul that this is the word to be carried to all Israel—the spirit of charity and brotherly love, which promotes real union. We must not become divided in our souls, in our spiritual natures, in our intercourse with each other. We may hold different views of certain matters that I will not even allude to here this morning, but that should not affect our brotherhood, our real sentiments of kindness and of charity towards each other, and it should not affect us when we attempt to pass judgment and have no right to do it.

PASSING JUDGMENT ON OUR NEIGHBOR

There is the point I want to draw your attention to. We not only want to entertain this spirit of kindness and charity, but even when we think certain persons have done something that is wrong, and that it affects us—"When thy brother trespasseth against thee,"—as Jesus puts it, have we the right to pass judgment upon him, even in our minds? No we have not. The principle of justice and of mercy together will say: "Let that man stand uncondemned until he can defend himself." The stream of accusation is frequently very shallow, and underneath it sometimes lie dark purposes, and they are

revealed when the person is placed on his defense and has the opportunity of explaining. As I say in one of my little songs:

School thy feelings;
Condemnation never pass on friend or foe,
Though the tide of accusation
Like a flood of truth may flow.

Hear defense before deciding,
And a ray of light may gleam,
Showing thee what filth is hiding,
Underneath the shallow stream

The Lord has provided in his Church that justice shall be done, but it does not exclude mercy, of course. We have a splendid illustration of the exercise of mercy in that case that Brother Grant has told us about, in regard to what President John Taylor taught him. But people say sometimes when aggrieved: "If that is 'Mormonism' I don't want to have anything to do with it." What a foolish thing. Does "Mormonism" in any respect condone iniquity? Does it approve of oppression? Does it approve of injustice? Does it approve of one man doing wrong to another in any way, without recompense and making it right? It does not. People sometimes say, "Well, if that is what the Church allows I am not going to church." Oh, what folly—not going to church? Are you going to hurt yourselves? You hurt yourself when you do not fulfil the requirement of God to go up to the house of prayer on the Lord's day, as he has commanded. You hurt yourself if you hold the Priesthood of the living God and you do not attend your quorum meetings and observe the duties that belong to you, you are offending yourself, you are doing harm to yourself. The Church has got so big now and so powerful, financially and otherwise—although it is pretty well up to the mark now in its finances—yet it has advanced so far that it can do without you or me or anybody else. When we neglect a duty we neglect something that benefits ourselves, and we are the worse for it. So much for that.

THE CHURCH PROVIDES FOR HEARING WHERE JUSTICE IS DONE

But the Church supplies the means whereby everybody who is oppressed or trespassed against can receive a hearing, and get justice done. In what I have cited the Lord lays down the principle, and we have that embodied in the organization of the Church of Jesus Christ of Latter-day Saints. We have a body of men who go from house to house to visit the Saints. We call them teachers. Well, they are, but this belongs to the duty of the priest, as you will read in the twentieth section of the Doctrine and Covenants. The priest's duty is to preach and teach and expound and baptize and to "visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties," and so on. That is his duty.

In addition to that the Lord says the teacher's duty is to watch over the Church and be with the Church always, and to see that there is no iniquity in the Church, neither hardness of heart, nor evil speaking. Why is it a sin? Because the great body of the people have been into the house of the Lord, and they have made a covenant that they will not speak evil of the Lord's anointed, have they not? Take it to heart! Are we not under a covenant with the Lord that we will not speak evil of his anointed? Well, when we do that we break that covenant. We sin against that commandment of the Lord. So we should not do it. But some may say, "Well, I have a reason for it." Well, if you have a reason, do as Jesus says. Here are persons appointed in the Church who will go with you to the individual that has trespassed against you, or if you will do your duty properly you will begin by going to that person alone.

THE PLAN TO BE PURSUED

I have heard some awful things said about mighty good men in this Church, men of influence and authority and power in the Church. I have heard shameful things about them, said unwittingly, perhaps, but very disgracefully. Have persons who used such language gone to the individual who, they think, has been oppressive to them, or has done them harm or trespassed against them,—and talked the matter over with him alone? No, oh, no, oh, no. They have said, "He ought to be in the penitentiary." Well, that is not the right kind of talk for a Latter-day Saint, and especially for an elder in Israel, a bishop's counselor, or a high councilor, very wrong indeed in its nature. Here is the plan: If any man has trespassed against you, go to him in the spirit of kindness because you want the thing put right, and explain to him where you think he has done you a wrong, and see whether he has done you a wrong or not, or whether you may not be mistaken. But if you will not do that, which is the great commandment, then get the teachers, or men that are acting as teachers, two of them, to go with you and see him, talk it over and find out what the facts are in the matter, and see if you cannot be reconciled with your brother. If you can, then the Lord says you have "gained your brother." He may repent, if he has done wrong, or he will explain, or have the opportunity of explaining where he is right. Now, let us apply that to present conditions and circumstances, and do not go away and repeat these things again. Do not speak evil of your brother; become reconciled to him if you can, and if you cannot, why, get some wise man to go with you and talk it over. What then? Well, if he does not see it as you do, but insists that he is in the right and you are in the wrong, what is the next step? Why, there is a court, we call it a bishop's court. The bishop, who is a common judge in Israel, by appointment, the bishop and his counselors can meet together as a court, and they can hear you and your witnesses,

if you have any, and then they will hear the accused man or woman, as the case may be, and hear his or her witnesses, then judge the matter, and if satisfaction is not had, even in that court, which is usually sufficient, or should be, because honest men, good men, are chosen to act in the bishopric,—the Lord bless them! Some of them do not know quite as much as they might know if they had had more experience, but they are honest men and wise men, and they are placed there by their brethren who have chosen them, and they have had the support by the lifting up of hands of the people. Now, if justice does not seem to be had by them, then what? Why, there is a High Council, composed of the presidency of the stake and twelve high priests, good men, honorable men, men of experience men of character, all members of the Church, all men holding the priesthood of the Lord, and they have that appointment; they are established, they are high priests in Israel and they are set apart for that purpose. They meet together and they will see that justice is done. If it is necessary for the case to be brought before that body an opportunity is had for the accuser and for the accused; and that full justice may be done, the Lord has appointed that half of that council shall stand up for the accuser and half for the accused, not that they should be biased either on one side or the other, but so that right may prevail.

I know from experience in these matters that the brethren who are organized in these councils are men of honor and integrity and influence in the Priesthood, and they will not judge a matter before they hear it. When the whole matter is heard, then the president of the council and his counselors together talk the matter over and make up the decision as they consider in justice and righteousness before the Lord, and present it to the council. If a majority of the council agree with them it stands.

AN APPEAL MAY BE MADE

An appeal can be made, if it is claimed that injustice is done, to the Presidency of the Church, who do not sit as a court, to hear witness, but go over all the evidence as presented and attested by the clerk, to see if there is any wrong and mistake made, any injustice done, and if so, that they can point out the means, as provided in Section 107 of the Doctrine and Covenants, how the matter can be fully determined and heard again, if they so decide, and that the matter can be so looked into that every point, every part and every item of the decision can be questioned and examined, and a conclusion arrived at as to its justice and righteousness.

UNSAFE TO FOLLOW A RUMOR

But is anything of that kind being done in the cases which have been referred to here this morning? Not at all. What are you doing? Following a rumor, a most unsafe thing to do. A certain rumor gets out that certain things have been done, and people think they know

they are true, because of circumstances that arise; but they do not get the other side, they do not pay any attention to it, and if anybody seeks to put forward the other side, it is said: "Oh, yes, you stand up for him of course." That is the spirit that is manifested. Now, we want to do away with that, and therein is the great lesson of this morning to me and to all of us, I hope. The Lord has given us the way and the means to settle our difficulties and differences in the Church, and so, as the old apostles taught us, the Latter-day apostles teach: "Don't go to law with your brother, if it can be avoided by taking the matter before the courts of the Church, or to a court of arbitration composed of persons chosen on either side, who can arbitrate the matter in the right spirit. There are certain kinds of cases, like cases for the settlement of titles to land, that cannot be settled that way; they are outside of this jurisdiction. But the whole of our gospel and our teachings and our influence is ecclesiastical. We may say it is temporal as well as spiritual. Certainly: our Church embraces the temporal and the spiritual together, as the Lord does, and the authorities of this Church, in their station, preside over the whole Church, in all of its ramifications—the most beautiful and splendid and perfect organization on the earth.

LET US POSSESS OURSELVES IN PATIENCE

Now, let us take to heart the lessons of this morning, brethren and sisters. Do not, during this coming campaign,—I allude to it just simply in that way; I do not want to talk politics, or to have it said I have been talking politics,—but in this coming campaign possess yourselves in patience, and do not abuse or misrepresent any other person or party. You have no right to do it. I do not care how strong a partisan you may be on your own side, you have no right to misrepresent the other. You have no right to lie about it or about them. You have no right to commit any kind of injustice. Tell the truth as you understand it before the Lord, but not the whole truth, if that truth includes abusing the other party. Do not misrepresent what other people believe, and say a certain party believes this. Do not do that. Tell them what you believe, if you want to tell them what you understand; make clear and plain the truth as it appears to you, and do not find fault with and abuse or misrepresent others, either parties or persons. Is that politics? Call it what you like, it is the truth, it is the gospel. Jesus Christ, in the same discourse that we have heard about this morning, told his apostles to "seek first the kingdom of God and his righteousness—not *"its,"* as we quote it sometimes, but seek first the kingdom of God and his righteousness, and all these temporalities that he was talking about shall be added unto you. How do we find out about the righteousness of God that we are to seek for in the gospel? The Apostle Paul, writing to the Romans, I believe, said: "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation, unto every one that

believeth; for therein is the righteousness of God revealed, from faith to faith."

SOME DUTIES OF THE SAINTS

Study the gospel, live the gospel. Seek to God, that you may understand his word, his righteousness, and pattern after it as you go on from faith to faith, and put away from your souls everything of the kind that has been spoken against this morning, but be filled with the spirit that cometh from above; for God is love, and his tender mercies are over all his works. He loves us, and will lead us and will save us if we will keep his commandments and walk in his ways, and the time will come when we will meet together in his eternal presence, and all that belongs to us we shall get, everything.

Now, let us forgive one another, in our hearts, if any offenses have been made, and proceed from this conference determined to carry that spirit wherever we go. And men who are in authority, presiding authorities, bishops, and all the brethren who hold the Priesthood, who labor among the Saints, carry that spirit with you wherever you go, and do not listen to evil things against your brethren, but speak of all the best you can. God bless you all in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am grateful beyond expression that President Penrose has been able to speak to us. He has been at home, sick abed, most of the time during the last week.

I will state that a general music committee has been selected, and will undoubtedly be sustained at our conference, with Elder M. J. Ballard as the head of that committee.

The congregation sang, "Come, come ye Saints."

The closing prayer was offered by Elder Lewis Anderson, President of the South Sanpete stake of Zion.

AFTERNOON SESSION

President Heber J. Grant presided and called the congregation to order at 2 o'clock. The house, both in the auditorium and galleries, was comfortably filled with representatives from all parts of the Church.

The congregation sang, "Do what is right."

Prayer was offered by Elder Edward C. Rich, President of the Montpelier Stake of Zion.

The congregation sang, "Guide us, O thou great Jehovah."

PRESIDENT RUDGER CLAWSON

My brethren and sisters, you will pardon me if I look straight ahead and do not turn to the right or to the left; it is the only way.

I was profoundly impressed by the stirring exhortation and testimony of President Grant this morning, which was strongly emphasized and reinforced by remarks of the brethren who followed. Surely it was a keynote address. We have received the word and we would do well to give heed to it.

NATURE OF FORGIVENESS

Forgiveness is one of the most attractive and beautiful principles of the gospel of Christ. You know Moses said: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." He is a God of mercy and of forgiveness and is long-suffering. We should be like him. Do you know that what some people call forgiveness is not always forgiveness. "Yes," says one who has been wronged, "I'll forgive but not forget." I am reminded of the story of the two darkies, Rastus and Sambo. These darkies were at enmity all their lives. There was a great feud between them until Sambo came to his death-bed, and a friend said to him: "Sambo, in this solemn moment, surely you will forgive Rastus." Sambo said, "Yes," and turning to Rastus remarked, "Rastus, if I dies you are forgiven, but if I lives, look out for me." Another illustration. One friend said to another: "Do you love your enemies?" He answered: "No sir, but I sympathize with them." "Well, I did not know they needed sympathy." "They don't," he said, "but they will when I get through with them." Remember, the admonition is, seek diligently faith, hope and charity, but the greatest of these is charity.

THREE EVILS EXTANT IN THE WORLD

I would like to speak for a few moments today upon the subject of three evils that are extant in the world at large and which have also crept into our community, in some places in a greater degree, in other places in a lesser degree; but they are here nevertheless, and oh, what a triumvirate of evils! I allude to profanity, the tobacco evil, and the bondage of debt.

SACREDNESS OF THE NAME OF GOD

You will remember that the Lord spoke to Moses upon one occasion and said to him that he was about to come down and manifest himself to his people. Moses was instructed to sanctify the people that they might meet the Lord, to take two days for this important duty and on the third day the Lord would come down. This is what the record says of that manifestation of majesty and power:

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And so the Lord descended upon Mount Sinai and revealed himself in power to the children of Israel and spoke to them, but I would like to say to you, that this great demonstration of the power of God, which must have been exceedingly impressive, was nothing, in my judgment, compared with the words which the Lord spoke upon that occasion. Remember, the thunders passed away, the lightnings ceased to flash, the earth trembled no more, but the words that were spoken have come thundering down through the ages and are known to us as the Decalogue, and these words, mark you, are binding today upon the children of Israel, and upon the whole world.

Now, the first of these commandments was exceedingly impressive. The Lord said: "Thou shalt have no other gods before me.

"Thou shalt not bow thyself to them, nor serve them: for I the Lord thy God am a jealous god."

In the commandments that followed, the Lord made reference to the sacredness of the Sabbath day. He spoke in regard to the attitude of parents to children, that children should honor their parents. He spoke against the evil of killing, of stealing, of adultery and of bearing false witness. He also said:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

I remind you, brethren and sisters, that there are two great Priesthoods in the Church of Christ. One is the Aaronic Priesthood, the other is the Holy Priesthood after the order of the Son of God, but out of respect and reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the Church, in ancient days, called this Priesthood after Melchizedek. Melchizedek was a great high priest. He is spoken of as having been the king of Salem and the prince of peace. He must have been a great and good man, and surely he was highly honored in having the Priesthood named after him. But it was primarily for the purpose, mark you, of avoiding the too frequent use of the name of Deity. Jesus, during his ministry, emphasized this matter of profanity. It had his attention, he took notice of it, and thus he spake to his disciples and to his people:

And again ye have heard that it hath been said by them of old time, thou shalt not forswear thyself but shalt perform unto the Lord thine

oaths: but I say unto you, swear not at all; neither by heaven; for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head because thou canst not make one hair white or black. But let your communications be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil.

Now brethren and sisters, we learn from these scriptures that the name of God is very sacred, and that it ought not to be used lightly. We have been told many times that even in our sermons it should not often be spoken, neither ought it to be used very much in our prayers. If that be the case, what shall we say of the man, and particularly if he be a man holding the Priesthood, if he takes the name of the Lord in vain? The Lord has said he shall not be held guiltless, he must answer for it. You do not hear profanity everywhere, you do not hear it in all places, but now and then, in various sections of the Church, you will hear the name of the Lord profaned. It is a great sin. It is a serious evil and the man, (and I might say also the woman) who is guilty of this fault hath need of repentance.

TOBACCO IS NOT GOOD FOR MAN

I would like to say a word or two upon the subject of the tobacco evil. This matter is before us. You know the slogan of the Young Men's organization, in fact, of all the auxiliary organizations of the Church, is that we stand for the non-use of tobacco, because we regard it as detrimental to the health and welfare of the people of God, and also to the people of the world if they would but recognize the fact. It is an evil wherever you find it. Especially so among the Latter-day Saints, because, we have the word of the Lord upon the subject.

How very kind and merciful the Lord is that at almost the beginning of the Church, he should give us to know as a people, what is good for us and good for our bodies, good to eat and good to drink. He mentions various articles. You are familiar with them. We verily know, that the things which the Lord has said are good for us are good. We have proved it in times past. Every man knows it, every woman knows it, and the children are going to know it as they get knowledge. Bread is the staff of life. Water is a pure beverage from heaven, you might say. It comes from the earth but it might just as well come down from heaven. It is so harmless and so fine for the human system. We should eat the things that are good for us in reason, sparingly, especially in the use of meat. We must not go to excess in the use of that article and if we eat it largely, to any extent, it should be in times of cold weather. Now the Lord has declared in positive language that no one needs to err, no one needs to go astray in this matter. He has said it in plainness and simplicity. He does not say bread and water are not good for the body, but he does say tobacco is not good for the body. It is not good even for sick cattle except to be used outwardly for bruises and so on, and I feel sure that if

tobacco, or tobacco juice was administered regularly, to an animal, say, a cow or a horse, if it had been healthy before it would be terribly sick thereafter. We are admonished to refrain from the use of this article and other things that are hurtful to the body. We should put them aside and pass them by. In this connection, it would be well to remember that a great and glorious blessing goes with the observance of the Word of Wisdom. The Lord has told us clearly and strongly what would follow. "All saints," he says, "who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures. They shall run and not be weary; they shall walk and not faint." Yea, the Lord giveth a promise that the destroying angels shall pass them by as the children of Israel and not slay them.

But aside from this promise, it ought to be the good pleasure of the Latter-day Saints to honor this commandment because it is from the Lord. He has spoken and we ought to listen and give heed to his word. Tobacco is particularly hurtful to young people, to the boys, many of whom fall into the habit of smoking cigarettes. They know not what they are doing. It may result in irreparable damage to them all through their lives. Listen to what Thomas A. Edison, the great inventor, says upon this subject. He says: "The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called 'Acrobin.' It has a violent action on the nerve centers, producing degeneration of the cells of the brain which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes."

If any of your boys are using cigarettes, you ought to take instant notice of it, and exert every power and every influence within your means to get them to overcome the habit.

Another word upon the subject. In the *Unpopular Review*, of January, 1914, Henry W. Farnham, Professor of Economics in Yale University, had an intensely and illuminating article on our tobacco bill, and which we have kindly been permitted to quote. Says Professor Farnham:

The importance of tobacco in our National budget is shown by the latest census figure, according to which it ranks eleventh among the industries of the country with respect to the value of the product. Our manufactured tobacco was worth at the factory in 1909, four hundred and sixty million, six hundred ninety-five thousand dollars. It thus outranked bread and other bakery products, women's clothing, copper, malt liquors, automobiles, petroleum and distilled liquors. It was but about one-third less important than the manufactures of cotton. A careful statistician, Professor William B. Bailey of Yale, published nearly two years ago some figures showing that the people of the United States spent at that time in a single year about one billion, one hundred million dollars on tobacco. As the receipts from the Internal Revenue Tax on tobacco have increased by about fourteen per cent in the last two years, it seems fair,

to assume that the general consumption has increased by this amount. It seems, therefore, conservative to state that at the present time the people are spending at least one billion two hundred million dollars for the pleasure of smoking and chewing. The significance of these figures can best be appreciated if we compare them with other items in our national budget. To put the matter concretely "tobacco takers" spend in a single year twice the amount spent by the entire country on railroad travel, and about three times the amount which it spends on its common school system. They pay out annually about three times the entire cost of the Panama Canal, they destroy directly about three times as much property as was destroyed in the San Francisco earthquake. Their smokes and chews cost them just about twice what it costs to maintain the government of the United States, including the interest on the public debt. Our smokers could, in a year and a half, pay off the entire bonded debts of our states, cities and counties, as it was in 1902, and in an additional nine months the entire interest-bearing debt of the United States, if they were willing to exercise the self-denial which was exercised a few years ago by the Persian people.

These figures are impressive. I think I am safe in saying that vast sums are expended in our own state every year for tobacco and that thousands and tens of thousands of cigarettes are smoked by the young people in the State of Utah. It ought not to be. We must get together, we must be absolutely united, we must set our faces as flint against this evil, because it is breaking down the health and weakening the constitution of our young people. It will never do.

THE BONDAGE OF DEBT

Just a closing word upon the subject of indebtedness. Any man who has been in debt, any man or woman who is in debt now, surely knows the evil of indebtedness. It is bondage. It is worse than imprisonment. It is time that our people, at least, should give this important matter consideration. We do not know what is ahead. There may be evil times, we do not know. Money seems to be plentiful just now. How it comes and where it comes from I don't know, but I see a great deal of it wrapped up in the thousands and tens of thousands of automobiles that are plying throughout the country, in every city and in every country place. Surely, it is all right for a man to have an automobile for the use of himself and his family, and especially to take his family out occasionally and particularly if his family lives upon a farm. I think it is a grand thought that a farmer may take his hard-working wife and his family out for a little fresh air and drive them over the country, in the country places, and in the city too. It is all right if he can afford it. If he has the money to invest in this luxury it is all right. But I would not think it is all right to put a large sum of money into an automobile, if he does not have it, and if he must needs mortgage the automobile or possibly mortgage his home in order to get it. To me that looks like a great evil, but

the thought that is in my mind is that we ought to retrench in our expenditures. I am safe in saying that this is an extravagant age in which we are living and much money is spent recklessly and wildly.

Keep this in mind. Let us fight these three gigantic evils.

The Lord bless you in the name of Jesus Christ. Amen.

Lola Leonard sang a sacred solo: "Sweet story of old."

ELDER REED SMOOT

I am very grateful for the privilege I had of attending the conference session this morning, and I desire to express my approval of all that was said. Every admonition I approved of, and it met a responsive answer in my heart. I enjoyed greatly that wonderful hymn that was sung so beautifully by Brother J. R. Boshard, and a member of the Provo choir, entitled "I know that my Redeemer Lives." I think that is my favorite song, and every time I hear it sung it builds me up in my faith and gives me confidence that there is a living God and that he has a watch-care, not only over his people, but over the whole world.

NEED OF REFORMATION IN THE HOME LIFE OF THE AMERICAN PEOPLE

I am going to read an extract of a letter from a governor of one of the great states of our country. I believe that never in the history of the world has it been so necessary that there be a reformation in the home life of the American people, and to a certain extent, in our own homes in Zion, as exists today. This excerpt is as follows, in answer to a letter written the governor upon a question that I thought was very vital to the American people:

The destiny, the greatness of America lies around the hearthstone. If thrift and industry are taught there and the example of self-sacrifice oft appears; if honor abide there, and high ideals; if there the building of fortune be subordinate to the building of character America will live in security, rejoicing in an abundant prosperity and good government at home, and in peace, respect and confidence abroad. If these virtues be absent there is no power that can supply these blessings. Look well, then, to the hearthstone. Therein all hope for America lies."

I am delighted to know that from the very beginning of the Church, immediately after its organization, the "Mormon" people became home-builders and home-owners, and in the early days of this Church, at least as far back as I can remember, the admonitions to the people were to secure a home and keep it unencumbered. That admonition is good today.

PEOPLE LIVING BEYOND THEIR MEANS

I have been surprised to see in a few of the business concerns the amount of indebtedness owing by our people and in many cases it seems to me in amounts that it will be impossible for them to repay without some unforeseen relief. I want to echo the same idea expressed by Brother Clawson and ask our people, as well as other people who are deeply in debt, to get out as soon as possible. The obligations, of our government were never so great, brought on by the wicked world war, but it is not only the government, it is the people generally throughout all parts of the country. The people generally have been living beyond their income. And as long as money was so easily obtained, many who never were in debt before, find themselves in that condition today no one can tell, but we know that there are thousands and tens of thousands of them, and we do know that from now on there must be a retrenchment in the mode of living by the people of the United States. Extravagances upon all hands, and sometimes as I look around in the large cities it seems to me that that old principle that made America so strong and powerful, that home-owning tendency, that hearthstone spoken of by the governor, is fast disappearing in many parts of our country. Instead of homes we see great buildings erected as apartment houses. From my front door in Washington I look upon the hill but a few rods away, and there is built what is said to be the largest apartment house in all the world. People are applying for space faster than it is possible to furnish.

PRAYER IN THE HOME

I hope and trust that the homes of the "Mormon" people will be homes in which prayer is always practiced, for there is power in prayer and as long as the father and the mother and the children of a home believe in prayer, and believe that God will answer the prayers, and offer those prayers with an honest and pure heart, there is not very much outside danger that will come to such homes. The five years that I was a counselor in the Presidency of the Utah stake there never was a case of dispute or trouble between the husband and wife that came under my observation, but what, upon inquiry, we learned that in that home prayer had ceased to be the rule. And I am one who believes that where the inmates of a home pray for strength, pray with faith, pray with their children and for their children, that there is not going to be an estrangement between the father and the mother, or the children and the parents. I hope and trust that where our people, through circumstances perhaps over which they have no control, are forced into apartment houses, that they will try to make the rooms they occupy in such a building a place where prayer shall be exercised.

In our meeting the other day some of the presidents of the mis-

sions reported some remarkable healings of the sick. As I listened to them I thought to myself, are there any more remarkable manifestations of the power of God recorded in Holy Writ than those that were reported to us at that meeting, the blind made to see,—the paralyzed made to walk! And I want to testify to you, my brethren and sisters, that I do know that there is that power in the Priesthood of the living God, that through faith and prayer and laying on of hands, the household of faith can be healed. I think we are making headway in the world. I think that the walls of prejudice against this people are crumbling day by day. I think that the character of the people is better understood as time passes on, and I haven't a doubt in my mind but what all the purposes of the Father will be fulfilled in his own due time. And it is with us, as members of his Church, to see that our homes are put in order and that we ourselves are willing to keep the commandments of God as was requested of us this morning by President Grant.

CONVERSIONS AT HOME AND ABROAD

We have many missionaries in the field, some fifteen hundred, I think, and with all the expense attached to maintaining them in the missionary field, and with all of the baptisms that are performed by the missionaries, I want to say to the brethren and sisters here today that the number of such conversions in the world are not more than twenty-five per cent of the number of the children that are born of "Mormon" parentage. I may add that I was pleased with some of the reports that came to the Council of the Twelve in relation to the home missionary work in some of the stakes of Zion. I understand that the home missionaries in one stake of Zion have converted within the last year, or less, some thirty-eight persons, and I thought to myself, a soul saved in Zion, a baptism made at home, is just as precious in the sight of the Father as one that is made abroad. And if with our lives and through our energies we can convert the people who live among us, the people who see our every-day lives, the people who know what this work has accomplished in this part of God's vineyard, how blessed it would be, and I am quite sure it would be approved of the Father.

Now, brethren and sisters, I ask God's choicest blessings upon you, and I want to say with all the fervor of my soul that I know that the Father is at the head of this work, he is directing it, and I know that his servants are in full accord with the wish of the Presidency of the Church. May his blessings ever attend all of the people, and may they remember him in their tithes and in their offerings, for it is from him that all good comes, is my prayer, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY**IN TUNE WITH THE KEYNOTE.**

My spirit is in perfect tune with the keynote struck for this conference. I believe in charity and forgiveness. I fully agree with the one who said: "He that judgeth a matter before he heareth it is not wise." And we do not hear a matter by hearing one side of it. It is wrong to pass judgment before proof of guilt. The Prophet Joseph Smith was murdered while awaiting trial on a trumped up charge of which he had not been proved guilty, nor could he have been. He had surrendered for trial, but his plotting murderers declared: "The law cannot reach him, but powder and ball shall." And they forthwith carried out their wicked threat. This, however, is not the theme that was weighing upon my mind.

TWO PHASES OF GOD'S WORK.

I have been thinking of two great phases of the Lord's Latter-day work, one of them appealing more strongly, perhaps, to the traveling ministry who are preaching the gospel in the world; the other to those who are laboring at home in the Stakes of Zion and particularly in the temples of God.

TEMPLES IN THIS DISPENSATION

Temples and temple work is a subject that lies very near and is very dear to the heart of every faithful, thoughtful Latter-day Saint. This Church since its organization, has built eight temples—the first one at Kirtland, Ohio, in the year 1836; the next one at Nauvoo, Illinois, in the early forties; and it projected others at Independence, Missouri, and at Far West and Adam-ondi-Ahman in that state. Then came the departure of the Saints into the wilderness. The first temple in Utah, the one at St. George, was dedicated in 1877, the year that President Brigham Young died. Next in order was the Logan Temple, completed in 1884; then the Manti Temple, in 1888. The great Salt Lake Temple, which occupied forty years in building and cost over three million dollars, was dedicated in April, 1893. Since that time, we have built a temple in the Hawaiian Islands, and another at Cardston, in the province of Alberta, Canada. And now the Church contemplates a temple at Mesa, Arizona, which will make the ninth, thus far, in this dispensation.

THE KIRTLAND TEMPLE

Among all these sacred structures there is one that stands out unique, with a character and history all its own. It is not the largest

of our temples, nor the costliest; but things occurred within its walls of which there is no counterpart in the history of any other house of God. I refer to the temple at Kirtland, which it was my privilege to visit, first, in 1877, and subsequently in 1914. One peculiarity of that temple—which yet stands—is the absence of a baptismal font, the principle of baptism for the dead not having been revealed to the Church that early. But there is something connected with the Kirtland Temple of far greater consequence than a baptismal font, and without which there would have been no baptismal font in any of the temples since erected; and without which, moreover, the whole work of God in this dispensation would have come to a standstill.

JOSEPH AND OLIVER

You will understand me more clearly after I have read to you a selection from the book of Doctrine and Covenants—a portion of Section 110, the caption of which runs as follows: “Visions manifested to Joseph the Seer and Oliver Cowdery, in the Kirtland Temple, April 3rd, 1836.” This was just one week after that house had been dedicated. Joseph and Oliver were the first and second Elders of the Church. They had been associated together in the translating of the Book of Mormon. They were together when John the Baptist restored the Aaronic Priesthood, and when the Melchizedek Priesthood was brought back to earth by Peter, James and John. They were together in organizing the Church; and now, six years after that event, they are together in the first temple erected by the Latter-day Saints, receiving from God one of the most wonderful manifestations ever vouchsafed to mortals. It came in order that what had gone before in the opening of this gospel dispensation, might not be in vain. The glorious appearing of the Father and the Son; the visitations of the Angel Moroni; the discovery of the Nephite plates; the restoration of the Priesthood, and the organization of the Church—all these events were preliminary to what was about to come. Here is the record of visions seen by Joseph and Oliver on that occasion:

JEHOVAH APPEARS

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breast-work of the pulpit, before us, and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father.

A wonderful revelation in itself, this proclamation from the mouth of Jehovah, the God of Israel, that he is no other than Jesus

Christ, the Savior of mankind. He accepts the house—the Temple built to his name—and the record thus continues:

MOSES AND ELIJAH

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. . . .

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us and said—

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

THE GOSPEL TO THE NATIONS

Up to this time the activities of the Elders who were preaching the gospel had been confined to various states of the Union and to the Dominion of Canada; but now the Ensign, previously lifted, was farther advanced. The keys of the gathering having been restored, preparations were made for sending the gospel from the Land of Zion into foreign lands, calling in from their long dispersion the children of Israel, scattered for generations through the various nations of the world. But if the keys committed by Moses, who held them at the time of Israel's exodus from Egypt, had not been conferred upon the Prophet presiding over this dispensation, the work of God would have halted then and there. There would have been no gathering of Israel, if the keys for the gathering had not been restored.

FIRST FOREIGN MISSION

In the summer of 1837, a little over a year after these keys were given to Joseph and Oliver, the Prophet, harassed and tortured by conditions then prevailing at Kirtland, where everything seemed tottering to its fall—half the Quorum of the Twelve and many of the Seventies and Elders arraying themselves against the Lord's anointed—voiced the word of God to the effect that "something new must be done to save the Church." Yes, Satan saw what was coming; he knew the significance of the restoration of those sacred keys, and he did his utmost to destroy the Lord's work in its infancy. It was a period of apostasy; the things of the world were uppermost in the minds of the people, and many were neglecting their spiritual duties, and seeking to become rich at the sacrifice of principle. Such was the situation when, according to Heber C. Kimball, one of the Apostles,

the Prophet, sitting beside him in the Kirtland Temple, Sunday, June 4, 1837, said: "Brother Heber, the Spirit of the Lord has whispered to me, 'Let my servant Heber go to England and proclaim my gospel and open the door of salvation to that nation.'" Heber C. Kimball and Orson Hyde, with Willard Richards, Joseph Fielding, Isaac Russell, John Goodson and John Snyder, crossed the Atlantic, landed at Liverpool penniless, proceeded to Preston in Lancashire, and there preached the first "Mormon" sermons ever heard on European soil. Their success was marvelous. Whole villages were swept into the Church by these unlettered but divinely empowered apostles of the new dispensation. In eight months they baptized two thousand souls, and Heber wrote back to Kirtland: "Glory to God, Joseph, the Lord is with us among the nations!"

EARLIEST IMMIGRANTS

Subsequently another apostolic mission, headed by Brigham Young and including a majority of the Twelve, crossed the ocean and carried the gospel to all parts of the British Isles. Five thousand converts were added to the Church; a new edition of the Book of Mormon was published; many thousands of tracts were distributed; the *Millennial Star* was founded; a permanent emigration agency established; and in the month of June, 1840, the first company of Latter-day Saints from a foreign land sailed from Liverpool to New York, bound for Nauvoo, Illinois, which had become the place of gathering. From that time on, Israel has been flocking from the nations, to meet the God of Israel when he comes, and to make the necessary preparation for his coming. All this by virtue of the keys restored by Moses, and conferred upon Joseph Smith and Oliver Cowdery in the Kirtland Temple.

JUDAH TO RETURN

About two months before that little company of forty-one Saints crossed the Atlantic on the ship *Britannia*, a notable conference was held at Nauvoo, and two of the Apostles, Orson Hyde and John E. Page, were called to go to Palestine and bless that land, that its barrenness might depart and the way be opened for the restoration of the Jews. For be it remembered that the gathering of Israel includes the assembling of "the dispersed of Judah"—their return to their ancient homeland. America is the Land of Zion, and here the New Jerusalem will stand. But Christ's kingdom will have two capitals, one in the Old World; one in the New; "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

ORSON HYDE IN PALESTINE

John E. Page faltered and fell by the way; but Orson Hyde accomplished his mission, though beset and hindered by many hard-

ships and difficulties. It took him a year and a half to reach the goal for which he had set out. Finally, on the 24th day of October, 1841, from the summit of the Mount of Olives, overlooking Jerusalem, he offered to Jehovah, the God of Israel, a most fervent and eloquent prayer in behalf of his covenant people. He blessed the sterile land by the power of the holy apostleship, that it might become fruitful once more, and that Judah might repossess his ancient heritage. Afterwards he predicted that the British nation would take an active part in the redemption of Palestine; a prophecy fulfilled at the close of the recent World War, when General Allenby, at the head of a British army, made his triumphal entry into Jerusalem.

LATER MISSIONS TO THE HOLY LAND

In the year 1872 a mission went from Salt Lake City to the Holy Land. President George A. Smith headed the party, which also included Lorenzo Snow, one of the Twelve Apostles, and his gifted sister, the poet, Eliza R. Snow. Upon reaching Palestine, President Smith duplicated the work done by Orson Hyde in 1841, dedicating the land for the return of the Jews and the rebuilding of Jerusalem. Other elders of the Church have since visited that once favored and yet to be glorified region. President Anthon H. Lund was there in 1898; and he likewise offered up an earnest prayer for the great consummation. All this because Moses restored the keys for the gathering of Israel in this dispensation.

THE KEYS OF ELIJAH

But what about the keys of Elijah? What is their significance? If you will read Sections 127 and 128 of the Doctrine and Covenants, and peruse pages 27 to 35 of "Joseph Smith's Teachings," you will learn what the founder of this Church had in mind relative to that important matter. In connection with the building of temples and the work done in them by the living for the dead, we have from his pen this glorious utterance: "It is necessary, in the ushering in of the dispensation of the fulness of times, . . . that a whole and complete and perfect union and welding together of dispensations and keys and powers and glories should take place and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times."

A GREATER GATHERING

In other words, there is to be another gathering, one still greater than the gathering of the dispersed house of Israel. It is the gath-

ering or bringing together of the gospel dispensations, and the binding of all into one. This is called the dispensation of the fulness of times, and its peculiar distinguishing characteristic is, that it folds to its mighty bosom all the dispensations preceding it; the angels holding the keys of the past conferring them upon the Prophet who presides over this period or division of God's work, to the end that oneness and unity may be established as a condition precedent to the Savior's Millennial reign. Therefore came Moses and Elijah, John the Baptist, Peter, James and John and others, bringing and bestowing their keys, so that their work might be blended with the work done in this dispensation, which is destined to gather together all things that are Christ's, both in heaven and on earth. Especially was it necessary that Elijah should restore the keys of his calling and ministry—keys comprising the revelation of "the fulness of the Melchizedek Priesthood," with all its "ordinances, oracles, powers and endowments," the seals of which must be placed upon the House of Israel, that all may be made ready for Messiah's advent.

THE WELDING LINK

The Prophet says that there must be "a welding link between the fathers and the children"—the fathers in heaven yearning over their children on earth; and therefore was Elijah sent. His keys empower the living to do saving work for the dead and seal them up to come forth in the first resurrection; "to seal those who dwell on earth to those who dwell in heaven." "For we without them cannot be made perfect; neither can they without us be made perfect." "This is the power of Elijah and the keys of the kingdom of Jehovah." The welding link is baptism for the dead, with other vicarious work now going on in the temples that God's people have erected. You brethren and sisters who labor in these temples may cherish in your souls the sweet conviction that you are helping to bind together the gospel dispensations and assisting to advance the mighty purposes of God.

THE EVERLASTING GOSPEL

"Mormonism," as it is called, did not originate in the nineteenth century. It is not of any one time nor of any one place. It is the everlasting gospel, the same yesterday, today and forever. There never has been and never will be another gospel; but this one, framed in heaven, has been upon earth again and again, in a series of dispensations reaching like a mighty chain from the morning of creation down to the end of time. And all these dispensations must be linked and bound together before the God of Israel appears; for unless a condition of unity and power, resulting from faith and righteous works, exists at that time, the whole earth will be smitten with a curse. Not that the Lord wishes to curse, but rather to bless mankind. But the blessing that he desires to bestow at his coming would change into a consuming curse, if the necessary preparation were not made.

PERFECTION THE GOAL

The gospel is the plan of eternal progression, and perfection is its goal. Apart from our ancestors who figured in the former dispensations, neither we nor they can attain perfection. But by unity, which brings power, and by faith, which makes all things possible, the glorious end can be achieved. The sacred ordinances of God's House—baptisms, endowments, sealings, adoptions, etc.,—all point to a perfect state of righteous love and unity. Why, for instance, do we marry for eternity, and not merely for time? It is because we are children of eternity, building for eternity, and "the man is not without the woman nor the woman without the man, in the Lord." Together they represent completeness, perfection; separated, they symbolize incompleteness, imperfection; and nothing imperfect can enter into the Divine Presence. Let a man and a woman, single or married only for time, present themselves at the celestial gates, and it will be said to them, or of them, as it was said at the gates of Verdun: "They shall not pass." But they who are wedded for eternity, wedded according to God's law and by his sealing power and authority, shall pass by the angels and the gods and inherit a fulness of joy. The welding link must bind together husband and wife, parent and child, present and past, living and dead—"all things in Christ," to the end that there may be completeness, perfection, and that that condition of unity and love may prevail which is the required preparation for the coming of the Lord in his glory. Amen.

The choir and congregation sang the hymn, "High on the mountain top."

Benediction was offered by Elder Daniel G. Miller, President of the Yellowstone Stake of Zion.

Conference adjourned until Saturday morning at 10 a. m.

SECOND DAY.

Conference convened in the tabernacle, Saturday morning, October 9, 1920, at 10 o'clock.

The congregation was called to order by President Heber J. Grant, who presided.

The choir and congregation sang, "We thank thee, O God, for a prophet."

Opening prayer was offered by Elder Orville H. Budge, President of the Logan Stake of Zion.

The choir and congregation sang, "O ye mountains high."

ELDER GEO. F. RICHARDS

I am very happy to be able to say to you, my brethren and sisters, that my feelings are in perfect accord with those of my brethren as expressed in their remarks in the sessions of the conference yesterday. I hope that I may be guided in my remarks by the Spirit of the Lord so as to speak forth the word of the Lord in truth, that it may find a ready response in the hearts of the Latter-day Saints, and that perchance we may be pricked in our hearts and be resolved that we will, with the help of the Lord, come nearer doing his will in the future than we have done in the past, for our own good, happiness, and salvation and also for the blessing and happiness of others and the glorifying of the name of our Lord.

GOD'S PURPOSE IN CREATION

I call your attention, my brethren and sisters, to the words of the Lord to his servant Moses, spoken to him in the mount where the Lord talked with him face to face. The Lord said: "Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." This then, I conclude, is the aim; all the other works of God are but a means to this end, to save and exalt his children with him in his kingdom. For this purpose the earth was created, the gospel plan was instituted, and as a part of that plan the Savior was chosen to be the Redeemer of the world. We read this in the holy scriptures: "For God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever I have occasion to use this passage of scripture, in discourse, I feel that an explanation is necessary, or at any rate, is in good place, because of the fact that this scripture is used so largely by religionists in the world to justify themselves in the belief, that faith only, is necessary to salvation; that our Savior has done all, and that all that is necessary for us to do is to acknowledge him and his work, and we will be saved. This is a misunderstanding of the word of the Lord. An explanation is found in the following scripture: "He that believeth on me, the works that I do shall he do also." So that it is doing the works such as Christ did that is going to save us, rather than the mere intellectual assent or profession of faith in him and his ministry.

LOVE, SACRIFICE, AND SERVICE

There is another impressive passage of Scripture, also corroborative of this fact which reads: "Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all them that obey him." There is much other corroborative scripture.

Now returning to that expression that "God so loved the world

that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We see in this three great principles exemplified, viz.: love, sacrifice, and service. The love of God our Father for his children led him to give his first-born Son, in the spirit, his Only-Begotten in the flesh, to a life of sorrow and an ignominious death, that they might be redeemed and saved in his kingdom on conditions of obedience unto the laws and ordinances of the gospel. Then we find the Son also, because of the love that he bore for us, his brothers and sisters, giving himself voluntarily. He said: "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself," and he said again: "Greater love hath no man than this: that a man lay down his life for his friends." Here we find the love again, an example to the human family. Here we find again sacrifice, all that could be made, a willingness to do the will of his Father at whatever cost of sorrow and of suffering. Here we find a service rendered to the children of men necessary for their salvation; and the salvation of men should be the prize, the pearl of great price, to be desired by them above any and all other blessings.

LET US BE BOTH HEARERS AND DOERS OF THE WORD

We were told by President Grant yesterday, in concluding his remarks, that what he desired is, that the Latter-day Saints will keep the commandments of the Lord. I thought, when he made that remark, of our weaknesses as a people. We are prone in this day and dispensation, as others have been in previous dispensations—as evidenced by the nature of the counsel and instructions given by the prophets of old—to hear the word of the Lord and be not doers of it, or doers of it only in part. We go forth into the world bearing the message of the gospel, and we tell the people it is not sufficient to say: "Lord, Lord;" that that will not save them in the kingdom of heaven, but they must do the will of our Father which is heaven, and his will has been expressed in the life and teachings of our Savior and of the apostles and prophets which have gone before and which are recorded here in the Holy Bible and in the Book of Mormon. We tell them that an assent merely to these things is not all that is necessary. Some of us have entered the Church by baptism and confirmation to membership, and we have halted by the way. Many of us have stopped progress, we are hearers only, of the word of the Lord in regard to bearing false witness, in regard to honesty, in regard to our tithes, our offerings, and many other requirements which are made upon us. What we most need, it seems to me, my brethren and sisters, is to be impressed with the necessity of doing the things that we know we ought to do. We are well enough educated as a people. We know what we should do in order to obtain salvation; and because we know these things, if we do not do them, we will be under condemnation.

HOW WE MAY ASSIST THE LORD IN HIS PURPOSE

I would like, if I could, to impress my hearers on this occasion, with the necessity of assisting the Lord in the great work that he has undertaken, to save and exalt the souls of men and women. He needs our assistance. He has called upon us to so live before the world that they, seeing our good works, will be led to glorify our Father in heaven. That is one way, in which we can assist the Lord in the accomplishment of this particular purpose, by being obedient unto him, by making his mind and his will our mind and our will, even as Christ our Savior who was the great exemplar and prototype of mankind did, for he set the example and told us to follow him. We are required to walk in the light as he was in the light, with the promise that if we will do so, we shall have fellowship one with another, in him, and his blood will cleanse us from all sin; but there are other things that we are called upon to do. We are called to love one another and to sacrifice and to serve one another. The Savior on one occasion was asked by a certain lawyer, who thought to entrap him in his sayings: "Master, which is the great commandment?" The answer of the Savior was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment and the second is like unto it: thou shalt love thy neighbor as thyself." Even as our Father and as our Savior loved the children of men, we are required to love them also, even as we love ourselves. There would be no back-biting, there would be no evil-speaking, there would be no taking advantage of others, if we loved them as we love ourselves. There would be nothing left undone that we could do for the comfort of others, if we loved them as we love ourselves. If we loved the Lord with all our heart, we would give to him our lives and everything that we possess, if necessary, to assist him in this great work.

WHAT CONSTITUTES THE STRAIGHT AND NARROW WAY?

This gospel we have received is one of sacrifice, service and self-abnegation from beginning to end. That is what constitutes the straight and narrow way that leads to life eternal. Some of us are more faithful, some are less faithful than others in our sacrifices. My brethren and sisters, there will come a time of accounting, and we will be judged and rewarded according to the sacrifices which we make, and the services we render to God and to our fellowmen. Let me tell you here that when we undertake to glorify our Father in heaven by living a good life, we help others along the way. Religion, true religion of the Master, is so different from politics. When we aspire to an office as politicians, and become candidates, our only hope of success is in the defeat and disappointment of somebody else. In this great work, if I, through the help of the Lord, shall be successful in saving my own soul, it will be through works of righteousness, through a good example which will be helpful, and no person

will be deprived of the blessings he is laboring for because of my success, but just the reverse, he will be helped along the way. Now in this work of sacrifice and of service, we need encouragement, and stimulation.

GET SOMEBODY ELSE

There is a little poem that I desire to recite to you because I feel that it will have this effect. And let me say here, that I believe in the poets. I believe there is much inspiration from the Lord outside of the Church of Jesus Christ of Latter-day Saints, in various ways, not the lest of which is found among the poets. This little poem is entitled "Get Somebody Else." The Lord is always to his servants calling, something more for us to do. Are we willing, or are we too much engrossed with the affairs of life? The little poem reads:

The Lord had a job for me
But I had so much to do;
I said, "you get somebody else,
Or wait till I get through."
I don't know how the Lord came out;
No doubt he got along,
But I felt kind o' sneakin' like,
I knew I'd done God wrong.

One day I needed the Lord
Needed him right away,
But he never answered me at all,
And I could hear him say,
Down in my accusing heart:
"Child, I've got too much to do.
You get somebody else,
Or wait till I get through."

Now, when the Lord has a job for me,
I never try to shirk,
I drop what I have in hand
And do the Lord's good work.
And my affairs can run along.
Or wait till I get through.
Nobody else can do the work
God has marked out for you.

I feel that I have occupied all the time that I should, and will close my remarks here, with my testimony to you, my brethren and sisters, that I know that this is the gospel of Jesus Christ, that it has in it the power of God unto happiness and salvation, in this life, and in the life to come; and I exhort you, with all the earnestness of my soul, to live up to the light which you have received in the gospel, and promise you, as a reward, eternal life in the kingdom of our God. This I do in the name of Jesus Christ. Amen.

A solo, "Thou wilt keep him in perfect peace", was sung by Royal W. Daynes.

ELDER DAVID O. McKAY

It is an inspiration always to meet with the Latter-day Saints in conference. I rejoice with you in having this opportunity of listening to the words of love and inspiration with which this conference has been favored. I am overwhelmed, as I stand here and face this large interested audience, but I am free to say to you that if I had my choice I would not choose to speak to you, men of the Priesthood, and faithful women in the Church. I should prefer to give whatever message I have in my heart to another audience, this morning, which is scattered all up and down these counties and towns and valleys of the western states. I should like to speak to your boys and to your girls, to their playmates wherever they may be. However, since we have but very few of them here, I shall have to speak to them through you, because after all this conference, inspiring as it may be, is not an end in itself. The purpose of it shall not have been attained until the messages through you reach your sons and your daughters, and your neighbors' sons and daughters. Your happiness, your peace, depends upon your ability to get the message into their hearts.

TO BE CARNALLY-MINDED IS DEATH—TO BE SPIRITUALLY-MINDED IS LIFE
AND PEACE

If they were here this morning I would read the following text: "To be carnally-minded is death, but to be spiritually-minded is life and peace." Glorious words these—life, peace. The whole purpose and end of existence is *life*, and to obtain in that life, *peace*. Eternal life—we have heard from Elder Richards, that the work and glory of God are to bring to pass the immortality and eternal life of man—and our purpose wherever we may be, is to *live*.

THE HAPPY LIFE COMES FROM OBEDIENCE TO LAW

I believe that we can meet our boys on that plane and appeal to them, and show them that the best life, the happiest life is the life that is prompted by the ideals of true religion. Many of them will turn aside when you say you are going to preach to them. I do not always blame them. I believe that too many of us stand on the side, as it were, and call to them to come back without ever entering into their lives.

I was reminded this morning of an old story that appeared in one of our early school books. Many of you present will remember it, so I need not repeat it to you. You remember the author pictures some people sailing down the river towards the Niagara Falls, and the man on the shore cries:

"Young men, ahoy, the rapids are below you!"

But they went on laughing and carousing. Later he cried:

"Young men, ahoy, the rapids are below you!"

But they heeded not his warning call until they suddenly realized that they were in the midst of the rapids, and with all the power at their command they failed to turn their boat upstream, so, he says, shrieking and cursing over they go!

Well, it is a very impressive picture. The lesson left an indelible impression upon me, but today it seems incomplete. It is one thing to stand on the shore and cry: Young men, ahoy, there is danger ahead; and it is another thing to row into the stream, and, if possible, get into the boat with the young men and by companionship, and by persuasion, by legitimate force, when necessary, turn the boat from the rapids. Too many of us stand on the shore and cry: Young men, ahoy! Let us get into their lives, let us touch their personality by our personality, and let them feel that there is something real in this religion; that it is the greatest thing in life, that nothing else can make them live as the true religious life. When they feel this they love it, and until they do feel it, until they do sense an immediate blessing, following activity, we are going to find difficulty in calling them into that realm where there is peace. Young people say: "We want to live. That is just what we are going to do. Let us have life, and have a good time." But their view is often distorted. They are seeking to live in the physical pleasures. They are seeking to live in the realm that brings only immediate sensation, and afterwards no peace. They fail to distinguish between the carnal pleasures and those which are intellectual and spiritual. I am not going to ask them not to have a good time. I think they should have a good time. Young men and young women are entitled to it; all men and all women are entitled to it. We are all here to enjoy life in its fullest and most complete sense; but the message of the gospel of Jesus Christ is this: *that to live one must live in obedience to law, physical law, intellectual law, spiritual law. Transgression of law always brings unhappiness, it always brings death when carried to the ultimate end.*

HE WHO PLAYS THE CROOKED GAME LOSES

I was deeply impressed, and I hope the young men of the United States were impressed, with the remark made by one who was nationally disgraced recently when he said, it seems to me, in a rather repentant spirit: "I have played a crooked game, and I have lost." Boys, that is the story of every one who plays the crooked game. The one who plays the game straight, who deep down in his soul does the right thing, because it is right, is the man who has that peace and contentment that we all so much long for.

HE LIVES MOST WHO LISTENS TO THE URGENCE FOR A HIGHER, BETTER LIFE

Let us seek to live intellectually. I welcome with all my heart the hundreds, and the thousands of boys and girls who are participating in the realm of education in the auxiliary associations, and in the

Church schools. What are they learning to do but to live!—to live completely and abundantly; and in the living to serve—serve their fellow men. He lives most who sees or hears “Tongues in trees, books in the running brooks, sermons in stones, and good in everything.” He lives most who sees beyond these trees, these stones, these running brooks and sees God and goodness in it all, who sees an overruling providence in all this world and recognizes God’s children as brothers and sisters, in every one of whom there is something good, ever striving, to lift the man up out of the sensual world into the realm of true religion. I believe that there is in every human soul a something good calling for something better, very much as that something of life mentioned by Lowell when he said, referring to spring, “Every clod feels a stir of might, an instinct within it that reaches and towers and groping blindly about it for light, climbs to a soul in leaf and flower.” So there is in the human soul that divine element which is calling, striving, urging the person up to a higher, to a better life. Boys and girls should do right because it is right. The day is past when you can threaten them with punishment hereafter. The world has passed by the fears of a fire and eternal torment. They can be appealed to, however, upon the sound principles of true religious living. It is the best because it works best. It is the best because it makes us happy and better here and now. We are better citizens, we are better friends, we are better football players, we are better students, we are better sons, we are better daughters, we are better everything, and the world should know it. When we take the opposite view, as many of our boys unfortunately are doing, and seek life in immediate pleasures, transitory pleasures, indeed, we find only disappointment and eventually death, for to be carnally minded is death, but to be spiritually minded is life and peace. “Live while you live, the Epicure would say, and seize the pleasure of the present day.” That is one view. “Live while you live, the sacred preacher cries, and give to God each moment as it flies;” the other: “Lord, in my view, let both united be. I live in pleasure when I live to thee.”

PHYSICAL PLEASURES TO BE AVOIDED

There is no peace in yielding to the temptation to transgress the laws of virtue and chastity. If there is one thing in all this world for which we should be thankful as Latter-day Saints, it is that there is a sentiment, founded upon the solid basis of revelation from God, that chastity among the young is as sacred as life itself. One of the most disintegrating influences today is that feeling that is creeping in amongst some of our young boys and young girls that they can violate the law of chastity with impunity. The law of the land may not reach them—they may avoid that. Their bishops may not detect their transgression. But God can. And deep down in their own souls they know that they have lost part of their life. They have lived as the Epicure would live, for the moment, and they have no peace. Their

souls are turbulent. Why? Because they have stained the character of another, they have stained their own souls eternally. No one can transgress the laws of chastity and find peace. That is the message to our boys, to our girls. No matter what the opportunity, no matter what the temptation, let the young man of Israel know that to find happiness he must hold sacred his true manhood, let him know that he is going to live and live completely by refusing to yield to that temptation. Then he is happy; he is happy. There is peace instead of turbulency in his soul.

Next to that disintegrating evil, is the evil mentioned by President Clawson, tobacco—young men who are just learning to indulge in this physical pleasure, this sensual appetite, have been told by you parents, not to smoke. Some of the young men are not doing it in your presence. Some of your boys you think have not become addicted to that habit. In trying to correct this evil, have you stood aside and cried, Young man, ahoy, there is danger down there? Or have you tried to touch his soul? Have you tried to convert him to the fact that to indulge in the pernicious habit is to take part of his life, to weaken his physical being? Have you studied how to convince him of it? If you haven't you are standing on the shore simply crying to him instead of plunging in and trying to guide him around.

The gospel of Jessu Christ when lived in its fulness, as we were admonished yesterday by the President in the keynote of this conference, gives peace, life, physical life, intellectual life, spiritual life.

The Word of Wisdom is a law that applies directly to the physical world, the physical salvation and peace of man. Too many of our boys are unconverted to it. We haven't touched them by our appeals. We haven't given them facts, perhaps. They think we are preaching, simply crying to them to come back. I would that every young man knew this: *that every person who indulges in the use of tobacco simply hampers his physical well-being to the extent that he uses that narcotic.* Let us appeal to them. Let us unite as a body in the campaign that is now abroad in our land to eliminate the use of that weed, from our communities. The time has come when the Latter-day Saints should stand by their principles, not on the bank crying, but in the midst of the young, out with them, in their quarters, out with them to the picture shows, go out with them, mingle with them. It is all right to talk about the sacredness and the influence of our homes, and there is no one that will stand more solidly behind the importance of having the right influence in the home than I, but the fact remains that our boys are going out at night, night after night; and you and I are out of our homes, during the day, so we are not associating with them very often in their homes, and it behooves us to get out into the pleasures more than we have, to go to their shows with them, aye and go to their parties and become acquainted and touch their lives. Then we may know, whether or not they are taking a cigarette once in a while. We can detect their breath, perhaps. We can see the com-

panions with whom they are associated, and we can judge our boys and our girls greatly by the companions they keep, as well as by their actions in the home. To boys I would say, that if they want to live physically, if they want to be men strong in body, vigorous in mind, if they want to be good sports, enter the basket ball game, enter the football game, enter the contest in running and jumping, if they want to be good scouts, if they want to be good citizens, in business, anywhere, avoid tobacco and live strictly the religious life. I am not afraid to call it the religious life to them. It is not a thing that will make them gloomy and sad. Live the gospel of Jesus Christ, for it is the science of life revealed from on high. Make them feel it as you feel it and I am sure we are going to save them, and by that I mean we are going to make them live happier and better. If we need any test, anything to help us on that, to appeal to them, we can find plenty of material to help us. I would like the boys to understand that the revelation given by the prophet Joseph is borne testimony to, today, by thousands and thousands of men and women. Here is one testimony, which I would like to read. It comes from a man who spent many years in the study of opium, in curing drunkenness, and who is now striving to cure the habit of tobacco. He has spent many years in the Orient and he has seen the effect of opium upon the eastern people.

A COMPARISON

He compares the effect of the cigarette with that of opium. Mr. Charles B. Towne in *Habits that Handicap* says:

I have spent a good deal of time in the Orient in the interest of those who are trying to subdue the opium evil, and I may add that there is in China today a flourishing concern which has grown rich out of the sale of cigarettes. With the extremely cheap Chinese labor the concern was able to sell twenty cigarettes for a cent of our money. Up to the beginning of this enterprise, about 1800, the Chinese had never used tobacco, except in pipes and in very minute quantities and in rolling their own crude cigarettes. The concern was sending salesmen and demonstrators through the country to show the people how to smoke cigarettes. Now it is estimated that one-half of the cigarette consumption of the world is in China. In trying to lessen the opium evil, in which they have to a very considerable extent succeeded, the Chinese are merely substituting the cigarette evil. It is well known to the confirmed opium smoker that he needs less opium if he smokes cigarettes. The Chinese are spending today twice as much money for tobacco as for opium. If any one thinks that China is the gainer by substituting one drug habit for the other I beg leave to differ. The opium smoker smokes in private with other smokers, and is thus not offensive to other people. He is not injuring non-smokers, or arousing the curiosity of boys, or polluting the atmosphere, or creating a craving in others. In the West the opium habit is generally condemned, because the west is able to look with a new and unbiased mind on a drug habit that is not its own. I consider that cigarette smoking is the greatest vice devastating humanity today, because it is doing more than any other vice to deteriorate the race.

HOW LIFE AND PEACE COME

To be carnally minded is death, but to be spiritually minded is life and peace—peace that comes by obedience to principle, peace that comes by overcoming habits, evil habits, peace that comes by self-mastery over appetite and over passion, the peace of the gospel of Jesus Christ.

A man must earn his hour of peace,
Must pay for it, with hours of strife and care,
Must win by toil the evening's sweet release,
The rest that may be portioned for his share.
The idler never knows it, never can.
Peace is the glory of the happy man,
And man must win contentment for his soul,
Must battle for it bravely day by day.
The peace he seeks is not a nearby goal.
To claim it he must tread a rugged way.
The shirker never knows a tranquil peace,
Peace but rewards the man who does his best.

God help us as men of the Priesthood, as fathers and as mothers, to reach our boys and our girls, and impress upon them this great lesson, this divine truth that to be carnally minded is to be miserable, unhappy, perhaps not for the time being, but to lose part of our very life. To be spiritually minded, which means to obey the principles of the gospel in all that it means, is to have life, life eternal and peace. I humbly pray, in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS

Now, it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices;

Yea, and they also began to search much gold and silver, and began to be lifted up somewhat in pride;

Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having firstly obtained mine errand from the Lord.

For I, Jacob, and my brother Joseph, had been consecrated priests, and teachers of this people, by the hand of Nephi.

And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence; wherefore, by laboring with our mights, their blood might not come upon our garments, otherwise, their blood would come upon our garments, and we would not be found spotless at the last day.

THE TEACHER MUST EXEMPLIFY IN DAILY LIFE THE DOCTRINES TAUGHT

When I came into the conference yesterday, my brethren and sisters, I had no thought regarding what I might say, if called upon to address you, as I expected, because of past precedent, that I would be; but since the beginning of the exercises these words of Jacob, the brother of Nephi, called and ordained under his hand to be a priest and

teacher to the Nephite people, were brought to my mind, because of the character of the services. I read these words many years ago, when I was only a boy, and was profoundly impressed by them, for I reasoned that as the responsibility of teaching the word of the Lord rests upon him who has been appointed to that particular calling in the Church, it devolves upon every member of the Church to give heed to the words so taught, because they come as from the Lord himself. They did to me, and I thought, this responsibility rests not alone upon the presiding authorities of the Church, but every member of it; for there has never been a time, I suppose, in the history of the world, when the Priesthood has been so universally bestowed upon the members of the Church as it has been in this dispensation. So I reasoned that while the responsibility is not, perhaps, upon me, to the same extent, to stand as a teacher of the word of the Lord, having taken upon me the name of Christ, and having identified myself with his Church, and entered into covenant with him that I would, with his assistance, keep his commandments, I must in my daily life exemplify the doctrines which he taught.

So, my brethren and sisters, in addressing you this morning I deeply feel this responsibility, and I have always felt it when I have stood up to expound the scripture or exhort my brethren and sisters in the Church.

FOUNDATION PRINCIPLES OF THE CHURCH

The foundation upon which the Church of Jesus Christ of Latter-day Saints rests is faith in God the eternal Father, recognition of his power, recognition of his relationship to us as the Father of the spirits of all men, recognition of the control which he has over the universe and all of the creations of his hands. We must have faith in the Redeemer of the World, believe that he was verily the Son of God, our elder brother; that he came to earth in order that God might be manifest in the flesh, that men and women might see the Lord as he was, might hear him as he would have spoken had he been in person upon the earth, might see his life, and know by his life what the life of the Father would have been had he been upon earth; might hear his voice and listen to his admonition, which was the voice of God, the Eternal Father, to the inhabitants of the earth. That is the foundation upon which the Church rests. We must believe in the Father and in the Son, and recognize the fact that the Holy Ghost, which is given to all who accept the Father and the Son, is the power and Spirit of God by which men are led in the way of everlasting life, by which they are given power over evil, by which they may learn to do well.

THE SAINTS MUST ASSUME RESPONSIBILITY OF CARRYING THESE INTO EFFECT

Once having assumed these responsibilities, then comes the more difficult task—clothed upon as we are with mortality—of carrying

them into effect in our daily lives. It is a very great responsibility, my brethren and sisters. Never before, in the history of the world, has there been a greater necessity for the exemplification of the doctrines of the Redeemer in the lives of the members of the Church than at the present time, because the world needs those influences. Without them I see very little hope for the world. And what are they? What are those simple things which the Lord has commanded us to observe, having once become members of the Church?

THE REDEEMER'S CODE OF LAWS

Seeing the multitude, Jesus went up into a mountain, and when he was seated his disciples came unto him—and he preached the greatest sermon that was ever preached, the greatest sermon that ever will be preached; for human tongue cannot express the same godlike sentiments with the same spirit, and carry the same influence with it, that characterize the words of the Redeemer of the world. So I read from them:

And he opened his mouth, and taught them, saying,
 Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 Blessed are they that mourn, for they shall be comforted.
 Blessed are the meek, for they shall inherit the earth.
 Blessed are they which do hunger and thirst after righteousness; for they shall be filled.
 Blessed are the merciful for they shall obtain mercy.
 Blessed are the pure in heart, for they shall see God.
 Blessed are the peacemakers, for they shall be called the children of God.
 Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

A very simple code of law, given to his disciples by the Redeemer. So, reasoning as my mind prompts me to reason, I take it for granted that except we do in humility the things which the Lord gives us to do from day to day, we are not in harmony with these words. I take it for granted that except we are merciful, we do not receive mercy, and are not in harmony with the words of Christ which I have read. I take it for granted that except we are pure in heart, we are not pleasing our Father in heaven; that if we are not peacemakers, living at peace with each other and with the world, we are not in harmony with this command which he gave us.

Further he continues:

Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth;
 But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.
 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
 And whosoever shall compel thee to go a mile, go with him twain.
 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy;

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

DISTINCTION BETWEEN FORGIVENESS OF SIN AND JUSTIFICATION OF WRONG DOING

Not so easy, this latter admonition, my brethren and sisters, which carries with it this doctrine of humility, this doctrine of forgiveness, this doctrine of long-suffering and kindness toward those who may appear to be your enemies, which has been dwelt on during this conference, and yet it is an admonition of the Lord.

Now what does it really mean—this distinction I would like to draw? if the Lord will make it possible for me to do so, as I understand this latter doctrine. If a man sues you at the law and you forgive him, if when he smites you upon the right cheek you turn the other, if when he compels you to go one mile with him you go with him twain, you are justified; but the fact that you extend forgiveness and mercy to him, does not in any degree justify the man who took you without cause to the law, or who smote you upon the cheek, or who took your coat and to whom you gave your cloak also. There is a most pronounced and direct distinction between forgiveness of sin and justification in wrong doing. The Lord has told us that he cannot look upon sin with any degree of allowance. He has made clear to us, beyond the question of a doubt, that men will be held accountable before him for the deeds done in the body. While he has taught us the doctrine of humility, the doctrine of forgiveness, he has always made it clear that mercy cannot rob justice one whit, but that the ends of justice must be satisfied as well as the ends of mercy.

THE EXAMPLE OF CORIAONTON

When his father admonished him of his wrong doing, Corianton could not understand this doctrine. To him the Lord appeared to be not a God of mercy and love; but just the contrary, because he condemned his wickedness, the wrong which he had done; and then his father, inspired by the Spirit of the Lord, explained to him that the mercy of God is extended to the penitent transgressor, and to him who turns away from sin, to him who repents from it. By this act he pays the penalty, if he is sincere and has made amends for the wrong which he has done; and is held guiltless before the Lord. But justification of sin must never be confused with mercy and forgiveness which comes to the penitent sinner. It was not because the prodigal son had left his father's home, not because he had dissipated his heritage, not because he had lived a life of riotous living and immorality until he had been reduced to a condition of poverty, that the arms of his father were held out to him in forgiveness, but because he returned, humble in his spirit; he came back and said, "Father, I have sinned against

heaven and before thee, and am no more worthy to be called thy son. Just let me be thy servant, let me go out in the field and work with those who labor for you, that is all that I am worthy of." It was that spirit of repentance which brought the gladness which was shown to his father's heart when he came back, because the lost had been found, the dead lived again. And this, my brethren and sisters, is the very foundation of the doctrine of the gospel taught by Jesus Christ. I have seen this doctrine so perverted, so erroneously interpreted, that it has become the most obnoxious of all the doctrines which anti-Christ teaches in the world today, the doctrine that the mercy of Christ, the mercy of God as it was manifest through Christ, redeems men from sin, regardless of their acts; that just to ask forgiveness and it is granted, and you may go on again in your transgression. It grew to such a degree that sin was anticipated and men obtained indulgences—the world knows it perfectly well—for the commission of sin, on the theory that the Lord would forgive it. It is wrong; it is a pernicious doctrine.

AN ILLUSTRATION FROM THE SPEAKER'S LIFE

I had an example of this come into my personal life, one which I never can forget, because the crisis was right there with me as to whether I should do my duty as a man, as an officer of the law, or whether I should yield to the impulse of my nature to ignore the obligation which I had assumed, in behalf of a friend, and he was a very dear friend too, but he was addicted to the use of liquor and when under its influence he was a lawless man. I had been appointed a peace officer. I had taken oath that I would administer the law as it existed. Upon one occasion this friend of mine, in the night time, in his crazy drunkenness, committed offenses which made it necessary for me to take him, and with some severity, too, and drag him, assisted by another man, to prison, throw him into an iron cell and lock the door. After I had done it my heart went out in sympathy to him. I knew it was not the man; I knew it was his inflamed brain, and that liquor was responsible for it. I thought of his mother, who was a widow. I could not endure the thought that he should remain there during the night as an ordinary criminal should have done, and as he should have done had he had his deserts, so I plead for him and obtained permission to release him. I went back to the jail, unlocked the door, and took him to his home. He never forgave me for that act. I don't suppose he ever has until today. He argued that if I had been his friend I never would have taken him there. He argued that if I had been his friend I would have condoned his lawlessness. I could not do it. Had I done so I would have violated the oath of office that I had taken, and, worse than that, would have violated my conscience; for I felt in my conscience that the law must be magnified. He was a transgressor of it. He is an influential man today. I suppose he is, because he is pos-

sessed of wealth, and is a banker in this state. I do not think, to this day, that he ever forgave me; but I forgave him—I forgave him the wrong he had done; I forgave him the violation of the law of which he had been guilty. There was nothing but sympathy in my heart for him, but I knew that in justice and in righteousness he must pay the penalty, and he did it, the following day in the court.

FORGIVENESS COMES THROUGH REPENTANCE

So, my brethren and sisters, this is the thought that I desire to leave with you: Do not, as the greatest church in the world has done, ever confuse this doctrine of God's mercy and forgiveness which comes to the penitent sinner, with the thought of unconditional forgiveness. It must come through repentance. We must abstain from sin. We must live humble, simple lives, the lives of Latter-day Saints.

THE WORD OF GOD ON THE SUBJECT FROM THE BOOK OF MORMON

I shall conclude my remarks with these words, because they are said better than I can say them. Thank the Lord for the scriptures. Thank the Lord for inspired men, for prophets in olden times, and for prophets in the day in which we live. I believe in God's word. I have endeavored to live by it. I cannot bring my conscience to believe that I am justified in deviating from it, whatever may be the opinions of men:

And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God, the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time.

Wherefore I would speak unto you that are of the Church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time henceforth, until ye shall rest with him in heaven.

And now, my brethren, I judge these things of you because of your peaceable walk with the children of men;

For I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also.

* * * * *

Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

But behold, that which is of God inviteth and enticeth to do good continually; wherefore everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

For behold, my brethren, it is given unto you to judge; that ye may know good from evil.

If there is a man or woman in the Church of Christ who has not this gift, it is because they are not magnifying their calling, for every

person who is confirmed into the Church has sealed upon him the gift of the Holy Ghost, for the express purpose that he may be able to determine for himself that which is right and that which is wrong, which is good and which is bad.

For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

For behold, the Spirit of God is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him.

* * * * *

And now, my beloved brethren, if this be the case, that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day that they are true; and if they are true, has the day of miracles ceased?

Or have angels ceased to appear unto the children of men?—or has he withheld the power of the Holy Ghost from them? or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, woe be unto the children of men, for it is because of unbelief, and all is vain.

* * * * *

Woe be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do, for perfect love casteth out all fear;

And I am filled with charity, which is everlasting love.

Wherefore, if a man have faith, he must needs have hope; for without faith there cannot be any hope.

And again I say unto you, that he cannot have faith and hope, save he shall be meek and lowly of heart;

If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart, and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth in the truth, beareth all things, believeth all things hopeth all things, endureth all things.

An exemplification of this doctrine of charity, corresponds with that which was given to us by the President of the Church, going beyond the giving of alms, into every walk of life and every act of ours.

Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail;

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them.

Wherefore, my beloved brethren,—and my beloved sisters, I will add—

Pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified, even as he is pure. Amen.

A number of notices pertaining to special meetings were given and the choir and congregation sang, "Now let us rejoice in the day of salvation."

The closing prayer was offered by Elder William H. Smart, President of the Roosevelt Stake of Zion.

Conference adjourned until 2 o'clock.

AFTERNOON SESSION

The conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

Choir and congregation sang, "Redeemer of Israel."

Prayer was offered by Elder Orvil L. Thompson, President of the Millard Stake of Zion.

Choir and congregation sang, "Come let us anew, our journey persue."

ELDER JOSEPH FIELDING SMITH

"If ye love me, keep my commandments."

These words were addressed by the Master to his disciples but a few hours before his death, as he had assembled with them to eat the passover, and give them the final instruction before he should suffer for the sins of the world. On that same occasion, and shortly before these remarks were made, he referred to the same subject, when he said:

Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye can not come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

I believe that I can do no better than to read other instructions that were given by our Lord and by his disciples, in regard to the same subject, because they have said it so much better than I could say it, and I firmly and faithfully believe all that is written. In this same discourse the Lord continued saying:

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas said unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

WE ARE HERE FOR THE TRUTH WHICH MAKES US FREE.

I look over this congregation and I see before me men and women who have been gathered from all parts of the earth, or whose parents before them have been gathered out, by the preaching of the gospel. We have come to these valeys of the mountains, and our fathers before us, that we might be established in the truth which makes men free. Because here an ensign has been raised to the nations and the declaration has gone forth that in Zion may be found the word of the Lord, and so we came with the hope and desire of keeping his commandments, making covenants, taking upon ourselves obligations that would bring us eternal life. It would be a shame, after we have been gathered out in this manner, according to the predictions of the prophets of old, if now, because of prosperity, or for any other cause, we should let the adversary find a place in our hearts to destroy the truth and the love we should have, one for another; for we are indeed the disciples of the Lord. If we love him we will keep his commandments. No question about that. And should there be in Zion any who offend or who fail to keep the commandments of the Lord, then it is evidence sufficient that they do not love him. I cannot have hatred in my heart for my fellow men, whether they be in the Church or out of it, if I abide in the commandment of the Lord. I must obey them, and I show by my works that I love the Lord my God with all my heart, with all my might, mind, and strength; and in the name of Jesus Christ I serve him and love my neighbor as myself. This is the word of the Lord as it has been revealed in these modern times for the guidance of Israel. Therefore, I should have in my heart a feeling of love for my fellowmen, and especially for those who have made covenant with the Lord to observe his laws and walk before him in righteousness. What right have I to complain, or find fault, or endeavor to destroy the usefulness of my brother? It matters not what the occasion may be, why should I engender feelings in my heart of enmity for one that I am called upon and commanded by the Lord to treat as a brother? We are not merely friends; we are brothers and sisters, the children of God, who have come out, as I have said, from the world to enter into covenants, to observe his laws and to abide by all things which are given us by inspiration. We are commanded to love one another. "A new commandment," the Lord has said, and yet like

many other commandments it is as old as eternity. There never was a time when that commandment did not exist and was not essential to salvation, and yet it is always new. It never grows old, because it is true.

THE NEW AND EVERLASTING COVENANT

I am reminded of an expression that occurs in one of the early revelations (section 22) shortly after the organization of the Church, when the Lord said that he had given unto the Church "a new and everlasting covenant, even that which was from the beginning." Those words are very significant. It was a new and everlasting covenant, and yet it had always existed, for it was from the beginning, and so this new commandment that we should love one another has always been. The truth does not grow old. Some people, you know, are extremely progressive. They want a change in this and a change in that, and a change in the other thing, but the principles of the gospel never change. The principle of love is the same today that it was yesterday and will endure the same tomorrow. If I am not in harmony with that principle, which is a principle of eternal truth, then I am under condemnation before the Lord and have no fellowship with him.

FURTHER QUOTATIONS AND ILLUSTRATIONS ON THE POWER OF LOVE

There are some other expressions of this nature that I desire to read, as I say, because they are stated so much better than I would be able to express them. John, known as the revelator, and the beloved disciple of the Lord, has borne witness likewise to this commandment. There is no wonder that the Lord loved him. He is spoken of, you know, in the scriptures, as the disciple whom the Lord loved. Why did the Master love him? Because he loved the Master; because he loved his fellowmen. Now I do not mean to say that the other disciples did not love the Lord, and that they had anything in their hearts but love for one another, but John stands out among them in this regard as one who had this gift in larger measure, perhaps, than did some of his fellows. Let me read to you one or two things that he has written. In his First Epistle, 3rd chapter and 14th verse, I read this:

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

I can not afford, therefore, to have enmity in my heart, to speak disparagingly of one of my brethren or of one of my sisters, because that is death to me. Now the next verse says:

Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

I do not know that I would dare say a thing like that of myself,

and yet it is true. That is to say, a man who has hatred in his heart for one of his brethren, not only for his own flesh and blood, but also for a brother in the covenant of the gospel, has the same spirit which exists in the heart of one who has murder in his heart. It is a murderous spirit and there is no eternal life for such a man.

"Beloved, if God so loved us," John has said, "We ought also to love one another."

Again:

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

We love him, because he first loved us.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also.

IN HARMONY WITH THE KEYNOTE OF THE CONFERENCE

These words which I have read are in harmony with the keynote of this conference. I endorse the remarks that have been made here by all the brethren. I rejoice that there is harmony and love in the hearts of the presidency, one for another, and the members of the council of the Twelve. We are not divided. We do not see differently, but we accept the same thing, and in the love of God have but one desire in our hearts and that is to serve him and keep his commandments.

Now, I want to say a few words in regard to this phase of the subject, and I will repeat one of these verses: "He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me," and the preceding verse:

ON KEEPING THE COMMANDMENTS

"Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." Now, do we fully understand just what that means? The great promise that is made to the members of this Church who are willing to abide by the law and keep the commandments of the Lord is that they shall not only receive a place in the kingdom of God, but that they shall have the presence of the Father and the Son; and that is not all, for the Lord has promised that all that he hath shall be given unto them. In section 84 of the Doctrine and Covenants this truth is very clearly set forth, and notwithstanding the fact that I may weary you, I shall read one or more verses:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

Now, I am not going to take time to explain all of that which I have read, but I want to read a little more and give some explanation:

And also all they who receive this priesthood receiveth me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

And this is according to the oath and covenant which belongeth to the priesthood.

That is in harmony with this expression which I have read here from John's gospel, that if we keep the commandments of the Lord—and I apply this to us, although he declared it unto his disciples then, it is just as true today—if we keep the commandments of the Lord, then we shall have both the Father and the Son and we shall dwell in their presence, we shall receive his kingdom as the elect and shall be heirs of God, joint heirs with our elder Brother in receiving the fulness of the kingdom, for all things are ours. O how wonderful, how great the blessings of the Lord to the Latter-day Saints and to all who are willing to go through the waters of baptism and abide by the law and keep the commandments of the Lord!

THE WHOLE DUTY OF MAN IS TO KEEP THE COMMANDMENTS

A more timely thing could not be said than that which was uttered here as the keynote of this conference that we as Latter-day Saints should keep the commandments of the Lord. That is the whole duty of man. I have no right to do anything else. You have no right to do anything else. We have the privilege, but because we are servants, who have gone through the waters of baptism and taken upon ourselves obligations, there is nothing else that we should do. Woe unto the man who has made covenant with the Lord in the waters of baptism and in the temple of the Lord to keep his laws and his commandments and then violates them!

There is another passage of scripture here in explanation of one of the parables. You know the Savior spoke of the parable of the wheat and the tares. It is not necessary for me to read it because you are familiar with it. But I want to read one verse of the interpretation. The Lord said:

The field is the world; The good seed are the children of the kingdom, but the tares are the children of the wicked one.

The enemy that sowed them is the devil; The harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels and they shall gather out of the kingdom all things that offend and them which do iniquity.

Now, he is not speaking of the world in that passage of scripture. He is speaking of Israel. If I have enmity in my heart, or hatred, then I offend. If I do not have a love for the principles of the gospel then I am an offense before the Lord. If I am not willing to live up to every word that proceedeth from the mouth of God, but make exception in my case, because, perhaps, I think I may have weaknesses and may be different from other men, then I offend and am in danger. If we are not in harmony with the Church and Kingdom of God in all things, and faithful in keeping the commandments of the Lord, the time may come when we shall be removed, for the angels of heaven will take a hand and all that give offense, all things that are impure, unholy, and stand in the way of progress and advancement and the establishment of truth in the hearts of the people shall be removed.

I never did learn to deliver a discourse without referring to the scriptures so you will have to pardon me. I will read one more passage and this I expect will be the last that I will read. In the preface to the Lord's revelations he said this:

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord; neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

How are they to be cut off? By being gathered out as the Lord declared in his explanation of the parable of the wheat and tares, when the angels shall go forth and cleanse and remove from Israel and the kingdom of God all things that offend. We have been commanded to stand in holy places. We can not stand in a holy place, even though it be in the temple of the Lord, if our thoughts, our desires, and our feelings, are impure, because we would desecrate the house of the Lord, and to stand in holy places we must be in harmony with the truth and observe and keep all of the commandments that have been given unto us.

GREATER COMPREHENSION OF THE GOSPEL MUCH NEEDED AMONG
THE LATTER-DAY SAINTS

I was in one of our northern stakes not long ago. I made the remark there that I thought the thing that was needed as much as anything else among the Latter-day Saints was a better understanding or comprehension of the gospel. And after I sat down we called upon one of the bishops and he got up and endorsed what I had said and put it to a vote of the people and it was adopted in that stake of Zion as a slogan, that we stand for a better comprehension of the gospel through study and by faith. I say to you, my brethren and sisters, you cannot keep the commandments of the Lord and walk in righteousness unless you know what they are. The Lord has commanded us to search the scriptures, for the things which they contain are true

and shall be fulfilled, and so I say to you, and this is my closing message: Search the scriptures; make yourselves familiar with that which the Lord has revealed for your salvation, the salvation of your house, and of the world. Do not procrastinate the day of repentance. Let us walk humbly, righteously, diligently before the Lord and let, above all things, this spirit of love dwell in our hearts for all men and more especially for our brethren. If we see them going wrong, if we see them doing that which they ought not do, there is a proper way to correct them. The Lord has pointed out the way and we can make the matter right nearly every time and if we can not make it right with the offending brother there is a procedure which we may take to make it right, and I have no right to backbite, to faultfind, to condemn before others one of my brethren unheard, whether he be high or lowly. The Lord has pointed out the procedure in all of these matters for our guidance.

Let us love the Lord for this is the foundation of all things. It is the first commandment, and the second commandment, to love our neighbors as ourselves, is like unto it, and when we have done that we have fulfilled the law, because there is nothing that will be left undone. The Lord bless you, my brethren and sisters, let us stand together united in the service of the Lord, I pray in his name. Amen.

A solo entitled, "The way of life," was rendered by Ellen Copen-
ing.

ELDER JAMES E. TALMAGE

I am very thankful to find that I am in harmony with what has been said in this conference in the addresses of the brethren, from that of the president of the Church and the prophet of the Lord at the opening session, to the last Amen by the speaker who has just closed. A variety of topics have been touched upon, and I have felt to regret in a way that the time limitations did not permit several of the speakers to go on as I could see from the trend of their remarks they would have done, had they had time—to a fuller elucidation of the very splendid principles they have presented.

LOOKING AT THINGS FROM DIFFERENT ANGLES

We have been able to look at things from different angles by following the remarks of the several brethren, and all harmonize. I believe that the remarks are peculiarly timely. Not that I feel that there is any great danger of the Latter-day Saints going astray as a body—for I have faith in them, and I know that they are the Lord's people—but because there are at this time conditions before the people upon which divergent views are held; and, consequently, not all see things from the same angle, and therefore do not have precisely the

same image formed upon the retina of their spiritual and physical eyes.

Very much depends, you know, upon our point of view. There are men who would not recognize a photograph of their own home if it were taken from the rear, for they have been in the habit of looking at it only from the front; and such a one would probably say: "That is not mine; that is not the way I would build a house; it is all wrong."

THE LORD CAN NOT LOOK UPON SIN WITH ALLOWANCE

I was impressed by the brief and passing remark made by Brother Ivins, this morning, in which he incorporated one of the most profound epigrams in scripture, in which the Lord repeated words that he had before given through the mouth of his ancient prophet Alma. They appear in the 45th chapter, 16th verse, as Alma's words spoken under inspiration. In the first section of the Doctrine and Covenants, 31st paragraph, they appear as the direct words of the Lord:

"For I the Lord cannot look upon sin with the least degree of allowance."

I read further:

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

"And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

"Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same;

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."

This is no ancient scripture only. The principles involved were proclaimed early in the history of the race; and they have been given anew to you, to me personally, to the people who are living in this dispensation, in this year of our Lord.

"I the Lord cannot look upon sin with the least degree of allowance." I say that epigram is startling. It has attracted the attention of theologians; it has led them to profound reflection; it has enlightened their minds. In the scripture that I have read to you the Lord draws a very clear distinction between sin and the sinner. The dis-

tion is real and vital. Some may say: Can there be sin without a sinner? Can there be theft without a thief? Can there be falsehood without a falsifier? Can there be murder without a slayer? I take the liberty of reading to you a few lines of my own, with scripture incorporated, as already published:

Admittedly, sins may be planned but not executed, thought out, though not carried to the extent of actual commission, as is connoted by the Lord's words respecting adultery: "Ye have heard that it was said by them of old, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27-28).

Men may be potential liars, robbers or murderers, but, lacking opportunity to become criminals in fact, or restraining their evil impulses through considerations of policy or personal advantage, they may maintain outward signs of probity. The wearing of a sheep's fleece by a ravening wolf is no modern camouflage.

But in all such dissemblings, the fact of wicked purpose exists; and the evil purpose, thought, or desire, is of itself essentially sin; and such a case, therefore, presents no phenomenon of abstract guilt, but actual and individual offense; for the thinker of evil is a sinner.

Who of us can regard tuberculosis, smallpox, or the insidious and deadly influenza that has swept the earth, with other feelings than repugnance and fear? Yet we treat the afflicted person with effort to bring about his recovery; and if we loved him while well, we do not hate him because he has become ill; but, to the contrary, we become the more solicitous in his behalf. Health officers and the medical fraternity look not upon disease with compromise, toleration or allowance. They are the marshalled assailants of physical malady, whatever its disguise; and their best means of waging war on disease is that of ministering to each afflicted one, while taking all measures possible to protect the well against infection.

The germs of disease exist, whether they find lodgment in human bodies or not; and, by analogy, we may say that the spirit of or incentive to thievery, adultery, or murder, is alive, as the definite contagion of evil, though men may or may not be actually overcome thereby. Now, in the case of physical affliction, definite treatment is invoked; and compliance with prescribed conditions is enforced so far as the patient will submit.

In fine and purposeful irony, the Divine Healer met the casuistry of certain self-righteous scribes and Pharisees with the declaration: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." (Mark 2:17.)

THE LORD, HOWEVER, IS MERCIFUL TO THE SINNER

But as the scriptures abundantly affirm, and as experience demonstrates, there are none of us entirely free from sin; to the contrary, every one is in need of the Great Physician's healing ministrations. "Sin

is the transgression of the law" (I John 3:4); furthermore: "There is none righteous, no, not one" (Rom. 3:10); and again "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8).

I learn from the scriptures that the Lord hates sin in every one of its multifarious manifestations, but he is kind and merciful and long-suffering toward the sinner. It is true that disease may come upon us through our own neglect, or our own actual commission of overt acts. It may come upon us even against the best we can do. The diseases I have named, most of them, and diphtheria, and others, are classed by physicians as filth disease, because the germs that produce them breed in uncleanness; but even the cleanest of men, even the man who has lived according to the laws of health, may come down under the stroke of one of those dread maladies; and though I hate diphtheria, I may love with a yearning that leads me to fasting and prayer, the one who is stricken. Let us segregate the ideas even as the Lord hath done.

A MEANS OF TREATMENT FOR THOSE WHO SIN

Now the Lord has provided a means of treatment for those who are spiritually afflicted, even as means are provided for those who are physically ill, and by compliance with his laws of spiritual health we may, perchance, be healed, however ill we may have become. But we should not lose sight of the fact that the Lord has no compromise with sin. He has provided that if any man in this Church shall offend, he shall be dealt with as a man who is afflicted with smallpox must be dealt with, with the hope of saving him. The purpose of the Church is to heal, not to spread disease; to build up, not to tear down; to save, not to destroy, but that does not mean that we are to look upon sin in our midst in any namby-pamby way and pass it by.

The Lord hath declared that there must not be iniquity in his Church, and he has provided officers whose specific and specified duty it is to hunt out iniquity, to run it down, so that every case may be dealt with, and the afflicted ones perchance, be saved. He has not told us to cover up sin in the Church. That is not the Lord's will, nor purpose nor plan. He has told us that we should avoid gossip and slander and all kinds of misrepresentation, and speaking ill against our brethren, whether we regard them in their official capacity as officers of the Church, general or local, or otherwise. I have no right to speak in condemnation of my brother, unless I do it in an official capacity, in the exercise of the authority of the Holy Priesthood, and then I should do it in love and with yearning for him.

SIN SHOULD BE EXPOSED

You have raised your hands in this great building many times, sustaining me in the position to which I have been called. I make myself the subject of the illustration. Perchance you will have an op-

portunity to do that again, or to vote against me. But does that mean that because you vote and sustain me in my position that I am exempt from judgment if I do wrong? By no means. But there is a way in which your complaints, if you are in any way justified in making such, may be given consideration. If any one of you feel that you can not sustain me in my position, because of anything you know of me as being wrong, I pray you, come to me, come to me. I will give you a hearing; I will listen to you patiently, and if you do point out any error in my life, anything in which I have been doing that which I ought not to do, the Lord being my helper I will thank you and bless you for it, and bless him who inspired you to come. Or, go to those who preside over you and me, and let them judge between us. But do not go around gossiping about me, and trying to undermine my influence, which I desire before the Lord to be for good. Do not condemn me unheard. Do not pick out a rumor from the air and think it over and magnify it until it becomes an established fact in your disordered mind. But on the other hand, if I am guilty of sin that makes me unfit to be one of the goodly company to which I have been called, that should be known; it should be pointed out, in the proper way and in the proper spirit.

DISCIPLINE REQUIRED IN THE CHURCH

Now, the Lord has provided that those in his Church shall live according to the law, and he makes a distinction between the law pertaining to the Church and what we call the secular law, or the law of the land, but he requires obedience to each. My love for my brother in this Church does not mean that I am to shield him when he has violated the law of the land, nor that I am to stand between him and righteous judgment. This Church is no organization like that of the secret combinations of old, which the Lord hath said he hates, the members of which were pledged, and bound by oath and covenant, that they would stand by each other whether right or wrong, that they would cover up one another's crimes, that they would justify one another in theft and murder and in all things that were unclean. It is no such organization at all. It would not be of God if it were.

The resurrected Christ, after his ascension, in giving the revelation through John, instructing the revelator to have messages sent to the different churches, included in the message to the church at Ephesus the word that he did have something good to say to them, because, as I read, "Thou hatest the deeds of the Nicolaitanes, which I also hate." (Rev. 1:6.) He did not say he hated the members of that unholy band, but he did hate their doctrines and practises, which were the doctrines of a secret combination, the members of which were pledged to stand by each other no matter what any one of them might do. That the Lord requires discipline in his Church is made plain in the revealed word, as you may read in the 42nd section of the Doctrine and Covenants:

"And again, I say, thou shalt not kill; but he that killeth shall die.

"Thou shalt not steal; and he that stealeth and will not repent, shall be cast out.

"Thou shalt not lie; he that lieth and will not repent, shall be cast out.

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else;

"And he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out.

"Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out."

And then, to cut the matter short, he says:

"Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out."

In the latter part of the same revelation, we find these instructions:

"And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

"And if he or she shall steal, he or she shall be delivered up unto the law of the land.

"And if he or she shall lie, he or she shall be delivered up unto the law of the land.

"And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled."

Such is the law to the Church, and respecting the law of the land, the Lord has made it perfectly plain that we are subservient to it and are required to sustain it. Though we have our tribunals in the Church, established according to the order of the Lord, there is no conflict between their administration and that of the courts of the land.

TENDER TREATMENT FOR THE SPIRITUALLY SICK

"Let no man break the laws of the land," saith the Lord in the 58th section of the Doctrine and Covenants, "for he that keepeth the laws of God hath no need to break the laws of the land: Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." And then referring to the laws previously given he said: "Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth. Behold here is wisdom."

I remind you of the strictness with which the Lord regards his people. He has provided tender treatment for those who are spiritually sick, and it is our duty to assist those who are thus stricken. If I go to my brother in the spirit of kindness, and that spirit must be with me if I go to him in the power of my office and calling, giving unto him words of counsel, and he receive them not in the spirit in which I go, he becomes an offender before the Lord. If I do so when my brother comes to me, I become an offender. But you know there are

those among us and elsewhere—the world is full of them—who do not want to be criticized, except in the broad sense of the term, and then the criticism must be favorable. They want to be patted on the back; they want to be told that everything they have said and done is right; and if you point out, perchance, that they should be on their guard against this or that, or they should right this wrong or that, too frequently they become offended against the one who has come to them even as a physician would come to one afflicted with disease.

KEEP THE COMMANDMENTS OF THE LORD

To the people I say, keep the commandments of the Lord as you have been admonished again and again. Do not lie, do not steal, do not take advantage of your neighbor, do not have lustful thoughts, do nothing that is unclean. Keep these commandments of the Lord. Bishops, presidents of stakes, keep ye the commandments of the Lord. When you have under your care those who are offending, you shall deal with them as the Lord hath provided, in all kindness and with a desire to save them; but nevertheless, you are not to cover up iniquity in the Church. The spirit in which this jurisdiction is to be exercised is set forth by the Lord in plainness, as I read to you from the 121st section of the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man."

TOLERATION ENJOINED

You see the safeguards that the Lord has set. Now, the Lord hath enjoined love for our fellowmen upon us, such love as will cause us to do even disagreeable things for their welfare, to do that which we do not like to do, to speak a word of caution when, perchance, we would rather not, lest we be misunderstood; but the Lord requires it at our hands; and he has enjoined upon us tolerance toward one another. There are some who have never reasoned carefully along the line of the possibility of two men, for example, looking at things from different points of view, and seeing different images, and yet both seeing the truth. "How is it possible," some have asked, "that two divergent ways may be right?" Why, they may turn, and they may come to be right after all. I can not believe that two men, both desiring the same ultimate attainment, and that good, and both working toward that end

with full and sincere purposes of heart, can not both be right, although they seem for the time being to be going differently.

Let me be specific. Do you mean to tell me that all good is in one or the other of the great political parties? Why, if so, if it be right to be a Democrat, then it is wrong to be a Republican. No, my friends. It may be perfectly right for you to be a Democrat and equally so for me to be a Republican, or vice versa. We have our different ways of looking at things, but if I believe that the principles of the Democratic party are right, I am not justified in condemning my brother who believes that the principles of the Republican party are right. I believe that both of these great parties, that is to say all honest members thereof, have at heart the country's good, the nation's welfare. They differ as to the best means of attaining this; and to our great sorrow they have dragged into the field of partisanship questions that never should have been brought in, because they are fundamentally not partisan at all.

THE CHURCH IN ALL THE AFFAIRS OF LIFE

Only the other day I was asked, in the course of conversation with an intelligent gentleman, not a member of our Church:

"Is the 'Mormon' Church in politics?"

I answered him: "Most assuredly it is in politics, and also in business, in statesmanship, in all the affairs of life, teaching the people to do what is right so far as it possibly can."

"Well, has the Church any candidates in the pending election?"

"Yes, indeed," said I, "the Church has a full ticket, and is counseling its members just how to vote."

Now, let me tell you just how you should vote, just as I told him. The Church is telling its members to look upon the franchise as a sacred gift, to exercise it according to their very best judgment before the Lord, and the Church's ticket is the ticket of the best men, according to the best judgment of the people, to whichever party they belong. Vote the party ticket if you honestly feel that to be best, or vote for the men you think will most effectively subserve the needs of country, state, and people.

OUR RELIGION MAKES FOR HONESTY AND TOLERANCE

You have your agency and you know that you are free; therefore do not offend the Lord, by going contrary to what you believe, honestly and after thought and prayer, to be right. But above all, do not say that because your brother does not see things just as you do in the political field, he necessarily is wrong. I was very much touched by the president's words—that he was pained at the evidence that had come to view, that some brethren condemn their fellows because these do not look on things as those of the first class do in matters political. Our religion should purify our politics, and make us honest, tolerant, and bold, to do that which is required of citizens, and to exercise our

rights at the polls. Our religion should make us honest in business, truthful in all our doings. To be so is to be in line with the keeping of the commandments of the Lord. I pray that this may continue to be a characteristic of the Latter-day Saints, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

I always find it very difficult to reach a conclusion as to how I should best occupy my allotment of time on these occasions. I think I have been more perplexed than usual at this time to know what I ought to say, in an attempt to make some contribution to the great conference that we are now holding. I desire to say nothing that is inconsonant with the splendid remarks that have already been made, and with the excellent spirit that has here prevailed. I feel, as Brother Whitney expressed himself, to give over my thought to some matters that have been more or less weighing upon my mind; and while I may not be able to give solutions to some of the problems that I see confronting us, I sincerely hope, with the aid of our Father's Spirit, to be able to present to you some questions which I believe deserve our serious consideration.

THE "WORLD" HAS BROUGHT A TRANSFORMATION AMONG US

May I, by way of premise, go back a few years in the history of the Church? Not many years ago the various communities of the Church, that is, the communities in which the Latter-day Saints dwelt, were made up almost exclusively of members of the Church. I think that not more, perhaps, than twenty-five or thirty years ago would have found our villages and our small towns, outside of the few large centers in this intermountain region, to be peopled almost entirely with members of our Church. These villages, these country towns, while all under the jurisdiction of the civil government and all functioning as municipalities, were nevertheless so exclusively made up of people all professing one religious faith, that necessarily there was a unity of expression in matters of social intercourse, particularly, that was very marked. Nearly all of the activities in the societies that then prevailed were carried on under the jurisdiction of Church government. Our wards, being small centers of population, so formed as to make feasible and practical the administration of social affairs and functions, were under the jurisdiction of their bishops, and our people responded almost with unanimous accord to the direction and the influence exercised by the Church in these various communities. We were homogeneous.

With the passing of years a very different condition has come to prevail. In the larger centers of the Church people whom we sometimes designate as "outsiders" have come to be, in numbers, in the

majority, and in these smaller centers of the Church there has been such an influx of people, not members, that they form no inconsiderable part of the population of these rural communities, that were once almost entirely made up of our people. With the influx of these people into our various communities have come very many practices that are wholly different from the practices and the standards that were once employed and upheld. The "world," as we commonly designate all that is outside of our Church, has literally come in upon us, and it has brought with it the practices of the world.

OUR RELATIONSHIP TO THE "WORLD"

As I have given my thought to this transformation I have ever asked myself the question: What is our real relationship to the world? How ought we to properly articulate in carrying forward the functions of our Church with these portions of our communities that are not of our Church? I have been very much perplexed in my thinking to answer for myself these questions, and yet I have regarded them as vital and essential to the proper going forward of our work. I have recognized the fact that in an attempt to answer those questions some possible offense might be given to those whom we designate as being of the world and not of us. But I have regarded it as desirable that they, as well as we, should know how we regard our mutual relationship. I have been particularly concerned with the question, because I have thought that it has very definitely affected many conditions in the Church that I regard as being serious today. May I illustrate?

ILLUSTRATION

There has come in upon us the practices, the fashions, and the rules of conduct, and a standard to which the world adhere. People of the world, living for things somewhat different than we profess to live for, have sought by different means to attain their goals in life. There are among these people many first class men and women, many whom I am proud to call friends, and many with whom we all associate, and to whom we look up as being desirable in every sense of the word. But among these many good people there are also numbers who are wholly devoid of any of the conceptions that we ourselves have with reference to our duties to God and to one another. There are great numbers who in no sense, either in principle or action, stand by the ideals for which we stand and to which we devote our lives.

We find also that in the establishment of the various institutions that we have among us there has come, in many cases, to dominate, the spirit of the world. I have reference particularly to our homes. I know that any thoughtful man, who has had any opportunity for observation, will be convinced that throughout the whole country there is a growing tendency and disposition on the part of men and women

not to regard the home in the same light which we have always regarded it. I know that men and women, united under the bonds of matrimony, in many cases, altogether too numerous, have failed to make of the great institution of marriage that which God intended it should be; and I know, as you know, that the time which is devoted to social affairs, so-called social affairs, precludes both men and women in the world from making home such as it ought to be, in order to insure a citizenship that will carry forward the great ideals of this land.

Now, has it not come to be the case, in very many of the communities where Latter-day Saints dwell with non-"Mormon" neighbors, that the Latter-day Saints themselves have entered into some of the same practices and partaken of some of the same influences that have brought to pass the condition which I have named? I ask you, is it reasonable to expect that young men and young women may associate with their neighbors and friends not of the Church, partake in all of their social pastimes, devote themselves to these so-called teas and card parties and club arrangements, and at the same time not partake of those influences that deter men and women from functioning, as God intended they should do, in the building up of the race and in the maintenance of homes which constitute the very foundation of our society and national structure? Is it reasonable to think that that influence which always comes from close contact between personalities, when it induces a course of action in one direction, is not very apt to induce a course of action along all directions in which the society of the world moves?

EVERY LEGITIMATE OPPORTUNITY FOR SOCIAL INTERCOURSE SHOULD BE PROVIDED WITHIN THE CHURCH

In my own thinking I have come to the conclusion that, while it may be possible for our people to hold close communion and intercourse with those who do not profess our standards and ideals, and maintain their integrity, their virtue, and maintain in purity their own ideals and standards, it is unlikely that they will do so; and I am convinced that it is right that the institutions of the Church should provide for our people, particularly for our young people, for whom we are all deeply solicitous, the facilities, the advantages, the necessary opportunity for expression of all that is good within them, and the necessary opportunity for all kinds of social intercourse, in order that we may preserve in its original purity the truth of the gospel of Jesus Christ.

A MISTAKE TO MARRY THOSE NOT OF OUR FAITH

I welcome the stranger within our gates; I welcome a fair and proper intercourse between men and women not of our Church and those of the Church; but I would deplore any lack of opportunity within our Church which should lead our young people, in particular,

to think that they have to go beyond the confines of the Church to find the necessary opportunity for gratification of all their legitimate social desires. This question, in my judgment, has very important and divers bearings in all phases of our life. I observe, and you know, that no inconsiderable number of the young men and young women of this Church are marrying outside of the Church. I grant that some might say that a liberal, broad-minded, tolerant policy would welcome such a situation. I believe it to be the mind of the presiding authorities of this Church, as well as the mind of all thoughtful Latter-day Saints, that it is the profoundest mistake for young men and young women of this Church to marry those who are not adherents of its faith. Experience has demonstrated in so many cases that it would not be possible to enumerate them, that such a union, in our conception of that great relationship, is a failure, and that only in the most exceptional of cases does it prove to be for the happiness and the welfare of the parties concerned. I believe, my brethren and sisters, that it is necessary that we shall maintain our standards and our ideals, in order that they may appeal to the world, and in order that the world, seeing our good works, may be led to adopt these principles for the guidance of their lives.

THE GOSPEL, A LIGHT TO THE WORLD

I read in our Doctrine and Covenants the following:

And even so, I have sent mine everlasting gospel into the world to be a light to the world, and to be a standard for my people and for the gentiles to seek to it, and to be a messenger before my face to prepare the way for me.

I regard that message, coming from our Father, to indicate to us that first we must maintain the great, high, magnificent standard of living that he has given to us, and then by maintaining that standard we will attract the people of the world to it, and let them know of the vitality of the great principles that we espouse, by incorporating them into our lives. I believe that the world does not want our doctrines under the label of "Mormonism." I am convinced that many of the principles for which we stand are acceptable to many men and women in the world. I am convinced that many are now in course of adoption, and that they are gaining great headway among all the peoples of the country. But I am convinced that they do not want these principles under the label of "Mormonism." They want to work into them in their own way. They want to incorporate them into life and society under different names. They do not want them under the name of "Mormonism." But I want them under that label. I want them to be known as the great life-saving principles that have been revealed in the gospel of Jesus Christ. I want the world to know that the only security that there is for perfect life, for advancement, for progress, for peace, lies in the gospel of Jesus Christ. I want the

Lord to be recognized as the giver of all these great, good, and virtuous things. I believe that the only way in which we can sustain them as the principles of the gospel in unity, in their integrity, is by cultivating a close adherence to the Church, and maintaining the standards for which it stands.

OUR FORCES SHOULD BE UNITED AGAINST SIN

I endorse heartily the words that have been spoken concerning sin, and I regret, beyond expression, the fact that sin is creeping in among us. I believe it is our duty, as it scarcely ever was our duty before, to unite our forces against this incursion of sin, and in order that we may the better do it I am convinced that we must provide within the Church, as are now provided, means and facilities to satisfy all the legitimate desires of our people.

WE MUST PROVIDE RECREATIONAL INSTRUCTION AND EDUCATION

In order to make some practical application of the principles that I here advocate, I would like to suggest, particularly to the officers of the Church, those who have jurisdiction over its various organizations, that in my humble judgment we are equipped with every necessary organization to provide adequate facilities for all of our people to fully and richly live. I think we have the necessary club facilities. I think we ought to provide the necessary facilities for recreation, and I feel that it is the proper time to provide such opportunities that our young people, in particular, will not think themselves obliged to receive their recreational instruction and education—because education and instruction come as much from recreation as in any other way—from sources in no wise under our control, and which bring baneful influences in among us.

When you come to consider the fact that the moving picture business has today come to be one of the very largest businesses of the country—I heard it rated only a short time ago as fourth—when you come to consider that that business and its projections appeal to all our people, in every hamlet, in every village, in every community where we dwell, is it not time that some effort should be made to direct and supervise and, if possible, control its large influence upon the lives and the characters of our people? Has the time not come when we should be willing and able to provide recreational facilities, so that it could not be said that the commercialized dance hall or the commercialized theatre, or circuits of vaudeville, have a monopoly on all of the dramatic presentations, carrying with them their influence and the force of their instruction?

INDISCRIMINATE MIXTURE DEPRECATED

My judgment is that we must meet the situation soon, and that

we must give to our people, within the organizations of the Church, all the opportunity necessary for the development of culture, for the development of their better selves; and that in order to do it, it will probably be necessary to stand somewhat aloof from the world, whether they like it or not. I cannot but think that when the Lord said that we were the salt of the earth, he intended that we should so preserve the great principles of truth committed to our custody that they would not be tainted or polluted by any outside worldly influence; and I regard it as well nigh impossible to keep them in their undefiled purity if we permit an indiscriminate mixture with all the influences and practices and fashions and fads that come into our midst, brought by those who are not of us.

Now, I do not wish to be considered as intolerant of others. I recognize a very great obligation to the stranger who has come among us. I recognize the obligation that has been referred to a number of times during this conference to give him that which we have. I tolerate his views with full willingness; without reservation I accord to him the privilege of worshiping how or whom he may. I want him to know that there are no people in all this broad land who more thoroughly believe in the true principles of liberty and freedom than do our people. But I would like him to know, at the same time, that we are trying to carry forward the work of God, that we regard ourselves as the custodians of the principles of truth, committed to us in this last dispensation by the Lord himself, through his divinely chosen prophet; and I would like him to know that we do not want those great principles of truth in the slightest degree corrupted by any notions, by any practice, by any fashions that he may introduce among us.

CLOSE ADHERENCE TO THE ORGANIZATIONS OF THE CHURCH COUNSELED

Therefore my thought is, and I propound it in the form of a question, my brethren and sisters: Is it not incumbent upon us in these perilous times to adhere close to the organizations of the Church, to make them function fully in the lives of the people and provide, as God himself in his infinite wisdom and mercy and kindness has provided for us, all necessary opportunity for the complete development of manhood and womanhood, under the auspices of the holy Priesthood of God? I pray that we may think and study and act, and I do it in the name of Jesus Christ. Amen.

After a number of notices had been given out in relation to the overflow meetings on Sunday, the choir and congregation sang the "Doxology."

The closing prayer was offered by Elder John W. Hart, President of the Rigby Stake of Zion.

Conference was adjourned until Sunday morning.

THIRD DAY

Conference continued in the tabernacle Sunday morning, Oct. 10, 1920.

President Heber J. Grant called the congregation to order at 10 o'clock.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Patriarch Warren Smith of American Fork, Alpine Stake, offered the opening prayer.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

ELDER RICHARD R. LYMAN

It is more than a hundred years since the Prophet Joseph Smith received his first vision. It is more than ninety years since the Church was organized. It is more than eighty-eight years since the prophet received and gave to the world the revelation on the Word of Wisdom.

A LESSON FROM THE SERMON ON THE MOUNT

The thought of the amount of time that has elapsed since these important events in the Church took place suggests that I read the following from the seventh chapter of Matthew—a few of the last stanzas in the Sermon on the Mount. I begin at the 15th verse:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever [I draw attention to these words after these long years have passed in the history of the Church] therefore, whosoever heareth these sayings of mine, and doeth them. I will liken him unto a wise man, which built his house upon a rock;

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

“WE STAND FOR THE NON-USE AND NON-SALE OF TOBACCO”

More than eighty-eight years since the Word of Wisdom was given to the world through the Prophet Joseph Smith. A business man of this city stated in my presence a few days ago that the stir we are making with respect to the use of tobacco is having the effect of increasing rather than having the effect of decreasing the amount of tobacco that is being used. This man needs but to be associated with our Church auxiliary organizations in order to learn that his assertion is not correct. If he had looked into the faces of those who assembled this morning as Mutual Improvement officers and other workers, if he had seen their clean faces, if he could know their clean lives, if he could know the intensity of their determination to labor for the improvement, the education, the uplift of the young people of the Church, he would realize that his assertion is not correct. Audiences of this same quality I see when meeting with the Young Men's Mutual Improvement workers in the various stakes of Zion. And what can be said of these can be said also of the workers in the Young Ladies' Mutual Improvement Associations, of the workers in the Relief Society, in the Sabbath Schools, in the Primary organizations and in the Religion Classes.

The slogan of the Mutual Improvement Associations for this year is: “We stand for the non-use and non-sale of tobacco.” When our legislature was in session recently one active Mutual Improvement worker presented a bill in the state senate providing for the abolition of the cigarette in the state of Utah. When he presented his arguments in favor of this measure his fellow legislators told him there was no sentiment or little sentiment in the state of Utah in favor of legislation of that sort and no serious demand for it.

IS THE SENTIMENT OF THE PEOPLE FOR THE WORD OF WISDOM?

I want to know whether we believe in the Prophet Joseph Smith or not. I want to know if this great multitude of people, assembled in this historic place, followers of the Prophet Joseph Smith, worshippers of our Lord and Savior, Jesus Christ, believe in these revelations nearly eighty-eight years since that revelation was given. The President of the Church said in one of our meetings a little while ago: “Certainly in this length of time we ought to begin to see the fruits of our labors.”

The promises that are made in the Word of Wisdom and which were read yesterday by President Rudger Clawson, are, or ought to be in themselves, enough to induce us to live in accordance with

the teachings of this great revelation. Nor is it necessary for us to base our conclusions with respect to these matters entirely upon this revelation.

ANDREW D. WHITE ON TOBACCO

One of the great American educators, only a few years ago, asked the multitude of teachers who were before him, to go out and take to the young people of the country a message from him, Andrew D. White, against the habit of smoking. I wrote to this great teacher and college president later with respect to this matter. One sentence of his reply reads: "I consider any young man at school, in college or in any professional school, is seriously, indeed, almost fatally handicapped by the habit of smoking." Andrew D. White was a great educator, and statesman. It was he who served so ably as ambassador to the Imperial German empire. It was he who, as a professor at the University of Michigan, and as president of the Cornell University, lived in close touch with college men for a period of fifty years.

That the Latter-day Saints have a tremendous work to do we all agree. We can only do this work well if we live in accordance with the teachings of the gospel of Jesus Christ. We cannot stand around with our hands in our pockets and get things accomplished. We cannot drink tea, we cannot drink coffee, we cannot drink liquor, we cannot use tobacco, we cannot be unkind, or dishonest, and in reason expect to accomplish our tremendous task. If we live these teachings we shall be known everywhere for our good works—the charity that we extend, the kindness that we put forth, and the honor which characterize our dealings. These are the genuine products of the gospel of Jesus Christ.

SENTIMENTS OF DAVID STARR JORDAN

Another quotation on the subject of smoking from the great educator, David Starr Jordan: "I am not much of a mathematician, said the cigarette, but I can add to man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and I can discount his chances of success."

Another from Dr. Jordan. This I heard quoted many years ago by President Heber J. Grant: "Boys who smoke cigarettes are like wormy apples. They drop long before the harvest time. They rarely make failures in after life, because they don't have any after life. When the other boys are taking hold of the world's work these are concerned with the sexton and the undertaker."

APPEAL TO ENFORCE THE LAWS

"Whosoever," says the great Master, "whosoever heareth these words of mine and doeth them, I shall liken unto a wise man who

built his house upon a rock and the rains descended and the floods came and the winds blew and beat upon this house and it fell not, for it was founded on a rock." I appeal to you as a young man, as a Mutual Improvement worker, one who is interested, intensely so, in the welfare of the boys of this state, I appeal to you every one to see to it that the laws of the state, as they exist today, are enforced, that these boys who, in their ignorance are destroying, by the use of cigarettes, their chance of success may be protected against themselves.

OUR DETERMINATION

An election is coming. I wish that in all the conventions all over the state the same resolution had been adopted that was presented and adopted in one of the counties by one of the political parties. I think they used these words: *"We stand for the non-use and the non-sale of tobacco in the state of Utah."*

When the next legislature meets, I beg of you, see to it that the men who represent you realize that there is in Utah a determination to preserve the brains, the memories and the reasoning powers of our boys. We are determined to increase and not decrease their chances of success. Whosoever heareth these teachings and liveth in accordance with them, the great Master himself has likened unto the wise man who built his house upon the rock. The rains descended, the winds blew, the floods came and beat upon the house, and it fell not, for it was founded on a rock. Let the legislators know that our faith, too, is founded on a rock, I ask it through Jesus Christ. Amen.

Emma Lucy Gates Bowen sang a solo, the words of which are found on page 66, L. D. S. Hymn Book, "Should you feel inclined to censure."

ELDER MELVIN J. BALLARD

I am very happy, my brethren and sisters, that I find myself in complete accord with my brethren, and with all that has been said during the sessions of this wonderful conference. Many times, as I have sat here looking upon this wonderful scene—the gathering of the children of the Latter-day Saints who entered these valleys—I have been thinking, again and again, of the question: Do we really realize who we are and why we are here?

WHO ARE WE?

I am sure if we shall give it a moment's thought it will impress itself upon us that our being here is no ordinary circumstance; and if we shall give attention to what the Lord has said, I am sure we shall be convinced that we are no ordinary race of individuals. We have learned, through the revelations of the Lord in this dispensation, that when "one of a city and two of a family" should be gathered, as we

have been gathered from the nations of the earth, those who would thus be gathered would be the children of Israel; and individually we have received assurances, through the words of the inspired patriarchs, that we are descendants of Joseph who was sold into Egypt, upon whose posterity were placed blessings beyond the blessings of his progenitors, and these blessings are ours, even to the utmost bounds of the everlasting hills, where we are now assembled.

We have learned that the Lord has had in training, before they came into this world, tried and tested individuals, even as he revealed to Abraham, to be his leaders in the various dispensations—men whom he knew, prophets, statesmen, wise men, and leaders for all nations. I am convinced also that when our Father sent these leaders into the world he did not send them alone. He sent, in connection with them, hosts of other tried souls who would be helps to those who were selected of the Lord to be his leaders. I believe, therefore, that when the time came for the birth into the world of the chosen prophet, Joseph Smith, who was selected before he came into the world to be the prophet of this last dispensation,—he did not come alone, but there came with him men and women like unto himself, tried souls. God knew them. He held them in reserve for ages, until this day should dawn. They were scattered among the nations of the earth. They were born in those houses where the blood of Israel still remained, and inherited the promises made to our ancient fathers. These choice souls were sifted among the nations of the earth, but they heard the call, and they came willingly because they had to, in very many instances; and the Lord gave them no peace in their native lands. Their own homes were closed against them. They were denied admittance to their former circles, and so the way was closed up behind them, and the way was opened up before them. They followed the inspiration of the Spirit as it appealed to their souls, and the circumstances with which they were surrounded made it necessary for them to come. They came here that they may inherit the blessings and promises made unto their fathers. So I bear witness to you that the Lord not only called them but he was sifting them out as they came to these abiding places of the Latter-day Saints, sifting them out by trial, by difficulty, by the hardship of crossing the sea and crossing the plains, and the difficulties of the desert. All these things were as a sieve, parting those who would have been of no great profit in the establishment of this work, from those who had the faith, the quality and the power necessary to contribute to the establishment of Latter-day Zion. So I am impressed, my brethren and sisters, that we are shown whom we are—chosen sons and daughters of God, sent into the world in this age for a specific purpose, and we are gathered here for the accomplishment of definite things.

THE CHOSEN SONS AND DAUGHTERS OF GOD

I want to read what the Lord said on this subject. You will find

in the eighty-sixth section of the book of Doctrine and Covenants, beginning with the fourth paragraph, these words:

But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender.

Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields;

But the Lord saith unto them, pluck not up the tares while the blade is yet tender, (for verily your faith is weak) lest you destroy the wheat also.

Therefore let the wheat and the tares grow together until the harvest is fully ripe, that ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

Therefore, thus saith the Lord, unto you, with whom the Priesthood hath continued through the lineage of your fathers.

For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God;

Therefore your life and the Priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood, a savior unto my people, Israel. The Lord hath said it.

I am willing to accept this statement. I believe it. I am convinced that the Latter-day Saints are the "wheat," and they have been, and are being gathered out from the midst of the "tares" of the earth. They are the salt of the earth, and the gathering of the wheat from the midst of the tares is almost completed. There remains but the gleaning of the wheat; and when the wheat is gathered the tares shall be bound in bundles, and the burning time remaineth for them. The Lord gathered this people out from the midst of the nations of the earth to preserve them from the desolations that would come.

I bear witness to you that the angels of God, who hold the power delegated to them to pour out his judgments upon the wicked, marvel at God's leniency and patience to this generation. That is why they cried: "Why are we not permitted to go forth?" They are stayed and held back.

THE RESPONSIBILITY OF THIS GENERATION

I believe that great responsibility rests upon this generation, because light has come into the world, and men sin in the presence of light and knowledge, and thereby their condemnation exceeds the condemnation of Sodom and Gomorrah. I believe that the Lord not only called the Latter-day Saints here to escape the judgments of the world, but he called us here to be a light unto the gentiles; the world's hope, the world's inspiration. God has assigned a mission to the Latter-day Saints. Let us not forget it.

I believe that we are to solve the problems of the world, and when I think of one of the most distressful things that exists in the world today—the great conflict between capital and labor, that is rending

the nations, that is poisoning the hearts of men, I feel that the Latter-day Saints have a great mission to point the way for the solution of those questions. I believe the Latter-day Saints are one hundred years nearer their solution than anybody else in the world. The Lord gave us the key a long time ago; but we were not prepared to live up to it at that time. So, when he discovered our lack of training and ability to do this work, the Lord gave us another principle, known as the law of tithing; and the law of tithing, he states in these revelations, was to act as a schoolmaster to bring us to the higher law, the order that was established among Enoch and his people, by which there was no rich and no poor among them. I want to bear witness to you that the time of our probation in that school will not be forever. I believe there are hundreds and thousands of Latter-day Saints who have profited under that schoolmaster, so that they are about ready for graduation, and I believe the day of their graduation is coming. When the Lord shall see fit, they shall be called by the leaders of this Church to join in the grand demonstration that shall prove, not only to the Latter-day Saints but to the world, that the right order of things God ordained from the beginning can and will be established in these latter days. So, if we have not profited under this schoolmaster, if we have been poor attendants, if we have been truants, if we are not ready for graduation, let us repeat, my brethren and sisters, and resolve we are going to be honest with the Lord in the payment of our tithing, that we may be among those who shall be ready for promotion, and the accomplishment of these glorious purposes. For Zion must show the way. We have the key. We know the way, and we are in training to accomplish those things. I want to advise you, my brethren and sisters, there is no solution to those questions, except by and through the gospel of the Lord Jesus Christ.

RESPONSIBILITY OF RICH AND POOR

I will read you a few more words from the fifty-sixth section of the Doctrine and Covenants, sixteenth verse—an inspired statement that seems to fit exactly our times:

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation.—The harvest is past, the summer is ended, and my soul is not saved.

Do not let us mistake, my brethren and sisters, the meaning of the Lord. He has no purpose to deny the rich the blessings of heaven. He has no enmity in his heart against the rich whose hearts are broken, and who give to the maintenance of his work. I rejoice that in this Church we do have men of wealth and means whose hearts are broken, and who pay their honest tithing, whose example is a shining one for all Latter-day Saints; but there are those who live only for themselves, who hold all they get for themselves, and therein they are in jeopardy.

I am reminded again of the suggestion made by the President in

the opening of this conference, when he read us the letter from Brother and Sister McCune, giving their beautiful home to the Church—a splendid example for all others in their circumstances to follow. Our safety is in keeping the commandments of the Lord. The solution of the world's troubles will not come by the rich banding together and thinking only of themselves. Then the Lord said:

Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with your own hands.

Do you know anybody like that? The world is full of them! It is a sin of this age, that men of poverty become envious and are in as great condemnation before the Lord as the rich whose hearts are not broken, who are full of envy, who are full of malice toward those who have some of the things of this world. That is the spirit of Bolshevism. It should have no place in the hearts of Latter-day Saints. The poor should love the rich, and the rich should love the poor, otherwise we shall never come into universal brotherhood and reach a solution of these problems, which we hope to be able to solve, by and through the gospel of the Lord Jesus Christ.

But blessed are the poor [yes, and the rich, too],

Blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

And their generations shall inherit the earth from generation to generation, for ever and ever.

I am just simple enough to believe it. There is no solution of these problems outside of the gospel of the Lord Jesus Christ, and by adherence to these things the rich and the poor shall live together as brothers. We shall not be banded off, one group of laborers into one class, fighting only for themselves and their own against all others. We shall be living together in the spirit of love and co-operation. I believe that it is necessary that we Latter-day Saints should keep our minds upon these things, for this is the goal to which we are destined to come.

SALVATION TO ISRAEL

Then there is one other promise that was made. We were not only to be a light unto the Gentiles; we were to be the means of bringing salvation to Israel; and in conclusion I want to read a few words from the forty-fifth section of the book of Doctrine and Covenants, on that subject. These words are a repetition to Joseph Smith, on the 7th day of March, 1831, of words originally spoken by the Master upon the Mount of Olives, when he was discussing with the disciples the

judgment that would come upon Jerusalem, its destruction, the dispersion of the Jews, and then their gathering again, and the coming of the Lord in the last days. He said, beginning with the twenty-second verse:

Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away;

And in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled,

And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations;

But they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

And the love of men shall wax cold, and iniquity shall abound;

And when the times of the Gentiles is come in,—[that is, the beginning of this period]—

And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

But they receive it not, for they perceive not the light and they turn their hearts from me because of the precepts of men;

And in that generation [the generation when the light shall break forth]

And in that generation shall the times of the Gentiles be fulfilled.

THE GOSPEL FIRST TO THE GENTILES

Now, my brethren and sisters, plainly as anything that the Lord has ever given us, we understand that the beginning of the times of the Gentiles was when the light broke forth in these latter days, and the gospel was given first to the Gentiles. It was written in olden times that those who were first, the Jews, who received the gospel first in former days, should be last in receiving it in the latter days; and those who were last in receiving the gospel in former days, namely, the Gentiles, shall be first in the latter days. So the gospel dispensation in the latter days was to the Gentiles first; and now our souls thrill when we think of the great labor that has been accomplished among the Gentile nations for nearly a hundred years. For it is a hundred years ago now since that light began to break forth, and finally came in its fulness, ten years later, when the Church of Jesus Christ of Latter-day Saints was established in the earth; and for all these many years, by thousands and tens of thousands, the elders of this Church have preached the gospel among the Gentile nations, and the blood of Israel hath been gathered out from the midst of the Gentiles, until the day of gleanings draweth nigh. There shall come a day when the Gentiles shall reject this gospel, they will close their doors against it. That will be the day when the wheat is gathered and when the salt of the earth is taken from among them. When that day comes they will care no more for the word of God, and they will close their

doors against it. When that day comes then cometh the day of the redemption of Israel, and that day is nigh at hand. For, when the Gentiles shall begin to reject this word, Israel shall begin to receive it. We see the evidences of God's preparation for that great work of the redemption of Israel under way. Our souls were thrilled as we saw the armies of the Allies march through the land of Palestine, and break down the power that had held that land under its dominion, in cruelty, for ages.

THE JEWS NOW TURNING TOWARD JERUSALEM

Now our souls are thrilled to see our half brothers, the Jews, turning toward the land of promise; and for the first time since their long dispersion one of their own people, an orthodox Jew, is the ruler of the land of Palestine. The Jews will go there. God knows how to bring them. He did it in our case, and he knows how to bring them. They may say they will not go, but they will. The Lord will hedge up the way behind them, and he will open up the way before them, and unto his appointed place they shall go, in preparation for their conversion at the hands of the Master. For he shall come in the day of their trouble, to their deliverance. He will stand upon the Mount of Olives, which shall cleave in twain, and a valley shall open for their rescue from their oppressors; and when they come to the feet of their Deliverer they shall see the marks of the nails in his feet and in his hands, and shall say: "What are these wounds?" Then he shall say unto them: "I am Jesus Christ, who was crucified. These are the wounds I received in the house of my friends." Then shall a nation be converted in a day, and shall respond and become God's chosen people.

THE LAMANITES TO BE REMEMBERED

Then another part of the House of Israel, the children of Father Lehi shall not be forgotten, though they have long been in dispersion. A prophet of old, in the Book of Mormon, said that at the hands of the Gentiles they would suffer and be scattered, but again the Gentiles should become their blessing. I bear witness to you that God, through the Gentile nations, is preparing the Indians of this, the American continent, through their allotments of land, through their education, and in divers other ways, for the acceptance and living of his gospel, and the day of their redemption draweth nigh. The Lord said, in the third section of the Doctrine and Covenants, that for this very purpose the Book of Mormon was given to the Latter-day Saints, to bring to pass the redemption of Father Lehi's children, the Lamanites.

THE LOST TRIBES SHALL ALSO HEAR

Not only the Lamanites, but others of Israel shall hear—the lost tribes, to whom the Master said he would go, and they should hear his voice. My witness and testimony is that they are preparing themselves; that even now their prophets prophecy of their deliverance and

are preparing that people. The mountains of ice shall flow down before them, and a highway shall be cast up, and they shall come forth with songs of everlasting joy, to be crowned at the hands of the children of Ephraim. These are only a few of the glorious things that are before us. It is for that purpose we are assembled here. Let us look upon the means which God has given us as only a means to an end, and not the end itself.

OUR POSITION, STATION AND PRIVILEGE

This is our station; this is our position. These are our privileges; and oh! when we look upon them in all their glory, how mean, how small, and how petty it seems to me for us to get down and quarrel with each other, and backbite, and slander, and fight over the petty little things, and forget the glorious purposes God had in bringing us here.

Now, the Lord keep our hearts upon his purpose and his mission for us, that we may be true unto him, and fail not to come unto the standard of perfection necessary to become the light of the world, the redeemers upon Mount Zion for Israel, the salt of the earth, the city set upon a hill, whose light shall shine forth to all men, and attract the good and the great from all nations, who shall come and say: "Let us go up unto the mountain of the house of the God of Jacob," for the light to the Gentiles is manifest, "and learn of her ways and walk in her paths," and become so perfect that we shall attract the attention of the angels of heaven; and the Lord Jesus Christ shall come again to live upon the earth among men, I humbly pray in the name of the Lord Jesus Christ. Amen.

At the close of Elder Ballard's sermon, President Grant proposed that out of love and respect to the prophet Joseph Smith, all the Latter-day Saints would like to arise and sing, "We thank thee, O God, for a prophet." This was done with great spirit.

PRESIDENT HEBER J. GRANT

I had no idea of saying anything more at this conference, but after listening to the very splendid remarks of Elder Ballard, I desire to read a revelation given a year before the Church was organized.

REVELATION TO HYRUM SMITH AND COMMENTS THEREON

This revelation, among other things, says that it is not only for the man to whom it was given—Hyrum Smith, who was martyred with his brother, the Prophet Joseph Smith—but that it is to all of us, and therefore I desire to read it:

A great and marvelous work is about to come forth among the children of men.

Behold, I am God, and give heed to my word, which is quick and

powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God;

Yea, whosoever will thrust in his sickle and reap, the same is called of God;

Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

I will say that Hryum Smith and many other men came to the Prophet Joseph, believing that he was in very deed a prophet, believing that God had chosen him to organize again the Church of Christ upon the earth, they came to him and asked: "What does the Lord desire at our hands?" And many of the revelations in the fore-part of the Doctrine and Covenants were given, before the organization of the Church, to individuals, in answer to this inquiry that they made of the prophet. This section I am reading is one of those revelations:

Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments.

THE KEY-NOTE OF THIS CONFERENCE

Remember, ye Latter-day Saints, that that is the key-note of this conference.

Keep my commandments, and seek to bring forth and establish the cause of Zion,

Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

"Verily, verily, I say unto you, even as you desire of me, so it shall be done unto you; and if you desire, you shall be the means of doing much good in this generation.

TRIBUTE TO HYRUM SMITH

No mortal man who ever lived in this Church desired more to do good than did Hyrum Smith, the patriarch. I have it from the lips of my own sainted mother, that of all the men she was acquainted with in her girlhood days in Nauvoo, she admired Hyrum Smith most for his absolute integrity and devotion to God, and his loyalty to the prophet of God. And God honored that man by allowing to come from his loins the late beloved President Joseph F. Smith.

The devil, through his emissaries, thought to destroy this Church by having them kill the prophet and the patriarch; but the son of the patriarch lived to be the Prophet of the living God, and his great-grandson sits here today as the Presiding Patriarch of the Church. Nothing can be done by the people of the world to retard the progress of the work of God. Murder and all that has been done against the

Latter-day Saints has had no effect whatever. The work of God has gone steadily on from the day that the Church was organized with only six members.

Verily, verily, I say unto you, even as you desire of me, so it shall be done unto you; and if you desire, you shall be the means of doing much good in this generation.

Say nothing but repentance unto this generation: keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed. * * *

Behold thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee:

For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

No man in all the Church put his trust in that Spirit more perfectly than did Hyrum Smith, or than did his son, the late prophet, Joseph F. Smith.

Verily, verily, I say unto you, I will impart unto you of my Spirit; which shall enlighten your mind, which shall fill your soul with joy.

And then shall ye know, or by this shall you know all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold, I command you, that you need not suppose that you are called to preach until you are called.

Remember, the Church was not yet organized.

Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine;

And then behold, according to your desires, yea, even according to your faith, shall it be done unto you. * * *

Keep my commandments, hold your peace, appeal unto my Spirit.

Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken; yea, the translation of my work; be patient until you shall accomplish it.

The work of the translation of the inspired record, the Book of Mormon, was in progress at the time of the giving of this revelation. "Behold, this is your work," and it is the work of all the Latter-day Saints:

Behold, this is your work, to keep my commandments, yea, with all your might, mind, and strength;

Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea the power of God unto the convincing of men;

But now hold your peace, study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

Behold, thou art Hyrum, my son, seek the kingdom of God, and all things shall be added according to that which is just.

Build upon my rock, which is my gospel;

Deny not the Spirit of revelation, nor the Spirit of prophecy, for woe unto him that denieth these things;

Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

Behold, I speak unto all who have good desires, and have thrust in their sickle to reap. (Doctrine and Covenants Secs. 6 and 11.)

THE SAINTS EXPECTED TO STUDY THIS REVELATION

Read this revelation, ye Latter-day Saints, over and over again, because it applies to you; and time and time again you will find that the Lord Jesus Christ, who gave this revelation, repeats himself in saying: "Keep my commandments."

Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

I am the same who came unto my own and my own received me not;

But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

We will now ask Brother Joseph W. McMurrin to speak to us briefly. Brother McMurrin has proclaimed this gospel of Jesus Christ on three separate and distinct missions in Europe. He is now proclaiming the gospel as the President of the California mission.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy and President of the California Mission)

My heart has been made exceedingly glad, my brethren and sisters, in listening to the doctrines of the gospel of the Lord Jesus Christ as they have been expounded by the brethren of the presiding authorities of the Church who have been called upon, during the sessions of this conference, to bear record concerning the truth. I thank the Lord, my brethren and sisters, that I have the opportunity of being present in this great gathering, and I am glad in my soul for the joy that is in my heart in connection with the wonderful purposes of Almighty God as they are being wrought out among the inhabitants of the earth, and among the people also who have given allegiance to the work of the Lord, and who have come up from the east and from the west, from the north and from the south, in response to the call that has been made by the Redeemer of the world through the glorious gospel that has been restored in this last dispensation.

It has already been stated, my brethren and sisters, that it is my good fortune at the present time to be laboring in the missionary field, in the California mission. The California mission covers the state of California, and portions of the state of Nevada, and portions of the state of Arizona. We have about thirty branches of the Church in these three states. The great bulk of the Church population resides

in the state of California. California is not made up of people who are seeking, to any very great degree, to find the message of the everlasting gospel. There are, however, many very good men and women to be found in the state. Sometimes when our missionaries are attending to their missionary labors, going from home to home, seeking opportunity to present the precious principles of the gospel, they are asked: "Why are you coming here? We do not need your services. We have an abundance of churches, many educated ministers, and there is no room or place for you here. Why do you not go with the message that you say you have, to the people who are in darkness, to the heathen nations of the world?" We are striving to impress upon the minds of men and women with whom we come in contact, that the gospel message, as it has been revealed in this dispensation, is just as it has been declared to be by inspired men who, lit up by divine inspiration, have said that the gospel should be preached in all the world, to every nation, and to every kindred, to every tongue and to every people. We are under obligation not only to carry the gospel to those who live in heathen nations, but we are under like obligation to carry the gospel to every nation and to every people upon the face of the whole earth.

We are trying to impress upon the missionaries, the young men and young women who have been appointed from time to time, to take up their ministry in the California mission, that they are under a very serious responsibility, and that it is their right to know and feel that they have been called, not by bishops, not by presidents, not by apostles, to be ministers of salvation, but that they have been called by the Lord God of heaven to represent him in the preaching of the gospel in the California mission, and that they should dedicate to the Lord our God, their time and means and their talents. We teach them that they should seek unto our Father in heaven, by right living, and by humble and secret prayer, that they may have the companionship of that Spirit that can take of the things of the Father and reveal them unto men. We are trying to impress upon their minds that the gospel of the Redeemer of the world cannot be taught acceptably to our Father in heaven in the enticing words of man's wisdom, but that it must be taught and can only be taught satisfactorily to the Lord, in the power and demonstration of the Holy Spirit. We are trying to tell men and women everywhere, who are not of our faith, that the Lord Jesus Christ is the Son of the living God, that he is the author of salvation, and the only source of divine authority, and that in fulfillment of the promises that have been made by holy prophets in all past dispensations, the divine authority essential to the preaching of the gospel and administering in its holy ordinances has again been revealed by the Lord our God in this the dispensation of the fulness of times.

We are trying to bear record of the truth, but we are not building up men. We are in no way trying to exalt the names of men, but

we are trying to advance and magnify the gospel of the Redeemer, which is the power of God unto salvation. As we bear this record concerning the wonderful things of the Lord Jesus Christ and his restored gospel, we also feel that we are under obligation, because of the commandment of God, to bear record to the wonderful mission of the prophet and disciple and apostle of the Lord Jesus Christ, Joseph Smith, for we feel and know in our hearts that God has placed this responsibility upon us, and that we must tell the inhabitants of the earth, wherever our lot may be cast, that the Lord Almighty has chosen as his instrument, Joseph Smith, to reintroduce in the latter time, the precious principles of the everlasting gospel.

We are trying to impress upon men that they cannot be saved by simply declaring with their lips the name of the Lord Jesus Christ, but that they must do, as he has taught, as has been advocated in this conference. Men must not only be hearers of the word, but they must be doers also. We are trying to impress upon men the necessity of repentance, to turn away from the evils that are in the world, and from all improper conduct and give their hearts and their time and their attention to the Lord Jesus Christ, repenting in very deed of their sins, but turning away from all sinful conduct. We are trying to impress upon men the importance of the principle of baptism, the principle that has been given by the Lord our God whereby men can receive a remission of their sins. Baptism, to the world, is a mystery. Most men are unable to conceive the necessity or the advantage of this great principle that has been given of God whereby men may be made members of the Church of Christ, and receive a remission of their sins, and by this act of humble obedience be fitted to enter into the kingdom of God. We are trying to bear record to our father's children that they can only comprehend and understand the message of the everlasting gospel by the power of the Holy Ghost, and that they can only be in possession of the Holy Ghost by yielding obedience to the principles that have been revealed. The companionship of the Holy Ghost can only be received by the laying on of hands. We are trying to bear record to the people that men cannot call themselves to preach the gospel, but that they must be called by the Almighty; they cannot assume to take this authority unto themselves, but they must be ordained by revelation, and by prophecy, and by the laying on of hands.

I am glad to say God fills our souls with joy and peace and contentment as we strive to preach these principles among the people, and he increases upon us, testimony, understanding and knowledge concerning his wonderful purposes. I am glad to bring up to you fathers and mothers assembled in this conference the glad news that your sons and daughters believe the message of the everlasting gospel, and that they are consecrating their time and their lives to advocate the principles of salvation, and to reach the hearts of men with the message that has been committed into their hands.

I would that men who are in authority and who select missionaries and recommend them to the Presidency of the Church, would sense more fully the great responsibility that rests upon the people of the Latter-day Saints in the preaching of the gospel, and that they would not only call the boys and girls—thank God for all of these young men and women—but oh, that there might be called into the mission field men of experience, thirty or forty years of age, men who have had experience in teaching the gospel, that they might be a help and a succor, and a sustaining power to the youth of Israel who respond so generally and so cheerfully to these missionary appointments.

I am glad with you, my brethren and sisters, in the work of God. I believe in it from the crown of my head to the soles of my feet. I have confidence that all the promises of the Lord our God will be fulfilled, no matter how marvelous they may appear, or how past possibility they may seem in the minds of men. They will all be brought to pass. God has so decreed and he has the power to fulfil his decrees and his promises. God help us to believe the promises that have been made and to yield obedience to the commandments of God, and may we be under the constant guidance of that kind, forgiving, glorious Spirit that belongs to the gospel of the Redeemer of the world, I humbly pray, through Jesus Christ, our Lord. Amen.

PRESIDENT HEBER J. GRANT

No more diligent, faithful, inspiring mission president have I ever been associated with than Elder Serge F. Ballif, while presiding over the Swiss and German mission. He has been called to go back again to that country. The gospel found his father there and he gave up a place as a preacher, I understand, to come here and labor for his livelihood in this land as a Latter-day Saint. We will now hear from the new president of the Swiss and German mission, Elder Serge F. Ballif.

ELDER SERGE F. BALLIF

(Newly appointed President of the Swiss and German Mission)

My beloved brethren and sisters: I say "beloved brethren and sisters" because we are all here born into the kingdom of God through baptism, by faith and by a knowledge which we have received from heaven of this great work that has been restored in our day, and therefore I say, we are all brothers and sisters, children of our heavenly Father. I am grateful from the very bottom of my heart that I have a standing in the Church and Kingdom of God. I thank the Lord for the knowledge of the gospel which I have received, and I know beyond all question of doubt that the gospel of Jesus Christ is true.

As intimated by President Grant, I have spent a great deal of time in the mission field. Since 1890, I have devoted a great part of my time to missionary work. I have traveled in all the provinces of Germany, of Austria, Hungary, Switzerland and France. I have borne my testimony before the authorities of those lands; I have borne my testimony before kings; and I can say to you, my brethren and sisters, that I am not ashamed of the gospel of Jesus Christ. I know it is the power of God unto salvation, to all those who hear and render obedience unto its principles.

I feel to say this morning, as the Savior said when he was talking to his people and one of his servants said:

Thy mother and thy brethren stand without, desiring to speak with thee.

But he answered and said unto him that told him, Who is^e my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother.

I feel today that those who are keeping the commandments of God, they are my brethren, they are my sisters in very deed.

While I was laboring in my last mission, I never will forget the time when a great conference was called in Berne, the capital of Switzerland, and the president of this Church—the prophet, seer and revelator, Joseph F. Smith—met with us in that conference. In speaking to that people, he held out his hand and said: “The time will come when this land will be dotted with temples, where you can go and redeem your dead.” I thank God from the bottom of my heart that I have been called again to go into that land, I want to do my mite to bring about the fulfilment of the prophecy by President Joseph F. Smith in the capital of Switzerland. I believe it with all my heart, that soon the time will come when there will be temples erected in that land of Switzerland, and I also believe, my brethren and sisters, that there is no greater mission in all the world today than the mission of preaching the gospel in continental Europe. I have traveled in all the provinces of Germany. I know the meek and lowly of Germany; and notwithstanding the great troubles, and the great bloodshed in those lands, during the last few years, I want to say to you that you will find the blood of Israel among the people in those provinces. I say that there will be a great and a mighty work accomplished in that land. I wish to say, also, that I go to Germany to represent you, and I want to represent you honorably and nobly. In turn, I want you, as my brethren and sisters, to support me in that land, that I may be faithful, that I may keep the commandments of God, that I may set an example that will be worthy of emulation; that I can say to those people: “The people of Utah are serving God and keeping his commandments.” That is the greatest testimony that I can give. I wish to say to that people

that we are observing the Word of Wisdom, the word of God, that we are paying our tithes and our offerings. I want to say to them that we are laboring in the temples of God to redeem our dead. I want to say to those people that there is love and harmony among the Latter-day Saints; that they are a unit; that they support, with all their might, mind and strength, the authorities of this Church, from the head to the very last ordained member; that the spirit of love, the spirit of peace, the spirit of harmony is found among the Saints in Zion, and not the spirit of criticism or fault-finding, but that they are a united people. We are all laboring for one common purpose, and that is to establish the Kingdom of God, here upon the earth.

One more thing I want to say. When the Savior was preaching and ministering among his people, the sick were healed, the lame walked, the blind were made to see under his hands; and when he called his twelve apostles he set them apart and ordained them; he gave them power to heal the sick and to accomplish the mission that he had begun; and he said: "I send you out without money, without price. Freely you have received, freely you shall impart." When you send your young men into the mission field, I want to ask you, my brethren and sisters, to instil into their souls the principles of the gospel, which will be worth more to them than unlimited means; and by so doing you will help to build them up in their testimonies and knowledge, that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith is a prophet of God. I do not care whether they have a dollar in their pockets or not; if they have only that spirit burning in their bosom, God will open the way before them. There will be friends raised up to them; they will accomplish a great and a mighty work, and the people in those lands will receive them with open arms. While, on the other hand, if you send them out there with their pockets filled with money, you know what they will do; I do not need to tell you. With all my soul I believe in preaching the gospel without money and without price. The laborer is worthy of his hire, and I am willing to put my trust in the Lord. I will promise you, my brethren and sisters, that I never will ask one of your boys, in the mission field, to do one thing that I will not do myself, with them, with the help of the Lord. God bless the Latter-day Saints. May we be united in keeping his commandments is my prayer, and I ask it, in the name of Jesus Christ. Amen.

The choir and congregation sang the beautiful anthem composed by Evan Stephens, "Let the mountains shout for joy."

Benediction was pronounced by Elder Edward H. Snow, President of the St. George Stake of Zion.

The congregation adjourned until 2 o'clock.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock Sunday morning, October 10, presided over by Elder Geo. F. Richards, of the Council of the Twelve. The singing and music were furnished by the Cottonwood Stake choir under the direction of Elder W. F. Robinson, Miss Bernnetta Lindsey, accompanist.

The choir and congregation sang, "Redeemer of Israel, our only delight."

Prayer was offered by Elder Arthur F. Barnes of the Salt Lake stake High Council.

The choir sang, "Dream of Paradise," solo by Elder Manassa Smith.

ELDER NEPHI JENSEN

(President of the Canadian Mission)

My brothers and sisters, I am deeply thankful for this opportunity of coming to Zion to worship our God with you. I am thankful for the opportunity of listening to the sweet singing of the choir this morning. In my heart I pray that the sweet spirit which has actuated the singers will actuate me in what I shall say to you. I want to say the thing that ought to be said; I want to speak the words that will help you and help me to a better and deeper appreciation of the truth which God has revealed to us in the day and time in which we live, for I do know in my heart that the gospel of Jesus Christ is true, I know it is the power of God unto salvation; and the dearest desire of my heart, at this time, is to impress the children of men with the truthfulness of the gospel which has come to us as our greatest heritage.

My heart has often been touched when I have been made aware of the bad name which our people have been given in the world. Just a few weeks ago, one of our lady missionaries in Canada went to a home in Toronto with the view of offering to the people of that home the Pearl of Great Price. When she made known to the folks that she was a "Mormon," the lady of the house sneered at her and scorned her, and said, "I would rather feed a criminal than feed a 'Mormon.'"

When that young girl came to the mission home, and made a report of her experience, I was deeply touched in my heart, and I resolved that I would use the humble talent given to me in writing and in speaking the defense of the best people in the world. And since coming home I have been deeply grieved to find that, even here, some of us so far forget ourselves as to be guilty of the crime which has been responsible for placing upon the fair brow of our religion the hideous

mask; I refer to the crime of slander. Our people have suffered as no people have suffered since the days of the ancient Saints because of the crime of slander, and I do hope and pray that this sin shall not creep in among us. I do hope and pray that we will remember the noble words of the great Shakespeare: "Who steals my purse, steals trash; 'twas mine, tis his, and has been slave to thousands; but he that filches from me my good name, robs me of that which not enriches him, but makes me poor indeed." These are noble words. They are as true as anything that ever was written, and I have taken pleasure in quoting these words in the mission in which I work, and I commend them to Israel at home. When I have met the slanderers of our people and our faith, I have often said I would rather be a ghoul, a graverobber, and scratch around among dead bones and steal grave clothes than rob people of their good name. I want to tell you that there is nothing so small, so ignoble as the disposition to want to magnify other men's faults. There is nothing that so soon brands a person as a small and ignoble soul as the desire to make out other people bad.

A few evenings ago I spoke in the open air near the city hall in the great city of Toronto. While I was speaking, a man in the crowd who had a grudge against the "Mormons," and especially against that grand and great man Brigham Young, shouted out while I was speaking, "What about Brigham Young?"

My feathers were up immediately, and I said, Brigham Young was a grand man; he redeemed a wilderness, he built an empire, and endowed colleges and universities, and if he should be talking to us today, to the little souls who are barking at his heels, he would be apt to say, "I don't mind being swallowed by a whale, but I do hate to be nibbled to death by minnows." And after all is said, it is only small dogs that bark at the heels of our people in the hope of making them bad.

I was deeply touched last night in meeting with a friend who, immediately upon my mention of some prominent men in this city who have given their lives to the service of God and the uplift of this people, spoke in disparagement of those men. Every time we do that sort of thing we condemn ourselves, for the Apostle Paul, in his letter to the Romans, said: "Therefore, thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." I commend to you these inspired words of the Apostle Paul, and I commend to you also a motto which I saw in Chicago recently upon a great bill board: "Throw away your hammer and get a horn. Knockers never did themselves or anybody else any good."

Now I feel that I have talked as long as I ought to. I want to say that I rejoice with all my heart in the knowledge I have of the divinity of this work. I know that Joseph Smith is a prophet of God, and I know that Heber J. Grant is a prophet of God, as I know

that light is light. So I know that great man is God's prophet, for I know that during the last year, the promise which he sealed upon my head, when he set me apart to labor in the Canadian mission, has come true; and I testify to you that God Almighty is with that man, and does sustain him and uphold him by the power of the Holy Ghost. God bless you. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission)

I am very grateful, my brethren and sisters, that I have the privilege of attending this conference. I am thankful to the Lord that we have inspired men to teach us the principles of the gospel, and I am more grateful than I could possibly express for the gospel, that has been restored to us in these days in which we live. I am thankful to the Lord for the gifts and the blessings of it.

I am thankful to the Lord that I have a testimony of the truthfulness of the gospel, and that the power of the Priesthood is upon the earth today; and I know as I know that I live that the men who stand today at the head of the Church are men endowed with the power of the Lord, and they are in very deed prophets, seers and revelators unto the people.

I should like to read to you the words of the Savior, for we believe that the gospel restored to us is none other than that set up by him when he ministered among men here upon the earth, and I believe that the same powers and the same gifts and the same blessings follow those who believe and those who minister in his name and by his power. After he had appeared unto his apostles he gave unto them a commandment, as follows:

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

We as a people stand up and bear this message and this testimony in the world. Your sons and your daughters, many of them, are today in the world crying repentance to the children of men, and they are fearless and are boldly declaring to the people that if they will believe in the Lord Jesus Christ, have faith in him, and repent of their sins, and be baptized, they will be saved. And just so fearlessly and firmly do they declare that if they will not do so, they will come under the condemnation of the Lord. I believe, my brethren and sisters, that there is no other system in the world, no other plan, no gospel given to man save that which we have that is "the power of God

unto salvation." And we declare to the people of the world that these signs spoken of here by the Savior shall follow the believer, and I am a witness to you today that these things are true. The people of the world among whom we labor believe that the signs followed the believers in days of old. They believe in the miracles recorded in the Bible, in the New Testament; but men are wont to tell us in this day that we are not living in a day when these powers are made manifest unto the children of men. They believe that the apostles of old had great powers, and ministered unto the restoring of people to health and strength; that the blind were made to see, the deaf to hear, the dumb to speak, and the lame to walk; but when we tell them that these things are a part of the gospel to us, they are skeptical, and they do not believe, and they do not have faith sufficient to bring these things down upon their heads for their blessing. They believe that the Lord's hand has been shortened and his power has been lessened. But I am glad to say that we can witness before them that these things do exist in the world today through the gospel, as it has been restored and as we enjoy it. There is an account here, in the third chapter of the Acts of the Apostles, of a remarkable healing, that I would like to read to you. This is accepted and believed by the people of the world, I think, because it happened so long ago:

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up and denied him in the presence of Pilate, when he was determined to let him go.

As I say, the world believe that this man, although paralyzed, was restored so that he walked with the brethren who had restored him, by the power of God. Now, do we believe—that is the vital point for us to consider that the same power that rested upon these men exists in the Church today? When our little ones are sick, when sickness comes into the homes, can we call upon the elders with the same faith as evidenced here, believing firmly that the prayer of faith will

heal the sick? Time will not permit me to speak long, but I want to bear you my witness, I have seen many manifestations of the healing power of the Lord.

I recall an incident in far off Mexico, where a little girl came into the presence of the elders, having suffered from smallpox, and as a result of that dread disease, a white film had grown over one of her eyes, causing total blindness in it. The elders administered to her and they testify that when she left them, the afflicted eye was as clear as the other one.

Last June I was visiting the elders in the city of Laredo, Texas. On Sunday night we held a meeting in a hall we had rented, there being about eighty in attendance, and as Elder Pierce, the presiding elder, was speaking, I noticed a little confusion at the door, and as I looked more closely, saw that it was two persons supporting a man who was paralyzed, and bringing him into the meeting. They placed him on a rear seat, and all listened attentively till the meeting was out. Soon after the meeting was over, all those who had attended dispersed, with the exception of the man referred to and those who had brought him. I approached them and asked them what it was they wished, and one of the men who had helped to bring in the sick man replied:

We have heard the teachings of these young elders and the claims by them made that the signs shall follow the believers in the gospel which they teach, and we believe what these elders have told us, and that they are endowed with power to lay hands upon the sick and they shall recover. It is our wish that you should lay hands upon this paralyzed man and bless him.

The case looked to be a very hopeless one to me, but I said to the elders, "Brethren, the Lord has said that these things can be done, so let us exercise all the faith we can."

So we gathered around the man and blessed him, after which we put him in his wagon and sent him on his way home.

The next night we held meeting in the same place with about the same sized crowd present. This night the sick man was again present, but came before the services started, and I spoke to him, asking him how he felt, to which he replied, "I feel much better." I am sure I could not see wherein he looked any better, but I have no doubt that even then the Spirit of the Lord was operating in him and that he did really feel better. After the meeting we again blessed him.

The next day I left Laredo, visiting in other parts of the mission, and it was ten days before I returned home. On reaching home and looking over my mail, I found a letter from one of the elders in Laredo who had assisted in administering to the sick man. He asked, "Do you remember the paralyzed man? We have found that he was stricken a year ago, and during that time he has not been able to stand alone or to walk, but today he is walking all over."

Brethren and sisters, that did not happen 2,000 years ago, but it was only three months ago. Peter said to the people who marveled when they witnessed the wonderful healing of the paralyzed man at the temple gate that it was not by his power, nor that of his brethren

that it had been done, but that once again the God of Abraham, Isaac and Jacob had manifested his power through his Son, Jesus Christ. So it was in the case I have related. It was not by my power, nor by the power of my brethren, but by the power of the Holy Priesthood that the paralyzed man was made well. God had once again made manifest his power through the Holy Priesthood and through his Son, Jesus Christ, in the healing of that man. I testify that this is true. About a month ago I visited Laredo again and learned that the sick man, subsequent to his healing had been baptized a member of the Church. He was not so wholly cured that he was able to walk without a cane, but had been walking with the assistance of a cane.

On my last visit he asked that we administer to him again and after we had done so, he said, "I feel that I can now walk without the assistance of this cane," and he left the hall walking straight to the door with no assistance, very much to the surprise of all those who saw him.

I call your attention to these circumstances in order that our faith may be renewed, and that we may believe that the Lord is the same yesterday, today and forever, and that there is no change, no variation, in him, and that his power and blessings may be made manifest wherever the faith of the people is sufficient to call down these blessings upon their heads. I testify that the Holy Priesthood, by which these things are done, is upon the earth today, just as much as it ever was.

I have a clipping here from the *Cosmopolitan* magazine for the month of August, dealing with this subject which seems to be troubling the minds of some people, and the writer of this article asks, Why is it that we do not find in the religious world today, a manifestation of the power of God in the healing of the sick and in the revealing of his mind and will to man? Why is it that Elijah, Moses and the prophets of old, were able to see beyond the veil and tell the people what they saw, and to do other wonderful and mighty things which modern ministers say cannot be done? He asked the religious world some very perplexing questions which I think would do them good to contemplate seriously. Speaking of the example cited, he said:

"While these examples may not be of gifts we should class as psychic, they are instances of power. If the Old Testament is to be taken seriously, man was once in control of universal law beyond the point at which he stands today. But as I have stated, what was once a law is still a law, and if things were ever done, they can be done gain. The question naturally arises here as to whether the Old Testament is to be taken seriously or not. If it is not, then its mass of evidence as to universal powers once in the possession of man is worthless. But my appeal in the present series of articles is to those who believe the Old Testament to be the inspired word of truth. If that is so, how are these declarations of power, love, and the sound mind to be treated? Are they to be flatly denied, or deprived of substance by being explained away, or taken as historic? Either man had these powers or he had not. If he had not, shut the Old Testament and banish it from the churches. But if he had, why not seek to recover them? If Moses or Joshua or Peter or Paul of two or three thousand years ago could see beyond the material veil, and tell us what they saw, why cannot

the Moses or Joshua or Peter or Paul of the twentieth century do the same? Has it not become a matter of life and death to the whole Christian system that it should demonstrate its possession of power and love and the sound mind by deeds rather than by declarations?"

I ask, can not the power of God today work the same miracles that it could in the days of old? I maintain that it can, and truly it seems to me that it has become a matter of life and death to the whole Christian system to demonstrate that it is in possession of this power, and I maintain that if the religious systems of the world continue without incorporating into their systems this power, their whole system will crumble under them and come to naught.

I maintain that the Peters and the Pauls and the Joshuas and the Moses of this dispensation, as represented in the leaders of this Church, are endowed with power to look beyond the veil and to reveal to the children of men the thing that the Lord would have them know, and also to work through faith the same mighty miracles that were wrought through the Priesthood by those who held it in times that are past. And I testify that the signs spoken of by the Savior of the world, will follow those who truly believe, in this day, just as much as in the time when the Savior himself, was upon the earth.

The Lord bless you. Amen.

The choir sang an anthem.

"The Restoration," a solo by Mrs. Lawrence Meers.

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission)

My beloved brethren and sisters, when I look into your honest, eager faces, I feel the sincere desire of your heart for the word of God and his message to you. I am overwhelmed with my own inability, weakness and dependence upon him, and trust, most sincerely, that if such message shall be delivered to you through me, I may enjoy the spirit thereof to the honor and glory of his name.

You, who were privileged to attend the opening session of our conference, I am sure, you can say with me that it was a glorious event, and the glory of it has continued up to the present moment. My soul was overwhelmed with gratitude to God for the blessings therein obtained, and has since that time been filled with unspeakable joy. When President Grant announced to the audience the keynote of the conference, that it should be the love of God, which includes, necessarily, the love of fellow man, the spirit of truth and forgiveness, which is God-love; and when, with power befitting a prophet of God, he delivered to us his message, my soul was thrilled, and in my heart I said:

We thank thee, O God, for a prophet,
To guide us in these latter days;

We thank thee for sending the gospel
To lighten our minds with its rays.

My favorite theme, my favorite scriptures, have been quoted during this conference. To my heart there is no thought more sublime than the love of God as evidenced in the love of his Son and manifest in those who possess his Spirit. "For the fruit of the spirit," says Paul, is "love, joy, peace, longsuffering, gentleness, goodness, faith;" and inspiring in others love for their fellow man, the spirit of peace, in their souls, the gift of faith and of longsuffering. They are inspired by God's Spirit. How definitely the Lord declared this important principle when to him there came the lawyer, asking: "Master, which is the great commandment in the law." Remember his words: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Nay, upon the first, we might say without being presumptuous, hang all the law and the prophets, because the second is contained therein; for by the same Master these words were spoken: "If a man say, I love God, and hate his brother (mark the strong language employed), he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Hypocrisy, the spirit of the Pharisee, was most contemptible in the estimation of the Master, and brought forth such strong condemnation in such forceful language as he was not wont to use. Again he said, "A new commandment I give unto you, that ye shall love one another; and hereby shall all men know that ye are my disciples, because ye love one another."

An invariable evidence of discipleship of Christ is love for our fellow men. And to me these commandments are just as important, just as absolute as the commandment, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of heaven." for into God's presence no man can go with hatred in his heart toward his fellow men; for, "inasmuch as ye have done it unto one of the least of my little ones, ye have done it unto me," with which we receive the illustration of the interpretation, no man loves his God more than he loves his fellow man; no man will serve his God more than he is willing to serve and bless his fellow men, for in this way only we evidence to him our love for him.

Upon my soul there has been a serious thought, and I must refer to it only, it is closely related to the thought of love of mankind, I fear that modern tendencies are drifting from that principle. I fear that most sacred institution, the home, is suffering greatly at the hands of the people of the world. And to our own people, I make a plea here. Among the many wholesome slogans that have been given to us may I be presumptuous enough to add one other—"Back to the Home." You no doubt have observed the tendency to stray

from the home, and it was emphasized in the experience of the recent past, when into the ranks of the nation's defense were called our sons and our brothers, and in the avenues of commercial activities were called our daughters and our sisters; there they received magnificent salaries with which they could secure to themselves not only a good living, but many of the luxuries their hearts desired. To return to the simple duties of home has been a difficult task for many of our dear girls, and yet the noblest task that ever was laid upon the children of God. The immortal Roosevelt said: "No work, I care not how important it may seem to be, whether in church or state, in science or philosophy, begins to compare with that done in the home, by the father and the mother, who are the first of sovereigns and the divinest of priests."

What is home? The best definition I ever read is this: "The place where mother is," be it a mansion or a humble cottage, a tent upon the desert sands; where the mother and her little ones, immortal souls, dwell, that is home. Therein is kept the first commandment given of God to our father and to his wife, our mother, in the garden of Eden, and because of its importance it came first. "Neither can we without our children be made perfect, nor they without us," and I decry with all the power of my soul, the abominable practice that has gone abroad, that form of murder known as race suicide. I was astonished when a good woman who has charge of one of our young ladies' associations told me that some of our girls belonging to the best families, noble girls, have had their minds poisoned concerning this matter to the extent that they had come to look upon criminal operations as little less than having a tooth treated or drawn.

I think perhaps I can do no better than to read an article, because it has become a subject of very sincere consideration by thinking men of the world. This article is taken from a Denver paper, and to President Knight I am obligated for possession of it, on the question of marriage and divorce and kindred evils. I shall take time to read an article on "the modern tendencies" which are strongly attacked by another thinking man, for it is evident that lying at the foundation of these evils is the deadly sin against which the Prophet Joseph F. Smith sounded a warning voice just shortly before his death; in his statement that "the dominant evil of the age is unchastity," it is evidenced in so many ways, the spirit of it, is everywhere. To your attention I call this article:

"With science giving the shrug of doubt as to the existence of God, with law courts grinding out divorces and nauseum, with passing literature that finds it pays to portray characters reeking with moral shame and condoning the offense, with young and old gone mad over the lurid motion film, with the drama depraved in spite of heroic efforts of the many who patronize and love the clean play, with the daily press mirroring the crimes and sins of society, with feminine dress mocking at decency and modesty, with ever-decreasing respect

for authority and reverence for the flag of our country, where is the power, who has the wisdom, where is the salvation of the youth of our land?

"When Luther repudiated the sacramental idea of marriage he struck a blow at the family and set to work forces which today are placing the home in serious jeopardy.

"Marriage, divested of its religious character and reduced to the condition of a pure civil contract, voidable at will, has become the plaything of the passions, and if those bonds are severed, the family is broken asunder, children are born by later unions, to one or both of the parents, and the family is torn from its true relationships. O, what a mockery! What a travesty of what St. Paul called, 'A great sacrament in Christ and in the Church.' And yet the world in which we live not only condones the evil of those who are guilty of this mockery, but admits them freely in the charmed circle of society. It repels with high disdain the poor Magdalene whom the Savior himself pardoned, but it honors with special friendship the Herods and their consorts. It is high time for society to outlaw such sacriligious profaners and offenders to Christian decency.

"The pagans of old cast their infants from the Tarpeian rock, immolated them before the idol of Molock, but they had not learned the refinement of crime to which their modern devotees are addicted—birth control. There are women who profess to be Christians who are forever going about poisoning the minds and hearts of every young bride they can reach with the venom of their hell-flamed tongues, advising them to forestall the laws of nature and nature's God by preventing the conception, and birth and the rearing of children. Oh, Herod, Herod! what a tyro you were. The modern husband and wife have put you to shame in the damning sin of the 'slaughter of the innocents'. They tell us it is a crime to bring children into the world in poverty, but why be hypocrites? If poverty be the cause, how happens it that the evil flourishes most among the wealthy. Not long since there was a gathering of fashionable women in this very city. Among them were six women who boasted of eighteen husbands. The eighteen husbands and six wives boasted of four children, two of whom were weak-minded."

There is a condition against which we Latter-day Saints, who have taken upon us the name of Jesus Christ and made covenants with our God, must set our faces as flint. And, oh, that woman who denies herself the glory of motherhood, the crown of the celestial glory which none other shall transcend, truly knows not what she does. "A partnership with God is motherhood. What purity, what love, what self-control should belong to her who helps God fashion an immortal soul." Can you think of any glory that can come to one greater than to enter into an actual partnership with God our Father and the Father of our children, and to be in sacred nearness to him in the guidance of those immortal, precious souls!

God help us to know our duty and to do it, I pray in the name of Jesus Christ. Amen.

ELDER JOHN M. KNIGHT

(President of the Western States Mission and of Ensign Stake)

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye list to obey, whether of sin unto death, or obedience unto righteousness." This scripture has borne itself upon my soul as I have listened to the instructions received from our presiding brethren. There are two great forces working in the world, the forces of evil and of righteousness, or the powers of sin and the powers of God.

I have been very much impressed with the sessions of this conference, and I shall leave this place with my face towards the rising sun, and my heart against doing the things against which our leaders have spoken. I believe there is no thing that will destroy the faith of the Latter-day Saints so much as criticism of the Presidency of the Church, or the presiding authority of the Church, and in the stakes of Zion, over one of which I have the privilege and honor to preside, I have raised my voice against these damning practices; and I believe that it will undermine the faith of the young people of Zion if they indulge in these things.

Permit me to read to you from the Book of Mormon. Alma, that mighty prophet of the living God who declares repentance to the people of this great nation, a thousand years and more ago, found the same condition prevailing among the people of that day and time, and he raised his voice in protest against it. I realize that it is time when we should instil into the hearts of our young people the love of God, a love for their fellow men, a love for the gospel of the Master. And I believe, in order to do that, we should be exemplary in our lives, that we should have in our souls a testimony of the truth, and we should endeavor to surround the youth with the influences of the gospel of the Master, and to hedge up the way that the power of the adversary shall not overcome them in their lives. Alma, you will remember, desired that he might have the voice of an angel to declare repentance unto the ends of the earth, and then he says:

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea I know that he allotteth unto men, according to their wills; whether they be unto salvation or unto destruction. Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience. Now seeing that I know these things, why should I desire more than to perform the work to which I have been called? Why should I desire that I was an angel, that I could speak unto all the ends of the earth? For behold, the Lord

doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true. I know that which the Lord hath commanded me, and I glory in it; I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God, to bring some soul to repentance; and this is my joy.

I care not, my brethren and sisters, how much opposition comes from without. We meet opposition in the Western States. There are men and women who, in the language that has been quoted by Elder Iverson, used by the reverend gentleman in a discourse in Denver, "with their hell-flamed tongues are poisoning the minds of the people" against this thing that is known as "Mormonism;" but all the powers of darkness and of earth and hell combined cannot stay the onward progress of the work of God. He has set his hand the last time to accomplish his purposes in the earth, to establish the truth, and to bring to pass his righteousness, and there is no power that can stay its progress. It is destined to go on until it fulfills its destiny in the earth. But there is danger when there is internal strife, when there is bitterness in the hearts of the sons of God, that they will destroy our faith, and undermine our lives, and thus we will be servants to sin; and I raise my voice in protest against these practices.

I rejoice, my brethren and sisters, in the testimony of the gospel and in the privilege that I have of lifting my voice in its defense. There is no joy that comes to the soul equal to that joy that comes in declaring the message of salvation. I want to say to you that men and women by the thousands are willing to listen to our message, and I care little for these fellows who oppose us. I want to testify to you that it is a splendid thing that opposition comes into the lives of the missionaries; it puts them on edge, it makes them determined and very anxious to bear witness of the truth that has been restored in this day and age of the world.

Now, may we, my brethren and sisters, go from these gatherings and carry with us the inspiration and the spirit of them, and let us carry it to our various wards and stakes and missions, that the work of God may go on unhindered, and that our brethren and sisters who hold positions of responsibility may receive the sustaining power of the Priesthood of the Son of God, that they may carry on the great latter-day work entrusted to their care, I humbly pray, in Jesus' name. Amen.

ELDER GEO. F. RICHARDS

It was said by our Savior while he ministered among men, that he spoke as one having authority; and the scriptures tell us that if a man speak, "Let him speak as the oracles of God."

ENDORSEMENT OF THE PREVIOUS SPEAKERS

You, my brethren and sisters, having accepted the principles of the gospel and the ordinances thereof, and having tried as well as you could to keep the commandments of God, in the midst of weakness, you know as well as those who have testified, this afternoon, in your presence, that this is, indeed, the gospel of Jesus Christ, and that it is indeed the power of God unto salvation. I rejoice exceedingly, and join my brethren in adding my testimony to this great truth, and also endorsing that which has been said by those who have preceded me.

THE PURPOSE OF INSTRUCTION

I take it, my brethren and sisters, that in embracing the gospel and coming along thus far in your life's work, you are resolved and determined to be true and faithful unto the end, remembering that the race is not to the swift, neither the battle to the strong, but to those who endure faithful to the end. The instructions which are given are calculated to bring us to a remembrance of the covenants which we have made, of the undertakings which we have entered into, of the aim and objects we have had when, in our thoughtful moments, we have considered the purpose of our existence here, where we came from, and where we are going to; and to remind us of our weaknesses and imperfections, and of the straight and narrow way in which we must travel continuously if we shall reach the goal and aim of our lives.

I hope, dear brethren and sisters, that we will not be deceivers of ourselves, but hearing these things and locking them up in our lives. This is not what is intended, but rather that we shall consider these admonitions, cherish them in our minds, weigh them, and apply them to ourselves, that we may profit by them. For, if after we have been instructed so thoroughly and plainly, in regard to our duties, we still continue to neglect them, we will not be without condemnation in the day of judgment. This gospel is a "savor of life unto life, or of death unto death" unto those to whom it comes. The hearing of the word is just as much our condemnation, if we neglect to accept and live by it, as it is our salvation if we accept and live by the word of the Lord.

IN COMMENDATION OF THE SAINTS

I commend you, my brethren and sisters, for your integrity, faithfulness, and many sacrifices which you are making for the gospel's sake. I know that this is pleasing to our Father in heaven. I know that you know that when you have done that which is right, and tried to live the law in the accomplishment of the Lord's purposes, you know he is pleased with you, and that his Spirit is upon you. You are happy in the work. I know, too, and you know, that if we love the brethren, it is a good index to our love of God, and if we love our Father and his Son Jesus Christ, we will keep the commandments;

and if we do that we will obtain eternal life. That is what our heavenly Father has designed that we should do. That is what he has designed that we should attain to; eternal life in his presence. And may God help us to this end, and may none of us be failures, but may the success we will attain be to the advantage and glory of our lives in the world to come, I earnestly pray, in the name of Jesus Christ. Amen.

The choir and congregation sang the anthem, "Inflammatu8," solo by Ada McDonald.

Benediction was pronounced by Elder Joseph S. Lindsay of the Cottonwood stake of Zion.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the assembly hall of the Bureau of Information at 10 o'clock Sunday morning, October 10.

Elder David A. Smith, of the Presiding Bishopric, presided, and called the congregation to order. The music was furnished by the congregation under the leadership of President Winslow Farr Smith of the Northern States Mission.

The congregation sang, "High on the mountain top."

Prayer was offered by Elder Wallace S. Trowbridge.

Congregation sang, "Israel, Israel, God is calling."

ELDER SAMUEL O. BENNION

(President of the Central States Mission)

I am reminded very much this morning in our assembly here, of conferences that we frequently hold in the mission field. We usually have just such a place as this in many of the great cities of the country, and just about a gathering of this kind—though sometimes smaller; so I feel quite at home here. I have felt the Spirit of the Lord here. I felt it when our young elder prayed in opening the meeting; and I am reminded of the words of the Savior, that where there are a few gathered together in his name, there he would be also. This is the Lord's work, it is not man's work. Our Father in heaven is at the helm, and he governs and controls, according to the conditions of men. It is true that he can do much better with men and women who are faithful, and true than he can with men and women who are not, but he guides and controls. This life of ours has much to do with our future life and with the destiny of the human family.

When the Lord appeared unto the prophet Joseph Smith, he told him that the creeds of men were an abomination in his sight. Now I

am reminded of a word that Brother Talmage gave us by way of instruction yesterday, that it is not recorded that God hated man. I was glad to hear him say that, for we are God's children, no matter whether we belong to the Church of Jesus Christ of Latter-day Saints, or to any of the different denominations of the earth, or to none at all—we are the children of our Father in heaven, he is the Father of our spirits. And I am certain that he loves his children—not that he condones their iniquity, any more than a father or a mother here in the flesh condones the wrong-doing of the child that God has given them, but he loves his children. So, when he told Joseph the prophet, in answer to his prayer, that the creeds of men were an abomination in his sight, he had in mind the things that his children were doing and teaching.

There were thousands of ministers, men who professed to have the authority of the Lord Jesus Christ, who had never considered, perhaps, what that authority really was, or what it meant to obtain it; and as a result, they were teaching doctrines that were erroneous. It had been a doctrine of the teachers of religion for centuries that God, our eternal Father, was without body, parts, or passions, that he filled the immensity of space, that he was everywhere present, and yet could dwell in the heart of the smallest child. They had never considered, as someone has said before, that anything without parts could never be a whole. And yet men who professed to act in the name of God and to teach men and women to worship God were teaching that doctrine concerning our Father in heaven. This was an abomination in his sight, because it was untrue, and was leading men and women away from him as fast as they would listen to it. Those professors were undoubtedly corrupt; they drew near unto him with their lips while their hearts were far from him; for we cannot help but conclude that those who were without a guide would surely as the world go into transgression. A man that will teach an erroneous doctrine, and a man that will teach a doctrine merely for a livelihood must fail to be receptive to the impressions which God Almighty has declared should come unto man, and must fall into error. There were thousands of people also who were preaching that God no longer spoke from the heavens above, that he no longer revealed himself. This is at once discovered to be an untrue principle, for it would be robbing God, our eternal Father, of his attributes of love and mercy and justice; for he whose love is greater than the love of any human being, so much so that there can be no comparison, could not forsake his children of the last generation of time when he in former generations walked and talked with men and discussed life and life eternal, until they knew him by the thousands. Do you think that a mother—whose love is greater than any other love on the earth, could in the last portion of her life, so to speak, forsake the children that came to her the last, in preference to those that came to her in the beginning of her life, the elder children, whom she had been careful to teach, as Christ and

our Father in heaven were careful to teach the children of men, according to the revelations we find in Holy Writ? If a mother failed to teach the children of her later years, would she be a real mother to them, as she had been to those who had come to her in the former portion of her married life? It is unreasonable to believe a mother would do it—in fact her love would increase, rather than decrease. And so it is with our Father in heaven; for a man to say that he no longer speaks to men and that he has given unto the children of men all that is necessary, would be, as I stated before, to attempt to deprive him of his rights, which no man can do. God has never said that he would not reveal himself, but he has stated that he *would* reveal himself unto his servants the prophets. But when men failed to kneel down and make an honest appeal unto him, there was nothing sincere about them, the mark of sincerity could not be found in their lives, and so he found they were unreliable, and as a result, the work of God was not found among the children of men.

When the prophet Joseph appealed to him, he came to him and spoke to him, as one man speaks to another; and Joseph saw and bears record, that he had a body of flesh and bones, and that he was able to speak; he saw that the children of men were formed after him, that he was our Father in very deed.

Through that revelation the prophet gives unto the children of men this fact, that God is a man, a man who was once mortal, who had become immortal as a result of his achievements, as a result of the life that he had led in some former world; that we are his children, fashioned after him, and that the Holy Scriptures are true, and that men who profess to teach a doctrine contrary to this were teaching a thing that was abominable in the sight of God. Yet God did not hate those people, but he hated the things which they did, as he does today. There is not any doubt in my mind but that the Lord is very much displeased with the children of men, and especially the children of this Church, who have received the message from him, a testimony of Jesus, when he finds them doing things that are absolutely wrong.

He gave unto the prophet Joseph Smith the testimony that he gave unto Peter, the testimony of the Holy Ghost, which says unto every man who has it, "I know that my Redeemer lives, that Jesus is the Christ, and that this is his work here upon the earth." Paul says that no man can say Jesus is the Lord, but by the Holy Ghost, which comes as a result of obedience to law. Men were not obeying the gospel, they were not obeying the principles taught by the Christ and his apostles, they had drifted entirely away from it, and were teaching doctrines that were untrue and leading the whole world astray, until there were none who were walking in the path which God had decreed the children of men should walk in in order to return to him. You will recall the incident in the life of the apostle Peter at the time when the Christ was about to be crucified. Peter had said to the Christ

that he would follow him unto death, and the Savior turned unto him and said, "Before the cock crows, Peter, thou shalt deny me thrice." Why? Because Peter did not at that time have the Holy Ghost. Christ had blessed those apostles, he had breathed the Holy Ghost upon them, but he said, "If I do not go, the Spirit, or the Comforter, will not come." And he told them that they were to go to Jerusalem, and they were to remain there until they should be endued with power from on high, and then they would receive the witness that he was the Christ. There was no need for it while the Christ was there. The miracles that he performed were absolutely genuine, and would prove to any man that desired to know, that he had the truth. So Peter had him as a witness as long as he was there, but when he was separated from him on that night before the crucifixion and was accused of being one who was associated with him, he denied him; when one of those maidens accused him of being one of those associated with Jesus, he said, "No, I am not," and even denied him three times; the scripture says that he cursed, or swore; and then the cock crowed, and Peter wept bitterly. But upon the day of Pentecost, when the apostles were assembled at Jerusalem, as recorded in the second chapter of the Acts of the Apostles, we find that those apostles upon that occasion felt the power of the Holy Ghost. It came upon them in such power that people heard it as it came—according to the description—like a mighty rushing of the wind; and those men, filled with power, spoke, and the people, gathered together from among all nations, heard, each one in his own language. They became pricked in their hearts, and they cried out, "Men and brethren, what shall we do?" Then came the Apostle Peter, that man who God had decreed should be at the head of his Church, to bind on earth and to bind in heaven, and to loose on earth and to loose in heaven, whichever he decreed, according to his judgment—which judgment would be, of course, inspired by that power which God gave unto him as a witness—and he stood there in the majesty of his power and said, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—They had not received it, they had partaken of the influence of it. It was there as a witness unto them, a special occasion; but Peter declared unto them if they would repent, that they would receive the manifestation of it through the gifts as promised in Holy Writ. And so we are told that there were three thousand added to the Church at that time.

Now, coming back to this generation of time; Joseph Smith, the Mormon prophet, suffered persecution, yet he bore record that he saw the Father and the Son; both before and after he had received baptism, and the witness of the Holy Ghost, that member of the Godhead, which was placed in the Godhead to be a witness unto you and to me and unto all men that God lives, and that Jesus is the Christ—he declared that he had both seen and heard the voice of the risen Redeemer, that he had heard the voice of his Father in heaven, and

he bore witness of it unto his death, he failed not at any time to be the man that God had decreed he should be as a result of his former obedience. The world did not have the light, because they had not walked in the path by which men obtain that light. They had attempted to climb up in some other way. Men could purchase positions in the churches by their money and obtain pews just where they desired them, and if they did not go, their sins could be forgiven anyway—which thing was an abomination in the sight of God, our eternal Father.

Joseph Smith brought again the gospel of Christ, so that there have been here gathered together within the vales of these mountains, a people who do know the Lord; and even if they have not lived as perfectly as they might have done, and are not doing as perfectly as they might do, the testimony of Jesus is in their hearts. When they go among the children of men, they have that power renewed from on high, so to speak, and they speak with power and as one having authority, and they are not afraid. They go into the countries of this earth and bear testimony that God lives, and no man can say that he does live or that Jesus is the Christ without this great witness, which God has decreed should be the heritage of all men and women who desire to have it in their possession by obedience to his laws.

So here has been introduced in the dispensation of time in which we live, a true order of worship, a worship which is not an abomination in the sight of God, but a worship which pleases God, our eternal Father. And there never need be any fear of successful contradiction. The things that Joseph Smith brought into the world by way of principles of intelligence have never been proved to be untrue. Men may say that he was not a prophet of God, but I want to tell you this, that when men say he was not a prophet of God, the burden of proof is always upon the man who doubts and the man who contends, and not on the man who bears a testimony. Joseph Smith brought into the world the gospel of Christ, which binds men and women in the earth and in the heavens above forever, and no man has ever been able to prove it to be untrue. The Book of Mormon itself stands as a monument always before men—that the prophet Joseph saw heavenly beings in the dispensation of time in which we live, men who had died and passed away. They still live, they do not lose their identity, but they are individually real, and possess their faculties. He bears testimony of it, and that book itself, is a revelation to the children of men, and proof that he has spoken the truth.

A man who professed to be a Presbyterian minister approached me not long ago, after one of our street meetings, in one of the Eastern States, and said, "I do not believe the Book of Mormon."

I said, "Have you ever read it?"

He said, "No."

"I did not think you had," I said. "I told you that in order to believe the Book of Mormon, men must be humble, and prayerful,

they must be honest and earnest, and must read it for the purpose of finding out whether it be true or whether it be false. You told the truth when you said you did not believe it, for I tell you that it takes work, and it takes faith, and it takes devotion to believe the Book of Mormon and to learn it, and it comes as a result of a declaration and a determination in the heart of man to know whether it is true or whether it is not. There is no gold-brick swindle in the 'Mormon' Church; it is real. You can sort the principles, any one of them, and take them into your church and discuss them, and I tell you everything that you preach which comes through Joseph Smith the prophet will be an enlightenment to the minds of every man and woman who listens to you. Go ahead and do it, and I tell you you will be preaching the word of God, and Presbyterianism and all other 'isms' will disappear."

I said further to him, "Personally I have never desired to attack a man for his religious belief. I do not believe in it. I do not believe in debates. I never saw any good come from them. I never saw any good coming from one man and another getting into a quarrel, a physical quarrel. They never were peaceful friends afterwards, never had confidence in each other. Men and women are not converted through conquest of that sort, they are only converted through intelligent research and discovery; and when men and women do make an actual discovery, it is written in their hearts because they are the children of God and in their hearts dwells the Spirit which emanates from God, our eternal Father, who fashioned it in the world from which we came. And so I say to you, we make no attacks, we would like you to read the scripture, as we do. You do not believe Joseph Smith was a prophet, but if there is anything in the scripture which goes to prove that he was a prophet you ought to learn it. You are a child of God. There will come a time when you will have to stand before the judgment bar of God to give an account of the deeds done in the flesh, and I feel that I would be held accountable, inasmuch as I have come in personal contact with you, if I did not bear my testimony to you and give you something to think about and give you something to read and say unto you, in a friendly way, not in an antagonistic way, that you are in error."

After I had discussed the gospel with him for half an hour he shook hands with me, and said, "I am glad to have had the interview."

I want to tell you, my brethren and sisters, that the time will come when this thing called prejudice will be swerved to one side or the other, and men who are honest and yet who are living an abomination in doctrine and practice before God will accept the truth.—A man who is in adultery cannot accept the truth, a man who lies and a man who bears false witness, and a man who is not true to himself, will not accept the gospel of Christ, and he will not be in tune and in harmony with the Spirit of the Lord. It will be absolutely necessary for him to repent. God does not love him in his iniquity—his heart yearns

for him, as the mother's heart yearns for her child; he, with greater power—so much greater than the human mind is capable of understanding—yearns with a yearning that we are not capable at all of appreciating, for the return of one of his sons or daughters, no matter where they may be in the earth.

Men were led by the power of the Adversary, through false preaching for centuries, when no man upon the earth had the power of the Holy Ghost as a witness in him. They were led astray for centuries into believing that God had done it all, that he himself had fought the fight and there was nothing for the children of men to do but bow their heads and worship him and so be saved; it was an easy way to salvation, and thousands and millions of people accepted it. But when the true order of worship came, and it was taught that work, and faith, and intelligent devotion are necessary, there were only a few who found themselves willing and ready to accept the doctrine which God, our Father, had declared should be the way by which men should follow in order to return unto him.

I say unto you, my brethren and sisters, this gospel of the Kingdom of God will purify men and women, it will cause them to repent, and when they repent they are not an abomination, nor will their creeds be, in his sight, for everyone will know the truth, everyone will be a brother in very deed. The name of the prophet Joseph Smith will be revered and written into the hearts of the thousands of men who forsake sin.

But, as was stated yesterday, and as has been written, "God cannot look upon sin with the least degree of allowance, and none need try to reach God—whether they be in the Church or out—when they have in their hearts the spirit of hate, the spirit of iniquity, the spirit of falsity, for those are the creeds which God hates, and which men and women must be relieved of before they can feel that sweet, beautiful influence which emanates from our Father in heaven. May God give you and me the grace and the power to live as we ought to live, I pray in Christ's name. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

"Where no counsel is, the people fall: but in the multitude of counselors there is safety."

This scripture came to my mind and remained with me during Friday and Saturday as I listened to the voices of the inspired servants of God; and especially was it impressed upon my heart during the delivery of that splendid discourse by President Heber J. Grant.

What a beautiful thing it is to forgive and to forget. A poet has said: "To err is human: to forgive is divine."

Israel is blessed with wise counselors and happy is the man and

the woman who walks in the path of counsel. The faults we have, the Lord seeks to remove, because thereby our progress in his kingdom is made more rapid. These faults act as a brake on our endeavors and make us fall short of the full measure of success which God has promised to his faithful children.

Unto Joshua, that mighty warrior of old, came God's command to take a certain city. The soldiers were sent against the enemy, but they returned in the confusion of retreat. Upon the ground, upon his face, Joshua prostrated himself and asked God why "Israel turneth their backs before their enemy." The Lord said: "There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

The accursed thing was found in the tent of one of Joshua's soldiers. God had commanded those men that when the city of Jericho was taken they were to keep themselves away from the accursed thing in the city. One of the soldiers disobeyed. He took a garment upon which the curse rested. He also took some of the silver and gold which belonged to the Lord, to be used in the holy sanctuary and hid them in his tent. The man was dealt with according to divine injunction, and then the command was repeated: "Go up to Ai." Joshua did so. The city fell into his hands, because the accursed thing had been removed from Israel.

And when we violate a command of the Lord, when we take anything that is forbidden or keep anything that belongs to our Father, it is an accursed thing: it is a brake on our endeavors, and to get rid of this thing is our first duty, so that we may go on in the path toward eternal perfection.

Someone has said, "Blessed is the man who has found his work." Then thrice blessed are the people of God, for unto them hath been given a great work. The mission of this Church is to preach the gospel unto every nation and kindred and tongue and people. So long as a man will work there is hope for him, but when he sinks in despair and refuses to exert himself, then it is hard to save him. One of the shining and great evidences that we are the people of God is that in our hearts and in our lives is the spirit of service. Look at the magnificent work the Latter-day Saints are doing in the world. At great sacrifice, which is sacred unto the Lord, they are sending their sons and their daughters to preach the gospel. The Book of Mormon is being distributed by the tens of thousands. The word of the Lord is being delivered to the world, to the children of our heavenly Father; and the testimonies of the elders, the discourses they deliver, the books, the tracts that they distribute, the sermons that we have heard during this conference, the testimonies of the servants of God upon the isles of the sea, in the north and the south, the east and the west—all these combine as the loud voice, saying: "Fear God, and give glory to him, for the hour of his judgment is come." That is the mission we are engaged in, and the Lord will bless his people for the sacrifice they are making.

We are a great people. Why? Is it because we are great in ourselves? No. We recognize that the authority which we profess to hold—and which we do hold, I testify unto you—is powerless unless the spirit of service accompanies it. Is not authority, without service, without work, powerless as faith without works? The spirit of service is in our hearts, and this is what is making the people great. It has been said that it is not what we take in this life, but what we give up that makes us rich. And the Latter-day Saints have given, because, in the words of the Savior, it is more blessed to give than to receive; and the great work which the Father has definitely commissioned us to perform is making this people great, through the law of service and of sacrifice, which is the soul of the work in which we are engaged.

If you will permit me, I want to substitute two words in a verse which was written to eulogize the world-famed Yale college. I want to substitute for "old Yale," the words "the Church," and then see if this does not apply to the Church of Jesus Christ of Latter-day Saints.

"Mother of men, grown strong in giving,
Honor to him thy lights have led,
Rich in the toil of thousands living,
Proud of the deeds of thousands dead,
We, who have felt thy power and known thee,
We, in whose lives thy lights avail,
High in our hearts enshrined, enthrone thee,
Mother of men, The Church."

When the Prophet Joseph Smith was going to his martyrdom, he made a declaration, filled with love and charity, that will go ringing down the ages as one of the noblest truths that ever crossed mortal lips. He said, "If my life is of no value to my friends, it is of none to myself." That truth is the soul of the work of the Lord. It is the truth that is in the heart of President Grant and all the leaders of this Church. It is the truth in the heart of every president that has presided over the Church of the Lord Jesus Christ.

Now, brethren and sisters, we are not going about this work blindly. Our vision is clear. The prophet has said, "Where there is no vision, the people perish." But we are blessed with the vision of the Holy Ghost, that guides us into all truth.

On the way to Atlanta from Chattanooga a few weeks ago, I was in conversation with a Baptist minister, a very fine gentleman. He invited me to answer his questions concerning the doctrines of the Church, which I did to the best of my ability, and with a prayer in my heart that the Lord would help me. I said to him, "Do not these great events, this world war, this pestilence, portend some great event such as the second coming of the Son of God?"

"Well," said he, "I think so now, but I did not used to think so; and if any man seven years ago had predicted this world war would

fall upon the world in its destructive fury and awful bloodshed, we would have laughed him to scorn, and then crucified him."

I said, "The world did kill him, for the Prophet Joseph Smith did predict this world war. He was laughed to scorn, and the world killed him; and he went to his doom a martyr for the testimony of Jesus Christ."

Brethren and sisters, thank God for this vision, that we may see our duty clearly and thank God for our prophet, seer, and revelator, who by the mercy and the goodness of God, guides his people, and unto whose counsel we will rally—because I know and I bear my testimony that the sons and the daughters of this people love the Church—and will come to her help in the divine mission which God hath commissioned her to perform.

I bear my testimony that we are led by prophets and apostles, wise counselors; and if we will give heed—which we will do, with the help of the Lord—to their teachings and counsels, we shall reap eternal life, which is the greatest gift that God can give to man.

The Lord help us to keep firm and faithful unto death, is my earnest prayer in the name of Jesus Christ. Amen.

ELDER WINSLOW FARR SMITH

(President of the Northern States Mission)

I endorse from the bottom of my heart the words of the previous speakers, for I am engaged, as they are, in the mighty work of preaching the gospel of Jesus Christ. And we are not alone in this mighty ministry; there are 1,700 of us sent out from the stakes of Zion to bear the message of the restored gospel. There is joy in this work, for, as President Callis has said, it is the service that we give that brings us happiness.

The missionary work of the Church is progressing. The message that Christ was in very deed the Redeemer of the world, that he gave us a plan of salvation that will save the souls of men, that the gospel, after the ages of darkness, was restored and given to the children of men through the Prophet Joseph—this message is what we are bearing to the world. We go where we are sent. We go gladly. We give our time, we give of our talents, we give the best that is in us, for we know that God's work is paramount, here on the earth, and that ultimately the gospel of our Lord will triumph.

It is true that

High on the mountain top
A banner is unfurled;
Ye nations, now look up;
It waves to all the world;
In Deseret's sweet, peaceful land;
On Zion's Mount behold it stand.

We have gathered this week by the thousands, from the north and the south and the east and the west, many of us from distant

parts, to hear the advice and counsel of our leaders; and to sustain them in their high and holy callings. I trust, and I really believe, that all of us who attend these meetings and listen to the words of our leaders, go back to our homes more determined to keep the commandments of God than when we came here.

It is a wonderful thing, this gospel of our Lord. It is not to be absorbed by merely sitting idly by and wondering how we are going to be saved. All of us have an idea of some kind, of salvation. Rarely do you meet a man who does not have some belief in immortality; but when you propound to him the question, "What is the immortality in which you believe? what is the salvation for which you hope?" in most instances you will find that he cannot give you an intelligent answer. To the Latter-day Saint, however, who is living his religion, and who is progressing in a knowledge of his religion, through prayer, faith, and diligent study, there is a pointed, plain, beautiful conception of immortality and eternal life, that gives his life something new, gives him hope, gives him courage, and gives him an understanding that his life here on earth is more than merely gaining the things of this life.

The Savior said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." And truly the Savior spoke the truth when he made this wonderful statement. It is life eternal to understand the plan of salvation and to order our lives so that we are in accord with its teachings. It is life eternal to find such joy in our lives here, by righteous living, that when the end shall come, we will pass away in peace, not fearing death, but knowing that we have fought a good fight here, and that for having fought this good fight, the reward that awaits us will truly be ours.

Again, the Savior said, "Search the scriptures, for in them ye have eternal life." My brethren and sisters, we, the Latter-day Saints, are blessed above all peoples of the earth in regard to the scriptures that we have to search. We have the holy Bible, that grand old book that has come down through the ages to us. We worship God and we read of him and we search that scripture and we order our lives in a large degree by its teachings—to us the holy Bible is most sacred—but we have more, we have the Book of Mormon, the parallel history, if I may say it, of the inhabitants of this continent. Then we have still more, we have the history or the recorded word of our heavenly Father as it has been given to his children in this day and age; and still more, we have that record, the Pearl of Great Price." These four books we accept as the standard works of the Church, as the divine revelations of our Father, as his law unto his Church.

But, my brethren and sisters, in accepting them and declaring to the world that we believe them, do we know them? Do we search them, do we even read them? Do we study them that we may know the plan of salvation and that we may build up our most holy faith and our determination, by prayerful, consistent research? I fear that

far too many of us take this matter of life and this matter of our duty to ourselves in the truth, far too lightly. I fear that far too many of us leave our books dusty on the shelves, rather than taking them down and reading the wonderful words that they contain. We can turn chapter by chapter through the Book of Mormon, and every chapter that we read opens our minds to something new; we can study it phrase by phrase, and our minds will brighten, if we will only do it. How many here today have read the Book of Mormon through? How many have read the other scriptures? Ask yourselves these questions.

We are too prone, my brethren and sisters, to take life easy, to order our lives along the lines of least resistance. We are too prone to read the light, foamy, entertaining things of life, that do not benefit us, and to leave unread the vital works that make us mighty and strong and intelligent for our life's work. We have these four books, the holy scripture, which we should search. We have other works, and we can read and study and none of us will ever master one tithe of the wonderful truths embraced in these books.

I want to read to you just one verse from the Book of Mormon. It is a beautiful verse, and has been published many, many times. I fear that most of us are not yet familiar with it. It is the 13th verse of the second chapter of Second Nephi:

And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

In this marvelously philosophical verse that we have in that chapter, there is so much truth to be pondered over and thought about, that if we will take it, read it, study it, analyze it, and pray over it, our minds will be opened and we will have an understanding of the things of God as we never had them before.

As I said a moment ago, we are too prone to follow the lines of the least resistance, and not to strive to search the scriptures and to find out the things of God. The things of God are more than faith, repentance, and baptism, these first principles; the things of God embrace all truths, and if we search the scripture and master these basic truths of our Father, and then go outside and take the works of commentary of the great thinkers, we can day by day grow in an understanding of God and really know him.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent;" and, my brethren and sisters, we cannot hope to know the only true God nor Jesus Christ, if we do not seek them. True, it is within the power of our heavenly Father to bless us with positive knowledge, with no effort on our own part. It is within his power to magnify us so mightily that we

could stand up as shining lights so that the world would marvel at our wonderful achievements. But God moves along natural lines; he gives us the intelligence, he gives us the faith, he gives us the wisdom, and if we will utilize these God-given faculties and will exercise them and will study and will seek, then we will know. Frequently do the missionaries come to us in the field with not even an idea of God. They have gone on a mission purely because they have been sent. How much finer, how much more capable would they have been if their parents had trained them in the home, and they had been trained in the schools and in the organizations of the Church, so that they had gone into the mission field positively knowing that the gospel of Christ is true; with no doubt in their minds. While they would not necessarily be wonderful preachers; and while, probably, they could not explain the gospel in detail, yet there would be something burning in their souls that tells them that the gospel is true, that Jesus was the Christ, and that Joseph Smith is indeed a prophet of the living God. This is life eternal to know these things, and in order to know them, we must search, with sincerity, we must be prayerful, and we must be really and truly and genuinely prayerful,—we must go on our knees before our God; he demands it.

Why he instituted prayer, I do not know, but he did it, and it suffices me to know that since he did it, my duty is to bow myself before my God and to appeal to him in prayer. Why the other ordinances were given, I do not know, but they were, and they have a purpose, and he who fails to keep these commandments of our Father cannot hope for the blessings.

There is a remarkable relationship between keeping the commandments of God and enjoying his blessing. God chose in the beginning to give to his children positive commandments, that was his scheme, he laid down the law, and he said, my children must abide by that law if they will have the blessings. The prophet Joseph tells us, as recorded in the 130th section of the Doctrine and Covenants, "There is a law irrevocably decreed in the heavens before the foundations of this earth, upon which all blessings are predicated, and when we obtain any blessings from God, it is by obedience to the law upon which it is predicated." And the opposite of this is true, that when we violate the law, the punishment that God has designed that his children must take, if they violate the law, will be meted out to them. How, then, my brothers and sisters, can we hope to know, can we hope to develop, can we hope for the blessings of God if we do not exercise our God-given faculties. I said there is a relationship between the keeping of the commandments of God and the enjoying of his blessings. We must put ourselves in tune with him. We must keep his commandments. We must obey the law, or we cannot hope for, nor will we receive the blessings which God has in store for his children. In his justice, in his mercy, in his love for his children, he could not give to the sinner the blessing when he failed to keep the law, the same as we would give it to the righteous child who did keep that law.

Now, knowing these things, and knowing that we must know God, that we must find him out, that we must know for ourselves, why is it that we stand by, let the world go on and let the Church go on, while we do nothing toward the salvation of our own souls?

The message of the Church of Jesus Christ of Latter-day Saints is a wonderful one, it is the message of life and the message of salvation. The doctrines of the Church stand alone, they have borne the acid test of 100 years. The world, the best brains of the world have endeavored to disprove them. This wonderful book from which I have read, the Book of Mormon, has been held up to ridicule but after 100 years it stands unimpeached and unimpeachable, for it is indeed the word of the true and the living God. We have these things, they are ours, we have them in our hearts, most of them; and the books lie on the shelves in far too many cases, dirty and dusty from disuse. Why do we not magnify the intelligence that we have, study and learn, prepare ourselves, so that when the time comes and the opportunity presents itself for us to explain the principles of the gospel, that we will know what the gospel is, and that we will declare it to the people in power and in truth.

The testimony that God lives is a gift to us; it comes to us when we are worthy of it. He blesses us when we strive for that blessing and reach out and try to get it. He is indeed our Father in heaven, to whom we can go and from whom we can ask a blessing. We know that the world gazes on an immaterial something, which they worship, in a way, as God. We know the true and the living God, the God of Israel, and we know that in this day and age he reveals his mind and will to his children. That testimony that the Prophet Joseph gave 100 years ago, rings in the hearts and the ears of the Latter-day Saints today. Hundreds are coming into the fold, the message is bearing fruit, and while he is not accepted generally, his teachings and his principles are being accepted by the world today. Mormonism is going forward, it will triumph; and the message that the missionaries bear by the hundreds and the thousands will bring the honest in heart into the Church, for it has the ring of sincerity. My brothers and sisters, it is life eternal to know God, it is life eternal to know his Son, it is life eternal to know that in this day and age God has revealed himself, his mind and his will to the children of men.

May we be worthy, may our testimonies grow, may we, by righteous living, be so strong and so solid that we will know of ourselves without a doubt that God lives and that this is his Church, is my prayer in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church)

At a gathering in this city, the other day, a prominent railroad man recently from Europe, in making a few remarks, stated that when he applied to the American Consul for a passport to come to

America, a number of questions were asked. One of them was, "Are you a Bolshevik?" he answered, "no." Another, "Are you a 'Mormon'?" and he answered, "no."

I volunteered the information that these were the two extremes; and he said, "Yes, I know what Bolshivism is: I have lived with it; but until now, I have not known what 'Mormonism' is; and I want to say to you men here that such a spirit of friendship, I have never seen in Europe."

It was my pleasure to bring that man over here to the temple block; his time being limited I turned him over to Brother Goddard and some of his associates. I called for him again in an hour, in order to get him to his train, and he did not care to leave the block—he stayed here until the very last minute. He said, "Mr. Smith, it is wonderful, it is wonderful, and I want to know more of your people and your doctrine! I understand you have missionaries in Holland. I intend to look them up when I get home."

A few months ago some business men from England, made a tour of the United States. I read a letter day before yesterday from one of those men, saying, "We regret that we considered our stay at Salt Lake City of so little importance that we did not allow more time for it. Of all the visits we made to the cities of the United States, none were so profitable as our visit to your city."

Soon after they were here, a number of Boy Scouts, from New York, called upon us. Their leaders said that they had debated some time as to whether it would be wise to bring those boys to Salt Lake City, but inasmuch as their return trip took them this way, they thought they would stop off for a little while. He said, "We regret that we did not arrange to stay longer; we have not been treated so well in any city of the United States as you have treated us while we have been with you."

A few months ago, Brother Oscar A. Kirkham, our Scout Leader, was chosen as morale officer to go to Europe with the Boy Scouts selected from all over the United States. Some objected to a "Mormon" going for this purpose, but the leaders of that work recognized through their association with his, that he was clean, that he was a leader and in every way qualified to take that responsible position, and look after those young fellows who were going to visit Europe.

My brethren and sisters, "what God hath cleansed that call not thou common." And I want to tell you that in the Church of Jesus Christ of Latter-day Saints, we have the gospel in its purity. I am sorry to say that there are some who profess to be laboring for the welfare of God's children who are constantly trying to drag it into the mire and to cover it with filth. O, it is a wonderful work, and those who labor in it unceasingly, in faith, with a desire to be helpful, and to do God's work, receive joy and satisfaction in their work. I want to tell you that I have a testimony that this gospel is true. I know as well as I know anything in this world that President Heber

J. Grant holds his position through the will of God, and that he is influenced through the Holy Spirit which is promised to all who are faithful. I have seen it manifest, through him, time and time again, and I want to say to you that he will be successful in his administration, in just so far as we, his brethren and his sisters, God's children, will support him and uphold him with our means, with our faith, and with our prayers.

All the world is looking upon us as they have never looked in all our history. Are we doing things that will cause them to distrust, now that they are beginning to see the good things? Let us be "swift to hear, slow to speak, slow to wrath."

I get much comfort in the statement made by the Apostle James, a part of which we quote quite often: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." As a rule, we stop here, but I think the most important part of this quotation is that which follows: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

And again we are told, a double minded man is unstable in all his ways. Let us not be double minded; and when we are in doubt, let us go to God in faith, nothing wavering; let our lives be such that our houses are in order, that we are in condition to go to God and ask for his blessings. I know, my brethren and sisters, that if we will do this, with faith, nothing wavering, God will make known unto us, as individuals, his will, as it concerns us, and we will know and understand. He is not forcing his doctrine upon us, nor his blessings, and he is not influencing us through his Spirit, except when we are in condition to be influenced.

May God's choicest blessings rest upon us, I pray, my brethren and sisters, let us uphold the authorities of this Church, every one. They are men of God, who are trying to uphold each other and to accomplish all that God requires of them. So I say again, let us set our houses in order, let us take to our homes the spirit of this conference. O what a wonderful thing it would be for us, as a people, if we could at all times earnestly carry out the instructions of this conference.

O I tell you, while the people of the world are looking upon us more favorably at this time, if we would carry out the instructions we have received during this conference, and especially the text of President Grant, "keep the commandments," it would only be a little time until they would be attracted by the great influence we would have for good.

May God's choicest blessings be with us, I humbly pray in the name of Jesus Christ. Amen.

The congregation sang, "Praise to the man."

Benediction was pronounced by Elder Benjamin Goddard, of the Bureau of Information.

THIRD OVERFLOW MEETING

The third overflow meeting was held in the Assembly Hall, Sunday afternoon at 2 o'clock, October 10.

Elder Reed Smoot, of the Council of the Twelve, presided.

The music was furnished by the Cottonwood stake choir, under the direction of Elder W. F. Robinson, Miss Bernhett Lindsay, accompanist.

Choir sang, "An angel from on high."

Prayer was offered by Elder Frank B. Cassidy.

The choir sang, "Grant us peace."

ELDER EDWARD J. WOOD

(President of the Alberta Stake of Zion)

I am sure we all appreciate very much the splendid meetings we have enjoyed during this conference and the excellent words and music we have just heard. Singing is a fine accomplishment that our people greatly appreciate, and we have good music in all our communities.

I am pleased to be at conference again, though not altogether with the position that I now occupy. I once heard a man ask another, what a vacuum was. The man was called upon to address a congregation, and answer the question. He said: "A vacuum, I have it in my head, but I can't explain it."

I am wondering if we all believe the statement in the hymn, that "an angel from on high," has visited us, and revealed the gospel in its fulness, so that we might better understand it than we could have done by reading ancient scripture. I speak of this because I come from the far north, Canada.

We have in course of erection a very beautiful temple. Over five thousand people have passed through that unfinished building, thus far this year, from all over the world. I think of that particularly, since I am in the presence of Brother Smoot, of the Council of the Twelve, and our respected senator from Utah. His house in Washington is visited by many strangers who speak of him, (often when he does not hear them) and the good he does by the courage he manifests in always standing before the people as a Latter-day Saint. Only recently some people coming through the country said they at-

tended meeting at his house in Washington. Brother Smoot did not know of this. They did not belong to the Church, but they admired the man who is always an apostle. I thought of that this morning, while reading in the paper that in Washington the members of the Church thought of renting a hall instead of holding meetings in the residence of Brother Smoot. We little know the good we do in entertaining strangers.

Let me read just a little from the Doctrine and Covenants of our mission. I am pleased to see so many of our brethren and sisters here this afternoon. I notice, however, the absence of young people. I believe I address mostly this afternoon the parents, and without desiring to take up much of your time, I wish to draw your attention briefly to our mission here. I with you have spent many years in the mission field, aside from presiding with one of my brethren in one of the stakes in Canada. I believe on us rests very largely the responsibility of the carrying on the work of the Lord; and I believe our sentiments, our true feelings and beliefs are reflected largely in our children; and when we hear the fear expressed that young people are not quite as much interested as they should be, I turn critically to myself, and I hope we will all do the same to ourselves this afternoon. We have had very little trouble, however, in that great country, Canada, where we have some of the finest, most stalwart young men and women in all the land of Zion. I believe that as a child is trained, not necessarily taught, he will be, to a great degree, when he becomes mature. "Train up a child in the way he should go, and when he grows old he will not depart from it." There is quite a difference between training a child and teaching it. Teaching is telling, training is not only to tell, but to get the child to do, and to know how to do. I read from the first paragraph of Section I of the Doctrine and Covenants:

Hearken, O ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together.

I think of this in connection with my missionary experiences in the islands of the sea.

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them.

I wish to tell you a short experience of my own. I was called on a third trip to one of the islands, in the days of President Joseph F. Smith. I think of this special prophecy as I remember the many ob-

stacles placed in our way in going to the islands. I was called to take a special mission to Samoa and the South Seas. I am a British subject by naturalization. I could not leave Canada without a passport, but the President of the Church had called me to be in Salt Lake City by an appointed time, and asked if I could come. I should have obtained my passport before answering the letter, but I said, yes, I will be there. Then I set to work to make good my promise by applying through all the means available for my passport. The time approached for my departure, and I could not get across the line without the passport, but it did not come in time for me to leave. I presented the matter to the Lord in prayer. I told him my difficulties, and I felt that I must make good my word, and at least make the attempt to come. So I boarded the train bound for Salt Lake City without any passport. When I arrived at the boundary line, the emigration officers asked for my passport. I thought all the time, "They shall go forth and none shall stay them." I thought of that, and I wished that the emigration officer believed as much as I did of its truth; but he did not. However, I was somewhat acquainted with him. He said, "I will let you go provided you furnish the passport after." "All right," I said, "I shall be pleased to do it." When President Smith set me apart, he told me that I should go. Now he did not know anything about my not having a passport. I knew it would be more difficult to get out of the United States than to get in—leaving the port of San Francisco and getting to an American possession in Samoa. I knew, or thought I did, that I must have my passport. President Smith, laying his hands upon my head, said: "Brother Wood, you shall go upon your mission to perform the business to be attended to, and return in safety." He never mentioned any appointed time. All the time he was blessing me I was wondering about my passport. I did hope it would come. I was promised by our attorney that it should be registered to me in Salt Lake City to be here the day after my arrival. I waited, and the next day it did not come. The time came for us to leave. At the Oregon Short Line office I wired home, to learn if any news had been received from Ottawa, the Washington of Canada. I did not get any reply. But President Smith said I should go; here was the prophecy and revelation that none should stay the disciples from preaching the gospel. As it mentions in the next verse: "Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth." "And they shall go forth, and none shall stay them, for I the Lord have commanded them." The Lord had commanded me, not the emigration officers at all. So, I set out on the train without my passport. But I received a wire at the station that my passport would be in San Francisco before the steamer left. I felt all right again. Well, we arrived in San Francisco, and went down to the emigration office the day before the steamer sailed. I was there without my passport. I expected it would be there that evening, but

it did not come. And the steamer was to sail, and I was there without my passport. When the time came to answer at the emigration office, I got in line, and felt fine, knowing it would be all right, but I did not know how. When I saw the official ask the passengers for their passports, and some were refused, some were asked a lot of questions, and I did not have my passport, I stood there just as if I had it, and he did not know anything different. When my time came, he said, "Sit down a little while, Mr. Wood; I will talk to you later." Well, I knew it would be all right. Did you ever feel that way, when you have just had the elders come in to administer to a sick child, and you knew positively that the child would be healed? I felt these promises running through my mind, but how should they be fulfilled? When it came to my turn, the emigration officer said, "Well, the time is up, you must come to the office tomorrow at 9. The steamer sails at 1, and you come up, Mr. Wood." The time arrived for me to meet again, in the morning, and I was in line. I felt all right, though I did not have any passport. The emigration officer finally said, "Let's see, Mr. Wood, you have got your passport, go right on board the steamer." I said, "Thanks," and I did not have any passport at all, though I had the commission from President Smith, which was worth more than all the passports from all the governments in the world. But I had yet a great many difficulties. I thought, "Now, I am on the steamer, how am I to get off?" The most important part of all is to present your documents or passports before you leave. I had three long weeks to wear away before I should land. The Purser takes a kind of genealogy of each of the people. When he came to me, he asked me to sit down; and said, "Of course, you understand you must present your passport, Mr. Wood." I said, "All right, I understand it." "Where did you come from?" I said, "From Canada." He said, "Sit down, Mr. Wood. I am delighted to see you people from Canada so willing to go down and preach the gospel to those natives." And I spoke of the gospel with him; and he asked for no passport at all. Well, I had other difficulties, too, but I felt all right.

When I arrived at Honolulu, I escaped another very difficult situation by making a pleasant gospel conversation with the emigration officer at that port. Then we made two thousand more miles to the south. I knew the most difficult time was yet to come, that is, when we arrived at Tutuila. How in the world to work it there I did not know. But I prayed to the Lord, not only twice every day for those several weeks, but several times every day, that other avenues would be opened up so that no one could stay my passing.

I remember when that steamer entered that most beautiful harbor which Mr. Robert Louis Stevenson named Pago Pago, I went up on land, and many of the natives that I had seen before met me, and made their characteristic salutation. They were glad that I had come. I saw one of our boys from Canada leading a splendid band, and they had come to welcome me. Then again I began to wonder

when I would get off again, and yet whenever I would remember these promises, I would take courage again. The steamer only stayed there six hours, and we were lined up again. Now this was the final getting through without a passport, and I had to buoy up my spirit to meet the emergency. They came within one of me, when the emigration officer said, "Sit down, I want to ask you a question." And he said to me, "Mr. Wood, get your passport ready." "All right." I had the missionary appointment from President Smith, I had the promise, and the prophecy in this revelation, that "none shall stay them." When he had called me, and it was my turn to present my passport, he turned to the man next to me and said, "Why, you are a New Yorker." And this officer went over and had a conversation with this man he called the New Yorker. When he came back, he said, "Let me see, Mr. Wood, I have had your passport all right, you may go on."

My fellow parents, we are all just like one large family, regardless of places of residence; we are all Latter-day Saints; we are all interested in one another. What is a success in Canada is courage to you, and what is your success here may make us feel well in Canada, because, not like other peoples of the world, we are all members of one large family. I say to you, that if, as parents, we can win our boys and girls to righteousness around our family hearths, it is far better than to place them in the hands of the Purity League, or even the ward teachers, or any one else. Let me, as the father of my children, and my wife as their mother, win the hearts of our boys and girls at home, win their confidence, and others will have very little trouble over them. I think of it when I see the mothers with their babies on their knees. Why they would not think of letting the little baby fall, not for all the world. They watch over its every movement, fearful that it might fall. Far easier it would be to heal the broken arm of the infant than the injured mentality, the perverted heart of the grown child who often leaves his home with very little concern of his parents. We are not concerned enough as parents over our children. When I think again of the Islands, of how those people there teach their children to respect their parents, it is marvelous in the extreme. You call those natives uncivilized. I have seen a young man wild, almost uncouth in his habits, taken into the council of chiefs, at the death of his father, and at once he becomes dignified, almost majestic, feeling the responsibility of his father upon his shoulders in the council of chiefs. It is because the boy was taught when he was young, aye more, he was trained, how to act when he became a man, how to act the chief that his father was before he died.

O the faith of those natives, if we only had it! If we simply knew, if we had the knowledge (more than faith) of the mission of our Church itself, in which we are taught that when I go into eternity with my wife to whom I am sealed, my joy, our joy, will not be com-

plete until we have in our circle some, yes, every one, of our children. Let us not wait until it is too late.

I remember once a woman on the Islands—to show you how the Lord goes before and with us, his elders and servants, and after us, on those Islands—a lady had a very sick child, and when they are sick they have faith in the power of the Priesthood to restore. We had only been there a few weeks. Nobody knew us there, did not know that we had arrived. A man came up to the house where we were holding service. He did not understand us; he had to speak through an interpreter; and he said to me, "There is a lady on the other Island with a sick child. She wants you three men to go to her, and heal her child." It was right on the verge of the war there. The first edict made by the king under the German government was that a "Mormon" missionary who preached was to be fined \$100 for the first sermon, and for the second he was to be banished from the Island. They made that edict, and we thought we were in trouble till this man said, that that woman had asked that we three men go unto her and lay our hands upon her child and the child should recover. We went out to a palm tree and talked to the Lord as I am talking to you, wanting the inspiration of his Spirit. Soon we decided we would go. After going across a strait some three miles in a little canoe, expecting almost every moment that the canoe would be overturned, we arrived. The woman was standing in front of her house. She had her handkerchief to her eyes, and said, "I am glad that you have come. It is all right. Here is my child." And under the sheet was the body of the child. We lifted that up and saw the child, and we said, "the child is already dead, and we covered it up again; and she hastily said, "No, it is not dead at all. You do what I saw you do last night in my dream, and he will be well." We asked the Lord, "suppose we administer to this child, and it does not get well, and they will say you are all evil spirits. They are a superstitious people." We had no faith that the child would recover. But the unprecedented faith of this native woman inspired us to do it. And she said, "Have you authority to do what I saw you do? You anointed that child with oil; you laid your hands upon his head." Yes, we had that authority. And then I thought of that passage that "my servants must go forth, and my authority shall be with them, and none shall stay them." I said, "Yes, we have that authority." Said she, "have you the authority to refuse?" I said, "no." We anointed the child, laid our hands upon it, covered it up, and went away. The cyclone came on, the social condition of the natives was upset; we never heard of the woman and child for a long while. I didn't expect to hear from it, until about a year after when I saw a number of natives under trees, with long knives. I saw them running along beneath the trees in their half-clad condition. Then I thought again that none should stay the preaching of this gospel. So I buoyed myself up as best I could, and marched on. I saw the natives surrounding me on all sides, and as I

came to a house in that tropical forest, they commenced to get closer to me, when all at once a woman marched out, and said, "How do you do, Brother Wood?" I rather sank back, and said, "I don't know you." "O yes, you do," and she turned and called a child about nine years of age. She stood the child upon the trunk of a tree, and then she bore this testimony to the great crowd of natives: "This child is a living testimony of the great power of the gospel, and the power and authority held by Brother Wood and his associates. They administered to this child over two years ago. I have never seen them since, but I know they have the power of God with them, and all of you must listen to their message. I am the daughter of the high chief of the island, and you can come to my house and have everything you want."

I went, and the natives followed along, and I sat up nearly all night preaching to them. We had a good spirit. I mention this to you to prove that the divinity and power of the Priesthood is with the Church of Jesus Christ of Latter-day Saints today. But the evil one is ever present.

One morning, on one occasion, when I was dressing, I felt something alive on my neck, and I hit it at once, and I was bitten by a centipede, one of the most deadly of insects on the Islands. My arm commenced to swell. The natives came and said, "Give us your last message; you will die within an hour." I felt excruciating pain. Then up came the woman. The natives had told her that I was killed by the deadly insect, and I was there with them. The woman came up very leisurely. She shook my hand showing she expected consolation. She said, "That is all right, Brother Wood. Have you got any of that oil with you?" I said, "Yes, get my valise. "Now," she said, "Do what you did to my child, and you will be all right." I felt when she said that, that I positively knew it would be so. I anointed my hand, and the swelling left, just like taking a glove off my hand, and she turned to the natives who had gathered around, and said, "As I told you, the Lord is with this young man, and his Church, and his people."

Brethren and sisters, let us inspire this faith, this confidence, in the hearts of our growing children, and never get away from the fact that we are responsible for them in their future life. God bless you. Amen.

ELDER WM. H. MENDENHALL

(President of the Bannock Stake of Zion)

My beloved brethren: It is an inspiration to me to stand before this congregation, to look into your faces, and to listen to the testimony and the teachings of the presiding authorities during this conference. And I have been made to feel that the hand of the Lord is

visible, and that he is leading and directing the brethren of the priesthood that preside over us in this Church.

Permit me for a few moments to call your attention again to the revelation contained in the first section of the Doctrine and Covenants, that part that has been read and referred to by President Wood. The Lord inspired the Prophet Joseph Smith in this revelation, given before the organization of the Church, when he declared that this gospel, the word of the Lord, shall be carried as a witness unto all nations by the men and women who may be called in the last day.

When Brother Wood was relating his experience, showing that none should stay the hand of the Lord in carrying out his purposes, it reminded me of an incident in my missionary experience, when I labored on the Sandwich Islands. It was customary at that time, when the missionaries were going from one island to another, to present to the officials their missionary certificate, which we always carried in our pockets. I remember being sent out to one of the islands, when I first lived in that mission, and after I had taken my place on the boat the officer came around inquiring who we were, and asking for our missionary certificates. I presented my missionary certificate to him, but he did not want to accept it, and he told me I would have to go ashore. And I argued with him, that I had been called of the Lord as a missionary, that I had my missionary certificate signed by President Wilford Woodruff, and I was entitled to go where I had been sent by the president of that mission. While we were arguing, the steamer weighed anchor and began to leave the shore; and in our heated argument he saw that was his last chance to get back on to the wharf; so he jumped on to the wharf, and I remained on the boat. It was too far for me to jump, so I went on my mission, as I had been directed by the president of that mission. So I know, my brethren and sisters, that the hand of the Lord is in the ministry of this gospel in the nations of the earth. And the Lord has said in this revelation, that this gospel shall be preached in all the world by his disciples who shall be chosen in the last days. They are gone forth. The gospel has been preached in almost all the nations of the world. Men and women are accepting its principles. They are becoming members of the Church, full of the Spirit of the Lord and a desire to serve him and keep his commandments.

There is a certain responsibility rests upon us, in respect to our attendance at these conferences. I very often wonder in my mind, in my visits to these conferences, why so many people from all over Zion, and from the missions in the world, can spend their time and their means attending these conferences, and I wonder what benefit we derive from the attendance at the conferences. The Lord commanded through the Prophet Joseph Smith that these conferences should be held, that the people might come up to the center place of Zion and hear the word of the Lord from the presiding authorities of his Church, that their faith in the work of the Lord might be strengthened, that our determination may increase to serve the Lord

and keep his commandments. So we come up here, and listen to the presiding authorities of the Church, the presidents of missions and brethren who are called upon from time to time to teach us the word of the Lord. It becomes our duty, in order that the purposes of the Lord might be fulfilled in these conference gatherings, that when we shall go to our homes, when we go to the different stakes and wards of Zion, that we shall reflect the spirit, the admonition, the teaching, that we receive at these conferences in our lives, that by so doing the brethren and sisters who are not able to attend these conferences might be benefited in a general way for our having come up to worship the Lord. Thus I understand why so many of us take advantage of this opportunity of gathering together.

There is a great deal of work for us to do in the Church. We make every effort to send our boys into the mission fields to preach the gospel. We make every sacrifice necessary that they may be sustained while in the world preaching the gospel. We rejoice that they have been considered worthy by the presiding authorities of the Church to go out into the world to preach the gospel. Yet right here at home, in the stakes of Zion, in the wards, there is ample missionary work for us all. Among our neighbors, among our associates and friends, an opportunity presents itself for us to labor, to do missionary work. In this connection, I desire to read from the fourth section of the Doctrine and Covenants. Joseph Smith, Senior, early in the beginning of this work, in the year 1829, was full of a desire to promote the work of the Lord as in part it had been revealed to his son, Joseph the prophet. Joseph, Senior, accepted the testimony of his son. Desirous of helping in this great work, he went to his son, and he said: "My boy, what can I do to help this work along? What can I do that the same Spirit of the Lord that I possess, that has been manifest in your ministry, might be felt by all the people of the earth? What may I do to help you to accomplish this work?" And the Lord said, through the Prophet Joseph Smith:

Now, behold, a marvelous work is about to come forth among the children of men; therefore, O ye that embark in the service of God, see that you serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, goodness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen. (Doc. and Cov. Sec. 4.)

This is the admonition, the instruction, of the Lord through the Prophet Joseph Smith to his father, and it applies to us in our ministry and service in this Church. If we have a desire to serve the Lord, we are called to the ministry, we are called to set examples that will be worthy of imitation. We are called to use our

hands and the powers of our minds in the advancement of the work of the Lord among our associates and friends; and the Lord charges us with the responsibility of being kind, full of love, and full of his Spirit in our ministry among the people, that we shall be charitable towards each other, that we shall uphold the authorities of the Church, that we shall in no way find fault with them or tear down their character, but that we shall sustain them in our ministry and labors, with our faith, prayers and determination, to the end that the work of the Lord may grow and increase in the earth, and that it shall fulfil its destiny among the people.

I rejoice in the testimony of the gospel. I know that it is true. I have no doubt in my mind. I am in harmony with the presiding authorities of the Church. I uphold and sustain them in their work. And when I was called upon a mission, a number of years ago, I remember that President Heber J. Grant set me apart to labor as a missionary in the Sandwich Islands; and I remember in blessing me he placed his hands upon my head and said, "Brother Mendenhall, if you will but serve the Lord, do your duty, rely upon him, the Lord will give you a knowledge of his work. The Lord will enable you to do much good while you labor upon the Islands, and you shall come home in safety. The Lord will prosper you so long as you accomplish the duties of your mission, and keep his commandments." I want to testify to you that the words of the prophet upon my head have been fulfilled. The Lord gave me a knowledge of the Hawaiian language. He gave me power and influence among the people, and I believe I was able to do some good; and upon my return home, I have endeavored to devote my services to the work of the Lord, and I thank him for the blessings that I enjoy. This is my testimony in relation to this work that has been established on the earth for the salvation of the children of men.

May the Lord help us to do our duty, is my prayer in the name of Jesus Christ. Amen.

A violin duet was rendered by Sisters Shermer and Lindsay, of the choir.

ELDER PETER M. HANSEN

(President of the Bear River Stake of Zion)

My brethren and sisters: I have greatly rejoiced during this conference in the splendid music that we have heard, and in the admonitions and counsel that we have received from the servants of the Lord who have addressed us. The spirit of humility, peace, and love that has actuated the speakers has certainly made me rejoice that we live in this day and age of the world when the gospel has been revealed, and that we have the privilege of living and enjoying the splendid privileges that are ours, as Latter-day Saints. We rejoice in these privileges, my brethren and sisters, and I feel to honor the

Lord and to keep his commandments, and feel that our spirits are in tune with the inspiration that we have received from the brethren in authority in the Church. I hope we all feel grateful for these blessings, and that these things will spur us on to live nearer to the Lord in the future than we have in the past.

In our stake of Zion we have been doing some little missionary work the past year among the people. Special missionaries have been called; and in visiting among the Latter-day Saints, we found too many people in our stake of Zion who did not pray in their families, nor teach prayer in their homes, consequently their children were not becoming accustomed to pray. I fear this condition is too prevalent among us as Latter-day Saints, and consequently many of us have not the spirit of humility and love for the gospel of Jesus Christ that we ought to have burning in our souls. We also found too many who were not observing the Word of Wisdom, as we have heard in this conference. We found that too many of our acting teachers in the stake were not observing this commandment. When they went into the homes of the Latter-day Saints they could not teach this principle, because they were not observing it themselves. As a rule we found our young people living nearer up to this principle than many of our older brethren and sisters. Hence we have found it necessary to take up this labor among the people in our stake of Zion. I testify to you that we have met with splendid results. We have talked over the reports received from different wards, two or three times now. We find a little improvement each time these reports come in, and the brethren and sisters will say, "you shall not have to report again that we are not observing this splendid law."

As we have heard during this conference, this is a splendid law for the Latter-day Saints, and it has been preached to us now, as we have heard from Brother Lyman, for eighty years, and yet I fear that we are no nearer, perhaps, in observing this law than we were many years ago. To me it is a glorious principle. It is both our temporal salvation and financial.

I attended the fair last Saturday, and saw a great many blessings that the Lord has showered upon us, in our crops and in our herds; we can almost produce everything that we need here in this state—beautiful fruits and vegetables and everything else that we need. It seems to me that there should not be an excuse for not living well up to the Word of Wisdom. One can always single out a man who is addicted to tobacco. He is not particular about his person, as a general rule. Hence we ought to take heed to this counsel so often received from the brethren and sisters who live in harmony with this law.

I remember Brother Francis M. Lyman came to our stake on one occasion, and said: "Now, Latter-day Saints, come out this afternoon, and I will teach you how to get rich." Well, we had a pretty good turn-out of the people and he told them: "No matter what you make, what you produce, put away 25 cents every day, and you will

see how it will amount up, and you will prosper and the Lord will be with you and bless you."

This has been a prosperous year for the Latter-day Saints. We have enjoyed prosperity, and we have enjoyed the blessings of the Lord generally, and the only way that I can feel satisfied is by remembering the Lord and giving unto him that which belongs to him in tithes and offerings.

I feel grateful for the privilege we enjoy as Latter-day Saints. The spirit of peace, love and union, I pray may be increased among us, that we may have a desire to keep the commandments, and live in harmony with the knowledge we have received and the privileges that we enjoy. I pray that the Lord will bless us and inspire our minds, that we may live according to these practical principles of the gospel, which is my prayer, and I ask it in the name of Jesus Christ. Amen.

The anthem "Hosannah" was rendered by the choir.

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission)

My dear brethren and sisters: I am glad indeed to be with you today, and partake of the wonderful spirit present. A little story comes to my mind. Once upon a time a splendid old couple lived in a community, and had won the respect of all their neighbors; and their neighbors were wont to show their love for this goodly couple on various occasions. And at one time they presented them with a nice jar of peaches, put up in brandy sauce. It seemed that this good couple did not like peaches, and when they acknowledged the token, they wrote a small note like this: "Dear friends, we regret to say that we did not like the peaches, but we did enjoy the spirit in which they were sent."

I earnestly desire that I may speak to you a few minutes under the Spirit of the Lord which my brethren preceding me have enjoyed, so that you will enjoy the spirit with which I speak to you.

I testify to you that the Spirit of God, like a fire, is burning; and if you have failed to enjoy it here this afternoon, it is not the fault of the brethren who have spoken to you, and it is not the fault of the music that has been rendered, for I do know that the Spirit of God is here, and it is the sweetest thing in all the world. There is no place in all the world where I would rather be than here, today—or rather, just a few steps from here, where I expect soon to be.

I bring you greetings from your sons and daughters who are laboring in the Eastern States mission. I am glad to report that they enjoy a wonderful spirit, that God is with them, that they are doing a wonderful work. I feel that we all need the gospel preached

unto us, and I know of no one in all the world who can impress you more thoroughly with the need of a genuine repentance and a knowledge of the truth than those splendid sons and daughters whom you have sent out into the world, and I hope you will send back to them a message of good cheer.

I was delighted in hearing President Wood relate some manifestations of God's power, for it is a fact that our Father in heaven has not changed, and he is pleased to bestow his power upon his servants who will serve him. He is the same yesterday, today and forever. We read of the wonderful blessings he poured out upon his people in ancient times, and I testify that he is willing to do the same to us, if we abide by his laws which called down the blessings of heaven upon them. I testify to you that we are enjoying the same gifts and blessings of God, for they do follow them that believe.

We enjoy many manifestations of God's glorious Spirit in the mission field, and we do at home, I realize. We recently had a little controversy—but I wish to stop here and state that we do not contend with the people of the world. We have no contention whatever with the people of the world, but we have a beautiful message of life and salvation to give to them, a message which gives no offense; it is a positive inspiration for all humanity. We do not contend for it, but give it to the world for their acceptance or rejection.

Upon one occasion, lately, a learned gentleman saw fit to challenge our statements while speaking to a splendid congregation, and he got up and raved about the so-called "Mormons" being the richest people in all the world. He also said that we had come out there to get their women to take them back to Utah, but he seemed to feel very bad that the "Mormon" people were the richest people in all the world, and thought that was a terrible crime. I saw fit to answer him. I told him that we came not for their women, but I had to plead guilty to the second charge that our people were the richest people in all the world. He had made the statement that we owned many stocks and bonds, and one thing and another, but he did not state our original riches. I proceeded to tell him that over 85 per cent of our people own their own homes, and the land, not merely the furniture and fixtures in their homes, but the ground on which their homes were erected, and I pleaded guilty to that. They owned many good things of a worldly nature, and I called their attention to them, that their acquirements had been accomplished in the midst of drivings and persecutions, from the time the Church was organized until the time that we reached the valleys of the mountains, and even after that our Church property had been confiscated. And I called his attention to the fact that we had to meet the same taxation as other people, and we had also made the same contributions, fully up to the standard of any of them, in the recent war; and, in addition to these, our young men, to a very large number, had given at least two years of their time in preaching the gospel, and they had borne their

expenses while doing so, and that this necessitates taking them away from the various business interests of the community; and in addition to this we had paid one-tenth of all that God had given us, back to him; and in the face of all this we were the richest people in the world.

I then told them how it had been accomplished. I told them that they were not the greatest riches we possessed, but our greatest riches consisted in having a testimony that God lives, that we know that God has spoken in these last days, that we are willing to accept his wonderful revelations; and through that means we had received and accepted the gospel which is the power of God unto salvation, not only a salvation in the far off eternities, but an immediate salvation, so far as we would live it, and we were being saved temporally. In the words of the speaker I was answering, we were the richest people in all the world. We had the power of God unto salvation, not only intellectually but morally. And I rejoiced exceedingly in being able to proclaim these things.

I rejoice in being present here this afternoon. There has been a wonderful spirit present. I hope I have said nothing to detract from what has been said previously. I felt at the conclusion of the brethren's talk that the feeling was almost too sacred to disturb. It is a wonderful thing to be able to come together and partake of the Spirit of the Lord, as we have today, and I hope that we will strive earnestly to take the message that has been given to us, and live it, for I know it has been an inspiration to all of us.

After listening to the key-note speech of President Grant, and the addresses of the other brethren, I was telling some of my folks, at luncheon, that I felt that they were speaking to me personally, and the others responded with the same thought, that they felt that the message was to them directly. I hope we will all go to our homes feeling earnestly the desire in our hearts that we will keep the commandments, that we will strive to manifest the spirit of love and charity in all our walks and talks in life.

In the world, the greatest difficulty we meet is the sense of indifference, and after we have reasoned with people, and tried to explain the plan of salvation to them, they almost universally come back with the saying, "Well, we are all on the road to the same goal; you are taking one road, and we are taking another, but we are all destined to reach the same goal." What a mistake! The scriptures teach nothing of the kind, but the Master said, there is only one way, and he that entereth by another way is to be accounted as a thief and a robber. We have gone in through the narrow gate into the straight and narrow way, and we cannot afford to step to the right to take advantage of our brethren; we cannot step to the left to steal or to lie or to disobey the commandments of God. We must keep on in the straight and narrow way if we want to become partakers of the kingdom of God. I hope that we will strive earnestly; and these exhortations I want to direct to myself even more than to you.

I rejoice exceedingly that I have been accounted worthy to go out and preach the gospel of my Redeemer. I realize that it is an opportunity. It is a blessed privilege to be given the opportunity to go out into the vineyard and work for the kingdom of God. I find that some are doing that at home. I was exceedingly gratified with the work that the father of one of our missionaries is doing in Ogden, and I had heard of it before. He is sending his friends the *Liahona* tracts, and other literature, as well as his own testimony, and I was glad to find that he has the same sweet joy and satisfaction in doing these things at home that we enjoy out in the world. And I exhort you, brethren and sisters, to live up to this opportunity so far as it is in your power, for it is a privilege and blessing, and we are all enlisted to it.

I do not desire to take more of your time this afternoon. I feel that it would not be right, inasmuch as we have Brother Smoot and others that we would all like to listen to. As for me, I have heard a definition of a good speech that I like. The British premier says there are three fundamentals to a good speech, and I find much consolation in his definition, because it is the only one that I have hopes of applying to myself. He says, the first is to stand up, the second is to speak up, and the third is to shut up. The blessings of the Lord I earnestly pray for us all, my brethren and sisters, in the name of Jesus. Amen.

ELDER REED SMOOT

I have enjoyed the spirit of this conference greatly. I thank my heavenly Father for the privilege I have had of listening to the wonderful testimonies that have been borne, and the explanation of the sayings of the Savior, and the revelations of our heavenly Father. And I, like every one who has attended the conference, without a doubt in our minds, feel that the present conference is among the best conferences ever held by the Church.

I have not the time to take up any special subject as the adjournment hour is nearly at hand.

BAPTISM FOR THE DEAD

Yesterday I asked Hon. Albert J. Beveridge of Indiana, to attend the afternoon session of our conference. We came into the temple block by the east gate, and as we walked down the path towards the tabernacle, he stopped and looked at the temple. He asked when the "Mormon" people began to build this magnificent structure. I told him the erection of the building was begun in the year 1853, long before there was a railroad in this country, and at a time when the people had very little of this world's goods. I called his attention to the fact that the building of the temple was an evidence of the faithfulness and loyalty of the people to the work established by God

in this dispensation. It did not take so much ready money, but it did take a spirit of determination and sacrifice that could only come through a knowledge that they were working in the service of God. Said he, "What do they use the temple for?" I told him of the sacred ordinances of baptism for the dead; I told him of the eternal marriage covenant, and that our people believed in both, and the vicarious work that was preached by the apostles of old was attended to in our temples. He said, "What do you mean by baptism for the dead?" Said I, "Senator Beveridge, we mean this, that we are carrying out the same instructions in regard to this wonderful principle as taught in the days of the Savior and his ancient apostles. I referred him to Paul's letter to the Corinthians. And he said, "That is wonderful. Are there any other churches in all the world today that preach and practice it?" "No." "Well, tell me the operation." I said, "Suppose my great-grandfather had lived at a time (which he did) before the gospel, as revealed in this dispensation, had ever been preached, or a testimony of an elder of the Church had ever been heard; some relative can be baptized for him. And that is a great part of the work that is done in the temple."

IMPRESSIVENESS OF THE LAIE TEMPLE AND GROUNDS

My brethren and sisters, the world will yet understand the work in our temples in carrying out the revelations and teaching of the Master; and sometime in the near future it will be a potent power to bring the people not only to an investigation of the gospel, but it will bring them to a realization that it is of God.

I had an experience upon the boat not long ago in coming from Honolulu. I have not the time to go into it, but it was with a minister of the gospel telling me that I could find nowhere in the Bible that he believed in or taught from a reference to the principle of baptism for the dead. This conversation was the result of his recent visit to the Hawaiian Islands, and in his drive around the Island of Oahu, he had visited the temple grounds at Laie. And, my brethren and sisters, there have been few visitors to that island since the completion of the temple, and I doubt ever will be, but who will stand in front of that magnificent building, that wonderful approach to the house of the Lord, and receive an impression of the sincerity at least, if not the knowledge, of this people, in temple work.

PRESIDENT JOSEPH F. SMITH'S DEDICATION OF THE TEMPLE SITE

Five years ago I had the privilege of going with President Smith and Bishop Nibley to the Hawaiian Islands. Somehow or other, my heart goes out to those people. They are of the blood of Israel, and the faith spoken of by Brother Wood as found in the people of Samoa is enjoyed by the natives of the Hawaiian Islands, where the power and manifestation of God have been shown among that people. I attended a gathering of the people at Laie in honor of President

Smith, in June, 1915. At the close of the exercises, President Smith came to me and said, "Reed, I want you to take a walk with me." And as we went out of the door, he said to Bishop Nibley, "I wish you would accompany us." I never saw a more beautiful night in all my life; the surroundings were perfect. You who have been at Laie know the surroundings; all nature smiles. We walked toward the meetinghouse. Nothing was said of what we were going for until we stood at the back of the meetinghouse, and President Smith then said: "Brethren, this is the birthday of President Brigham Young, June 1, 1915. I feel impressed to dedicate this ground for the erection of a temple to God, for a place where the peoples of the Pacific Isles can come and do their temple work. I have not presented this to the Council of the Twelve or to my counselors; but if you think there would be no objection to it, I think now is the time to dedicate the ground." I have heard President Smith pray hundreds of times. He has thrilled my soul many times with his wonderful spirit of prayer and his supplications to our heavenly Father. But never in all my life did I hear such a prayer. The very ground seemed to be sacred, and he seemed as if he were talking face to face with the Father. I cannot and never will forget it if I lived a thousand years. Five years, and the temple was completed and dedicated, and it is a marvelous building of beauty and loveliness, as every one who will visit it will see.

LOVE OF THE NATIVES FOR PRESIDENT JOSEPH F. SMITH

It was on the Island of Maui that God spoke to President George Q. Cannon. Our heavenly Father told him where to go, the very house to enter, and there he would find a man who would receive him. And it was on those islands that he, as a young man, was given the language by the power of God. And it was on those islands that President Joseph F. Smith began his missionary work.

Talk about people loving a man! I do not believe it is possible for human beings to love a man more than did the natives of the islands love President Joseph F. Smith. Five years ago when he landed at Honolulu, on his arrival at the mission house, there stood in the front door President Smith's native "mamma," blind, but oh, what a greeting there was. No mother and son ever met with greater manifestations of love for each other.

Temple building, temple work, salvation for our dead and salvation for ourselves have just begun; the ninth temple is about to be erected in Arizona. I look to see the time when temples will be erected in all parts of the world, and the peoples of the world will understand that this wonderful principle revealed again to the Prophet Joseph is given for the world's salvation.

WHO ARE THE NATIVE HAWAIIANS?

I said these people were of the blood of Israel. I don't think there is any question about that. They are the direct descendants

of Lehi. When I was in Honolulu a little while ago, there was a great conference being held considering the question of where the natives of the islands came from and who they were. I have no doubt they drifted from America. We do know this, that not long ago the government of the United States, in order to determine how the trade winds affected navigation took a bottle and outside of the Golden Gate dropped it into the ocean; and inside of the bottle was a note asking the person finding the bottle to notify the government at Washington, the time and place. Twenty days after the dropping of the bottle into the ocean, outside of the Golden Gate, the bottle was picked up on the shores of Laie, the home of the "Mormon" people. Oh, I have heard President Smith tell those people that Laie should forever be a refuge for the natives of those islands. I have heard him dedicate the ground for that purpose, and I believe it was given by our Father to those people for that very purpose.

Strange, folks say, that one hundred years or more ago, when each of those islands had a king, it was definitely understood by every king over the different islands, and it was lived up to strictly, that whenever a native of any of the islands reached Laie, the place of refuge, there was no power that could remove him from there. Laie was the natives' place of refuge in years past, and today it is the home of the natives belonging to our Church.

May God bless us in our labors, I ask, in the name of Jesus Christ. Amen.

The choir sang, "The sunset glories of the west."

Benediction was pronounced by Elder Andrew Jensen, Assistant Church Historian.

FOURTH OVERFLOW MEETING

A fourth overflow meeting was held in the Bureau of Information assembly hall, Sunday afternoon at 2 o'clock, October 10.

Elder Richard R. Lyman, of the Council of the Twelve, presided.

The music was furnished by the congregation and the Swanee Singers of Granite Stake, under the direction of Elder J. S. Cornwall.

The singers and congregation sang, "Do what is right."

Prayer was offered by Elder Alfred W. Peterson.

The Swanee Singers sang, "Just as God Leads."

ELDER JONATHAN C. CUTLER

(President of the Curlew Stake of Zion)

It is certainly gratifying to see the interest manifested by the Latter-day Saints in attending our conferences. I presume that on the

Temple block, at the present time, in the three buildings, and on the grounds, there are not less than twelve to fifteen thousand Latter-day Saints, eager to get inspiration from the servants of the Lord. To me this is very gratifying and pleasing indeed. I feel truly thankful for the title Latter-day Saint which I bear. I am also pleased, and appreciate the honor to be counted worthy, to be a representative of this great Church. While I feel that I am out of place to be called upon to address the Latter-day Saints who come so far to these conferences, and while I feel that the brethren and sisters who attend would rather hear the general authorities than some of the local brethren, yet, obedient to the call, I comply and desire that the Lord will bless me with his Spirit, and if he has anything to say, through me, I would only be too pleased to give utterance, for I desire to do all the good I can, and as little harm as possible.

The Apostle Peter gives us to understand that God is no respecter of persons, but in all nations he that feareth him and worketh righteousness is accepted of him. We are all God's children. We have a perfect right to be equal. We were created equal, and we have a perfect right to remain equal, according to our works and our diligence here in the earth. But it is true we have our agency. We had it in the beginning, when the spirits were organized in the spirit world. God did not see fit to take our agency from us, but in the spirit world we exercised our free agency, and we still have the privilege here of exercising it. Men and women can do as they please. God is not going to compel us to do anything. As the poet says, "He'll call, persuade, direct aright—in countless ways be good and kind—but never force the human mind." We are all acting on our own resources and responsibilities,—upon our own honor and judgment. God does not interfere, but gives all a chance; and he is no respecter of persons, and the call is to all, regardless of creed.

There seems to be at present in the whole world a disregard for law and order. I look back to my younger days—I am still a boy, but I look back to when I was younger than I am today—and I see a marked change in conditions as they now exist. Remember that law and order were observed in heaven. It is true we had the right to exercise our agency, but, at the same time, law and order were prevailing, even in the spirit world, in heaven. The laws of our government are patterned after the laws of God. Law and order at least should prevail here in this great nation of ours; in fact, they should in the whole world. But there is a strong tendency today to disregard both law and order.

Before I arose from my bed this morning I received a thought that I pondered over. At the place that I was stopping, I heard in the hallway a mother say to her child, "Child, don't go down stairs." And the child said, "Why?"—seemed to rebel at once. That seems to be the condition at the present time; we haven't learned the lesson that Adam learned. You remember the Lord told Adam in the be-

ginning to offer sacrifice. There were no whys nor wherefores with Adam; it was the Lord's right to speak and Adam understood it. You remember a little later, when the angel visited him, he put this question to him, "Adam, why do you offer sacrifice?" Adam said, "I know not, only that God has commanded it."

Above all, I believe that Latter-day Saints should learn this lesson. We are beginning to fall into the ways of the world, and we question the authority of God here on the earth, and when we are asked, as the little child was asked this morning, not to go down the stairs, we want to know why. We do not follow the example of Adam. This seems to be the tendency in the Church today. We find that a great many of our people have lost track of the law of order and rule, and want to be a law unto themselves.

It is very true that in cases, when the time is ripe and proper, we have a right to counsel. For instance, we take the body of law-makers that we have. When they go into council, they have a right there to express their opinions, they have a perfect right to discuss matters, give their ideas, and finally come to a conclusion, and it becomes a law. But then it becomes our duty, as subject to that law, to obey, and not to ask the whys and wherefores. *They* have taken it into council, and have decided upon the law, and I feel that it is the duty of every one to obey such law and order after it has been established.

With Latter-day Saints, I feel that it is more important even than with other citizens of this great nation of ours. It is true that in the beginning, while in the spirit world, there was a council held; and you remember that God called the gods together. They met in council. No doubt they discussed matters pro and con, but finally they decided upon a plan of redemption. That plan was accepted by all who were there. No doubt we were there, according to the words of Job, because he gives us to understand—or the Lord does, in speaking to him, when he puts this question to him, "Job, declare, if thou hast understanding, where wast thou when this earth was created, when the morning stars sang together, and all of the sons of God shouted for joy?" We were present in the spirit world. We gave a voice of utterance to the plan of redemption, and sanctioned it while in the spirit world. But that did not deprive the spirits of their agency. After that council had decided upon a plan, we find that one man arose and rebelled against that great body. Lucifer, the son of the morning, rebelled against that council. He did not see fit to be governed by law and order, and became a law unto himself; and he had such great influence and power, even after that council had decided upon a plan, that he drew away a third of the hosts of heaven, and they followed him, using their agency. We who were valiant had greater blessings pronounced upon us. The blessing was given to all who were valiant, and kept their first estate, that the time would come when they would have the privilege of coming

here upon the earth and taking a body, whereby the spirit might be clothed. We had a clear understanding, no doubt, of our second estate, and we are here now as the Lord promised that we should be, all who were valiant in the spirit world.

Now, I believe above all that the Latter-day Saints should be subject to law and order. I believe I am thoroughly converted to the fact that all Latter-day Saints, when the law goes forth, have not the privilege to ask the whys and wherefores, because when we do this, I am sure that we grieve the Spirit of the Lord, and it leaves us. We read in the Doctrine and Covenants, where the Lord says, That it mattereth not whether he speaks by his own voice, or the voice of his servants, it is binding upon the hearer. Amos gives us to understand that "Surely the Lord God will do nothing but that he reveals his secrets unto his servants the prophets." God has never had a people that he acknowledged upon the earth, for whom he did not provide a mouthpiece to lead them. After God had visited the boy prophet, and after the organization of the Church, Joseph was apparently left to himself, and he led the people as a prophet of God. And we are still led by that same authority here today. So it matters not whether the Lord speaks direct, or whether he speaks as he always has spoken, through his mouthpieces here on the earth; and it pains me to see the disrespect for the authority of God here in the earth that we find is being manifest among the Latter-day Saints.

I feel that we are living in the time that the Apostle Paul saw, and many of the other apostles and prophets. We are living in the times that Daniel saw. We are living in the day that John the Revelator saw when he said, "I saw an angel flying through the midst of heaven," etc. We are living in that very day. The angel Moroni has come. He has delivered his message unto mankind, he has delivered the record of the forefathers, the Nephites and the Lamanites, and the work is established again here upon the earth with the promise that no other people have ever enjoyed, and that is this, that it shall never be taken from the earth nor given to another people. This is the knowledge that Latter-day Saints possess today, that this gospel which is here never will be given to another people—though we have no particular promise that you and I will remain faithful; that depends upon our own works, our own acts, whether we remain firm and true or not.

I am reminded of a prediction made by Heber C. Kimball. And I remember quoting this at one time in Summit county when I was there on a Mutual mission, and at the close of the meeting an elderly man came to me, and he corroborated what I said, except that while I put it "half," he said, "You have made a mistake; I heard him make the utterance, that the day would come that two-thirds of the Latter-day Saints would apostatize and leave the Church." I got this from this witness, who heard him say so.

I ponder over this at times, and I wonder what is going to be

the outcome. It is true, we are naturally looking after self, but when we take a broad view of the situation of life and the hereafter, we are only one royal family. While, of course, we desire to be saved, with our immediate kin and relatives—and that seems to be the nearest and dearest wish to us—I believe our ambition is stronger, and we are working harder to save our immediate family, which I feel is perfectly right and well. I believe we are just a little bit too selfish along this line. I have often thought this that I would not be fortunate if my family were saved or exalted and all of my neighbors and associates were not enjoying the same blessing that I enjoy. I accept life as a reality. I accept life after we leave here as a reality. I believe the way I am living here I will want to live after I leave here. I believe the company that I enjoy here I will want to enjoy after I leave here; and for that reason the communities that I live in and the good people that I get acquainted with and want to associate with here, I believe I will want to associate with when I get on the other side. And so I take a broad view of the situation, and the reality of life here and hereafter; I have the same interest for my neighbor, for my fellow man that I have for myself.

I feel, then, that we should mete out charity to one another. I feel that we should live here as we desire to live when we go on the other side. I have heard a great many people express themselves that when we get on the other side there will be an awful change, that the separation that we call death is going to bring about a wonderful change—habits that we have formed here, things that we have been accustomed to here will leave us, that we will not be bothered with these bodies when we leave here. This is not the doctrine taught by Alma, by any means. It is just the reverse. And I believe that as Ecclesiastes says, "As we lay the body down, so shall we take it up again." I believe that if we have formed an evil habit, that habit will stay with us until we overcome it. If it would not, there would be no justice; mercy would take the place of justice, which God says is not going to be—for mercy will claim its own, justice will demand its own—and if the change which we call death is going to make us perfect, I see no use of the extra exertion to be what we should be here in the flesh. But I am converted to the fact that when we leave here we will find ourselves in the condition just where we left this life.

For an illustration, I am going to tell of an instance that occurred while I was laboring in Summit county, to show to you that the appetites which we have here go with us, and we only get rid of them by sacrifice. And I am converted that it is easier to get rid of these things here than it is after we leave here. I called at the home of a good brother and his wife and family. In our discussion, I found he had been a strong, heavy tobacco user. He told me of his experience in quitting this habit. He told me that his brother had died some two years before, and that he also was a heavy tobacco user.

After he had been dead two or three months, he appeared to his brother and his brother's wife, at their bedside, and said, "John, get up and roll me a smoke." His brother obeyed and got up and rolled him a smoke and offered it to him, and he appeared to sit down on a chair, and his brother sat down by the side of him: and he said, "You inhale it;" and he obeyed. His brother held the third draw and he said, "That will do; now I can leave the earth."

This coincides with what Parley P. Pratt gives us in the *Key to Theology*. Here was a man who had been dead two or three long months, and according to his own testimony, he had not been able to leave the earth and go to the spirit world, but had been hovering around the earth. Parley P. Pratt tells us in the *Key to Theology* that at the place where the evil deeds are committed, the spirits linger in wretched loneliness for months. Now, according to the statement of this good brother, which I could not deny after questioning him, his brother came to him. I tried to make him think that it was imaginary, but he turned to his good wife and said, "Mother, did we imagine that my brother came, or was it real?" She said, "We were as wide awake as we are at the present time; we walked to him and conversed with him, and on leaving us, he went into the other room and awoke our elder son and he talked with him."

I bring this up as an illustration, because I have heard some of our good old brethren and sisters, and some of our younger ones say, I will take the extra stripe, I will satisfy the appetite while I am here, and take my chances on the other side. Now, this good brother, who had formed that habit, after the visitation of his brother to him, said, "If this is the condition of my brother, who left with that appetite, I am going to make the sacrifice and quit." He bore his testimony to me that it had been two long years since he had touched tobacco.

Now I want to say to you, my brethren and sisters, in all candor, that life is a reality here, and I believe as we live here we will live after we leave here. I believe if I do not want to associate with a man here, he would be very repulsive to me on the other side. If I could not make him a congenial companion here, I do not believe I would want to on the other side, until some differences had been adjusted.

Do we find conditions of this kind in our neighborhood today? I believe we do. We find neighbors who will not speak to neighbors. We find enmity exists, even in the settlements, and in some cases, in the immediate homes of the Latter-day Saints. It is entirely wrong, and this should be eradicated from the heart of every Latter-day Saint.

I want to leave my witness that this body of Latter-day Saints may know the gospel is true. I know that God lives. I know that Joseph Smith was a prophet, raised up in these the last days to bring about God's purposes before the second coming of Christ here to reign in the earth. The living oracles are here, handed down from Presidents Young, Taylor, Woodruff, Snow, down to Pres-

ident Smith—and today Heber J. Grant stands as a mouthpiece to us, and I say, God bless him, bless his associates, his counselors and the apostles, and all of the presiding authorities; and I would exhort you, my brothers and sisters, to pray for them, sustain them, and uphold them, and if we will do it, God will sustain and uphold us, but if we do not, I am afraid we will be left to ourselves, and we will apostatize and leave the Church, as was predicted by Brother Kimball.

May the Lord bless you, in the name of Jesus Christ. Amen.

The Swanee Singers sang, "The boys of the old brigade."

ELDER JOSEPH F. MCGREGOR

(President of the Beaver Stake of Zion)

I have been very much impressed, my brethren and sisters, at this conference with the necessity of doing something, impressed with the fact that this gospel is a gospel of service, and that in order to get the blessings of eternal life, we have something to do upon our part other than merely assent to the divinity of the mission of Jesus Christ.

I recall when in the east at one time—I think Brother Lyman was there at Ann Arbor—the Reverend E. Fay Mills held a protracted meeting there, and he showed us the necessity, in his way, of accepting Jesus Christ, and the results if we failed to do this while we were sojourning here in mortality; and he told a little story about a young lady who had been in the choir and who had not confessed the Savior. After his meeting, she had taken suddenly ill with pneumonia, and died within a few days. In the hymn book she had used she had written, "Almost persuaded." He showed the terrible condition of that young lady—if she had just been a little more zealous, she would have been persuaded, and therefore would have received the blessings of eternal life—as it was, she would go to hell, and remain there in torment throughout the countless ages of eternity!

Now we do not believe any such rubbish. We believe that whatever we get, we get through obedience to the laws and commandments of the gospel. John the Revelator, saw the books opened, and another book, which was the book of life, and the dead were judged out of the things that were written in the book, according to their works; and we believe that we will get just what we merit, and not go to just the one place or the other.

You know the old darkey in the south was preaching, and he was telling the people that they would either go to hell fire or else damnation, when they died—either one place or the other; and one of the congregation said, "What is that you say?"

And he said, "Yes, that is right, you will go either one place or the other."

Then the darkey in the congregation said, "Then this darkey will take to the woods."

And many of us would have to take to the woods, were it not for the provision that our heavenly Father has made for us that we will get what we earn and work for here, during this probation.

I think one of the most beautiful sections in the Doctrine and Covenants is what is commonly termed the "Vision." You know the Lord showed Joseph Smith and Oliver Cowdery that there was more than one place, and made it clear to them that there were many mansions in the Father's kingdom, and that we would not all go to the same place. Prior to this time, of course, it was believed that there was no half-way house—we went either to heaven or to hell.

I will not take your time to read this section—you are all more or less conversant with it—but you remember the great blessings that the Lord has in store for those who go to the celestial kingdom. Those are the ones who are faithful, who are valiant here in this life for the gospel and for the principles of truth that have been laid down for our guidance by the Savior of the world.

Then we have another class, who were not so valiant, who got into the terrestrial kingdom. And I wish you to notice there that among them are those to whom the Savior went and preached in the spirit world, those to whom he went and unlocked the prison door, that they might accept the gospel. Why should not they get into the celestial kingdom? Why should they be shut out, if they then would accept it, and do the works? They have had the privilege, brethren and sisters, of accepting the gospel here on earth. It had been preached to them, and they had refused to accept it in mortality; and therefore they were not in a position to get all the blessings that the Lord has in store for his faithful children.

You will recall that Alma, in preaching to the Zoramites, told them to repent and turn unto the Lord ere it be too late. And many have said, "Why has Alma spoken in this way?" Because we believe that there is a chance hereafter; and talk about the night coming when no work can be done—we think we will do a great deal of work hereafter, and that those who have not accepted the gospel here in mortality will do so on the other side. But, mind you, Alma was speaking to those people, the Zoramites, who were apostates. They had once accepted the gospel and then rejected it, and therefore they could not then have the opportunity that they might have had if they had not heard the gospel. It would have been better for them if they never had heard it than to have heard it and rejected it here.

And so we find that among those in the terrestrial kingdom are those to whom the Savior went, those people who had had the opportunity here while they were in mortality of accepting the gospel, and rejected it; and therefore they did not get a celestial glory, they were not valiant. There were some honest hearted people among

them, but they had been blinded by the worldly things, and while they might accept the Savior as a divine being and as the Redeemer of the world, yet they had not with full purpose of heart accepted the gospel and done the works that the Savior required at their hands. Therefore they could not get the blessings.

So it rests upon this point, my brethren and sisters, *to be valiant*, valiant in the cause of our heavenly Father. What are we to do in order to be valiant? Why, keep the commandments, not one or two or three, or any stated number, but all the commandments that our heavenly Father has given us. You know the erroneous idea that the young man was working under who came to the Savior and wanted to know what good thing he might do in order to obtain eternal life. He seemed to think that by doing one good, great thing, he would get all the blessings that our heavenly Father has in store for his faithful children; but the Savior disillusioned his mind; he explained to him that he should keep the commandments, and that it was not one. In fact he told the Jews, on one occasion, that they took tithes of mint and anise, and so on, but neglected the weightier matters of the law—the first they ought to do, but not to leave the other undone.

We must keep all the commandments; and so, today, I believe it is a splendid thing for us to take stock of ourselves and find out where we stand. If we are in business, we often take stock—we take stock each year—and find out our assets and liabilities, and just where we stand financially. Isn't it a good thing to take stock of ourselves religiously, and find out just where we stand? Are we keeping the commandments of our heavenly Father, so far as we know them? Do we pay our tithes and offerings honestly before the Lord, from month to month? If not, then let us wake up and do those things. Are we attending our sacrament meetings? Are we responding to the calls of those who are over us in authority and performing every labor and duty required at our hands? Are we keeping up our communications with the heavens? Are we thanking the Lord, and not being guilty of the sin of ingratitude in not thanking him for his goodness to us from day to day—and asking for the things that we need? I do not think we all ask for just what we ought to have. In many instances, perhaps, we are praying for those things that would not be good for us, if we got them. Let us be careful not to ask the Lord for anything we ought not to have, and then when we do ask for his blessings and ask for things that will be beneficial for us to have, we can do it in sincerity, in faith, believing that he will hear and answer us. I believe that oftentimes we think the Lord ought to respond the moment we ask him; and if he does not, we think that our prayers have not been answered and he has turned a deaf ear to us, and that there is no efficacy in prayer.

It is a little, as I remember, like an incident that occurred some time ago. I had an uncle who was an apostate, and he was talking about this revelation on war. He said that Joseph Smith was a far-

sighted man, and of course, he could see what was coming, and that there was a clash coming between the north and the south. And I said, "Why was it that he could see that other nations would step in, even the nation of Great Britain, and that they would be asked for help by the south, and they would grant it?"

He said, "That shows that he was wrong, because it says they would call upon other nations, and other nations upon others, until all nations of the earth should be involved—that was not fulfilled, and therefore it is like the old adage of the law 'false in one thing, false in all,' and therefore we can throw it all away."

I did not know how to answer him then, but now we can answer him. We can see how Great Britain and other nations have been involved in war; and we have taken these things in too small a compass, and have not been broad enough to realize that the Lord often requires time to perform his work.

It reminds me of a little story I have heard of a little boy who wanted a baby in the home, and finally he asked his father if he might pray for one. His father told him yes, he might, if he wished; and so for some months, whenever he said his prayers at night, he would ask the Lord to send a baby to their home. But no baby came, and he got tired and he quit asking for one. Finally one morning when he came downstairs, the nurse took him into the bedroom, and there were twins! He said, "Pa, it is a good thing I stopped praying when I did." So, I think it is a splendid thing for us to exercise a little patience and he will hear our pleadings. I am sure that he will. But do not let us neglect any of the duties that are incumbent upon us.

I am thankful to the Lord that he has made provision for his children, and that very, very few of them will be lost, that even in the telestial, the lowest degree of glory, where all the wicked people and those who fail to get the terrestrial or the celestial glory will go (except the sons of perdition), the joy is beyond our ability to understand, it is so great and glorious. Is not this a grand idea, to think the Lord has made such provision for his children? Is it not worth the effort, my brethren and sisters, to ask to obtain the blessings that he has prepared for his children here upon the earth. And yet we ought not to be satisfied with anything but the highest, because the terrestrial is so grand that the prophet says that he could not explain it to the people, it was so grand. We do not wish to be satisfied with that—we do not want to be left without our companions, our wives, or our children—we want to work for a higher degree of glory. We may not be able to become great jurists or great scientists—our mental capacity may prevent us from being such—but we can be true Latter-day Saints. We have the ability, each and all of us, to do that, and the Lord does not require anything at our hands, save he provides ways and means for us to perform the commandment that he has given us, as Nephi has told us. So that, if we try, he just judges

us by the intents of our hearts, and not always by what we do. I am very thankful for that.

When it comes to the sons of perdition—they are those who sinned, wilfully, knowingly, after having tasted the good word of God and had been partakers of the gifts and powers of the world to come, and then threw it all away, rejected the Savior, crucified him, put him to an open shame—they are, as the prophet has said, like men standing and seeing the sunshine and yet declaring it does not shine. They are those who wilfully and deliberately cast themselves overboard on the sea of life. They alone will be lost, and thank the Lord they are very few.

I pray the Lord to bless us, my brethren and sisters, and help us that we may work and see the necessity of work. You know when you go out into the world, very often people will open their Bibles to the passage in which Paul says, "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

And I was glad the other day to hear Brother Richards explain, that "God so loved the world that he gave his Only Begotten Son, that whosoever should believe in him, should not perish," etc., and then go on and explain that works as well are necessary, that we have something to do on our part.

When we hear the teachings of this conference, let us not be like the man who built his house on the sand, but like the man who built his house upon the rock. Let us be doers of the word, and not hearers only. In order that we may get the blessings, we must do the works, and if we do, we are as sure of our pay as anyone can be.

I think it was Cardinal Wolsey who, at his death, had been deprived by the king of all his emoluments, and who said:

Had I but served my God with half the zeal I served my king, he would not, in mine age, have left me naked to mine enemies.

If we will keep the commandments of the Lord, we can be sure that we will get our reward. God help us all to do it, I ask, in the name of Jesus Christ. Amen.

ELDER NELSON D. HOGAN

(President of the Idaho Stake of Zion)

My brethren and sisters: I can say that I have been delighted with the splendid counsel that we have received at this and all the sessions of this conference; and if we can take some of the things home that we learn here, and put them into practice in our every day life, we will get something out of coming to conference; but, on the other hand, if we go home and pay no more attention to what we have heard here, and do not put it into our lives, I do not think we will get very much good out of it. So, I trust, my brethren and sisters, that what we have heard in the different sessions of this confer-

ence, we will try to take home and practice so that we will be benefited by meeting together.

I believe, my brethren and sisters, that we will get everything we earn. If we are faithful in keeping the commandments of the Lord and that which he asks us to do, we will get the blessings for these things; and, on the other hand, if we are neglectful and careless and indifferent, and do not the things that the Lord has required of us, we cannot expect to get something for nothing. I often think of it this way, that if we start to work for a man, we generally know what we are to get out of it. We know just about what the wages will be, and if we are faithful in performing our duty, we will get a full pay. On the other hand, if we are careless, indifferent, lie around part of the time, when we come to get our pay, we will only get a part pay, and that is all we will ask for. I believe it is the same with the gospel. We know what we will get out of it, if we are faithful.

So, it is up to us to be faithful and try to do everything we can for the cause and for ourselves. This is an individual work. I can not work out your salvation, nor can you work out mine; we have each to work out our own, and work together and in harmony one with another. And if we can do this, our reward will be great.

I was very much surprised when I was called to take a part in this meeting, thinking perhaps they had made a mistake in calling upon me to come here to talk to the people; but if I should relate some of the circumstances in my life, you would say I should have no reason to stand back. I was reared in the Church, but I am sorry to say that quite a lot of my life I did not improve the opportunities as I should have done. Still, I have acted as a bishop for fourteen years, and obtained some experiences out of this work. I have acted in the capacity of a stake president for three or four years. I am thankful, my brethren and sisters, that I have been counted worthy of these responsible positions, and I trust that I may live worthy, so that I can claim the blessings in store for the faithful.

I ask the Lord to bless us, and cause that the things that we have heard at this splendid conference, will be taken home and incorporated into the practices of our lives; they will then be of benefit to us. I ask the Lord to help us, that we may continue faithful to the end; and I ask it in the name of Jesus. Amen.

The Swanee Singers sang, "Let the lower lights be burning."

ELDER THOMAS D. REESE

(President of the Juab Stake of Zion)

I have been delighted with the spirit of the conference. It has thrilled me with the idea that our people are up-to-date in meeting

the issues that stand before us. I have been impressed with the spirit that we, as a people, should be careful in our utterances, that we should use discretion and judgment in these days of feverish political excitement, and not stand at our back fence and quarrel with our neighbor over some things that probably little concern us. I have seen neighbors sometimes disputing and quarreling over men whom they will never see on this earth, save it be in the magazines, whose hand they will never clasp, and yet their brother across the fence, by some untimely misjudged statement, they offend, and there will be then in their hearts anger and sadness, and the Spirit of the Lord will not find free place in which to thrive.

In our stake, when I see men that become excited over politics, I have said that they are like some patients that I have had—when the fever gets to 105, I look for them to be delirious, and I pull out my thermometer and test their temperature. When it is 105 they oftentimes say things that they do not know that they are saying. So when I meet a brother who is radical and talking upon the street too loud, I reach for my thermometer, and if his political temperature is 105, I say, "Brother, you are delirious, you ought to go home for fear that somebody else will catch the contagion."

I was very much impressed with the remarks of Brother Lyman this morning, when he spoke of the tobacco question. He said that as a people we should hold out our hands and stay the evil, or any other evils that may be in our midst. I have thought of this very much in connection with a lesson that I learned in life when I was a young man attending college in the east.

In one of the big cities I had the privilege of studying in the anatomy room of the university with a great number of other students of the subject, and I was working along, doing some of the extra work to earn a little money to remain at college, and I had the duty of going down to the morgue and there looking over the bodies that were unclaimed, that no one knew, and from those unclaimed bodies the state in that section gave the college the permission to take for scientific investigation or into the anatomy room.

On one occasion, I stood there as the police force brought into the morgue a beautiful girl, seemingly, to look at her, and one of the men said, "This lady is a graduate from the slum, and we found her lifeless in the gutter."

That so impressed me that I became immediately interested in that lady, and letters were sent out all over the country, asking people to come and identify her, and it was not long before the advertisements from papers were being answered and letters were being answered from different police headquarters, asking about that young lady, and many a mother and many a father, and many a brother walked through that morgue to see if it were their daughter or sister, and O the expressions of sadness!

On one occasion there came an old lady, tottering upon her cane, and she was repeating as she came in the door, "Little Mary, I have

found you; little Mary, I have found you." Some of the men escorted her up to the casket, but as she looked upon it she said, "No, no, not my little Mary—but somebody else's little Mary."

The words so impressed me that I thought, would it not have been right if some hand could have reached out and prevented this girl from destroying that beautiful body—because there was every mark upon it of dissipation, her arms had been pitted where she had used some of the vile and serious drugs that some people get in the habit of using. And I thought to myself, what right did that girl have to cause probably the sorrow that she must have caused somewhere to some home? And I thought of the words of the old lady, "Somebody's little Mary." There must have been hundreds of little Marys who had wandered away from their homes and forgotten to write back to father and mother, and caused them sorrow and anguish; had destroyed the body that they had received and that should have given to this earth again bodies.

And why are we so anxious to say to the boy, we are going to stop you from using tobacco, stop you from destroying your body? That is one of our missions, because, boy, your soul is greater, far greater, probably, than you understand. As Latter-day Saints, we understand that our boys and girls, who stand by our sides are our greatest wealth in this world and in the eternities. They will stand in the presence of God with us, as the riches above all riches that can be thought of in this earth, because we expect from that boy and girl that they will join in the perfection of godliness, and we expect, if they reach the perfection that the Savior spoke about, that they can in time stand out in the universe and create worlds like the one that we stand upon, with all the mountains and the valleys and the seas and the wealth that are in them. We hold that our boys' and our girls' souls are greater than the combined wealth of the world, if we can save them in godliness to our Father in heaven; and therefore we have a right to stay anything that will destroy their bodies, or lead them away from this, the work of the Lord.

And may God bless us, that we will understand this duty toward our boys and our girls and our neighbors, and that vile thoughts and anger and bitterness will not be a part of our lives, I ask in the name of Jesus Christ. Amen.

The Swanee Singers sang, "The Americans come."

ELDER ALFRED L. BOOTH

(Of the Fourth Ward of Provo)

(Bishop Booth was standing up in the congregation, when Elder Lyman called him directly from the audience to speak.)

I think that you can perhaps sympathize with me, because I had no more idea of this than you have that you will be next.

I have enjoyed the remarks of the brethren, in the meeting, and I have been thinking how Zion is growing. We attempted to go to the tabernacle, at half-past one, and were told that the seats were all taken, so that presidents of stakes were being turned away that early. And if that is the case, at half-past one, it appears that we may have to arrange after a while so that only the presidents of stakes shall come to the conference, because, as I understand it, they ought to be there in order to get the instructions, to give to their congregations in the various stakes of Zion. I remember when my father, who was a cripple, came to conference, that he always remained in the tabernacle, in a good seat, during the noon hour, going without his dinner, for fear that he could not get back to listen to the instructions of the brethren; but in those days I am certain they did not have overflow meetings in the Assembly Hall and Bureau of Information building.

Another thing I have been impressed with, too, as a difference between those days and these. As I remember it, in the days of President Young, he said that they had only one honest doctor in the Church, and that was Dr. Riggs, of Provo, and he did not know enough to kill a man. You have listened to two of the doctors this afternoon. It seems that they have learned how not to kill people, but how to save them. President McGregor and President Reese, to whom you have listened in this meeting this afternoon, are both practicing physicians, both reputable men of the community, and both presidents of stakes—so you can see that Zion is growing. In those days I do not know what would have been said if they had made a doctor a president of a stake.

Not only that, but it is not long since that we had one of our most prominent presidents of stakes die, who was a member of that other despised class, the lawyers, President Richard W. Young; and in the early days they looked upon the lawyers as even worse than the doctors. [Elder Lyman said: "He happens to be a lawyer himself."] It seems that either the doctors and the lawyers must be getting better, or else the people are getting more liberal in their attitude toward some of these things.

But I have been taught all my life, however, that the gospel which we believe in embraces the whole truth of the universe; and if there is anything virtuous, or lovely, or of good report, or praiseworthy, our Articles of Faith say, we seek after these things; so that it is the cry of the Church of Jesus Christ of Latter-day Saints that we shall go onward and upward until we become perfected, even as our Father in heaven is perfect. Amen.

The Swance Singers sang, "Sextette from Lucia."

ELDER RICHARD R. LYMAN

As some others have already said, it is gratifying to see what progress we are making. Latter-day Saints are not satisfied with preaching and hearing sermons, or with praying and hearing prayers. These do not bring salvation.

PEOPLE ARE TO BE JUDGED BY THEIR WORKS

Those who are merciful, charitable, industrious, studious, those who are struggling to overcome shortcomings, weaknesses and imperfections, are those who are really Saints. These are they who are truly Christians. In these important respects, we are getting better all the time.

I was gratified with the keynote speech sounded by President Heber J. Grant in the first part of our conference session, in which he instructed us to keep the commandments. He repeated a portion of a poem:

And in self-judgment, if you find
Your deeds to others are superior;
To you has Providence been kind,
As you should be to those inferior;
Example sheds a genial ray
Of light, which men are apt to borrow;
So first improve yourself today,
And then improve your friends tomorrow.

Such sentiments are a part of the genuine gospel of Jesus Christ. Those who live such teachings are really Saints.

This quotation, as President Grant explained, was from a poem that was sung to him by Francis M. Lyman about forty years ago.

As his son, let me say to you that I have known no other human being who lived more strictly in accord with what he himself thought to be right than did Francis M. Lyman. He has been called by many the great teacher of the Church. No one ever saw him or heard him teach a lesson in accordance with which he himself did not live. He never asked another to do more than he himself was doing.

FAVORITE HYMN OF THE LATE PRESIDENT FRANCIS M. LYMAN

President Penrose, in his opening remarks, quoted from one of his own hymns—the favorite hymn of the late President Francis M. Lyman. I am going to read all of it:

School thy feelings, O my brother,
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.
School thy feelings, there is power
In the cool, collected mind;

Passion shatters reason's tower,
Makes the clearest vision blind.

School thy feelings; condemnation
Never pass on friend or foe,
Though the tide of accusation
Like a flood of truth may flow.

Hear defense before deciding,
And a ray of light may gleam,
Showing thee what filth is hiding
Underneath the shallow stream.

Should affliction's acrid vial
Burst o'er thy unsheltered head,
Shool thy feelings to the trial,
Half its bitterness hath fled.

Art thou falsely, basely slandered?
Does the world begin to frown?
Gauge thy wrath by wisdom's standard,
Keep thy rising anger down.

Rest thyself on this assurance:
Time's a friend to innocence,
And the patient, calm endurance
Wins respect and aids defense.

Noblest minds have finest feelings
Quiv'ring strings a breath can move,
And the gospel's sweet revealings,
Tune them with the key of love.

Hearts so sensitively moulded,
Strongly fortified should be,
Trained to firmness and enfolded
In a calm tranquility.

Wound not wilfully another;
Conquer haste with reason's might;
School thy feelings, sister, brother,
Train them in the path of right.

The intense feelings of some who are engaged in the present political campaign, I think, prompted the words of President Heber J. Grant on the subject of charity. Every word in this hymn applies to that same subject, and to the more or less serious general condition now existing.

Ours is the gospel of Jesus Christ. It has been revealed—the heavens were opened more than a hundred years ago—and we ought to put forth our best efforts to live as the Savior himself lived, thus overcoming our shortcomings.

THE HOME THE BEST MEASURE OF RELIGION

We are measured best with respect to our religion in our own

homes. Are we kind? Are we generous? Are we thoughtful? Are we loving? Or are we unfair, are we unkind, are we dishonest?

It is so easy to retaliate, it is so easy to exhibit temper, it is so easy to speak harshly, it is so satisfying, momentarily, to get revenge. On these points we have one glorious, one divine example. The great Master himself was persecuted, he himself was hated, this Divine One was crucified. During the agony of his crucifixion came that matchless, that divine example. In that moment of greatest distress, in the anguish of his broken heart, and just before his spirit fled, he crowned his perfect life with a perfect crown, when he exclaimed, "O, Father, forgive them," I beg of thee, "for they know not what they do."

That is the spirit of the gospel of Jesus Christ. That is the lesson we are trying to teach in this great conference. May this spirit go into every quarter of the Church, that we may be made happier and better, I humbly pray, through Jesus Christ. Amen.

The singers and congregation sang, "High on the mountain top."

Benediction was pronounced by Elder David R. Lyon of the Ensign Ward and Stake of Zion.

CLOSING SESSION

Conference was called to order in the Tabernacle, at 2 o'clock by President Heber J. Grant who presided.

The choir sang, "God is my refuge and strength."

Prayer was offered by Elder Wm. H. Richards, President of the Malad Stake of Zion.

Wm. Worley sang a solo entitled, "If with all your hearts you truly seek me."

PRESIDENT HEBER J. GRANT

I am inclined to think that we will have to arrange, in the future, to have four days for conference. It seems that we can't get through in three days.

A LETTER FROM ELDER GEORGE ALBERT SMITH

I have a letter from the absent member of the Council of the Twelve, Brother George Albert Smith. I would like to read it all to you—some four or five pages—but I shall read only a very few words:

Owen Woodruff is making good. He is a splendid man, and I hope

to give him every opportunity and encouragement that lies within my power.

Owen Woodruff is a grandson of President Wilford Woodruff, and the son of the late Elder Abram O. Woodruff, of the Council of the Twelve:

President Angus J. Cannon is doing a wonderful work, and in my judgment ought not to be released until next spring, unless you have somebody to take his place who is thoroughly familiar with conditions in Switzerland and Germany. President Cannon has endeared himself to the members of the Church all over. He loves them and they love him, and his heart is in the work. But for his mother and son I am sure he would be pleased to remain here indefinitely. His wife is doing a noble work, she stands by him and does her best all the time. I visited, as far as my time would permit, the various conferences of Switzerland and Germany. President Cannon has nine men working full time in Switzerland, and thirty-eight giving full time in Germany, in addition to the five elders who have come from Utah. These men are all expecting to perform missions of two years or more. Many of them are traveling without purse or scrip and it is a real joy to see the faith that they manifest and to hear how the Lord blesses them.

We held a meeting with the German missionaries at Leipzig. There were thirty-three present. As neat and fine a class of missionaries as I have ever seen. I was sorry to be compelled to leave them. We held conferences in different parts of Germany, the largest being at Chemnitz where more than seven hundred people assembled. We had a joyful time. * * *

From present indications the Swiss and German mission will be the big end of the European mission, so that in selecting a successor for President Cannon, I hope you will choose a strong man who understands the people and can do the work.

I wrote Brother Smith that we had chosen just that kind of a man; no better; and I believe you can all testify to that fact, after hearing Brother Ballif here today:

The New Home in Basel is all that could be desired. It is a commodious place that will be a credit to the Church, and there is plenty of room to build a chapel sufficiently large to take care of all our people who assemble there. I feel to compliment President Cannon on the purchase that he has made.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

I think I am duly sensitive of the position to which I have been called, and I am very grateful indeed that the Lord permitted me to come into this sphere of action, through that wonderful and blessed lineage spoken of here this morning by the president of the Church. It has been made known to us that we are direct descendants of that Joseph who was sold by his brothers, who dared to stand for that wonderful principle which gave him his standing before his fellowmen, that principle of virtue which has made him and his posterity

blessed in all the land, which has been given him by blessing through the patriarch that was blest of the Lord to have such a noble son.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." During this conference we have been admonished to keep the commandments of the Lord. Therefore, we must first learn them, and from this quotation which I have just read we learn that we must obey the law upon which our blessings are predicated, if we get our blessings.

While my brethren have been speaking to you in plainness, and inspired of the Lord, my heart has burned with enthusiasm and with that testimony which has been born in me of the truth of the work and of the importance of it; and oh, how I have wondered why we are not more faithful. But then the thought comes, well, we are just mortals. We are weak, and wonderfully weak sometimes. We need the encouragement of one another. We need the support of one another as brothers and sisters in very deed. We need the prayers of one another. And when I see my brethren stand up in public and pray for the president of the Church and his counselors and the members of the Twelve Apostles and then all the rest of the brethren who are called to hold positions of responsibility in the Church, I always come in for my share of the blessings because I need it. And therefore I would like to admonish my brethren and sisters to think of one another when we pray in our homes, think of those who need the blessings of the Lord. And I testify that the prayers of the Saints do prevail for good. I think we have a wonderful testimony in this direction, in the sustaining blessings that have come to those who have spoken in this conference. Everyone has spoken under the influence and power of the Holy Spirit in answer to the prayers of the Saints; those who have gathered here in this great conference and the many hundreds, who are unable to meet with us, many of them scattered throughout the nations of the world, who know of this occasion and are earnestly praying that the blessings of the Lord be upon this conference and upon those who are called to direct and preside in Israel.

I testify unto my brethren and sisters, that the Lord lives, that he is blessing the land for our benefit. I have gone through many stakes of Zion during the past summer. I have seen the products of the earth in bounteous harvests in all the land that I have visited; and oh, I do pray that the Saints will remember the Lord, in their harvests, for he has abundantly blest them. Water has been secured in the many wonderful canals and rivers that thread this country, the land has been blest, the homes of the peoples have been blest. We have been wonderfully provided for; and through all the stress of the high cost of living, none of us are particularly suffering. We can turn to the Lord and thank him abundantly, and as a humble servant, of the Lord, I do petition him in your behalf (and with you I wish

to be numbered) to give unto you faith to acknowledge his hand in your blessings, temporally and spiritually, and faith to remember him in your tithes and offerings, and when you humble yourselves in prayer around the family altar, remember those whom the Lord has called to hold positions of responsibility, each and all in their callings, as they may labor either at home or abroad. And oh, brethren and sisters, let us not be *compelled* to keep the commandments of the Lord. Let us love the Lord in such a way that we may not have to be compelled by the governments, either local or general, to keep our Father's biddings. Shame on us, if we have to be compelled. For then we are looked upon as slothful in very deed.

I bless you, my brethren and sisters, in the name of the Lord Jesus, that through your faithfulness and obedience to the laws and commandments of the Lord you may not be looked upon as slothful, nor forgetful of your privileges, your blessings, or your birthrights, but that you may acknowledge the hand of God, and learn and love to live and keep his commandments in your homes, and in your labors, whether directly or indirectly, in his service. I bless you, my brethren and sisters, that you may have strength of memory sufficient to take home with you the spirit and teaching of this conference, and that you may not be forgetful of the kernels of truth and light, and that you may not be so burdened with the numerous teachings that you will lose sight of the important things, but remember them and put them into practice, and teach them to the many hundreds of our number who are not able to attend this conference.

I bless you, my brethren and sisters, that you may be Saints in very deed, through your faithfulness and your devotion to the teachings which have been given in this conference, and may God be ever honored and glorified for his manifold mercies unto us as his children, I pray, through Jesus Christ. Amen.

ELDER JAMES N. LAMBERT

(Recently Returned President of the New Zealand Mission)

I am indeed surprised, my brethren and sisters, to be called to occupy this position, but, nevertheless, I feel honored; and I trust that the few remarks I may make on this occasion may be dictated by the Spirit of the Lord.

As stated by President Grant, I have just returned from a mission to New Zealand, where for upwards of four years I presided over the work of the Lord. I am happy indeed to report that the New Zealand mission is progressing, that the Lord is at the helm, that he has sustained us in our efforts to preach the gospel to the people living on those islands. We have had considerable trouble in securing missionaries to go there to preach the gospel, but through the prayers of the Saints and the efforts that have been put forth, a way has

been opened up for us to continue our work there. The people are anxious to hear the gospel, the natives particularly who take to it very readily, and I believe the reason is because of the blood of Israel that is in their veins. It was my privilege and blessing, acting under instruction from President Grant and his counselors, to bring a company of Maori Saints to the Hawaiian Islands to perform labors in the temple. While there it was demonstrated beyond any question of doubt that the people who now inhabit the New Zealand islands, and are known as Maoris, were at one time connected with the people living on the Hawaiian islands, known as Kanakas, or natives of that place. For a great number of years efforts have been put forth by people who have written the history of the New Zealand people to connect them in some way with the people who have come from the West; and when the statement has been put forth by a "Mormon" elder, that the Maoris at one time came from the north, or particularly from the Hawaiian Islands, they have been laughed to scorn. When directing this company to the Hawaiian Islands, in connecting up their genealogy, sixty-five generations back, with the genealogy of the Hawaiian people, it has been demonstrated clearly that they are one and the same people, or were at one time.

It was my good fortune to witness a great number of the leading men of Honolulu, both whites and Hawaiians, who joined together in honoring the Maori people who had come there and who had demonstrated that they were connected with the Hawaiians. Never in my life have I seen people who were more anxious to show honor to native people than the people of Honolulu were on that occasion. Something like three thousand or more gathered at the armory hall and, as President Woolley remarked to me, it would have done President Smith's heart good indeed to have seen such an outpouring, such a desire on the part of the leading men there, to welcome our Maori Saints, as well as the Hawaiian Saints, because it was left to the Hawaiian Saints, not to the Hawaiian people generally, but to the Hawaiian Saints, to acknowledge that the connection that was made on that occasion was true.

I rejoice, my brethren and sisters, for the privilege that has come to me in going to New Zealand to preside over that mission. I bring back to you, the parents, the fathers and the mothers of the elders who are laboring there, their best wishes. They are happy, they are contented in their work, they are desirous of spreading the gospel, of being equal in every way to the demand that is made upon them as representatives of the Lord Jesus Christ. They are doing a good work. The additions that are made, from year to year, show that our Church in that land is in a healthy condition. We are not dying out but on the other hand the principles of the gospel that we have taught the natives ever since the Church has been opened up in that land, ever since the gospel has been preached to that people, has demonstrated that we are preaching a gospel of temperance, a gospel that is doing them good, a gospel that is being felt, not only by the

people who are obeying it, but by the people who represent the government. Doctor Pomare, a prominent native, a man who has spent years in this land and was educated here and in Germany, stated in Parliament, a short time ago, that in all his visits in the various parts of New Zealand he had never seen a place that would compare with Nuhaka, a place that is composed of ninety-eight per cent "Mormons," and when questioned further as to why it appealed to him, he said it was because of the cleanliness of the Latter-day Saints, because of their teaching, sobriety, temperance, because of their teaching the people to be industrious and to attend to their own business. The members of Parliament were astounded. He was questioned over and over again in regard to it, and yet he claimed that it was the truth in every way, as he had demonstrated it while he was an officer in the health department, later when he was a representative in Parliament, and then as a member of the Prime Minister's cabinet.

I pray, my brethren and sisters, that the Lord will ever make us appreciative, make other people appreciate us, and that our light may shine before all people, in the name of Jesus Christ. Amen.

Elder James H. Nielson and quartette sang, "Oh, give me back my prophet dear."

ELDER SEYMOUR B. YOUNG

(Senior President of the First Council of Seventy)

I have great pleasure, my brothers and sisters, in standing before you this afternoon, to lift up my voice in testimony of the goodness of the Lord unto me and to my brethren and sisters of this great organization of which we form a part. The spirit of this conference has been one of divine acceptance, I believe to every Latter-day Saint. The Spirit of the Lord has been with our brethren, our leaders in all they have said and done during the sessions of this great conference.

I had recently the pleasure of visiting Independence, Mo., the headquarters of our Central States mission. President Bennion had already started for the west to be present at this gathering. I had the pleasure of visiting at his home, at the mission headquarters, where I was royally entertained by the young missionaries, brethren and sisters who have charge of the home. I also visited further afield, out into the state in a northeast direction from Independence, one hundred miles away to the scene of the Haun's Mill Massacre, which occurred on the 28th of September, 1838, according to the records of the state and county. In visiting this sacred spot, I tried to realize the sorrows of those who were at that time subject to the evil powers by which they were surrounded. Just a few weeks previous to this terrible event, a little band of Latter-day Saints, my father and mother among them, twenty-five families in all, had left the town of Kirtland, wending their way across the state of Missouri

and had stopped by the way-side to recuperate and earn some provisions at a mill kept by Mr. Haun. This little band of devoted Saints were attacked on the evening of the day above mentioned by a mob of two hundred men armed with guns and eighteen of the brethren were shot and killed, and several others were seriously wounded. I am reciting this to recall to you this great fact: the devotion of that little band of emigrants that were on their way westward to find a home.

The Prophet Joseph Smith, with five of his brethren were at this time imprisoned in a dungeon in Liberty jail, subjected to the insults and abuse of an unrelenting guard during their term of confinement in the Liberty jail. The old cell in which they were confined is still standing near the center of the town of Liberty, and that is the only remains of the old jail.

After the massacre of the brethren, and on the following day, my father and four others that were left alive gathered up these bodies and placed them, by consent of Mr. Haun, in the circle of an old dry well which they prepared by enlarging the circle sufficiently to receive the bodies of the sixteen brethren and the one little boy, Sardius Smith, and there they were tenderly laid, and covered with mother earth; and today this is their mausoleum. I recite this to show the faith of that devoted company of Latter-day Saints. The brethren left alive gathered up the families that had been bereaved, including the wounded and the widows and orphans, and helped them on their journey across the state till they reached the Mississippi river. After crossing the river they landed in the town of Quincy, where they were kindly received during their short stay in that city. In relating this incident, I am reminded of the early Christians who were compelled to enter the coliseum to make a spectacle for those more savage than the beasts, these were no doubt entreated to give up their faith and thus save their lives, but kneeling in the center of the arena they prayed and sang until they were devoured. How helpless they seemed, and, measured by every human rule, how hopeless was their cause; and yet within a few decades the power which they invoked proved mightier than the legions of the emperor. Like history might be recorded concerning the Latter-day Saints. From the imprisonment of the prophet in Liberty jail, from the horrible and cruel massacre at Haun's Mill, from the martyrdom at Carthage jail, the faith of the Latter-day Saints and power with God has increased. The faith of the Latter-day Saints induced them to continue their journey to these mountain valleys where they were led by an inspired prophet who succeeded the martyr, Joseph Smith, as their leader. Those composing this great gathering, at this conference, are an evidence that they were led by the inspiration of Almighty God to these mountain valleys.

I rejoice because I can say at this time, as Nephi said of old: "I was born of goodly parents," and the faith of my father and mother has always been an encouragement to their children. I re-

joyce today that this gospel came to them in the early part of their lives, and that they were among the pioneers of this great work. Though witnessing the terrible scenes of slaughter in the very beginning of their Church experience, they never turned from the faith, but deep down in their hearts cherished a love for the principles advocated by the Prophet Joseph Smith. Today this gathering is a credit to the Latter-day Saints, and in the remarks that have been made by our leaders, the Prophet Joseph Smith is recognized as the leader of the dispensation of the fulness of times, the prophet of God in very deed. He was faithful and true even unto death, and those who have followed him in his ministry, in the presidency of the Church, have exemplified to the world, to all the people who have listened to the gospel sound, that they, too, have been inspired with the divine mission of the Prophet Joseph Smith.

After seventy years of experience in the Church, as a Church members, and as a laborer in this great work, responding to every call, I testify today that I know that God lives, that Jesus is the Christ, the Savior of the world, that Joseph Smith was indeed God's prophet inspired to bring before the world these great truths, and to plant the gospel again upon the earth, and to say to the world, God has again spoken from the heavens.

May the spirit of this conference go with us to our homes, and continue with you brethren and sisters who are visitors, and with you presiding brethren, to every stake and ward in Zion, that all may be blessed with the spirit and teachings that we have received from the presiding brethren of the Church, that the Saints may continue to grow and increase in the knowledge of the truth, till they shall arise to a perfect knowledge, is my humble prayer through Jesus Christ. our Lord. Amen.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

I have been impressed, as doubtless you all have been, with the large appeal that has been made during this conference to the written scriptures. This large use of them is a testimony of their value, and certainly justifies the eulogy pronounced upon them by the Apostle Paul who said that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work."

I do not feel adequate to undertake the formulation of my own thoughts that have been inspired by my attendance upon this conference, and so I, also, will appeal to the written word to assist me in discharging the duty I have to perform on this occasion. I think,

however, that my appeal to the scriptures may be a little different from other appeals that have been made. Someone has said that when we read the scriptures God speaks to us; and when we pray, we speak to the Lord. So in a sense I give way, for the brief time that I am to occupy, in order to permit the Lord to deliver a message to you, a message of comfort, a message that should bring great encouragement to the Latter-day Saints. And first a testimony of the majesty and glory of God, and then his message:

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof; for the Lord is God, and beside him there is no Savior. Great is his wisdom, marvelous his ways, and the extent of his doings none can find out. His purposes fail not; neither are there any who can stay his hand. From eternity to eternity he is the same, and his years never fail."

At this point I recall a sweet message in a rather popular hymn, namely:

Change and decay in all around I see,
Oh, thou who changeth not, abide with me.

And now for the message:

Thus saith the Lord: I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth to the end. Great shall be their reward and eternal shall be their glory, and to them I will reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations, and their wisdom shall be great and their understanding reach to heaven. And before them the wisdom of the wise shall perish and the understanding of the prudent shall come to naught. For by my spirit will I enlighten them, by my power will I make known unto them the secrets of my will, yea, even those things which eye hath not seen nor ear heard, nor yet entered into the heart of man." (Doc. and Cov. Sec. 76.)

Such is the message of the Lord, such his word of encouragement and uplifting power to you.

Now, I think perhaps we have time to speak a word to the Lord, and in speaking that word to him by use of the scripture, Jesus the Christ may be our mouthpiece. I pray you make what we now do an act of worship and prayer unto God:

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen."

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

I am always awed in my spirit when I stand before this wonderful congregation. My soul is subdued. I have felt in my heart that we have had a time of rejoicing together this conference. I know with a certainty and a surety that this is the work of God.

"MORMONISM" OF SPECIAL PLANTING

This thing called "Mormonism" is of his special planting and nurturing and bringing to pass. As was read in our hearing by President Grant this forenoon, "a great and a marvelous work is about to come forth." It is coming forth. We are only, it is true, at the beginning of it, but it is growing marvelously; and it has gathered, by the Spirit of the Lord, the inspiration of his Spirit in the hearts of our parents who received the gospel in the old countries and in this country, and brought us of the younger generation, to this choice and favored land. It has grown to such an extent, through his blessing, that we ourselves are not apprised of the influence and power that it exerts in this nation and in the world; but it is his work that is doing it, it is he that hath made us and not we ourselves. So all honor and glory be given unto him through his beloved Son. I rejoice to be connected with such a work and such a people, the best people that the Lord has in all the world. There are many good people, many millions of good people, all over the earth, in many respects as good as we are; but of all the world, of all those who dwell on the earth, this people up to this hour are the only ones, after all, who have been willing to listen to the call of the elders and the voice of the Spirit, who have sought him sufficiently so that they know in their hearts and souls, as well as you know, as well as the Latter-day Saints everywhere know, that this is the work of the Lord, that God lives, that Jesus is the Christ; not only so, but that he is our Father, that he is the only true and living God. Dead gods—there may be false gods, plenty on every hand, but our Eternal Father is the only true and living God, and Jesus Christ whom he hath sent. We worship him and he has revealed himself to this Church. He it is who has built up this Church; Christ, our Redeemer and Savior. He it is who is guiding it now. It is not President Heber J. Grant; it is not in his wisdom or power to guide this Church aright as a man, not at all, nor in Anthon H. Lund, nor C. W. Penrose. It is the Lord God Almighty that guides this Church, that has founded it, that has placed it where it is, and he will magnify it, lead it, bless it, and prosper it in the earth; and I say that the Lord has chosen a good people. They are the best, since they are the only ones, yet, who have been willing to listen to his call. Many more will come as the gospel is preached, and the gospel is to be preached in all the

world, as a witness before the end comes, and there is an abundance of preaching to do.

A GOOD MISSIONARY WORK

I rejoiced in the priesthood meeting the other night to hear of the organization in some of the different stakes, Liberty stake, Granite stake especially, and probably in other stakes, missionary laborers, brethren called, sisters called, set apart by the power of the holy Priesthood to proclaim the gospel to their neighbors here at home, to visit from house to house; a good work, very best kind of work! Where is there any work that brings the joy that the preaching of the gospel brings, the reaching out to save a soul? There is no other joy like it.

SAVING AND THRIFT ENJOINED

I want to say a word or two upon another subject. We have been blest greatly as a people; and during the late years, the years of the war, means have flowed in upon us in rich abundance. These conditions will not always continue. If we are in debt I think we ought to try to get out of debt. I think we ought to observe thrift. A good many people have forgotten what that word means. Thrift, saving, not necessarily being stingy, but save your means, economize. We have grown in the expenditure of our means to be extravagant and a good many of us are in debt heavily. We ought to make every effort this fall, and from now on, to free ourselves from debt. Then we will be free to go and preach the gospel if we are called to go. I know I try to economize, although I have plenty to live upon, yet if I may be pardoned for being a little personal, I haven't bought a pair of shoes for more than a year; I never had but two pairs of shoes at any one time in my life. I have had my old shoes patched up. I have felt it was my duty to economize, and to practice thrift, to be careful of expenditure; and so, brethren and sisters, for the sisters also can help in this just as much as the brethren, let us try to practice old-time thrift and economy. I don't think it matters a great deal whether the feather in your wife's hat is just about six inches longer than the feather in my wife's hat. I don't think it makes such an awful difference. And that is about all there is in these foolish and extravagant expenditures.

CONTRIBUTIONS TO THE ARIZONA TEMPLE

I rejoice to know that the Latter-day Saints are remembering the Lord. I can testify to you, it is my privilege to do so, that the Latter-day Saints are a good people, notwithstanding all their weaknesses—and we have a good many weaknesses, I have, oh, so many, doing foolish things, uttering foolish words. I need the Spirit of the Lord every minute to guide me and to direct me aright; and yet, the Lord has blest the Saints, so that they are remembering him in their tithes and in their offerings. I want to praise this people, not-

withstanding a wave of criticism, a wave that carries us sometimes off our feet in this direction or the other. If we will only be a little patient, that will all pass by, and in thirty days probably we can say with McCarty, who, I think, was the author of *If I were King*—"Where are the woes of yesterday? The wind has blown them all away."

A little while ago the Presidency sent out a notice which was printed in our newspapers, asking for those who felt like contributing to the building of the Arizona Temple, to send such offerings to the Presiding Bishop's Office. There has been reported something over five hundred wards out of nearly nine hundred wards and branches and missions, and more than seventy-seven thousand dollars has been received at the Presiding Bishop's Office up to this date. More than three hundred wards have not yet reported. Some missions have not yet reported. In all there will pretty surely be received from the Saints for the building of the Arizona Temple more than one hundred thousand dollars. Now when you consider what the people are doing, sending out missionaries, doing so many things, building meetinghouses, engaged in so many Church activities that take means, and then this added contribution, I say it is a testimony that the Latter-day Saints, after all, are a mighty good people, and I believe the Lord in the main is pleased with us.

THE CHURCH IN BUSINESS

One other item, and I am through: I hear a very considerable criticism among our people here at home about the Church being in business. What right has the Church to be in business? they ask. It is not fair. Other churches are not in business. No, that is true. Other churches experience considerable difficulty in raising funds enough to pay their ministers. So they are trying to combine the different Protestant churches and thereby save considerable expense. And, since there is no special difference in doctrine, no special, positive point for them to stand for, one church would be just as good as a dozen of that kind. But I want to tell you my brethren and sisters, that this is not that kind of a church. The Lord has established this Church. The time was when these Protestant churches had a very definite and positive principle and ground to stand upon and to stand for, to live and die for, if necessary, and they did die for it by the thousands and tens of thousands, and that principle was the principle of liberty, liberty to worship God as they pleased, liberty to give if they pleased, liberty to believe in indulgences being sold, if they wanted to believe in them, and liberty to disbelieve in it; and for this definite principle of liberty they fought and died that we might inherit the liberty that they purchased with their blood. I recall returning from Europe on one trip with President Smith, and I secured on the boat for him to read, because he didn't have much time to read except when at sea, Motley's *Rise of the Dutch Republic*, and after he had read it he made this observation: "Why the persecutions and

trials that we have suffered as a people are nothing to what those Holland people, those Dutch people, have gone through in their eighty years' war." Liberty came to this nation, liberty has been established here. All honor to Protestantism. I take off my hat to the work that Protestantism has done for the world in bringing liberty, with its Luther and all who followed him. That having been accomplished, there seems to be little, so far as I can see—and I am not judging or criticising—of any definite purpose in Protestantism to stand for. But this Church is different, this Church is established to be in business. That is what it is here for, so that it has means to help in this direction and the other. Why what would it amount to without the ability to do things, to accomplish results? Do you need help in this direction, or the other, in colonizing, in building up towns and cities, in establishing this industry or the other, that will be for the benefit of the people? If so, the Church is here to help. That is what it is here for.

THE CHURCH WILL GROW MORE AND MORE HELPFUL

And it will grow more and more helpful all the time. Do not forget that, as Elder Ballard told us this forenoon, the Lord in his mercy, after he had revealed the law of consecration, and when we were not able, and we are not able yet by a long way, to accept that law, the Lord then revealed a lesser law, the law of tithing. The time will come when the law of consecration will be in force and instead of the Church being in business in a small way, it will be in business in the greatest possible way, because it will control all our means. That is what it is here for. That is what it will accomplish ultimately, but now we are not able, we are not far enough along to even consecrate ten per cent as tithing, so we need not clamor for the united order, or the law of consecration, not yet, until more of us—and I include myself in that number—until more of us are able to accomplish the consecration of ten per cent of what he gives us. So I raise my voice in protest against this criticism about the Church being in business, this or the other. As the years roll on it will be ten times more in business than it is now. The very thing that is criticised is largely what gives it power and influence in the world.

I pray that the blessings of the Lord may be upon this people, continue upon them. I know they are a good people. This people shall be my people; their God my God; where they go or stay, I go or stay, because there is none like them in all the world. God bless you. Amen.

PRESIDENT HEBER J. GRANT

I regret to say that Brother J. Golden Kimball, who came from California to be present at our conference, on account of ill health is unable to be with us.

ELDER RULON S. WELLS

(Of the First Council of Seventy)

"If any man say I love God, and hateth his brother, he is a liar, and the truth is not in him."

I have been greatly pleased in listening to the expounding of the law of God, the weightier matters of the law, which have been the theme of this great conference: judgment, mercy, love of God and love of our fellowmen. A great appeal has been made to the Latter-day Saints not to pass judgment upon their brethren, but to be charitable unto all men, and particularly to the household of faith. No greater commandment has ever been given; it is the greatest of all, that we should love God with all our hearts; and the one that is like unto it, that we should love our neighbor as ourselves. These constitute the law and the prophets. If we do these things we will yield obedience to the commandments of God. "If you love me, keep my commandments."

It devolves upon Latter-day Saints to cultivate the spirit of charity, good will and brotherly love toward the members of the household of faith, that we may be united, even as the heart and voice of one man, in all the things pertaining to the upbuilding of the Church and kingdom of God upon the earth; and inasmuch as we ourselves are not perfect, we should not be too eager to pass judgment upon those who perchance may be less perfect than ourselves. Again, let no man boast of his own virtue or of his own righteousness; nor say in his heart or otherwise: "I am holier than thou," for let it be known, there are none righteous. "If we say we have no sin, we deceive ourselves, and the truth is not in us." But if we have in our hearts the love of God and the love of our fellow men, notwithstanding our weaknesses, there is hope for us; we may be redeemed from sin and be brought to a knowledge of the truth; we may be exalted and brought back into the presence of our Father. But, if we have not this love, neither for God nor man, there is no hope. Let no one think that because he may be in his outward life a little superior to some others, that he therefore is assured of his salvation and exaltation; he may be wanting in many virtues which may be hidden in the hearts of those whom he condemns.

Instead of being so ready to judge others let us sit in judgment upon ourselves. Let us take an introspective view and perhaps we shall see that we are full of weaknesses and imperfections—a little selfish—not always true, hard-hearted, greedy, envious, or perhaps our thoughts are not always pure. I am appalled when I take an inventory of my own shortcomings and overwhelmed with the gigantic task that lies before me in my effort to overcome the world of

sin. Then comes to my mind the comforting words of the Apostle Peter: "Charity shall cover a multitude of sins."

Let us then cultivate charity for the sinner. How beautifully did Brother Talmage differentiate between sin and the sinner. There are all grades of sinners, from those whose sins are slight to those who sin unto death; but we are all sinners for "all have fallen short of the glory of God." If we can only appreciate this one truth, that we are all sinners and have need of repentance, and will let our hearts go out in love and charity towards all men, we will not be quite so ready to condemn them. When we bow the knee before the Lord in humble prayer and ask that he "forgive us our trespasses, as we forgive those that trespass against us." I think that our prayers will have greater weight with the Lord if we ourselves have charity and harbor no bitterness in our hearts, forgiving those who trespass against us. All men and all women are, to some extent, under the bondage of sin, and in order that we might be redeemed, in order that we might be cleansed and purified from sin, the Lord in his mercy has revealed his glorious gospel, and happy are those who will receive the gospel of the Lord Jesus Christ and through obedience make it effectual for the salvation of their own souls.

If we see some others who are not so ready to lay hold on eternal life, through their obedience, as perhaps we have been, let our hearts go out in sympathy for them and let us manifest that sympathy by lending a helping hand. Let us endeavor to lift them up and bring them to a knowledge of the truth. Those that have no love of God and none of the milk of human kindness, have little chance to gain the presence of God. Greater by far are the opportunities of those who are still living a life of sin, if, at the same time, there is something of the love of God and of their fellow men remaining in their hearts. I would rather be a pauper and eke out an existence in the slums of Liverpool, if I may yet have something of the love of God and human kindness still lingering in my heart—than to dwell in a palace and in luxury without it. I would rather be a drunkard and die in the gutter having charity and love for my fellow men in my soul than to occupy a high station among men and be honored by the world and yet be wanting in this principle. The gospel has been revealed for your benefit, for mine, for those who sin but a little, and for those who sin a great deal; and the effect of it is, if we yield obedience to it, that we shall be cleansed from our sins, yea, though they are as scarlet yet shall we be made as white as wool. The very purpose of living upon this earth, at least one of the great purposes, is that we might repent of sin. We are a fallen humanity, fallen from the grace of God, full of weakness and imperfection; but through the atoning blood of Christ we can be cleansed and purified through obedience to his glorious gospel.

Let us then practice the principles of eternal life. Let our hearts be full of charity towards all men, and let us garnish our thoughts with virtue unceasingly. Then we are promised that "our faith shall

wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon our souls as the dews from heaven; the Holy Ghost shall be our constant guide and companion, and our scepter shall be a scepter of righteousness and truth; our dominion shall be an everlasting dominion, which without compulsory means shall flow unto us forever and ever." God grant that we may attain these blessings, my brethren and sisters, I pray, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

There has been a passage of scripture upon my mind today, one given to the Prophet Joseph Smith, to this effect:

Therefore strengthen your brethren in all your conversation, and in all your prayers, and in all your exhortations, and in all your doings.

I feel that we have been strengthened during this conference by the prayers and by the exhortations of the brethren. It has been a source of continuing satisfaction to me that the spirit and teachings of this conference have been in accord with my own spirit and feelings. This text goes farther than the mere praying or preaching in a meeting. It goes, you will observe, to our daily walk and conversation—to our doings. A sociologist of national repute, in a friendly spirit of constructive criticism, pointed out to me sometime ago, as I was preaching the gospel to him, some weaknesses which he had observed in communities largely made up of Latter-day Saints. I feel that the instructions of this conference will correct, or tend to correct in the fullest, the weaknesses which he pointed out.

One of Tennyson's characters, "wearing the white flower of a blameless life," was one "who spake no slander, no, nor listened to it." Slander and the receiving of slander are condemned not only by the Holy Scriptures as presented in this conference, but by other writings, and by the laws that have been formulated against wrongdoing. The Talmud of old is strong against it, perhaps too strong. It says: "He that slanders, he who receives slander, and he who bears false witness against his neighbor, deserves to be cast to the dogs." Again, "All animals will one day remonstrate with the serpent and say: 'the lion treads upon his prey and devours it; the wolf tears and eats it; but thou, what profit hast thou in biting?' The serpent will reply, (Ecclesiastes 8:2) 'I am no worse than a slanderer.'" The same writings represent Deity (I think it is a misrepresentation) as saying to the prince of hell: "I from above and thou from below shall judge and condemn the slanderer." I accept the idea so far as it represents even the prince of evil as condemning slander. One of the things about slander is the difficulty of correcting it, although the defamer may be penitent. Someone has given us the suggestion of one stand-

ing upon a tower, in a wind-storm, scattering feathers by the pound and then after becoming penitent, undertaking to gather the scattered feathers. So, a poet has said:

Boys flying kites haul in their white-winged birds,
But remember, you can't do that way when you're sailing words.
Thoughts unexpressed may sometimes fall back dead,
But God himself can't kill them when they're said.

I may add: unless he works a miracle, which he may not be willing to do for our benefit, although we become penitent.

The slogan or keynote of this conference correlates nicely with the course of instruction given to the parents of the Church through the Sabbath Schools, an elaboration upon the ten commandments. Months of time have already been spent upon a single command: "Thou shalt honor thy father and thy mother," and so forth; and in view of the fact that the other commandments which will be studied later are so largely negative in form, it is very timely that the instructions of this conference should be given.

There is modern revelation teaching the spirit of forgiveness and tolerance. My time is very brief and I shall read only a few of these verses given in connection with the Lord pointing out the weaknesses of his people at Kirtland, just as, at a later time, the shortcomings of the Saints in Missouri were declared to them:

Now I speak unto you concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded;

But if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you.

And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold.

And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold;

And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out.

And further:

And again, verily I say unto you, if after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shall hold it no more as a testimony against thine enemy,

And so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven;

And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him;

And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him;

And if he trespass against thee the third time and repent not, thou shalt also forgive him;

But if ye bear it not patiently, it shall be accounted unto you as him, but shalt bring these testimonies before the Lord, and they shall not

be blotted out until he repent and reward thee four fold in all things wherewith he has trespassed against thee.

Some of us are less tolerant with our brethren than the custodians of the law are with the condemned criminal. In the first place, he is not convicted until either eight men or twelve men after hearing all the evidence, and arguments and instructions, have an abiding conviction to a moral certainty that he is guilty. Then, when he is imprisoned in modern times, he is treated as a human being, and not as an unforgivable outlaw. These are some of the facts developed by our social committee in the recent course of instruction at Provo. They found that the old regime of punishment is being done away with, and that men are treated as human beings in our penal institutions; that some offenses that used to be severely punished—the taking of a piece of bread from the table or the indulgence in conversation at the table, are no longer made punishable and the men, as they go to their work now, go singing and joyous with the humane treatment and the hope they have of redeeming themselves. They are not escorted to their road-work by an armed guard as formerly, but by an unarmed foreman. When these men are strengthened by their custodians, by conversation, by exhortations and by the fair treatment they receive, they are reformed and graduated. They look upon the prison as a school graduate does upon his Alma Mater, and they write back kind letters of appreciation for the consideration shown them and for the opportunity given to redeem themselves. The thought is that surely we can be as generous and as charitable to our brethren and to our sisters as the law is, and as the custodians of the law are, to those whom they may have in hand for correction.

May the Lord bless the proceedings of this conference and may we all be able “to strengthen our brethren in all our conversation and in all our prayers, and in all our exhortations and in all our doings,” is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

I have been interested in everything that has been said at this conference. May we all give our faith and prayers to the work of the Church in the missionary field of all the world, for the gospel of Jesus Christ must be taught to the children of God in every nation and clime. We have heard the humble testimony of Elder Serge Ballif who is leaving for Germany and Switzerland to preside over that great mission. Brother Ballif is a man of few words but wonderful spirituality, and he will do a good work in spreading the word of the Lord in Europe. I had the honor and pleasure at one time of presiding over the Swiss and German mission, and I want to add my testimony here that those Germanic peoples will accept the truth,

for they are intelligent and have developed a wonderful civilization. The German people of the Empire of Germany will rise and accept freedom and truth and be saved. They are a good people, those Germans, and we as the Church of Christ as well as the government of the United States must approach them with the spirit of love and not of revenge and hate. No lasting peace can come to this world until a peace is based on the love of God for all peoples.

I remember going once to the home of a German peasant in the little city of Gotha, when a man opened the door and went to strike me with a hammer. I turned to him and said: "Please read this little tract. It is the word of God to his children in these last days." He lowered his hammer, took the tract, and looked at the cover. I said to him: "Come, let us pray to God to help us see the truth as contained in this book." We knelt down together and prayed, and today, that man who received me in anger, is now a member of the Church, and is here in Zion. Love conquered him. Those German people are the children of God, and they must hear us in the Spirit of God's love.

This has been a conference of good and mighty words inspired of the Lord. The subject of thrift and industry; of government and learning; and the divinity of the family life as well as the sanctity of the Church of Christ, all have been spoken about with great power. These are the institutions of civilization, and we as members of the Church of Jesus Christ of Latter-day Saints stand for them in all their meaning to life. The great central theme of this conference, however, has been *to know God and to keep his commandments*. But we cannot know him without the spirit of love; for now abideth faith, hope, love—these three, but the greatest of these is love.

Let us stand for God and his work. He has spoken to us; he has made himself known. His prophets are upon the earth today. The great work is being carried on. Let us place our faith in him as never before, and go forth hand in hand, and heart to heart toward the perfect day which God is preparing for his children. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and officers of the Auxiliary organizations of the Church, who were voted upon, and unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

First Presidency: Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.
 Anthon H. Lund, First Counselor in the First Presidency.
 Charles W. Penrose, Second Counselor in the First Presidency.
President of the Council of Twelve Apostles: Anthon H. Lund.

Acting President: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.

Presiding Patriarch: Hyrum G. Smith.

Prophets, Seers and Revelators: The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, Presiding Bishop.

David A. Smith, First Counselor.

John Wells, Second Counselor.

Trustee-in-Trust: Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Church Historian and Recorder: Anthon H. Lund as Church Historian and recorder, with the following assistants: Andrew Jensen, Brigham H. Roberts, Joseph Fielding Smith, A. William Lund.

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Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer, and all the members of the choir.

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PRESIDENT HEBER J. GRANT

Before the close of this conference I desire to express to our heavenly Father, on behalf of myself and associates, the deep grati-

tude of our hearts for the rich outpouring of his Holy Spirit that has been with all those who have addressed the conference since the first opening remarks. I pray God to bless the Latter-day Saints, to fill their hearts full of charity and love and long-suffering, to give them a love of God and of their fellows that they may, in very deed, remember the teachings of the Savior. May the people of Christ love God with all their might, mind, and strength, and may they love their brother as themselves. May the peace of heaven attend the Latter-day Saints. May the Lord bless their flocks, their herds, all their possessions, and all that pertaineth unto them. May they grow in a love of the gospel, in a love of truth, in a love of their fellows; and I, as the mouthpiece of the Lord here upon the earth, bless all the Latter-day Saints and the honest the world over, and pray God to confound the wicked and to bring their schemes to naught, and I ask it in the name of Jesus Christ. Amen.

Lorinda Brewerton and the tabernacle Choir sang, "Inflammatius."

The conference was adjourned for six months.

Benediction was pronounced by Elder Adolph Mertz, President of the North Sanpete Stake of Zion.

Professor Anthony C. Lund conducted the singing in the tabernacle. Professor J. J. McClellan played the accompaniments and interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon. The stenographic reports of the discourses were made in the tabernacle by Franklin W. Otterstrom, assisted by Clyde Rasmussen; in the assembly hall, by Frederick E. Barker and Fred J. Barker.

EDWARD H. ANDERSON, *Clerk of Conference.*

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being led captive by the will of the devil.

14. Now this is the state of the souls of the wicked, yea, in 'darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in 'paradise, until the time of their resurrection.

15. Now, there are some that have understood that this state of happiness and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection, the 'raising of the spirit or the soul and their consignment to happiness or misery, according to the words which have been spoken.

16. And behold, again it hath been spoken, that there is a 'first resurrection, a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead.

17. Now, we do not suppose that this first resurrection, which is spoken of in this manner, can be the resurrection 'of the souls and their consignment to happiness or misery. Ye cannot suppose that this is what it meaneth.

18. Behold, I say unto you, Nay; but it meaneth the 'reuniting of the soul with the body of those "from the days of Adam down to the resurrection of Christ.

19. Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or, in other words, their resurrection cometh to pass 'be-

fore the resurrection of those who die after the resurrection of Christ.

20. Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are 'reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven.

21. But whether it be at his resurrection or after, I do not say; but this much I say, that there is a 'space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.

22. Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

23. The 'soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame.

24. And now, my son, this is the restoration of which has been spoken by the mouths of the prophets—

25. And then shall the righteous shine forth in the kingdom of God.

26. But behold, an awful 'death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and 'no unclean thing

g, ver. 12. *h*, see *i*, 2 Ne. 9. *i*, see *c*. *j*, see *g*, Jac. 4. *k*, see *c*. *l*, see *d*, 2 Ne. 2. *m*, vers. 19, 20. *n*, vers. 16, 18, 20. *o*, see *g*, Jac. 4. *p*, vers. 6, 9, 11—15. *q*, Al. 11:41—45. 41:2. See *d*, 2 Ne. 2. *r*, see *g*, Al. 12. *s*, Al. 11:37.

ABOUT B. C. 73.

We trust the publication of the Book of Mormon in this improved form will result in a more devoted study of this distinctive volume of Holy Scripture, and in a fuller application of its saving precepts and principles in the lives of our people and amongst all who read it.

HEBER J. GRANT,
ANTHONY H. LUND,
CHARLES W. PENROSE, First Presidency.

NINETY-FIRST ANNUAL CONFERENCE

Of the
Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Ninety-First annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Sunday, April 3, 1921.

President Heber J. Grant presided.

AUTHORITIES PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins; of the Council of the Twelve Apostles: Rudger Clawson¹, George F. Richards, Orson F. Whitney², Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young; of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells; Assistant Historian A. William Lund.³

There were many Presidents of stakes with their counselors, patriarchs, bishops of wards, and numerous other prominent officers, men and women, representing various quorums and organizations of the Church.

The following mission presidents were in attendance: Winslow Farr Smith, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Heber C. Iverson, Northwestern States; Rey L. Pratt, Mexican; Nephi Jensen, Canada, and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

President Heber J. Grant called the assembly to order. The great auditorium and galleries were overfilled; every available seating and standing space being occupied by people from all parts of the Church;

(1) Reed Smoot was absent in Washington; and George Albert Smith, presiding over the British Mission.

(2) David D. McKay was absent on a world tour of the missions.

(3) Andrew Jensen was absent on a tour of the missions in the United States.

and there were, besides, overflow meetings in the Assembly Hall, and at the Bureau of Information.

The choir and congregation sang, "Zion stands with hills surrounded."

Prayer was offered by Elder Wm. A. Hyde, President of the Pocatello stake of Zion.

"Behold the Lily" was sung by the choir and the Misses Catherine and Louise Watson as soloists, the music being by Tracy Y. Cannon.

PRESIDENT HEBER J. GRANT

I am indeed delighted to see such a wonderful audience here this morning. It is gratifying to note the interest that has been manifested by the Latter-day Saints in their assembling together, throughout the various stakes of Zion, during the past six months, in fact, during the past year, in their houses of worship, to render thanks to the Lord for his goodness and mercy to them, and to testify of the blessings they have received.

I have prepared some items that I believe will be of interest to this conference. It has been usual, in the opening address, to give some items regarding the condition of the Church.

INCREASED ATTENDANCE AT SACRAMENT MEETINGS.

Our reports show that there has been an increased attendance at our sacrament meetings and fast meetings, all over the Church. I never listen to the revealed prayers that came from God, to be used in our sacrament meetings, wherein we, through those who administer the sacrament, express our determination to remember our Lord and Redeemer, Jesus Christ, and to express our willingness to obey him and to keep the commandments which he has given us but what I rejoice in the inspiration of Joseph Smith, in translating the Book of Mormon, and giving to us those two wonderful sacramental prayers, those two marvelous covenants that all Latter-day Saints make when they assemble together and partake of the sacrament. I rejoice in knowing that there has been an increase in the attendance at these meetings, and also at our fast meetings, where we are able to testify of the many blessings of God to us as a people. I am grateful to our young people for adopting the slogan that they were in favor of developing spiritual growth by attendance at our sacrament meetings. The attendance has increased, and therefore there has been a spiritual growth.

LOCAL MISSIONARY LABORS.

The missionary work which was outlined in our general Priesthood meeting at the last October Conference, has been successfully conducted in most of the stakes and has been the means of doing a great deal of good. This labor is twice blessed. It blesses him that gives and him that receives. Some of the choicest meetings that I have

been permitted to attend, during the last six months, have been gatherings of those who are engaged in missionary work in the various stakes of Zion; and I rejoice to know that many people who have heard the word of God, through these missionaries, have been baptized into the Church. I believe that in proportion to the amount of labor that has been put forth in the various stakes of Zion, of a missionary character, among those who are in our midst, but who know not the gospel, there have been as many, if not more, baptisms than there have been in the missionary fields throughout the different parts of the world.

TEMPLE WORK.

The work in our temples is progressing very satisfactorily; the attendance has been increased, and the great interest throughout the Church in temple work is very encouraging. We are now having four companies daily in the Salt Lake Temple. I think that it was a very wonderful example of the faith of the Latter-day Saints in temple work, when a fast-day was declared and the people were requested, last September, to make donations to aid in the erection of the temple in Arizona, that over one hundred eighteen thousand dollars was collected without one cent of expense, by donation upon the special fast-day set apart for that purpose. Nothing could more conclusively show the loyalty of the Latter-day Saints to that principle of the gospel of the Lord Jesus Christ, revealed again to the earth, namely, the right and the privilege to perform labors in the holy temples of God for those of our ancestors who have passed beyond the veil than to have upon a single fast day throughout this Church one hundred eighteen thousands dollars contributed by the people for the erection of the Arizona Temple.

TEMPLE BLOCK LABORS.

I wish to commend the splendid missionary work done on the Temple Block, under the direction of the Bureau of Information, together with the free organ recitals which are given to the public. The amount of good done by this excellent labor can hardly be estimated. I have met people who have visited the Temple Block, from Salt Lake City to the Hawaiian Islands, and from Salt Lake City to New York, and to San Francisco, and in Canada and other places, and I know from my conversation with them of the splendid impression that has been made upon their minds by coming in contact with those devoted men and women who are working upon the Temple Block here as missionaries.

CHANGES OF OFFICERS IN STAKES AND MISSIONS.

There has been a slight increase in the payment of fast offerings, although there is still room for much improvement in this matter. Since our last Conference there have been two new Stakes organized—North Sevier stake, with Moroni Lazenby as president and South Sevier stake, with John E. Magleby president. Since our last Conference, John N. Henrie, President of the Panguitch stake, has passed

away. He was a faithful, diligent president of that stake of Zion.

Since our last Conference the following bishops have passed away: Bishop Herbert Beck, of Centerfield ward, South Sanpete stake; Bishop Godfrey Fuhrman, of Providence First ward, Logan stake; Bishop Walter Roberts, of Sutherland ward, Deseret stake, and Bishop Clyde A. Hammond, of Moab ward, San Juan stake. We extend the blessings of the General Authorities to the families of these our brethren, who have been called from us since our last Conference.

The following changes in stake presidencies have been made since our last Conference: Albert Choules has succeeded Don C. Driggs as President of the Teton stake, William J. Henderson has succeeded the late John N. Henrie, as president of the Panguitch stake. Brother Driggs was released with the love and confidence and blessing of his brethren, as the President of the Teton stake.

In the Netherlands mission, John T. Lillywhite has been appointed president, to succeed John A. Butterworth. Mark Coombs has been appointed as President of the Tonga mission to succeed Willard L. Smith. J. Wiley Sessions has been appointed president of the South African mission to succeed Nicholas G. Smith. I have received a letter from Brother Sessions announcing his arrival in South Africa. Brother Sessions had been trying for nearly a year to get to South Africa, but on account of the obstructions put in the way by officials, who refused to vise passports and to allow him to go there, we have been under the necessity of keeping Brother Nicholas Groesbeck Smith in that mission another year after we felt that he should have been released. Brother Smith has filled a splendid mission in South Africa and will return with the love and blessings of all the authorities of the Church.

VITAL AND EDUCATIONAL STATISTICS.

Seventy-five per cent of the families of the Church in the Stakes of Zion own their homes. The birth rate of the Church is now 38 per 1,000. The death rate is 9 per 1,000. The marriage rate is 15.5 per 1,000. There has been expended for educational purposes \$718,497.19. There has been expended for tabernacle, meeting houses and amusement halls, \$346,203.17.

MISSIONARY ACTIVITIES.

There has been expended for missionary activities \$511,709.97. This does not take into account the amount expended by the individuals who go upon missions, nor the amount that they lose by giving up their employment to go upon missions. This, I am sure, would be more than two million dollars a year, in addition to this half million dollars. So that the Latter-day Saints, as a people, are giving to the world an object lesson, such as I believe no other people upon the face of the earth are giving of their love of God, that first great commandment given to us, and also the second commandment to love our neighbor as ourselves. When we stop to reflect that a handful of people,

numbering in all parts of the world only five hundred thousand men, women, children and babies, that they are expending \$2,500,000 a year in time and means to proclaim the gospel of the Lord Jesus Christ, with no hope of earthly reward, we find an object lesson of the love of our fellows that I believe cannot be matched, in fact I know it cannot be matched, in all the wide world.

HELP FOR THE POOR.

There has been expended for assistance rendered to the poor, \$450,000, of which \$110,000 was raised during a single fast day for the relief of the sufferers in Europe, in Armenia and other places. There has been expended for Temple purposes \$158,715.29.

I received a splendid letter from the Near East Relief Committee, in New York, which I failed to find this morning; but a day or two ago the following letter was received from Herbert L. Gutterson:

"New York City, March 21st, 1921.

"Mr. Heber J. Grant,
47 E. South Temple St.,
Salt Lake City, Utah.

"Dear Mr. Grant: We are in receipt of your letter of the 16th, addressed to Mr. Hoover, which we wish to acknowledge in his behalf.

"The contribution of \$68,318.21 from your Church is a most splendid testimonial to the cause, which was the basis for the formation of the European Relief Council.

"Please accept in the name of the European Relief Council as a body, our most sincere, heartfelt thanks for the contribution from the Church of Jesus Christ of Latter-day Saints; and we beg that you will express to them this sentiment and gratitude for their co-operation.

"With kindest wishes, we are,

"Very sincerely yours,

"CONTROL COMMITTEE.

"By Herbert L. Gutterson."

DEATH OF PRESIDENT ANTHON H. LUND.

Since our last Conference we have suffered the sorrow of parting with one of the Presidency of the Church, President Anthon H. Lund, than whom, from the day of his baptism as a boy in Scandinavia, to the day of his death, no more faithful, diligent, energetic, painstaking, conscientious and intelligent worker have I known in the Church of Jesus Christ of Latter-day Saints. President Lund was a man beloved by all. I never heard one soul in my life say anything but good of the late President Anthon H. Lund. His ability and capacity were known to all the General Authorities as that of a great and noble and a true man, a Latter-day Saint to the very core. We mourn his loss. But in the providences of the Lord we feel that he will raise up others to assist in the rolling on of this great work. We had here a most wonderful audience at his funeral, the house being crowded to overflowing, thus showing the love and confidence and the respect of the people for President Lund.

CHANGES IN THE FIRST PRESIDENCY.

I believe that in the promotion of Brother Penrose to be First Counselor in the First Presidency after he has labored from the time that he was a boy, nineteen years of age, for ten long years in his native land, proclaiming the gospel, and returned to that land to fulfil three more missions, a total of over twenty years of missionary work, and then labored here at home constantly with pen and tongue to proclaim the gospel; after his having accomplished all this, I feel sure that the Latter-day Saints rejoice in the promotion of this aged man, now in his ninetieth year, to be the First Counselor in the Presidency of the Church.

I believe that the Latter-day Saints generally have approved in their hearts of the selection of Anthony W. Ivins to be my Second Counselor, to become a member of the Presidency of the Church. We have not yet presented these names but they will be presented before the Conference adjourns.

CHOICE OF A NEW APOSTLE.

I am convinced in my own heart that if President Anthon H. Lund had had the privilege of nominating a man to fill the vacancy caused in the Quorum of the Twelve Apostles, through his death, and through the promotion of Brother Ivins, that he would have named Brother John A. Widtsoe. The gospel of the Lord Jesus Christ has gathered from the British Isles and from the Scandinavian countries many thousands upon thousands of honest, energetic, faithful, loyal, true Latter-day Saints. Scandinavia, second only to the British Isles, has furnished great numbers of converts to the Church of Jesus Christ of Latter-day Saints. I believe that the Saints generally approve of those who have been called to these positions. I am convinced beyond a shadow of a doubt that the Presidency and the Apostles, under the inspiration of the Lord, nominated the proper man to fill the vacancy in the Quorum of the Twelve Apostles, and I have absolutely no doubt but what the Latter-day Saints will sanction our having set apart and ordained to the Apostleship Brother John A. Widtsoe.

HEARTY RESPONSE TO INSTRUCTIONS AT LAST CONFERENCE.

I rejoice in what I believe has been a response to the speeches made here six months ago. The keynote of our Conference at that time was to obey the commandments of the Lord Jesus Christ, to have in our hearts a love of God, a love of our fellows, to have in our hearts the spirit of forgiveness and of long-suffering, to have in our hearts a desire to do those things that would be pleasing and acceptable to our heavenly Father; and I feel grateful that, during the past six months, there has been a spiritual growth. I believe that there has been a better feeling, that some of the animosities that were existing six months ago, because of political differences, have disappeared, now that men

have had time, figuratively speaking, to "cool off." I would rejoice beyond all the power which God has given me to express my feelings, if the Latter-day Saints could express their opinions in times of political campaigns without animosity, without vindictiveness, that they could simply proclaim those principles in which they believe, without indulging in personalities.

CHANGE OF SENTIMENT FAVORING THE LATTER-DAY SAINTS.

I think that we as a people have very great cause to rejoice in the era of good will and fellowship that is existing today for us as a people, among those not of our faith, in comparison with the conditions that existed some years ago. I do not know of any single thing that has happened in my experience, during the long time that I have been one of the General Authorities of the Church, that has impressed me more profoundly with the change of sentiment towards the latter-day Saints than the reception that was accorded to me December last when I went to Kansas City and delivered a speech upon the accomplishments of "Mormonism." When I reflect upon the fact that in the leading hotel in that wonderful and progressive city—(I don't know that all of the people here, in fact I feel sure that perhaps the majority of those here are not aware of the fact that although that city is only one-half as large as St. Louis, its bank clearings are larger than those of St. Louis, that in some particular items they stand first, in commerce, among all the cities of the United States; and I do not know whether you are aware of the fact that they have one paper there that is conceded to be one of the six leading newspapers of the United States, the *Kansas City Star*)—I was permitted to stand up within ten miles of Independence, the place from which the Latter-day Saints were expelled, by an expulsion and exterminating order of the Governor of the State, Governor Boggs, and to proclaim the accomplishments of the Latter-day Saints; to relate the prophecies of Joseph Smith, to give to those men that were there assembled—over three hundred of the leading influential business men of the city—the testimony of Josiah Quincy regarding the Prophet Joseph Smith; to repeat to them the great Pioneer hymn, "Come, come, ye Saints;" to relate the hardships, the drivings and the persecutions of the Latter-day Saints and to have that body of representative men receive that address with approval, applaud it in many places, and many of them come to me after the meeting and shake hands and congratulate me upon the address; and to have some of the members of the Board of Directors of that great club—the Knife and Fork Club of Kansas City—(which I have been informed is the second greatest dinner club in the United States, the Gridiron of Washington standing first) to have them say that they hoped for a return date so that they could hear more of our people; and then stop to reflect upon the fact that the Prophet and his followers, in the early days, were expelled from

Missouri; that many of them were murdered; that all kinds of crimes were committed upon the people; that their property was confiscated; that we have never received anything for our property that belonged to us in that section, that today some of the valuable country that we traveled over there is the very property that our people owned, (for when you follow up many abstracts of valuable property you will find that the title centers in the bishop of the "Mormon" Church, and only because of lapse of time have people secured a proper title to these lands, and not because it was ever paid for)—I say to stop and reflect that the drivings and the persecutions of the Latter-day Saints, of which no tongue can tell and no pen can paint the conditions; and then to realize that there is a feeling in that community now, among the people residing in the very place, so to speak, from which President Joseph Smith, the Prophet of the living God, and others were driven out; to be invited to go there and be asked to talk of the accomplishments of "Mormonism," and to have that talk received, with open arms, shows the most wonderful change of sentiment.

A short time ago the editor and publisher of the *Coast Banker* a paper that has a circulation all over the Twelfth Federal Reserve banking district, asked me to write an article on the accomplishments of our people. I did not have time to write the article, but I sent him my speech delivered before the Knife and Fork Club, and told him if that would fill the bill, I would be very glad indeed to have him publish it. Of course, I realized it was a very long speech, because I talked pretty rapidly and I talked for fifty-seven minutes, but he published all that I said. He published, besides, an introduction of such a character that I am very proud of it. I thanked him kindly, when I met him, for this introduction to my speech.

Now, I pray the Lord to bless the Latter-day Saints. I pray the Lord that we may remember that same keynote that was given here six months ago—keep the commandments of the Lord. Why, you know, if we can just remember those first two great things, to love the Lord our God with all our hearts, with all our might, with all our mind, with all our strength, and to love our neighbor as ourselves, we are sure to walk in that straight and narrow path that shall lead us to life eternal. God bless you one and all, and all Israel, and all the honest, the world over, is my prayer, and I ask it in the name of Jesus Christ, Amen.

The Choir sang, "The Lord's Prayer," music by B. Cecil Gates.

PRESIDENT HEBER J. GRANT

I feel grateful to the Lord for the inspiration of his Spirit to so many of our people in the writing of the beautiful music that we have for our hymns, and for selections such as this that we have just listened to. May God bless our composers and our poets who have given us such inspired words and such inspiring, sweet music.

PRESIDENT CHARLES W. PENROSE

It is a great pleasure to me to behold this vast congregation, composed chiefly of Latter-day Saints, gathered from different portions of the Church, also to listen to the remarks that have been made by our President. I was in hopes that he would have continued his remarks and taken up the time of our first session of this Conference, for several reasons. One of them is that I was doubtful, this morning, when I arose from my bed, whether I would be able to get here. I experienced a violent vertigo, attack of swimming of the head. In these troublous times and in the great and swift changes that are taking place, there is enough to turn anybody's head, bigger heads than mine a great deal. But I have been able, since coming into this congregation, to compose myself and to listen to the inspired utterances of our President, and they have had a splendid effect upon me, physically as well as mentally and spiritually.

REJOICES IN CHANGES OF SENTIMENT IN FAVOR OF THE SAINTS.

I rejoice in these changes which he has spoken of, that have taken place among the people who are not of our faith. So many are now beginning to understand a little about "Mormonism," that it does not consist of one peculiarity which has been proclaimed throughout the world as our chief tenet. They are beginning to understand that the Latter-day Saints, the "Mormons," are a practical people, that they have a practical faith, and that they do things, and the knowledge of this is coming to the nations of the earth more rapidly than I ever expected it to come. I always had faith, from the time that I was a boy and joined the Church—the only one of my family who did so, that "Mormonism," as it is called, would prevail, that the kingdom of God, which it was and is to me, would overcome all things, and that the name of the true and the living God would be brought before the world ultimately for their adoration and their obedience. I never had a doubt about the triumph of this great organization, established by the Almighty, by the personal action of the Father and the Son and the Holy Ghost; and today I rejoice in my soul to see the evidence of the progress of this work, here on these tabernacle grounds, where people have assembled at our first session in such numbers that the Assembly Hall has to be used for an overflow meeting and the grounds themselves for another, at the beginning of our Conference. Thank the Lord, praises and blessings be to his Holy Name!

GOD OUR ETERNAL FATHER AND HIS SON JESUS CHRIST,

The beautiful music we have just listened to called "The Lord's Prayer," brings before our attention that prayer which Jesus uttered; not that people were always to repeat it, although it is a mighty good

thing that so many people do so, even if they do not realize what it means. Ever since I was a little boy, I have heard that prayer repeated in the churches in the world, before I ever knew anything of this work. It begins with a truth that all people ought to understand, and that is that God is our Father, that he dwells in heaven; that he is not and cannot be personally omnipresent, as is taught in the heathen and so-called Christian churches of the world; that he is a divine being, a personage, a perfect and perfected man so to speak. We do not say that God is a man; he is a perfected man; he is exalted above all mankind, and he is our Father. He begat us in our original being, as his sons and daughters, verily and literally and truly. Jesus Christ who uttered that prayer is his Son just as we are, in the spirit, only he was the first-born. There is a truth connected with that principle which we should all understand, for Jesus Christ himself has declared it. He says to the Church of Jesus Christ of Latter-day Saints: "I also was in the beginning with the Father, and am the first-born. Ye also were in the beginning with the Father, that which is spirit." That part of mankind which is spirit was in the eternal world with the Father, before this world began, as we read in the first and second chapters of the Epistle to the Hebrews, which I commend to your attention, my brethren and sisters. We learn a little of this fact:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

He was the firstborn in this great family of the Almighty, the Creator of the worlds, and they were made by him, through and by Jesus Christ, his Son. Some of our brethren get the idea that he could not have been the creator of this world, as is declared in the latter-day revelations, that he was with the Father in this work, and that "all things were made by him, and without him was not anything made that was made," as we read in the opening chapter of the writings of John his beloved disciple and apostle.

JESUS CHRIST THE ONLY BEGOTTEN OF THE FATHER IN THE FLESH.

We should understand this, that Jesus the Christ came into the world, in the meridian of time, to be the Only Begotten Son of God in the flesh. That is a doctrine established in this Church, and we have received it by revelation, so we can put aside any doubts or speculations or contentions in regard to it. That was when he came and tabernacled, being in the image of his Father, the "express" image of his Father before he came into the world; and with power, as the heir of all things, God honored him and loved him, and he knew the faith-

fulness in all the work entrusted to him, and knew beforehand what he would do when he came on the earth to be the Redeemer of mankind. This is a subject that I do not want to dwell upon now, because I do not want to take up too much time, but it is a most important thing in the progress and development of the purposes of the Almighty. Jesus, as we call him, the Nazarene, the son of Mary, of the offspring of David—therefore the Son of man—was the Son of God, who is the Father of his spirit. So, in the beginning he was with God and was the firstborn of this great family, and on the earth he was the Only Begotten of the Father in the flesh. He lived and died as a Son of God in all things, and was raised from the dead and appeared to his disciples. In these last days he appeared to the Prophet Joseph Smith, in his boyhood, and has manifested himself personally several times, on several occasions, and he lives as the Son of God and our eldest brother in the spirit. The declaration of the doctrines of the Church in that remarkable condensation of principles which are called The Latter-day Saint's faith, begins with: "We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost."

THE HOLY GHOST, A PERSONAGE OF SPIRIT.

In regard to the Holy Ghost, I want to say a few words this morning, since I have this grand opportunity, in reply to questions and letters that come to us, in the President's office, concerning this matter. There seems, in spite of all the preachings and writings and explanations and expoundings of the Church, some confusion of mind in regard to this question about the Holy Ghost. "Is the Holy Ghost a personage?" So we are told in the 130th Section of the Doctrine and Covenants, which contains several grand principles uttered by the Prophet Joseph Smith. One is that God is a personage of tabernacle, the Son also, but the Holy Ghost is "a personage of spirit." This seems to create great wonderment among some of our people, because they confound the two terms "Holy Spirit" and "Holy Ghost" and think that there is a difference in their meaning. There is a difference in one sense of the word. We attach the words "the Holy Ghost" to the personage of spirit; and we attach the name "Holy Spirit" to that universal means by which God and Jesus Christ are omnipresent. That divine, beginningless and boundless essence is called the Holy Spirit; but the two terms really mean the same thing, so far as language is concerned. Brother Lund used to talk a good deal about the one German word which means the Holy Ghost as well as the Holy Spirit. The word means "Ghost" but it attaches to the influence which we call spirit, the spirit of man, and to the Holy Ghost the Comforter. Now let me say just two or three words on that point, to settle this question. In the fifth chapter of the first epistle of John, the beloved disciple, we read this:

"There are three that bear record in heaven, the Father, the Word,"—that is the name that John generally attached to the Savior—

"In the beginning was the Word, and the Word was with God, and the Word was God." That is applied to the Son, the first born in the spirit and the only begotten in the flesh—"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Some people get very much confused in regard to that oneness or unity. There are three persons united as one God, one Deity, and it takes three of them to bear record in heaven; or rather, as the Prophet Joseph Smith explained very fully, that in all the presidencies that are divine, there are three. The Father, the Son and the Holy Ghost are three personages. Two are persons of tabernacle. Now, questions arise as to whether the Holy Ghost will ever get a body. I do not know anything about that, because the Lord has not revealed it; and if our brethren, while trying to be wise when they are not always so, would leave out of their preachings and their speculations that which they think may be in the future, but do not know, there will be a good deal of contention avoided.

The Holy Ghost is a personage of spirit, as Jesus Christ was when he was Jehovah. He was Jehovah from the beginning of the world, according to the history we have in the Old Testament scriptures. He was a personage of spirit, and he came here to the earth that he might be exactly like his brethren and like his Father, and have a body made out of the lower elements of the universe. The elements of his body are eternal, and the elements of the spirit are eternal, without beginning; but there was a beginning to his body, when he was born of the virgin Mary, and God was his Father. His power overshadowed the virgin and, as she was told by the angel Gabriel, the offspring was the Son of God. Jesus Christ taught that doctrine to his apostles and made it very plain, I think, as it stands in the New Testament: "Our Father which art in Heaven"—not our Father who personally is throughout all space, without center and without circumference; but his dwelling place is in heaven. The Lord says: "Heaven is my throne; the earth is my footstool;" and to the ancient Jews he cried: "Where is the house that ye build unto me, and where is the place of my rest?" Our Father is a personage of tabernacle. He has a spiritual body, as well as a spiritual existence besides the physical body; the elements in him are joined inseparably. One of the revelations of God, the 88th Section in the Doctrine and Covenants, declares that "the elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated man cannot obtain a fulness of joy."

The spirit of man is the offspring of God. It has affinity with spiritual things. In its spiritual being and nature it is above earthly things, but when tabernacled in a body, it becomes, to a great extent, subject to the laws that govern earthly things. When death comes as we call it, the separation of the spirit and the body, as we learn in the Scriptures, "the body without the spirit is dead," when that separation comes, then the spirit goes back to its former condition, to this extent,

that it is without the natural body until the resurrection. But the necessity for the resurrection is shown, very plainly, when we understand that only by these affinities can we obtain a fulness of joy. That which is spirit in our nature has affinity with things that are above. The natural body has affinity with the things that are grosser or beneath. But when the two, spirit and element, are inseparably connected—quickened by the Holy Spirit—and I mean by that the spirit which is called the spirit of life and light, then perfection can come to the individual, and without that union there cannot be obtained a fulness of joy.

Now the pattern of it all is in the life and service and devotion and death of Jesus our Redeemer, and his resurrection from the dead, his return into the presence of God, where he sits with him on the everlasting throne. But about the Holy Ghost, what about that? Why, he is a personage of spirit, an individual, a being, and he bears witness of the Father and of the Son and makes them plain to man. He is called by the Savior, the "Comforter." If you read the writings of John, the 15th, 16th and 17th chapters, there you will see that he is called the Comforter. He is a personage. "When he, the Spirit of truth, is come, whom I will send unto you from the Father, he will teach you all things and he will show you things to come." John calls him "He" and "Him." He is a person. "If I go not away," said Jesus to his disciples, "the Comforter will not come, but if I go away, I will send him to you, and he shall bear witness of me and of the Father;" for that is his office and calling. The understanding we have is that the Holy Ghost, as a personage, came on the day of Pentecost, and that he was manifested in the sign of the cloven tongues, as he was to John the Baptist by the sign of the dove, when the Savior was baptized in the river Jordan. Now then, understand that the personage spoken of there, the Holy Ghost, the Comforter, is an individual, the third person in the trinity, and it takes the Father and the Word and the Holy Ghost to make a complete record in the heavens; but the apostle John goes on to say, "there are three that bear witness, on the earth—the spirit, and the water, and the blood, and these three agree in one. Now as to the oneness I was just touching upon, it is clearly explained in the prayer of the Savior, offered to the Father before he went to the garden of Gethsemane. He prayed for his apostles:

I pray "for them * * * which thou has given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them, that they may be one, even as we are one." (John 17:9, 20, 23.)

There is the oneness of Deity, the three in one; not as some preachers try to expound it, in the doctrines of the outside world, in

the Article of Faith that they have, making them one immaterial spirit—no body, no real personage, no substance. On the contrary, they are three individuals, one in spirit, one in mind, one in intelligence, united in all things that they do, and it takes the Father, and the Son, and the Holy Ghost, to make the perfect Trinity in one, three persons and one God or Deity, one Godhead.

THE HOLY GHOST BESTOWED IN CONFIRMATION.

Now about the Holy Ghost bestowed in confirmation. It is required of people who are baptized in water, to be baptized with "the Holy Ghost and with fire." Of course, the word "fire" does not mean a literal blaze to burn you up; it is a divine fire, and all people know, who have been baptized with fire and the Holy Ghost, bearing witness of the Father and the Son, (and in these times, to the divine mission of the Latter-day Prophet, Joseph Smith) that this Spirit is in the Church, and each individual member receives it as a gift. The Holy Spirit or Holy Ghost if you please, is "the true light that enlighteneth every man that comes into the world." So John teaches in that fine treatise that he wrote, called the Gospel of St. John. Now then, the light that is in the stars, that light that shines dimly in these lamps here this morning—what is it? Why, it is one manifestation of that divine essence called the Holy Spirit, and it permeates all things, not only on this globe, but in all the worlds that have been made. For we read in the Doctrine and Covenants, take the 29th Section and read it carefully, that God created all things by that Spirit, firstly spiritual and afterwards that which is temporal. That Holy Spirit, so we read in the 88th section of the Doctrine and Covenants, "is in all things, and through all things, and round about all things, and is the law by which all things are governed. It is the light of Christ, and it is in the sun, and the moon and the stars, and the earth on which ye stand." It permeates all things throughout the vast domain of space, which has no bounds. It is the spirit that gives life, it is the spirit that gives light; and when we came into the world and breathed the breath of life we became "living souls."

There is no time now to talk about this creation, as we read of it in the book of Genesis. However, when man was formed out of the dust, and afterwards by eating the products of the earth and becoming earthly thereby, when he came into his being on the earth, he breathed the breath of life, and "man became a living soul," thereby. So we, you and the rest of us, when we were born into this world, when we came to the condition that we could breathe the breath of life and be quickened by it in our mortal being, we were living souls; and when we are resurrected from the dead we will still be living souls, but in a more perfect state. If we are worthy of the celestial glory we shall be quickened thereby when we are raised. As Paul puts it, "the body is sown in dishonor, it is raised in power; it is sown in weakness, it is raised in strength; it is sown a natural body, it is raised a spiritual

body." So, when we are raised from the dead, the body that is sown in the grave, in weakness, is raised in power, glorified like the glorious body of the Son of God. These are simple things taught in the Scriptures, and when we go beyond them and make theories of our own, we get into the dark.

The Holy Ghost, spoken of in the 88th Section of the Doctrine and Covenants is in all things, round about all things, throughout the immensity of space. What is it? Why it is a spiritual essence which gives life and light to all things, to animals and vegetables as well as to human beings; but that is not the Comforter that Jesus said he would send, because it was here already, and is the light that enlighteneth every person that comes into the world. It is the essence of ordinary life; it is the very essence of life in the fulness of its manifestations around the personality of God the Father and Jesus Christ his Son; in heaven, where they dwell. Therein is the glory of God.

In its smaller or lesser manifestations, it is the same Spirit but not to the same degree. When we are born by water baptism into the Church, born of God, then we are baptized with fire and with the Holy Ghost, we have an additional manifestation of light and power in that Holy Spirit which is given to us in the confirmation—"Receive ye the Holy Ghost"—as a gift from God, as a light to your feet, a lamp to your path, as a perpetual witness, an additional gift of light and truth. Don't I know in my own being that I received that gift? I certainly do, as well as I know that I see things naturally by those manifestations of light that come from the sun and the moon and the stars and the lamps that we light, and the electric light that we bring forth by touching the button. We do not create that light, we do not bring it into being, we only bring it into action. It is governed by law, and when the laws are fully understood and we live by them, and we are quickened by that power to the full, in body and in spirit, we will be like our Father and like Jesus Christ his beloved Son: "Beloved," says the Apostle John, "now are we the Sons of God. It doth not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is, and every man that has this hope purifieth himself even as he is pure."

By keeping the commandments of God, as we were exhorted to do six month ago, and today also, by keeping the commandments of God and walking in his ways, that spirit is developed in us. Its light is clearer and plainer and it shines out and reveals the things of God. "No man knoweth the things of man but the spirit of man that is in him, and no man knoweth the things of God but the Spirit of God, and the Spirit searcheth all things, yea the deep things of God." That is good plain scripture.

Now my brethren and sisters do not get into confusion about this matter. The Holy Ghost is an individual, is a personage of spirit, one of the great Three that the Prophet Joseph Smith spoke so plainly about so many times just before his death.

PERTAINING TO THE STATEMENT IN THE LECTURES ON FAITH.

There is one little point in regard to that which I will mention: In the book of Doctrine and Covenants we have a number of lectures inserted in the first part; which are not revelations. There are seven lectures, and in the fifth lecture, particularly, we are told that there are two personages in heaven, the Father and the Son, and that the holy spirit is the mind of God. That is true, so far as it goes. But the revelation through the Prophet Joseph Smith as to the personality of the Holy Ghost came many years after; it was given in 1843. In that revelation we are clearly instructed concerning the third personage in the Trinity. Now, as far as Sidney Rigdon, and some others who delivered those lectures, went, they spoke the truth. There are two persons in the heavens, the Father and the Son, but the Holy Spirit is passed by almost, as the "mind of God." It is true that the Holy Spirit conveys the mind of God; that is, I am speaking now of this universal spirit which is the life and the light of all things, which is in and through and round about all things, and God says he made the world by the power of that spirit. That is his agent; but the personage, the Comforter, which Jesus Christ said he would send when he went away, that was a personage of the Trinity. He promised to send this Comforter to reveal the things of the Father and to bear witness of the Father and the Son.

When Joseph the Prophet saw the Father and the Son in the grove where he was praying, the Holy Spirit made them manifest. When he commenced to pray, or tried to pray, he could not say anything. He was seized upon by an opposing power which seemed to almost overcome him, but he struggled against it and continued to pray, until a light came, a pillar of light, the manifestation and presence of the Holy Spirit, and by the power of that Spirit, which quickened his spiritual vision, he saw two personages in that cloud of glory, and they conversed with him, or rather one did. The Father does not converse much with mankind individually. He said: "This is my beloved Son, hear him;" and he is the person we want to hear and to obey as representing the Father. As we read in the Book of Mormon he is, in some respects, both the Father and the Son. He represents the Father to the full. We are in the image of God, but the Christ, the great Jehovah, is the express image of the Father's person, God manifest in the flesh, and he has gone into his glory. We will follow him to that glory if we will keep his commandments. He is the resurrection and the life. God has entrusted that to him, given him that power and made him heir of all things, in the heavens and in the earth. "All power is given to me, in heaven and upon the earth. Tarry ye at Jerusalem, until ye are endowed with power from on high." That is what he told his apostles.

THE LIGHT OF GOD MANIFESTS THE THINGS OF GOD.

I hope, in what I have said on this subject, I have made this matter clear. All I want to do when I get up to talk before my brethren and sisters, is to make the things that are clear in my own mind, clear also to them, if I can. It is the light of the Lord that manifests the things of God, and if we live in that light and walk in its rays we will keep the commandments of God. That is the tendency of it. In the operations of natural light, displayed by the spectrum, there are seven different colors or rays, as I remember being taught, when I was a boy at school—red, orange, yellow, green, blue, indigo and violet; they are all one in a pencil of light, and that is a manifestation of the Spirit of God. In that there are, as in the higher revealings, various operations, as the apostle teaches in the twelfth chapter of First Corinthians:

"For to one is given by the Spirit the word of wisdom; to another knowledge by the same Spirit;

"To another faith by the same Spirit; to another the gifts of healings by the same Spirit;

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

So, my brethren, if we receive that gift, when hands are laid upon us, after we have been baptized into the Church and it is said unto us: "Receive ye the Holy Ghost," that gift is sealed upon us. The gift is ours whether we act upon it or receive it or not, the gift is given to us by the Holy Ghost, which explains and manifests and enlightens our souls in regard to these things that are divine. It searches all things, yea, even the deep things of God. I know it in my own being and have known it ever since I was baptized into the Church. That gift was sealed upon me, and in all my labors and duties, spoken of by the President this morning, it has only been by the power of the Holy Ghost, the Spirit of the living God, the light of the Almighty, through Jesus Christ his Son, that I have been able to bring people to an understanding of and obedience to the truth, and to conduct affairs with wisdom and in the light that I have received from God.

A TESTIMONY.

I know that God lives, I know that he is my Father, I know he has guided me on land and sea, that he has been with me in all my travelings at home and abroad, and that his Spirit is with me today. Thanks and praise be to his holy name. All I care for, of position or office in this Church, is to build up the work of the Father through Jesus Christ his Son, by the power of the Holy Ghost. Truly we believe in God, the Father, and in his Son, Jesus Christ, and in the Holy Ghost; and to God the Father, to Jesus Christ his Son, and the Holy Ghost, be honor, praise, glory, and dominion forever, Amen.

The choir sang the hymn, "Thanks be to God," by Mendelssohn.

PRESIDENT ANTHONY W. IVINS

I do not remember, my brethren and sisters, a period in my life's experience in the Church when I felt my dependence upon the Lord to a degree greater than I do this morning. Should I follow my own inclinations, I would not attempt to make remarks at all, but to gain wisdom and knowledge and understanding by listening to the remarks of my brethren and communing with the Spirit of the Lord which is here this morning. I feel the necessity of wisdom, of sound judgment, of the help of the Lord in expounding the scriptures, and teaching the Latter-day Saints, and in discharging the responsibility which has come to me, as I have never felt it before.

THE CHURCH AFTER NEARLY ONE HUNDRED YEARS.

We are here to review the condition of the Church, after nearly an hundred years of its existence. We are here that we may determine whether or not progress is being made, to hear the scripture expounded, and the order of the Church explained, that we may determine whether or not in the administration of its affairs, we are adhering closely to the word of the Lord. The Lord has declared to us that all scripture is given by inspiration from God, that it is of great value to us as a means of proper exhortation, a means of reproof and of correction where correction may be necessary, and he has reminded us that it must always be expounded and explained in a spirit of righteousness. The Lord has admonished us to search the scripture, because in it we think we have everlasting life, and that it is the scripture which testifies of him. I have been thinking, my brethren and sisters, while listening to the remarks made, that it was through obedience to this latter admonition of the Lord, that Joseph Smith found the key which opened this gospel dispensation. He searched the scriptures and in them found the path which leads to everlasting life, to all of those who care to enter in through faith in God our Father, and in Jesus Christ, his Son.

OPENING OF THE LAST DISPENSATION.

At the time that Joseph Smith went to the written words for light, the scripture which I have quoted was understood to apply, and he undoubtedly so understood it, to the Bible, this book which I hold in my hand. It was the only book which was accepted by the world as containing the fundamentals of Christianity, and of the hand-dealings of the Father, as they applied to his children who were here upon earth. Through the prayer which he offered, and to which reference has been made by President Penrose, the faith which he exercised in

obedience to this admonition of the Lord, he received that first glorious manifestation, when the Father and the Son appeared to him, now more than a hundred years ago, at which time he was not yet fifteen years of age. This glorious manifestation, with the great importance which attaches to it, carried with it no authority to act in the name of the Lord, neither in the opening of this gospel dispensation, the organization of the Church, nor in the administration in the ordinances thereof. As time passed and the boy gradually approached manhood, he waited and, undoubtedly, wondered when the time would come for the accomplishment of the greater work which had been outlined in this first manifestation which came to him from the Lord. On the night of September 21, 1823, after he had engaged in prayer and retired for the night, Joseph Smith states that he observed that light began gradually to appear in his room, which increased in brilliancy until the room was lighter than at noon day, when a personage appeared at his bed side, who declared that he was a messenger sent from the presence of God and that his name was Moroni. He declared to Joseph Smith that the Lord had a great work for him to perform, a work which would make his name known among all nations and people, that among some it would be held in honor, among others it would be held in reproach. He declared many important things to Joseph Smith, but the principal purpose of his visit appears to have been to announce to him that there was a book deposited, written upon gold plates, which contained the history of the ancient inhabitants of this continent, and the source from which they came, and that it contained the fulness of the everlasting gospel, as it was delivered to the ancient inhabitants of this continent by the Redeemer of the world, and that means had been provided by which the inscriptions upon the plates might be translated into the English language. Joseph Smith visited the locality and readily recognized the place where the plates were deposited but was not permitted to take possession of them until four years later, at which time he was in his twenty-second year, when the plates were entrusted to his care by the same messenger who had first appeared to him. [The work of translation was commenced and continued until completed, when the plates were returned to the messenger from whom he had received them, and Joseph Smith proceeded to publish their contents to the world in the form known as the Book of Mormon.

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THE BOOK OF MORMON.

The first edition of the Book of Mormon was issued in the year 1830, under the circumstances and in the style which the time justified, a style which would not be considered appropriate at present. From time to time other editions were issued, the arrangement slightly changed to make the book more appropriate, with chapters, index, footnotes and references added. The existing edition having become exhausted, it recently became necessary to issue a new

one, and the suggestion was made that the style of the book, which still adhered closely to the original, might be so changed that it would be better adapted to the use for which it was intended. A committee was chosen from among the Council of Twelve, who carefully examined all editions, including the original, compared them carefully, compared and checked the footnotes and references, and after making some slight changes in arrangement, we have issued a new edition of the Book of Mormon, which I hold in my hand. The text remains as heretofore, but the book has been printed in double columns instead of single, a change which has resulted in a reduction in size of one hundred pages. The frontispiece remains as heretofore, but there has been added a brief synopsis of the contents of the book and the story of its origin as related by Joseph Smith. The testimony of the witnesses remains as heretofore, and then follows the general text. The name and order of the books contained in the volume are also given; chapter headings have been added; the footnotes have been carefully compared and revised, where revision was necessary; a pronouncing vocabulary has also been added; and a brief synopsis of chapters and a very greatly improved index which facilitates the study of the book. So we have brought out a new edition of this book which is of such great interest to the Church and its members, which we commend to you, my brethren and sisters, and to all other people for study.

The Book of Mormon is the scripture of the American continent, preserved and brought forth by the power of the Lord, that his decrees and purposes might be made known to the people who were to occupy this continent in this the dispensation of the fulness of times, the greatest dispensation which the world has ever known, for in it the Lord has said that he will consummate the work commenced in all other dispensations which have gone before it. This book is the strongest corroborative evidence to the divinity of the things contained in the Bible, that there is in the world. It is the strongest evidence of the divinity of the mission of the Redeemer of the world, that can be found, the Bible alone excepted. It contains the fulness of the everlasting gospel, in simplicity, easy to be understood, as it was taught to the people by the Redeemer who established his Church among the Nephites. The code of morals which it teaches is beyond criticism, and if adhered to would redeem the world from the condition of moral degeneracy which now prevails. It teaches ethics in civil government which, if adhered to, would solve the perplexing political questions which bewilder the world today, would remove the burdens of taxation from the backs of the struggling masses, and bring peace to the earth and fraternity among all mankind. It declares the redemption of the remnant of Judah, the gathering of the Ten Tribes, the restoration of scattered Israel, and the fulfilment of the words of the prophets, both ancient and modern. While it strongly denounces wickedness, it holds out great hope to the righteous, and

forgiveness and redemption to the repentant sinner; it unfolds the hitherto unknown past, and outlines to us events of the great future upon the threshold of which we stand. It has been before the world now for nearly one hundred years, during which period it has been subjected to the criticism of the learned and to the ridicule of the ignorant. Not one line in it, not one doctrine which it teaches, not one truth which it sets forth, has been found to be out of harmony with the word of the Lord, as contained in the Bible, and as it has come to us through his inspired servants—a thing which can be said of no other book in the world. It should be an evidence of its truth, that with the closest scrutiny given it by this committee, in the light of the present, with the past behind us, not one single instance was found where it needed correction or amendment.

So, my brethren and sisters, we commend the Book of Mormon to you and to the people, particularly of this country in which we live; for this record is of special and transcendent importance to them. It declares in plainness that this is a land choice above all other lands, that it is dedicated to the service of the God of the land, who is Jesus Christ, and it warns the people who occupy this land that whenever the time shall come that they are lifted up in pride above all other nations, when the time shall come that they are full of all manner of iniquity, of secret abominations, of whoredom, and priestcraft, and of all manner of wickedness, that at that time, except they repent and turn to the Lord, destruction shall come to them, as it has come to other nations and people who have occupied the land before them. We ask you, and particularly the people of the United States, to become familiar with its contents. If we will do so and be governed by the doctrines it teaches, we will be redeemed from the sins of the world, will understand the purposes of the Almighty as they apply to us, his purposes in the opening of this great gospel dispensation, the great accomplishments of the past and the immediate future which is before us. It will redeem us from the sins of the world and enable us to live clean and spotless before the Lord, regardless of our surroundings. It is the word of the Lord brought forth through the instrumentality of Joseph Smith for the redemption of mankind, to go with the Bible as an additional evidence and witness to the people of the world that the decrees of the Father are unchangeable, that the words of the prophets will be fulfilled, that Israel will be gathered, and that redemption will come to the covenant people of the Lord. Search the Scriptures, my brethren and sisters, for in them we have eternal life, and they are they which testify of God and of the truth of these things which I have said to you. I pray that we may all become familiar with them, that we may all, through adherence to their tenets, attain to everlasting life, through Jesus Christ, Amen.

The closing prayer was offered by Elder Samuel W. Parkinson, President of the Franklin stake of Zion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION

President Heber J. Grant presided and called the congregation to order at 2 o'clock. The building, both in auditorium and galleries, was filled to capacity.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Prayer was offered by Elder Joseph B. White, President of the Hyrum stake of Zion.

The choir and Mrs. Francesca Parkinson sang the sacred song, "The Almighty," by Schubert.

PRESIDENT HEBER J. GRANT

CHANGES IN CONFERENCE PRESIDENTS

We announced here at the last conference, the changes in the Australian, New Zealand and the Swiss and German missions. At that time Brother James N. Lambert who had been to New Zealand was with us and spoke to the congregation. Since then, Brother Arnold G. Miller, from the Australian mission, and Brother Angus J. Cannon from the Swiss and German mission have arrived home. We welcome them and tender them our sincere thanks for the very splendid, long and arduous labors that they have performed in those missions.

INCREASE IN PAYMENTS OF TITHING

In reading a number of items this morning, I read what became of several millions of dollars of the funds of the Church during the last year, and lo and behold, I skipped the all-important item of tithing. The Saints have done remarkably well, during the past year, in the payment of tithes, especially when we consider the hard times through which we are passing. I wish to commend the bishops, and other officers of the Church, as well as the membership of the Church, in general, for the faithfulness exhibited by the Saints in payment of their tithes. I think that it is nothing less than wonderful in view of the great hardships financially, through which all sections of the country have been passing, during the year that is just closed, that there should be no falling off at all in the tithes of the Latter-day Saints. The tithes for the past year have been slightly in advance of those for the previous year, which was one of the largest years for the payment of tithes in the history of the Church.

AN EDITORIAL IN THE "COAST BANKER."

Elder Joseph W. McMurrin, President of the California Mission, came up and suggested that I should waive my insurance modesty, and that I should read the introduction to my speech, as written by the editor of the *Coast Banker*; and I shall do so. One of my insurance friends in San Francisco, president of one of the greatest companies in the United States, remarking on the photo of myself that is printed with the article, stated that he would pay a great deal if he could only have a picture taken of him that would flatter him as much as this picture flatters me.

(The editorial, which was here read by President Grant, and the speech in full may be found at the close of this record.—*Clerk.*)

THE CANTATA "THE MARTYRS," BY EVAN STEPHANS

The sacred cantata, "The Martyrs," by Evan Stephens, and a chorus of 400 will be presented in the Tabernacle, Monday evening, April 4. I read an editorial in *The News*, last night, and felt that Brother Stephens was entitled to have this splendid editorial read to you here today:

"Among other events of the approaching Conference season claiming th: attention of both residents and visitors the rendition of Evan Stephens' sacred cantata, "The Martyrs," in the Tabernacle, on Monday evening next, is deserving of special notice. A year ago this gifted home composer fairly electrified a mammoth audience in the Tabernacle with "The Vision"—an appropriate precursor of the present work; and those who are in a position to speak with intelligence and authority on the question, affirm with enthusiasm that 'The Martyrs' is in all respects the equal of, and in some respects is superior to, the earlier masterpiece. Certainly in the matter of attention to detail in presentation, Mr. Stephens has allowed nothing to be overlooked—a fact upon which those who know his artistic and indefatigable nature will need no assurance. He has in conspicuous degree the talent of infusing into his performers a measure of his own zeal, so that to the most exacting demands of practice and rehearsal they yield without demur. The result is that when at length the hour for the public performance arrives, all those who have been engaged upon it are prepared to give it a rendition as nearly faultless as is humanly possible. Apart from the fame of the soloists, the heavier choral work of the great chorus of four hundred voices should prove at once a mighty attraction and inspiration. In short, it is to be hoped, and it is the probability, that, vast as is the auditorium where the performance will be given, the demand for seats will be so great that not all can gain admission, for it promises to be in all respects a stupendous and memorable occasion."

PRESIDENT RUDGER CLAWSON

My dear brethren and sisters: We had a glorious meeting this morning, and now are gathered again in this building, a great assembly of Latter-day Saints, members of the Church of Jesus Christ, the only Church under the heavens that bears the name of the Savior. It is true that he is not here with us in person, but he is here by the power of his Spirit and his authority. His authority, is called the Priesthood, the holy Priesthood after the order of the Son of God, and this authority is held by the prophet, seer and revelator and the president of the Church of Jesus Christ of Latter-day Saints. Not only does it rest upon him, but it is widely distributed throughout the Church, and rests in some degree upon every worthy man in the Church.

WOMEN AND THE PRIESTHOOD.

The Priesthood is not received, or held, or exercised in any degree, by the women of the Church; but, nevertheless, the women of the Church enjoy the blessings of the Priesthood through their husbands. This emphasizes very strongly the importance of marriage. Every woman in the Church, of mature age, and worthiness, who is ambitious to attain to exaltation and glory hereafter should be married, should be sealed to a man for time and all eternity; and we trust that the young women of the Church as well as the young men of the Church realize the responsibility of this important ordinance.

THE POWER AND AUTHORITY OF THE HOLY PRIESTHOOD.

The Priesthood, my brethren and sisters, is complete in itself. Nevertheless, we know that there are two great divisions in it, namely the Melchizedek, or higher Priesthood, and the Aaronic, or lesser Priesthood, which lesser Priesthood is an appendage to the higher Priesthood. The Melchizedek Priesthood administers the gospel and holds the keys of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in its ordinances the power of God and of godliness is manifest, and without the ordinances and the holy Priesthood the power of godliness is not manifest among men. Therefore, wherever the holy Priesthood of God is not found in a Church, such a church cannot be the Church of Christ.

Moses very well understood this great principle. He held the higher Priesthood. He was a great prophet of God and he sought diligently to sanctify the children of Israel, that they might behold the face of God. But it is said in the revelation that they hardened their hearts and could not endure his presence and therefore the

Lord in his wrath—for his anger was kindled against them—swore that they should not enter into his rest while in the wilderness, which rest is a fulness of the glory of God. In consequence of this, the holy Melchizedek Priesthood was taken from their midst. But the lesser Priesthood—the Priesthood that holds the keys of the administering of angels and the preparatory gospel—was continued in Israel down to the time of the Savior. We learn a great lesson from this incident, for we perceive that because of the hardness of their hearts and their unbelief and rebellion, at times, Moses and the holy Priesthood were taken away from the children of Israel. But it is not so with the Latter-day Saints, because you will find the authority of the holy Priesthood, the high Priesthood as well as the lesser Priesthood, throughout all the stakes of Zion and in every ward. In this is shown the mercy and the loving kindness and generosity of our Father in heaven, because it is seen that God is no respecter of persons, and that the right to the Priesthood belongs to every faithful man in the Church—I think I may say it is his by right divine. So it is.

Now, brethren and sisters, we say to all Israel, beware of hardness of heart, and the spirit of rebellion, and the sin of idolatry, for these sins are great evils in the sight of the Lord. He requires humility of heart and diligence and faithfulness and submission to his authority. I think that there is nothing in the scriptures or in the revelations of God that emphasizes the greatness of the power of the holy Priesthood as the words which occur in Doctrine and Covenants, section 84, a revelation given to the Prophet Joseph Smith. Latter-day Saints, give ear to these words and ponder them in your hearts, for the Lord said:

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

But now, mark you, there is a proviso, and it is significant. It is highly important:

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

This is the reservation, that is the proviso. Now if we shall attain to these great blessings we must be humble, faithful, consistent Latter-day Saints.

SOME PERTINENT QUESTIONS TO THOSE WHO HOLD THE PRIESTHOOD.

Now, brethren and sisters—and I say sisters because, as I have said, the sisters participate in the blessings of the Priesthood through their husbands—do we appreciate the Priesthood of God, this divine authority? Do we honor it in our lives? Do we honor it in our file leaders? Do we teach our boys at home the importance and value of the Priesthood? Are they receiving this instruction in the various organizations? Because, I take it that the Priesthood of God is about the greatest gift unto man, for it represents divine authority. Let us give heed to this matter. Oh, I pray that the responsibility of it may rest down mightily upon the authorities in the stakes of Zion, and that they will see to it that proper and full instruction is given in respect to this matter.

Now may the Lord bless you, the Lord bless our President, who has spoken so beautifully and so powerfully to us today, and Presidents Penrose and Ivins. We have had rich instructions already. Oh, if we could only fully receive it into our hearts, and carry it out in our lives, how blest we would be! May the spirit of the Lord continue to be upon this people and in the congregations of the Saints, and may it rest upon the authorities of the Church, and all the speakers at this Conference, is my prayer, in the name of Jesus, Amen.

ELDER GEORGE F. RICHARDS

I have rejoiced with you, my brethren and sisters, in this general conference as far as it has progressed. I feel in my soul to endorse what has been said. I feel that the Spirit of the Lord is with us, and was with us very richly in the opening session. I desire to contribute something, through the help of the Lord, that will be of profit to some of us, if we will listen and hear, and be doers of the word and not hearers only, deceiving ourselves.

EVIDENCES OF THE FAITHFULNESS OF THE SAINTS.

The key-word of our Conference, six months ago, was given us by President Grant, to keep the commandments of the Lord. If I understand the key-word given to us in this Conference, it is to continue our faithfulness in keeping the commandments of the Lord. We have abundance of evidence of faithfulness on the part of the great majority of the Latter-day Saints. The very fact that, under existing financial conditions, the tithing of the people has increased, during the past

year, is an evidence of their faithfulness in keeping the commandments. The reports we have of the increased attendance at sacrament meetings and of stake conference meetings is an additional evidence of faithfulness on the part of the people in keeping the commandments of the Lord; also, the increased attendance and membership in the auxiliary associations of the Church, is an evidence of faithfulness on the part of the young as well as the older people of the Church. I have the utmost confidence in the Latter-day Saints including Zion's young people. I have the utmost confidence in the ultimate triumph of God's work in the earth. No power can stay the progress. Zion is to arise and shine and become the glory of the whole earth, and we can see her brightness already. Those who are not of us, and among us, and those of the world whose eyes have been turned toward us, are also mindful of this fact. A friendly feeling toward the Latter-day Saints and the doctrines which we have for the world is growing up wherever the gospel is being preached. There are, of course, some exceptions. In our travels in the Stakes of Zion we have abundance of evidence of devotion on the part of leading men and women to their callings in this great work. I feel in my heart to commend them for their faithfulness and for their devotion and to pray God's choicest blessings to rest upon them, that they may be abundantly rewarded of him in time and in eternity for the sacrifices which they are making, of time and means, in the carrying on this great latter-day work. These matters of which I have been speaking, of which we know by records which are kept and reports which are made, indicate to me that the Latter-day Saints are making improvement in other ways, where we are unable to check them up so completely as on some of these matters, such as attendance at meetings and the payment of their tithes and offerings. The tithing is an index of the faithfulness of the individual. I am sure that the Lord manifests his pleasure to the individual who is making the required sacrifice for the onward progress of his work, and for the salvation of his children and such is the character and the work being done by the Latter-day Saints.

CARING FOR THE FATHERLESS, AND KEEPING OURSELVES UNSPOTTED
FROM THE WORLD.

The Apostle James said: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

We should not overlook this latter part of the definition. I believe that the Latter-day Saints are improving in that respect in keeping themselves unspotted from the sins of the world. We are visiting the widows and the fatherless, we are feeding the hungry; we are clothing the naked; we are visiting the sick and the afflicted; and we are taking care of the stranger and feeding him the bread of life, as opportunity is afforded. I do believe, Latter-day Saints, that when we pay our

tithing in full, conscientiously before the Lord, and are generous in the giving of our offerings, that we are answering the requirement of the law, and there will be none to suffer. The widow and the orphan will be well taken care of in the Church, if we all attend to these particular duties in faithfulness; and the Lord will reward us amply for our efforts and our sacrifices in this direction. I believe that the people today, the Latter-day Saints, answer the call to leave their homes and go into the nations of the earth to preach the gospel among strangers as readily as they ever have done, notwithstanding the individual expense of the elders is almost double what it was a few years ago. This is another evidence of faithfulness which inspires confidence in the Latter-day Saints. It is the young people in the main—our sons and our daughters, who are called to bear this responsibility and to make this sacrifice. They are answering the calls in a generous and satisfactory manner and the Lord takes these weak men and women and with them threshes the nations, and the wisdom of the wise does perish before their humble, truthful testimonies.

SERIOUS CONSEQUENCES OF THE SIN OF NEGLECT.

This is the time, my brethren and sisters, for our planting, this period of our eternal progression, while we are here in mortal life. If in the season of the planting of our crop, the planting be neglected, there will be no time of reaping. I do hope that we will bear this thought in mind and make every preparation that is necessary while we are here and have the opportunity; that when we go beyond we will find peace, we will be satisfied with that which we have to reap as a result of our life's work here. The Savior gave us a parable that is very impressive upon this point—at least to my mind. It refers to the rich man who dressed in fine apparel and fared sumptuous every day. The poor man lay at the gate of the rich man; the dogs licked his sores, and he fain would have taken the crumbs that fell from the rich man's table. After a time the poor man died, and the angels bore his spirit to the paradise of heaven. The rich man died also, and went to hell; and in hell he lifted up his eyes in torment. Seeing Lazarus afar off and in Abraham's bosom he cried to Abraham: "Father Abraham, send Lazarus that he may dip his finger in water and touch my parched tongue, for I am in torment." You know the answer. That was impossible. Then the next request was to send Lazarus or somebody else from the dead, that they might go down to earth and visit his five brothers that they might be specially warned that they might not come to his fate. But that was impossible. The answer was: "They have Moses and the prophets. If they hear not Moses and the prophets, neither would they be persuaded though one were sent from the dead." There are several important lessons to be learned from this parable; but the one I wish to bring to your attention is the serious consequence of the sin of neglect. There does not seem to have been any other charge made against this

rich man than that he had the means to do with, the opportunity was laid before him, his responsibility he clearly saw, and ignored it.

OUR DUTY TO FEED THE SPIRIT AS WELL AS THE BODY.

Now it is a blessing to feed the hungry, to clothe the naked. That is a part of pure religion and undefiled; but I have thought and I do feel, my brethren and sisters, that it is better to feed the soul of a man or woman than to feed the body, to minister unto their spiritual and eternal needs and welfare rather than to their physical. The body must perish soon anyway. There are those among us who are starving for the word of God. They are wandering from sea to sea, and from the north even unto the east, running to and fro, seeking the word of God and cannot find it. They do not hope to find it among the Latter-day Saints. They are blinded to the truth which we have received, but we know we have received the responsibility to preach it in all the world as a witness unto all nations before the end shall come. This is the food of which the world of mankind are so much in need today, and with which we are so bountifully blest. It is that kind of food that we can give to those who are in need, generously, and they become the happy recipients and are blest through it, and we will not be impoverished. Indeed, as we undertake to minister unto the spiritual needs of men and women, our souls grow and enlarge, our love for our fellow men increases; our love for our Father in heaven and our Savior increases; our love and appreciation of the truth also increase, and we are even more blest than they. The very anticipation and desire to do good brings happiness and peace to our souls. On the other hand, if we, having the abundance of this spiritual food, and knowing those about us who are in a starving condition, if we fail to minister unto their needs we are likely to experience in the life beyond, a disappointment corresponding with that of the rich man who neglected to minister unto the needs of his poor neighbor. As it is more blessed to feed the soul, so is it a greater neglect, a greater sin, and I believe will be attended by a greater penalty to neglect to feed the souls of men and women.

NOW IS OUR OPPORTUNITY TO BLESS BOTH THE LIVING AND THE DEAD.

The work for our dead, brethren and sisters, we have not been organized in the past to do, as we have been organized, as a Church, to preach the gospel abroad. We have been left to our individual initiative largely, in this matter of searching for the genealogies of our ancestors and going up to the temples of the Lord and doing the work for them. This responsibility rests heavily upon us, and some of us do not realize it. If we neglect our dead, when we go to the other side, they will reproach us, and that will be hell and torment. We may desire to come back to have another opportunity, but it will not be afforded us. Now is the time; this is our opportunity to bless mankind, both the living and the dead, and to prepare an eternity beyond

that will be one of peace, contentment and all that our hearts can desire.

In conclusion, let me recite you a few lines impressive of this principle. It is entitled "A Little Parable," and reads like this:

"I made the cross myself, whose weight was later laid on me,
This thought is torture as I climb up life's steep Calvary.
To think my own hands drove the nails!
I sang a merry song,
And chose the heaviest wood I had,
To make it firm and strong.

If I had guessed,
If I had dreamed its weight was made for me,
I would have made a lighter cross to bear up Calvary."

May the Lord add his blessings, I pray in Jesus name, Amen.

The Elite Male Quartet sang, "Jesus, I my cross have taken."

PRESIDENT HEBER J. GRANT

You perhaps have noticed from the announcement in the paper, that Elder Whitney will go to Europe to preside over the European mission, succeeding Elder George Albert Smith; so this will probably be the last time that we can hear from Brother Whitney for some months at least.

ELDER ORSON F. WHITNEY

For the past fifteen years I have been preaching the Gospel in the Stakes of Zion, and after living on "stakes" all that length of time, I need, and it seems I am to have, a change of diet. If you wish to know how I feel about the call that has come to me, I will tell you: I rejoice in it. I am going with a glad heart and a cheerful countenance to do my duty—as I have done it here—on the other side of the world.

EARLY MISSIONS AND APPOINTMENTS.

This will not be my first mission as an Elder of the Church. My first mission of all was to the United States, from 1876 to 1878. I labored five or six months in Pennsylvania, and then went to Ohio, my father's native State, where the Whitney family embraced the Gospel in early days. While I was in Ohio my mother wrote to me asking why I did not return. Said she: "All the missionaries who went with you, or went at the same time that you did, are back home. Why don't you come?" I answered: "Because I have not been re-

leased; and I shall stay here until I receive, without any solicitation on my part, an honorable release from the Presidency of the Church."

Having been honorably released, I returned, and was made a Ward Bishop. I served in the Bishopric for nearly twenty-eight years, and in April 1906 was called into the position that I now occupy. Meanwhile, from the autumn of 1881 until the summer of 1883, I filled a mission in Great Britain, laboring most of the time as assistant editor of the *Millennial Star*.

NO TIME LIMIT.

No time limit was placed upon my missions. I never felt that I ought to ask for a release, or come home until the servants of the Lord presiding over me said: "It is enough; you are at liberty to return."

An impression now prevails in the mission fields among some of our young elders, that they were called to labor for a set time; and after that time has expired—say eighteen or twenty months—they seem to think they are entitled to a release, and some even ask for it. This is contrary to my traditions and training. I have never called myself upon a mission; have never appointed myself to an office; and have never thought it my privilege to resign, or ask to be relieved of any responsibility in connection with the Lord's work. I have responded to every call made upon me thus far, and I expect to do so as long as I live.

LABORS OF THE TWELVE.

In times past some of our brethren and sisters have worried over the question of the labors of the Twelve apostles. They have hinted that we ought to be out preaching the gospel in the world—evidently overlooking the fact that the Twelve travel under the direction of the First Presidency; that they do not call themselves upon missions, but have to wait until they are sent. I have never known one of the apostles to refuse or even hesitate to respond to any call that came to him from rightful authority. Years ago I said from this stand, quoting a little verse that we sometimes sing:

"I'll go where you want me to go, dear Lord,
On mountain on land or on sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

And I paraphrased it thus:

I'll go where you want me to go, dear Lord,
I'll go whenever you say;
But till I am sent I'm not going to go—
I'll stay where you want me to stay.

Now that I have been appointed to go, I am going; and I promise President Grant and his counselors, and you my brethren and sisters, that I shall go with a free will and with joy in my heart, having no desire to be released at the expiration of any set time. I leave that with the Lord. I am going where he wants me to go, and will stay there as long as he wants me to stay. This is God's work, and I know it, and I am proud and happy to be engaged in it.

ALMA'S WISH.

I would like to read you a few paragraphs from the Book of Mormon. A Prophet named Alma, standing upon the American Continent seventy-six years before the birth of the Savior, uttered these wonderful words:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires the firm decree of a just God for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it: I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God, to bring some soul to repentance; and this is my joy."

PROVIDENCE IS OVER ALL.

Many beautiful lessons might be drawn from this passage of scripture, but I have only time to dwell upon one. It tells me that Providence is over all, and that he holds the nations in the hollow of his hand; that he is using not only his covenant people, but other peoples as well, to consummate a work, stupendous, magnificent, and altogether too arduous for this little handful of Saints to accomplish by and of themselves. Alma seems to have thought, for the moment,

that man was doing God's work for him, instead of which it is God, who is doing his own work, and using men as his instruments. Nor is he limited in the choice of instruments to his own people. He sways the scepter over all nations, and they are all playing into his hands, knowingly or unknowingly. Alma knew this, but had momentarily lost sight of it.

"OF THEIR OWN NATION AND TONGUE."

All down the ages men bearing the authority of the Holy Priesthood—patriarchs, prophets, apostles and others, have officiated in the name of the Lord, doing the things that he required of them; and outside the pale of their activities other good and great men, not bearing the Priesthood, but possessing profundity of thought, great wisdom, and a desire to uplift their fellows, have been sent by the Almighty into many nations, to give them, not the fulness of the Gospel, but that portion of truth that they were able to receive and wisely use. Such men as Confucius, the Chinese philosopher; Zoroaster, the Persian sage; Guatama or Buddha, of the Hindus; Socrates and Plato, of the Greeks; these all had some of the light that is universally diffused, and concerning which we have this day heard. They were servants of the Lord in a lesser sense, and were sent to those pagan or heathen nations to give them the measure of truth that a wise Providence had allotted to them.

OTHER AUXILIARIES

And not only teachers—not poets and philosophers alone; but inventors, discoverers, warriors, statesmen, rulers, *et al.* These also have been used from the beginning to help along the Lord's work—mighty auxiliaries in the hands of an Almighty God, carrying out his purposes, consciously or unconsciously.

"There's a divinity that shapes our ends,
Rough hew them as we will."

The God of Israel used Nebuchadnezzar, king of Babylon, to punish his chosen people for their sins. Jeremiah the Prophet was sent with the word of the Lord to Zedekiah, king of Judah, commanding him to submit to the Lord's "servant"—this same Nebuchadnezzar. And because Zedekiah refused to obey, a terrible fate befell him; his kingdom was overthrown, his eyes were put out, and he and his people were carried away captive into Babylon. Nebuchadnezzar was a great king; he built the "Hanging Gardens," one of the seven wonders of the world; but he arrogated to himself the glory for what God had done, and had to be humbled to the dust, and sent forth to eat grass like the ox, until "seven times" had passed over him, and he had learned the lesson "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Babylon was overthrown by Cyrus the Persian, a great and good monarch, called by the Lord "his anointed," and named by prophecy more than a hundred years before he was born. Cyrus was instrumental in restoring the captive Jews to their own country, that they might rebuild Jerusalem in time for the Savior's advent.

When the Medo-Persian empire became corrupt, it was overthrown by Alexander the Great. Alexander conquered the world and "wept," it is said, "because there were no more worlds to conquer." He died a drunkard, or from a fever caused by excess of drink. But was that all he did? Dean Farrar says of him and of the great service he unwittingly rendered to the cause of Christ: "The immense field covered by the conquests of Alexander gave to the civilized world a unity of language, without which it would have been, humanly speaking, impossible for the earliest preachers to have made known the good tidings in every land which they traversed." "Wherever he went," says the historian McCabe, "he left the Greek language, . . . all powerful in drawing the nations of the old world into a closer and more intimate contact with each other. . . . At a later period the Hebrew Scriptures, translated into Greek, were made accessible to the whole world, and the way was thus paved for the mission of Him of whom these Scriptures testify."

This also from Farrar: "The rise of the Roman Empire created a political unity which reflected in every direction the doctrines of the new faith. The Gospel emanated from the capital of Judea; it was preached in the tongue of Athens; it was diffused through the Empire of Rome; the feet of its earliest missionaries traversed the solid structure of undeviating roads by which the Roman legionaries—'those massive hammers of the whole earth'—had made straight in the desert a highway for our God. Semite and Aryan had been unconscious instruments in the hands of God for the spread of a religion which, in its first beginnings, both alike detested and despised."

AMERICA A NURSING MOTHER.

Coming down to later times, we have but to open the Book of Mormon to see how the Spirit of the Lord rested upon a man among the Gentiles, impelling him across the great waters to the Land of Zion, a land reserved by Providence for the triumph of truth and freedom in the last days—the place for the building of the New Jerusalem and the beginning of the work of preparation that will have to be done before the Lord comes in his glory. Columbus was inspired to discover America for this purpose, though he knew it not. After him came the Pilgrim Fathers; and then Washington, Jefferson, Franklin, Hamilton, and other Patriots of the Revolution, all moved upon by the same Spirit, to create the mighty fabric of this great Republic, a free nation, guaranteeing liberty to its citizens of every creed and of no creed, and raised up by the Almighty to play the part of a nursing mother to the restored Church of Christ.

True, the Latter-day Saints have been persecuted under the Stars and Stripes in various States of the Union; but we must not make the mistake of supposing that it was because of the Flag, or of the Constitution, or of the genius of the American government, that these deplorable happenings took place. No; it was not because, but in spite of them. Those persecutions were inflicted by lawless force, by mob violence, ever to be execrated and condemned by every true patriot. Let us credit our noble Nation with what it has done in the direction of filling its God-given mission. In no other land—in no other nation upon this land, would the Lord's people have been treated with the same degree of consideration. In no other country on earth would this work have been permitted to come forth. This nation was founded purposely, that the Church and Kingdom of God might be established and all nations bask in its light and share in its blessings.

TRUTH'S TRIUMPH INEVITABLE.

We must never allow ourselves to grow misanthropic or fearful concerning the outcome. The success of this work is assured. The triumph of Truth is inevitable. The clouds may gather, the billows rage, the tempests burst in fury; but the unerring Pilot is at the helm, and the Ship steered by Him will weather every storm.

"Truth forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

ELDER JOHN A. WIDTSOE

My brethren and sisters: I stand before you on this occasion with great timidity; partly because I am unaccustomed to speaking in this vast auditorium and before so large a gathering of people, but chiefly because I sense the tremendous responsibility that rests upon all who, at these general conferences, are called upon to address the Saints. I pray for your support and your faith now and always.

A TESTIMONY.

Nevertheless, my brethren and sisters, I am glad at all times to have the privilege of bearing my testimony to the truthfulness of this work, this system of thought, of doctrine, of practice, which men denominate "Mormonism," but which we know to be God's eternal, unchanging and unchangeable plan of salvation for the human family. I know, my brethren and sisters, that this work is true. I know that it has come from God and that it leads men back to God along happy and joyous paths. This testimony has been fed and strengthened, throughout these two meetings, by hearing

the testimonies of the Presidency and the Apostles who have spoken. I trust this testimony may always be mine.

THE UNIFYING POWER OF THE GOSPEL.

As I have looked over the congregations this morning and this afternoon, no thought has impressed me more than that here we have all classes and all manner of people, men and women of different degrees of knowledge and of varying capacities; yet these people, unlike in their God-given gifts, are finding the satisfaction of their lives, after they have once accepted the gospel, in the doctrines and the life within the Church. Whether of high or of low degree, rich or poor, learned or unlearned, of quick or of slow intelligence, from Scandinavia, Germany, England or America, these people, because of the gospel and through the gospel, see alike, apparently think alike, and very largely act alike. There is something within this gospel that unifies all who accept it and who belong to it. This is not true alone of this generation and of this dispensation. It has been so in all ages, in all generations and in all dispensations. The Patriarch Enoch, in his holy city, Abraham on the Plains of Mamre, Moses in the wilderness, Samuel in God's temple, and all the other worthies of which history gives an account, gained strength and found the solace of their lives in the identical gospel to which we adhere and to which we give our allegiance.

THE CHURCH MAKES NO APPEAL TO MYSTICISM.

It has always impressed me that the universality of the appeal of "Mormonism" is especially remarkable in view of the fact that the Church of Jesus Christ of Latter-day Saints does not attempt to win support by specially devised appeals to the emotions of men, which is so frequently the case with other Churches. We have no elaborate system of ritual; we have no mystical doctrines to lead men on by the appeal of the unknown; we do not attempt to win converts by threatening a future hell. We are in all respects plain and simple in our worship; in fact, in this Church, which believes that "the glory of God is intelligence," it is difficult to establish doctrines of mysticism and in that way win adherents to the cause; and in a Church which declares that there is a graded salvation, within the ultimate reach of every human being, if he cares to accept of it, there can be no deep-seated fear of the hereafter, especially when we have been told that the lowest glory of this graded salvation is entirely beyond the understanding and wildest fancy of man.

THE TEST OF TRUTH IS SIMPLICITY.

I am not so sure, my brethren and sisters, but that one of the strongest evidences of the truthfulness of "Mormonism" lies in the fact that it has such universal appeal to men and women of all capaci-

ties and of all degrees of knowledge. Truth is always simple; the test of truth is simplicity. That which is dimly understood, which confuses the mind of man, is likely to be but partly true. The scientist in his laboratory applies this final test to his work. When, after many months or years of labor, he finds that the things he has discovered can be told simply and plainly to his fellow men, he is likely to say: "Now I have found the truth." Men and women of this Church have accepted the Gospel because they have learned to understand it, because it is clear, because it is simple, because it is not surrounded by confusion or dimness of any kind.

To enlarge briefly upon this thought, the reason why those of great mental ability, great God-given powers, may find their full soul's satisfaction in the gospel, seems to me to be that the truth of the gospel of Jesus Christ is not in the form of chunks or bits of truth, isolated truths; but in the form of great general principles or laws—principles which encompass thousands and tens of thousands of single truths—principles of truth that interpret and illustrate all the phenomena that we find as we journey through life. To know that the sun shines upon the earth, and in that way gives the earth energy, is an important and interesting fact, but it does not interpret the universe. The great law of gravitation, the law of the indestructibility of matter, and other such fundamental laws, however, do interpret not only the relationship of the sun to the earth, but innumerable of the varied facts of the universe. The basic principles of the gospel are of such comprehensive nature. They may be unyielding, they may never be departed from, but they point with certainty the road that men may travel to discover all the incidental truths that may be desirable in life. The mightiest intellect will never exhaust these great laws. Many religions upon the face of the earth rest upon one isolated truth. Each has taken a great, glittering, brilliant truth, and upon it has erected an elaborate system; but because it is only one truth of many belonging to a great principle—which principle is not understood in full—the system of religion is not likely to prevail forever among men.

DANGER IN DEPARTING FROM FUNDAMENTAL TRUTHS.

I want to bear you this testimony, my brethren and sisters, that we have in this Church the great, everlasting principles of truth, the basic laws of truth upon which we may erect the spiritual and religious structure of our lives, here and hereafter. I want to say also that it is my conviction that the greatest danger that may affect this Church at any time is to depart, ever so little, from these fundamental principles. All that we do, all that we plan to do, must be tied to the fundamental principles of the Gospel. Then we shall have no apostasy in this Church. The apostasies of past dispensations, have come ordinarily when some one has taken a glittering, desirable truth, and magnified it to the forgetfulness of the principle to which it belongs.

Some may say that this doctrine stops all progress. If we have solid, substantial, unchanging principles which may never be departed from, then how is progress possible? Yet, my brethren and sisters, you all know that the only real progress possible in this world is that which is based upon adherence to simple, general laws of truth. When man discovers some great law pertaining to the universe, and builds upon it, then he and science both make progress. The great principles or laws of truth may be likened to the great steel structure of one of our lofty office buildings—rigid, firm and bolted together so that it may not move or change—yet within those steel beams and girders, around them, above them, below them, are built floors and walls and doors and windows and decorations until the structure meets every want of those for whom it is intended.

WE MUST USE AS WELL AS POSSESS TRUTH.

I trust my brethren and sisters, that the people of this Church may forever study and understand and adhere to these fundamental principles of doctrine and of organization which lie at the foundation of the persistence of this Church, in this time and in the time hereafter. May we also remember that to possess truth is only a part of the problem. We must use it also; and truth cannot be used properly or wisely unless we do, as has been explained here this afternoon, apply to it the authority of the Priesthood of God. The two great gifts to this Church are the gifts of truth and authority. May we Latter-day Saints remember them, treasure them, and not depart from them; and may they be with us always, I ask it in the name of the Lord Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

I feel very humble this afternoon in standing here before this vast congregation. Yet I am made to rejoice in the testimonies which have been borne by those who have spoken, both at this session and at the opening session of this conference. I have been greatly interested, and I trust that I may be led by the Spirit of the Lord to say that which I ought to say in the few moments that I stand here.

GOD IS AT THE HELM.

God is at the helm, as Elder Whitney has said. I greatly rejoice, as I know you rejoice, in that great fundamental truth. This is not the work of man. It was not instituted by man, but by the Lord and Savior of this world. I am as fully convinced, I believe, I was going to say, as any man, that Joseph Smith was called and appointed in the very manner in which he has borne testimony; that the Spirit of the Lord rested upon him, that he was called to usher in the dispensation in which we live, to establish the gospel in its fulness, to restore the

Priesthood, which is power from our Father in heaven, by which we are able to officiate in all the ordinances of the gospel for the salvation of the souls of men. I am firmly convinced of these truths. The Lord has not left us to wander; he has not left us alone in the world to grope in darkness, but the Church which he has founded is guided by the spirit of revelation, and the inspiration of the Lord rests upon those who stand at the head. They are not doing this work in their own name, they are not endeavoring to establish themselves, but to carry out the plan which the Lord has revealed, and to make known unto the children of men the great desire of our Father, that all men may be saved through obedience to the gospel and receive a place and standing in his kingdom.

FUNDAMENTAL PRINCIPLES DO NOT CHANGE IN THE COURSE OF PROGRESS.

President Ivins this morning drew our attention to some things pertaining to the establishing, the ushering in, of this great and marvelous work, as it is spoken of, in these latter-days. He referred to the youth of the Prophet Joseph Smith, how he was called, how the Lord made himself known unto him; how he was appointed, not only to establish the Church, but to give unto us a great volume of scripture which volume contains the doctrines, the teachings, and the history of a great people who dwelt upon this continent. As he was speaking, and as other brethren have been speaking here, regarding the principles of the gospel, my heart was made glad in reflecting on the great truth referred to this afternoon, that this work is based upon fundamental principles that do not change. They must not, they cannot change, because they are eternal. I believe in progression; we all believe in progression; and the Lord has not curtailed us in any respect, but we cannot substitute the ideas of men for that which the Lord has given, or the plan which he has adopted and revealed to us, by which we may be saved. For instance, there is no name other than that of Jesus Christ by which men shall be saved. Men may formulate plans and adopt theories and introduce strange works and gather and teach many peculiar doctrines, but this teaching is fundamental and from it we cannot depart, that all things are concentrated in and around the Lord Jesus Christ, who is the Redeemer of the world. So we accept him as the Only Begotten of the Father in the flesh, as explained by President Penrose, the only one who has dwelt in the flesh who had a Father who was immortal. We must accept, and do accept, the great truth that because of his birthright, and of the conditions surrounding his coming into the earth, he became the Redeemer of men, and that through the shedding of his blood we are privileged again to return into the presence of our Father, on conditions of our repentance and acceptance of the great plan of redemption of which he is the author. We must believe in the resurrection of the dead, absolutely so, that every soul born upon the face of this earth shall come forth in the resurrection, either of the just or of the unjust, for

the resurrection shall be universal, and that, too, through the great atonement which was made by the Savior of the world.

PERFECTION WOULD RESULT IF THE REVELATIONS OF THE LORD WERE OBSERVED.

I look over this congregation and I see, as Brother Widtsoe has already expressed himself as seeing, people who have been gathered from the nations, who have been brought here through the preaching of the gospel, for the purpose of worshipping the Lord, with desires in their hearts of keeping his commandments and of receiving, through faithfulness, an exaltation in his kingdom. Immediately in front of this stand are a great many faithful, true Latter-day Saints, men of renown, men who are filled with the spirit of truth, who are intelligent, and on whom the Lord has conferred the Priesthood, which is his power, by which they officiate in his name for the salvation of souls. This causes me to reflect somewhat upon the organization of the Church, how the Lord has established all things in order and has given us a perfect system. We cannot improve upon it. If we would carry out that which the Lord has revealed, as he has revealed it, then all things would be perfect; for the organization is a perfect organization, the theory of it, the plan of it, is without flaw, and if we followed all the orders that have been given to us in the priesthood and otherwise, if we would put into practice the great doctrines which have been revealed in the revelations contained in the Holy Scriptures, it would only be a matter of a very short time until this great people would be in the same condition, absolutely, as were the people in the city of Enoch. We would be able to walk with God, we would be able to behold his face, because then faith would abound in the hearts of the people to the extent that it would be impossible for the Lord to withhold himself, and he would reveal himself unto us as he has done in times past. Now I base that largely upon the expressions in the Book of Mormon. Referring to the revelation made known to the brother of Jared we read that so great was his faith it was impossible for the Lord to withhold himself. Not only was it possible, through his great faith, for that great prophet to see the finger of the Lord, but the Lord was under the necessity of making himself manifest and showing his entire body, the body of his spirit—for it was not then a tabernacle of flesh and bones.

ORDER AND PERFECTION IN THE ORGANIZATION OF THE CHURCH.

How perfect is this organization. It was not all given at once, and therein is made manifest the truth of the statement of the Prophet Joseph Smith, that he was taught of God; for this work was not all ushered in at once, but the Lord revealed unto him as occasion required it—here a little and there a little, until the full grandeur of it was made known. The first officers in the Church were elders, two elders ap-

pointed by that small body who gathered on the 6th day of April, 1830, to officiate for them. But as time advanced and as the Church grew in numbers, it became necessary that other officers should be called and therefore we received high priests and bishops and patriarchs and a little later, seventies and apostles, and the whole plan was made known in its glory as we have it now in the Church. The Lord revealed, even in the beginning, the order of the various quorums, or rather the duties of the various quorums of the Priesthood. He taught us the duties of elders, the duties of teachers, the duties of deacons, and later of high priests when they were made known, and even before that the duties of apostles, and then the duty of patriarchs and of each branch of the priesthood. The duty of teachers is to visit in the homes of the people to see that there is no iniquity there, that there is no backbiting, no fault-finding, that all the members perform their duty; the duty of the priests is to go into the homes of the people to teach them the principles of the gospel, and not wait until they can attend the Sunday school or a Mutual Improvement organization or even a quorum meeting of the priesthood. All this is good, all this is necessary as a part of the plan which the Lord has given us, but the priests were to go into the homes of the people and there instruct, there reveal, there make known unto the family, the will of the Lord. Thus the Lord prepared this plan and revealed it to us that we might walk in a knowledge of the truth, in righteousness and in humility. If we followed it as perfectly as the Lord intends that we should there would be no iniquity in this Church, there would be no fault-finding, there would be no jealousy, there would be no envying, no strife, no bitterness in the hearts of members of this Church against other members, for all that would be done away, and we would stand with one united front, and with one desire in our hearts to serve the Lord and keep his commandments. But we are frail, we are mortals, we do not live up to all of the requirements that are made of us. We fall short sometimes in many respects. We, being imperfect, and the Lord being under the necessity of using us as his instruments, the great plan as he has given it is somewhat below the great standard which he has set, and we do not reach those heights which we should.

OUR DUTY TO MISSIONARY WORK.

But it is my duty, as it is your duty, my brethren and my sisters likewise—for responsibility is placed also upon you—to do the very best that is within our power, and not to shirk, but endeavor with all our soul to magnify the callings the Lord has given us, to labor diligently for the salvation of our own house, each one of us, and for the salvation of our neighbors, the salvation of those who are abroad; and so the gospel is to be preached, as we have heard, to the nations in the world, as well as here in the stakes of Zion. But let us not lose sight of the fact—and I do not think that we do—that a soul here at home is just as precious in the sight of God as is one from abroad; and there is a great mis-

sion field right here among the Latter-day Saints, and we might improve in our faith, might improve our works, might improve in our fellowship and standing in this Church. There are among us a great many honest souls who have never accepted the opportunity, or have never taken the trouble to search, that they might find these glorious truths which have been made known in the revelations of the Lord. They do not think of these things, they live among us, we associate with them and we come in contact with them daily. They think we are a pretty nice sort of people, but peculiar in our religious views, and therefore they pay no attention to our faith, and therefore this great missionary work that is being carried on now in the stakes of Zion is gathering in a harvest of honest, faithful souls right here from among those who before had never taken the opportunity, I say, which has been theirs, to hear the gospel.

Now, my brethren and sisters, these are some of the reflections that have come to my mind this afternoon. I realize that my remarks have been somewhat disjointed, not altogether in the one line of thought, but nevertheless I want to say this in conclusion, that the Lord is with the Latter-day Saints, that his Spirit is resting upon this people, and he requires of us that we go before him in humility, forsaking our sins, our jealousies, our evil thoughts, our envyings, our strifes, if such things exist, and of course, more or less, they do exist in the hearts of the people; and he expects that we love one another. That I pray we shall do, in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

ARIZONA APPROPRIATES \$2,500 TO "MORMON" BATTALION MONUMENT.

I have rejoiced in all that has been said here today and endorse most heartily the remarks of my brethren. I have a little note from Brothers J. W. Lesneur and Andrew Kimball of Arizona, the presidents of Maricopa and St. Joseph stakes. They call my attention to the fact that the Arizona legislature has appropriated \$2,500 for a Mormon Battalion Monument; that the majority of all the agricultural settlements in Arizona were begun by the "Mormon" people; that the State of Arizona will issue next month the *Mormon Settlement* book giving an account of the settlements of our people in Arizona, a book of four hundred pages, with sixty illustrations. The state of Arizona is publishing a history of that state, and this volume is a part of it. This volume alone will cost approximately \$15,000. The Governor of Arizona and the Historian of the state have devoted a great deal of time, and our friend and brother, LeRoi C. Snow, has been employed in the Historian's office there. We understand that if this volume is sold at the price at which they will sell it, the state will be at a loss of fully \$10,000. I have had a brief letter from Brother Snow, enclosing a full account of the contents of the book, but I have been too busy, since I returned from the coast, to read the same.

"THE DESERET NEWS" COMMENDED.

After announcing the time and place of various meetings, President Grant continued, referring to the Cantata of Prof. Evan Stephens, and to the splendid editorial in the *Saturday News* regarding the Cantata, and said: "You should all take the *News*. The *Deseret News* is the organ of the Church, and it is entitled to the support of all Israel. Because it is an excellent paper, and also because of the announcements which are made there by the Presidency, from time to time, and other matter it contains, the paper should be in the homes of the people. Read the editorial regarding the Cantata when you get home.

REFERENCE TO CHANGES IN THE RELIEF SOCIETY.

There is one thing I forgot—and I regret it exceedingly. In the meeting of the Relief Society yesterday, I forgot to invite all of the honored and released members of the General Board of the Relief Society, who in years past have sat there to the right of this stand to continue to occupy seats with the new members of the Board. They have our love, our confidence and our blessings, and we want them to know, as we have said to our retired mission presidents, that there is always a place reserved for them at our General Conference meetings. I have been sorry this afternoon, in looking for the familiar faces, that I forgot to make this announcement yesterday. We want our sisters here, they have our love and our confidence, and our blessing for their past labors, and our prayers for their future happiness.

The choir sang the hymn, "The Lord Victorious."

Benediction was pronounced by Elder Joseph C. Bentley of the Juarez stake, Mexico.

Conference adjourned until 2 p. m., Monday, April 4.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, April 3, 1921.

Elder Charles A. Callis, President of the Southern States Mission, presided.

The music was furnished by the LeGrand ward choir, Liberty stake, Heber K. Aldous, conductor, and James Gilbert and Gladys Spry accompanists. The choir and congregation sang, "Come, let us anew our journey pursue."

Prayer was offered by Bishop LeGrand Richards, of the Sugar House ward, Granite stake.

The choir sang the anthem, "Father in Heaven."

ELDER WINSLOW FARR SMITH

(President of the Northern States Mission.)

We are met today in our General Conference, and this particular conference, in the spring of the year, brings to our minds the wonderful experience that the boy Joseph Smith had 101 years ago. As I ponder the glorious revelation that was vouchsafed to him, and look back upon the early days of his ministry, I sometimes wonder if he, in his wildest fancies, in his greatest hopes and ambitions, dreamed that, in the short space of one century, conferences of the Church would be held where there would be in attendance thousands and tens of thousands of its members. To me these gatherings are a testimony that the work is of our heavenly Father, that it has his sanction, and that that which we are doing and striving to do has his hearty approval. He is blessing us and sustaining us in our efforts to do that which he gave to his children, through the Prophet Joseph Smith, at the beginning of the last century. Nowhere in the world is there a gathering of people comparable with these conference meetings held in Salt Lake City today, and for the next two or three days. Nowhere in the world is there such a gathering of men and women giving their all for the great work of the Master. Nowhere on earth will you find the body of men bearing the Priesthood of the living God, that you find here in Zion, on the occasion of these conferences. The power, the influence, and the spirit of these gatherings, are carried into all the world by the men and women, who come here and attend these meetings.

It is a wonderful thing to know that God lives, that Jesus is the Christ, and to know that, in this day and age, a mighty work has been begun, and that we, the children of our Father, are active in this great work.

I rejoice with you, my brethren and sisters, in the privilege of being here and bearing my testimony. I am grateful for the opportunity of being as helpful as I can, in the work of the Lord. I trust that in coming together we have done so with one thought only, and that is to strengthen ourselves, to build ourselves up, so that when we go back to our homes, to our wards, to our stakes, to our various activities, we will take with us a stronger testimony, and a firmer determination to do the work that God has placed in our hands. We make wonderful claims to the world. In fact, there is no body of religious worshippers making a claim that compares with ours. We stand aloof from all the world, and in our aloofness, we maintain a position that is true or false. If it is true, and we know that it is, we have taken upon ourselves the most tremendous responsibility that any people upon the face of the earth has been called to bear. We declare to the world that with us, in our Church alone, in our organization, is the power of the Priesthood of the living God. We declare to the world that with us alone there rests the right to officiate in the name of Him on high;

and, in this declaration, we place before the world something that, sooner or later, it must acknowledge. Individually there is responsibility. We cannot live careless lives, failing to walk uprightly before our heavenly Father, and, at the same time, hope to convince the world of the great claims we make. We make bold declaration in our articles of faith; yet something plain and understandable. We say to the world: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. We believe that men will be punished for their own sins, and not for Adam's transgression. We believe that through the atonement of Christ all mankind may be saved; by obedience to the laws and ordinances of the gospel. We believe that these first principles and ordinances are: first, faith in the Lord, Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, the laying on of hands for the gift of the Holy Ghost. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel, and administer in the ordinances thereof. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God."

It is that old fashioned religion, which we declare; that religion that God gave in the beginning. It is the plan of salvation to his children. It is the same religion that he has given, time and time again. It is, in fact, the same plan, with the same laws, the same ordinances, the same gifts and blessings, that he gave through his Son, Jesus Christ, when he was here fulfilling his earthly mission. We believe these things, and we declare them to the world. We go forth, giving our time, our means, and sacrificing, that the world may know them. Then, brethren and sisters, with this belief, there rests upon us the responsibility of living so that the world by our lives, and by our fruits, will see that we really do believe the things that we declare, and not only say that we do. Our responsibility is of the greatest, individually and collectively, and we will stand before the judgment seat of our heavenly Father, and we will be judged according to that which we will do. We will be judged according to that which we know. When the time comes that we will be called to stand before the great "white throne," "the books" will be opened, and righteous judgment will be meted out. We will be called to answer for the degree in which we have fulfilled our mission, and done our duty here on the earth.

Your sons and your daughters, your boys and your girls, are going into the world by the hundreds and by the thousands. They are

declaring this message. They are working hard. They are sacrificing, they are meeting opposition, they are taking the revilings, and the scoffs, and the scorn of the world. Why? Because they know that this thing is true. Are you, my brethren and sisters, supporting them? Are you back of them with your faith and prayers? Are you sending them words of encouragement? If you are not, you are not doing your part in bearing the responsibility. Are you criticising the priesthood? Are you, in your homes, speaking evil of the men who are called to preside in your ward, in your stake, or in the Church at large? Are you sharing with these men, in the mission field, fully their responsibility? If you are not, then there is room for improvement, and you will be called to answer before the throne of our Father, when the time comes that you shall be judged. I testify to you that, this being a divine work, we dare not do anything, or say anything that will retard its onward progress. It is the work of our heavenly Father, who is God Jesus Christ is his son, and, in this age, he has raised up a prophet to do a great and mighty work, and to you and to me has come the duty of sharing the responsibility of the work. Let us bear it. Let us sustain the authorities of the Church. Let us magnify every calling that comes to us, and live our religion in the home, so that when our boy or our girl goes into the mission field, he or she will go from a home where God has been served, and where his religion has been lived. Then when our boy, on a mission, writes letters home and bears testimony of the joy he has in his labors, our own joy will be greater, and we will feel fully comforted for the sacrifice we make for him, and for the Church.

My brethren and sisters, it is a wonderful thing to hold membership in the Church, and to bear the Priesthood of the living God. Can you conceive of anything more glorious? Why, we may die tomorrow. We will all be called some day; this may be our last. Are our lives right? Have we ordered them and lived them so that if our call should come, we are ready? Can we say we have done our duty?

I rejoice in this privilege of meeting with you. I rejoice in the men that God has placed over us to lead us in this work. I sustain and support them with my whole heart and soul. They are the choicest men of this world today. Their hearts and souls are in this work. Let us be loyal, let us be true; let us remember that this is God's work, and that it will triumph. If we hold fast, we will triumph with it. If we fall aside, we will not be greatly missed, and the Church will go on just the same, but the day will come that we will feel keenly our loss.

May God bless us and preserve us; may he prosper us; may his work roll on; may this great Latter-day gospel be preached to all the world, that no man can say that he has not heard that Jesus is the Christ, and that God has spoken from the heavens, and begun again his mighty work here upon the earth. My testimony is that the gospel is true, that the missionary work will go forward, that mankind will be warned, and that upon you and me rests a responsibility to do our

part in bringing to pass God's purposes. May we do our part nobly and well, that we may be worthy of the choice blessings of our Father. God bless you. Amen.

The LeGrand male chorus sang a selection entitled, "Content."

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

I sincerely trust that I may enjoy the Spirit of the Lord, and be able to say something that will be for our benefit. One of the great testimonies that comes to me, from time to time, is the presence of so many people who gather at the conferences of the Church in this city many of whom come hundreds of miles to spend a few hours in meeting, listen to the truths that are made plain by men who are appointed to speak; and who, undoubtedly, make a great sacrifice to be present. Those of you who live in this immediate section of the country, I feel never understand fully what it means for men and women to come to conference from great distances. You are not put to much expense. Your homes are here, which can be reached in a few hours or a few moments. But the fact that people travel from the northern end of our country, and from the south, and from all parts, is a wonderful testimony to me; and if it were not for the testimony of Jesus that is found in the hearts of men and women, they would not come. It is the power of our Father made manifest in their souls, that this is the work of the Lord, that this gospel is the power of God unto salvation, and the inspiration that comes to them as individuals prompts them to a high sense of duty. And when one attends to his duty in the highest sense of honor, he is always happy and in a progressive state of mind, and the inspiration of the Almighty is found in him.

This comes through a continual observance of the principles and doctrines of Christ, and through a repentance daily. While much improvement could be made by all of us, yet I believe that the spirit of repentance is felt by the majority of the men and women in this Church, and as they repent, the more the spirit of repentance comes upon them, and they feel their weakness, and their need of living near the Lord, in order to obtain the blessings that are so necessary to last them through the day, or as the days come and go. Paul, upon one occasion, said, "I die daily." And that is true. There were many things that he put out of his life daily, as all men and women do who progress and grow in a knowledge of their Redeemer. And if there ever was a time when repentance needed to be preached or practiced it is at the present time.

It takes a lifetime to repent. We hear of men who repent at the last moment of time on the earth. Not long ago the great newspapers

of the country contained an account of a certain individual who had lived a most wicked life; his experiences all testified that he had no reverence for God. But just before his death, his minister met with him in his confession, and "he made peace with his God," repented of his sins. While I have never felt to criticise what was in the heart of that man, who professed to be a minister of the Lord Jesus Christ, the fact is that millions of people read an account of this man's repenting at the last moment of time, and I am quite sure that thousands were impressed with the idea that even at the last minute a man can repent. Such a doctrine never came from the Lord. It is not true, because men do not know that they are absolutely relieved or pardoned for all sin until they have fought the fight which they came into the world to fight, until they have lived, and have made an attempt during their life to overcome. The spirit of repentance must be found in the hearts of men and women continually, and it must be there to keep them not only from the greater things that are wrong, but the lesser things, for it is the little things in life that cause men and women to stumble and fall. A man walking along does not fall over great objects, he goes around them; but the little things, even the small stone or splinter, may upset him, and cause him injury. So it is with troubles in life. Men become influenced by little things that really ought not to enter into their hearts, but which do nevertheless. And people are often led to oppose the work of God until they finally find themselves outside the Church. Men do not go wrong all at once. It takes time.

And so it is with our duties. They cannot be accomplished all at once. It takes time. For who knows how strong he is until he has been tested and tried. This whole life is the time for men to be tested and tried. We are away from home. This is our temporary abode only. We did not have a beginning here. We existed before we came here, and we lived and walked in the presence of an immortal Sire and Mother, and were there taught in the principles of life as revealed in this dispensation through the Prophet Joseph Smith; and as we lived there we were given power to overcome when the time should arrive in which we should be called upon for our reserves. After we had advanced in that life, perhaps as far as we could, we were given, in accordance with our desire, the privilege of coming into this world. And here we are in these bodies of flesh and bones, enjoying full faculties of mind with the laws of God always before us, associating with men and women of righteous desires and also with those of the opposite nature. We find evil as well as good, and men and women are swerved by the things to which they pay attention; one is swerved one way, and another, another. Somethings that would tempt me perhaps may not tempt you at all, and vice versa. And so the fact of the matter is that as we live we grow daily, and if we keep the commandments of the Lord as well as we can, we are always found in a progressive state, and we are in a measure able to say

"no" when we ought to, and say "yes" when it is right to do so. But it takes time and study and faith and work and devotion and attention in order to do it.

I believe that men and women ought to commit to memory, so that they would become a part of their lives, the principles of the gospel as they are given unto us from time to time in the pulpits of the Church, and in the revelations of the Lord, both of these last days and of ancient times. I fully believe that the Ten Commandments were not only for ancient Israel, but were given as a guide unto the Children of Israel forever, of which we are a part. That man or woman who becomes better acquainted with the laws of life is less likely to violate them. For instance, that man who has become fully convinced of what it means to violate the law of chastity, when he has been fully converted to the fact that it is wrong and contrary to God's law—when he remembers that the Savior of the world gave to Moses and the Children of Israel this commandment which he wrote with his own finger, that it was as their life and their guide—that man will not be found violating it. The man that has learned in his heart, "Thou shalt not commit adultery," and who cherishes the law and who loves it, will not be swerved by adulterous men and women to crime. So you may take any one of the commandments that the Lord has given, a man will not be found violating them when he has learned to believe in and cherish them. The Sabbath day was a day set apart for men and women to honor, whereon to rest from their daily labors; they were to prepare their food in singleness of heart, even the day before if necessary, they were to feast spiritually, they were to study, they were to go to church and bear testimony, and let that be a part of their lives. Men and women who do this will always be found much richer and better in a spiritual way, they will be more firm in the faith, and more fully established in the gospel of Christ and also in the things of this world, than those who do not. These laws are given, they are within our reach. They are testified of continually by men and women in every part of the Church, the bearing of which testimonies brings the inspiration of God.

We make a great sacrifice, we think, as missionaries. It is true that the man or woman who sends a son or daughter into the world does make a sacrifice in more ways than one. The money they pay out for them is indeed a sacrifice; but if it were not for that sacrifice there would not be the blessings. For there is a great blessing which comes to the individual who answers this call, even one that is not to be measured. I have seen men grow so in missionary work that you would not think them to be the same individuals as before. As Joseph Smith, the prophet, said, some men were called before the world was, called while still they were in the prior estate, and given this privilege, to be ordained and to go into the world as missionaries at certain times, and each one who goes and fills a mission is fulfilling the blessing that was there pronounced upon him.

Further than that, it is the duty of men and women who have learned the truth and who have become obligated to the Lord for the things which he has given to them, to give them unto others, and in the future I believe there will be much room for criticism if we fail to do our duty. Opportunities come to all men, and that man or woman who makes the best of life is the man or woman who succeeds. I tell you, it is wonderful to find men and women who have had the power to resist evil and to stand for the right. It only proves that God is no respecter of persons; but in every country and clime men who respect the Lord are given power to overcome, and when they have overcome, and they have substantially proved that they have overcome, they are not tempted, but they are blest and revered and given privileges that men never know who have not had that experience.

So I say, in conclusion, that the spirit and testimony of Jesus Christ is in the earth; it is borne by the thousands of men and women who live upon the earth, men and women who are in this congregation and others coming from all parts of the country, who are working to-day, testifying to all men that there is a spirit and a vitality in Mormonism that cannot be found in all the world. And this spirit will lead men to repent. That is the great key-note that was given through the Prophet Joseph Smith, that men must repent and prove themselves to the Lord, and honor him and keep his commandments. It takes time, and cannot be done at the last moment before the death of any individual, no matter what men may preach or declare. Such doctrine never came from the Lord, nor is it reasonable or true. The spirit of testimony is what brings about the spirit of repentance, and correct living only clinches it and proves it to be true; and when men find out this truth it enables them to do what they were intended to do.

May the Lord help us, that we may not be swerved by fear or by things that may be wrong, great or small, but may so live that we may correct things that go wrong and set men and women straight, and at the same time set ourselves straight; that we may have the testimony of Jesus, and may be able to declare and know that Joseph Smith was called to be a Prophet of God, and that he was selected to be a leader of men that he, indeed, received a visitation from the Father and the Son, that he heard them and saw them, and that he died for his testimony. May we live according to the truth that the Lord has revealed, I pray in the name of Jesus Christ. Amen.

Enid Orlob and Bessie Newman sang a duet entitled, "I waited for the Lord."

ELDER J. N. LAMBERT

(Associated with the Bureau of Information.)

I am happy to add my testimony to those already borne in your hearing this morning, by those who have preceded me, for I have a testimony that this work is the work of the Lord.

While President Winslow F. Smith was speaking, and reminding us that something over one hundred years had elapsed since the Prophet Joseph received his manifestation in the visit of the Father and the Son, my mind ran back to what has been accomplished since our people reached these valleys. It was my privilege, some years ago, to go back and visit a number of places where the Saints formerly lived, in Missouri, Illinois, Ohio, New York and Vermont. Previous to this visit, I had indulged somewhat in a feeling not altogether wholesome toward the people of Illinois. My grand-parents with other Saints had been driven from that state, and I felt they had not had justice, and that if the time ever came, perhaps, that I could do something to the people who lived there for the treatment they had given to my grand-parents, I would have been happy in doing so; but the visit I made took that unholy feeling out of me. When I visited Nauvoo, and thought of what it had been at one time, with a population of upward of twenty thousand people, with a hum of industry on every hand, and to see what it was then, with but a few over a thousand souls, and more like a country village, I could not help but think the Lord had withheld his blessings from that people and from that land, and I came back with a different kind of spirit from that which I had when I left home.

I then thanked the Lord that my grand-parents, with the other Saints, had been driven out from that place, and that they had found a better place to live in. I then appreciated more than ever before the inspired words of Brigham Young, when he said upon arriving in this valley, "This is the place." There was no mistake made on the part of the Lord in bringing our people to this land. Great as is the state of Illinois, with its wonderful acres and their great production, I believe that within the confines of this commonwealth, together with the state of Idaho and other surrounding states in which our people are now living, there are far greater and better conditions of productiveness, reserved by the Lord for the people who are now living here, than ever could have been found in Illinois.

The Lord did not make a mistake in leading President Young and our people here, in the year 1847, notwithstanding, that such men as Col. Bridger and others tried to persuade them that this was not a fit place of habitation for men, that crops could not be matured here, and suggested that we need not attempt to make a home here. That has all been set at naught by what has been accomplished by those who settled here. Compare the wisdom of such advice as that of Col. Bridger, to the inspiration of President Young. No doubt in his prophetic eye he could see what our people would some day accomplish.

We have people coming here as tourists, to this block, who come here, you might say, to scoff, and literally remain to pray; people who have no idea, no desire even to affiliate with us, or to indulge in the faith that is so dear to us, and yet after being told the story of "Mormonism," and what has been accomplished by our people, and

seeing it for themselves, have gone away and marveled at what we have done.

I remember President Roosevelt coming here in the year 1903; when over in the tabernacle he said, "I pay my respects to the early 'Mormon' Pioneers, who came here to this great American desert, and made it literally to blossom as the rose."

You remember when President Brigham Young came here and said, "We will settle here," that there were some in that first company who thought a mistake had been made. They had seen other spots that were more inviting to the eye, than what presented itself when they first saw this valley; they were willing to take chances on what lay between here and the Pacific ocean, and so expressed themselves, but President Young, said, "This is the place;" and when reminded that this was a desert, said, "We will make it blossom like a rose." Years afterwards President Roosevelt, holding the highest position in the gift of the people of this great country, the United States, gave testimony of the wonderful wisdom and prophetic utterance of President Brigham Young. Surely the Lord made no mistake in leading us here.

The Lord established his Church and kingdom here upon the earth for a purpose. We have been privileged to become members of the same, and ought to appreciate our standing and membership in the Church. I wonder sometimes if we really do appreciate such a blessing. If not, and we need to repent or adjust ourselves so that we can more fully appreciate our standing, we should do so.

If we are not in harmony with the commandments of God, if we cannot purge from our beings whatever is unholy, whatever is not consistent with the mind and will of the Lord, and live consistently with the Spirit of the Lord, which will lead into all truth, then we are not Saints in very deed.

On the other hand, if we can order and so conduct our lives as to conform to the requirements of the Lord, keeping the commandments and laws of the gospel, our influence and power cannot be measured. Such unity cannot be hidden. Do you not think, then, that our influence will be felt all over the earth? Why certainly. Ask these mission presidents, who are sitting here, and who can testify of what they hear men say about the work being done in a missionary way by the Bureau of Information. They can tell you of hearing men say how they have been impressed with what they have seen and heard while here, and they have gone away to tell it to their friends, and to urge them to come and see for themselves.

The positive stand that we have taken as a people on education, morality, clean living, and other things that have put us in a class by ourselves, is now being brought to the attention of the world, and people are beginning to better appreciate us. Our stand on these things ought to be of a most positive kind, however.

I remember a man I knew, when I was a little boy. I was im-

pressed with his goodness, and I remarked to my father, "Brother So-and-so, is a pretty good man, isn't he?" and my father said, "Yes; but what is he good for?" And then he went on to impress me that we must be good for something, not good for nothing. As I look back now, I cannot remember anything that this man did that was positively good. Now we want to be good for something. We want to be positively good, not negatively good. We want to be so good that other people will appreciate us; for we are told that the time will come when people will know us as we are known, when they will know us as we should be known. And yet, I almost fear the time when all people will begin to say good things about us.

I remember the admonition of the Savior, when he said that, we should take care when a time like that should arise, and that we should rejoice and be exceedingly glad when people would speak evil against us, falsely. But beware when people begin to prate about our good points. I believe, however, that the time is past, long since, when people want to believe something that is not true. I believe the time is past when people should ask, "Am I my brother's keeper?" Now they are wont to say, "I am my brother's keeper."

The movement that has grown up among the Rotary, Progressive, and other clubs, that we are brothers, the Big Brother and the Big Sister idea, and which has spread to nearly all parts of the world, is a sign that the people of the world are looking out for one another rather than, as it has been in the past, each for himself.

My testimony to you is that the Lord is at the helm and will guide us through trouble and storm. He is not going to desert his people. My testimony is that Joseph Smith was a prophet; that his legal successors have been prophets. Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant, have been sent by the Almighty for a purpose; the Lord has blessed them with prophetic vision, and with the power to discern and tell the people the things that they should know. He has given to this people a mouthpiece, that we may know when to go and where to go, when to do and when not to do things; that if we find we are not doing the things we should do, that we should repent, and repent sincerely; that we should get in line and remain in line, not set up our judgment against our leaders, or against the rule or direction of the Church.

There have been men, I regret to say, who have had the audacity to say that they have known certain things to be the mind of the Lord, when they have not been in accord with the Church. I cannot think that such a man is going to be prospered, or is going to have the Spirit of the Lord to be with him. The Lord may be with him. The Lord may be long-suffering and patient, considering that such a man might see the error of his way and repent; but in the long run that man, unless he repents, is going to fall. The Spirit of the Lord will not always strive with man, and oh, what darkness when he is left dependent on himself.

This morning, I stood at the tabernacle door. A man came along. I asked him, "What is your position in the Church?" I knew the man, and I knew he had been doing some things that I did not think would entitle him to come to a certain place that had been reserved for those holding certain positions in the Priesthood. He said, "I am an old man, and for the first time in my life I am without a position." Just think of it, after a man is almost ready to go down into his grave, he is stripped of the Priesthood of the Almighty, and he is without a position in the Priesthood, in the Church of God! Do you want to be in a position that will compel you to make such a confession as that? God grant that the time will never come when any of us will have to give such an answer.

May the Lord ever bless and assist us in our faith; may he encourage us to keep the commandments of the Lord, that we may be able to hold fast to the Iron Rod, which will bring us back into his presence, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission.)

I humbly pray that I may speak under the power of the Holy Ghost, for only by that power can the servants of God reach the hearts of the children of men. The missionaries of the Church of Jesus Christ of Latter-day Saints, in preaching the everlasting gospel, have this thought in their hearts, which they express in their testimonies and in their discourses; namely, "Friend, go up higher," for that is the effect of the gospel, in the lives of men. It lifts them up higher, for it is the "power of God unto salvation." The Latter-day Saints are blessed with gospel ideals. We are a people with ideals. Jesus said, "Ye are the light of the world," and he also said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And by obedience to the gospel teachings we desire to be a light unto the world; we are a light unto the world; and we are, in a measure, at least, letting "our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."

We believe in the gift of healing; we cherish that as one of the most precious blessings that our Father has given to his children in the household of faith. James says, in the 5th chapter of his epistle: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick." You and I bear testimony, that the power of the Father is in this Church, and

our loved ones who are afflicted are raised up by his power, to his glory and to the magnifying of his holy name.

A few weeks ago, in the city of Atlanta, the Episcopal Church organized an association, the purpose of which is "to visit the sick and pray over them;" and the dean of that church, in a sermon, declared that the gift of healing was once a gift in the church, that the Redeemer and his apostles preached it and practiced it, and he said, "we must restore it." The dean continued, "the religion that does not care for a man's body as well as his soul is a ghastly joke." Is not this a testimony that Joseph Smith was a restorer of the ancient faith? And it was restored in God's way. John, the apostle, said: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him for the hour of his judgment is come." That is the way the gospel was restored, by a holy angel, in accordance with the mind and will of the Creator. Did not Paul say, "For I neither received it [the gospel] of man, neither was I taught it but by the revelation of Jesus Christ." And by the revelation of the Redeemer, the Prophet Joseph Smith received this gospel. By the power of the Highest he restored it to the children of men.

No man could have restored this gospel. It is a heavenly gift; it came from heaven, and you and I bear testimony that, from the courts of glory this plan of life and salvation did come.

The Latter-day Saints are expressing their love for the gospel in service. There are thousands of men and women in this Church who are not on the "firing line," in the mission field, but who nevertheless are doing a splendid work. "Peace hath her victories no less renowned than war."

In this assembly hall, a few months ago, I was talking to a good sister who has a son on a mission in the Southern States. I said, "how many children have you?" "Seventeen," she replied, "but we have never been blessed with any children of our own." I said, "Sister, will you please make this more clear to me, and this is the substance of that good woman's reply: "We have never had any children of our own. We took four babies, three girls and one boy, when they were twenty-four hours old to six days old, adopted and reared them. The boy filled a mission. We reared a little girl of seven; she is adopted to us. She has filled a mission. We emigrated from Germany two boys and their sister. The boy stayed with us ten years, the girl until she was married. One of the boys filled a mission; we helped him to fill it. For five years we cared for three little boys whose ages ranged from 4 to 7 years. We took two boys, one was 7, the other 8; they stayed with us nine years. One of them served in the war. We have four orphans now at our home, two girls 12 to 15 years old, two boys, one 13, the other 10. I took the ten-year old boy when he

was a year old. We have emigrated 15 children from the old country. For several years we have kept three children, from Switzerland. We don't want to stop the good work of taking orphans to bring up." There is a story of service. This woman's name may not be written in the book of fame, kept by mortal man, but in heaven angels have recorded her name. She is among those who are saving souls, who are helping young people to find their way through the temptations and tribulations of life into the salvation that God our heavenly Father hath in store for them.

Two weeks ago, I was holding conference in Mississippi, not far from New Orleans. We had no church to meet in, so we met in the shade of the trees, because it is warm in that climate, about this time of the year. Why did we meet in the open air? Because in that settlement mobocrats have burned down two of our churches. But some of the very men who instigated this outrage, and who assisted in the destruction of our humble places of worship have asked to be allowed to donate toward the building of another house, in which the Latter-day Saints there may meet for the worship of God. God has softened the hearts of the people. Your sons and your daughters are preaching the gospel in the power of the spirit of testimony, for only in the spirit of testimony can this gospel be preached in a manner to reach the hearts of the people. Day unto day brings forth testimony, that this gospel is the work of the Lord, day unto day brings forth testimony that Joseph Smith was and is a prophet of God, the instrument in the hands of Deity to establish this glorious work which bids men to go higher up, lifts men up, which purifies their nature through the spirit of repentance, by the gift of repentance, from evil and wrong doing.

And now, with you, my brethren and sisters, with my brethren who have preceded me this morning, I bear my testimony that the Redeemer lives, and that he shall stand upon the earth in the latter-day; that he will come in glory to reign on earth with his Saints a thousand years. And I bear my humble testimony that the Book of Mormon has been brought forth to testify, among other things, that Jesus is the Christ, that he was resurrected, and that all men will be resurrected.

I also bear you my testimony that President Heber J. Grant is a servant of the Lord, his mouthpiece to his people, a man of honor, a man in whom we can depend, for he is led by the Spirit and power of God. This testimony I fearlessly bear, for I know that these things are true. May the Lord bless us all, I ask in the name of Jesus Christ. Amen.

The choir sang, "O worship him."

Benediction was pronounced by Elder Parley Bennion.

SECOND OVERFLOW MEETING

A second overflow meeting was held outdoors, near the Bureau of Information, at 10 o'clock, Sunday morning, April 3, 1921.

Elder John M. Knight, President of the Western States Mission, presided, and called the congregation to order.

Singing was furnished by the congregation under the direction of Elder C. S. Martin. The congregation sang, "We thank thee, O God, for a prophet."

Prayer was offered by Bishop A. T. Shurtliff, of Wandamere ward, Granite stake.

The congregation sang, "How firm a foundation, ye Saints of the Lord."

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission.)

I rejoice, my brothers and sisters, in the opportunity of meeting again in conference with the Saints of the Lord. To me there is nothing sweeter than "communion with Saints." I rejoice in the spirit of the great work in which we are engaged, and am reminded that just a little more than two years ago I received a letter over the signature of President Heber J. Grant wherein was contained the information that I had been selected to preside over the Northwestern States Mission; also these inspiring words, the spirit of which is in my soul, and I thank the Lord therefor, and trust that this spirit shall never become dim, but every hour be brighter and brighter, so long as life shall last:

"Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance; and how great is his joy in the soul that repenteth. Wherefore, you are called to cry repentance unto this people: *arise*; if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father? And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?"

Another revelation of the Lord, containing the same spirit and sentiment was given to John Whitmer, through Joseph, the Seer, in Fayette, Seneca county, New York, June, 1829:

"Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you

that which no man knoweth save me and thee alone, for many times you have desired of me to know that which would be of the most worth unto you. Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments. And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen."

No greater work was ever entrusted to men than to cry repentance, and labor for the salvation of souls in the kingdom of God. Upon me as an individual, a preacher of repentance, lies the responsibility of directing the labors of 180 missionaries, among them the sweetest and most beautiful young men and young women in all the world; and I assure you that keenly do I sense it, and sincerely do I pray that the spirit of this calling—important above all others that come to men in the world—shall be mine. My great task has been to know, as I instruct those young men and young women, that which is better than any other thing, to possess; that more than all else which will qualify them to make of them efficient servants and preachers of the gospel of Jesus Christ. In Paul's instructions to the Corinthian Saints, declaring his own power and the source thereof, he recognized that it was not in his profound learning (for he sat at the feet of Gamaliel; and among the philosophers and learned men of his day he stood foremost), but from some other Power, the source of which he has indicated most unmistakably in his Epistle to the Corinthians, from which I desire to read a few words.

In II Corinthians, 12, he speaks of the wonderful manifestations of God, the revelation of Jesus Christ, who appeared to him while on the way to Damascus, to bring bound the Saints that he was persecuting. The Lord said, "Saul, Saul, why persecutest thou me?" and in answer Paul said, "Who art thou, Lord?" and the Lord said, "I am Jesus whom thou persecutest;" and Paul replied, "Lord, what wilt thou have me to do?" In this wonderful revelation he was caught up into the third heaven where he beheld indescribable glories and heard things which he said were not meet for men to utter; yet he affirmed that not upon these did he depend for the strength of his testimony and the power of his ministry, for, said he:

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."

The Lord would have Paul know that in the humility of his heart, the sincerity of his soul, and in the recognition of God, lay the source of his power, wherein he should find great strength, and not in the wisdom of man. This was also indicated in a previous declaration to the Corinthian Saints, wherein Paul said:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

When I read these words, I think of that most wonderful and successful of all converters of souls in this latter dispensation—aye, I believe of any dispensation of the gospel of Jesus Christ, the humble, unlearned Wilford Woodruff, who taught, converted and baptized by the power of God, nigh unto two thousand souls—a record, I believe, that is not equalled by any other servant of the Lord in any age of the world. This he accomplished, not with the wisdom of man or the philosophy of the sage, but by the power and Spirit of Almighty God, which possessed his innocent and humble soul. Continuing, Paul declared:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."

(And they who crucified the Lord of glory were not the ignorant men of the world; they were those who stood in high places and occupied positions in the courts of kings and royalty; they were the learned men of the world who crucified the Lord of glory.) Paul further says:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."

And as I read the 12th and 13th verses of this chapter, I think of another illustrious example of the inspiration of the Almighty, manifest in one of his chosen servants:

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Of Joseph F. Smith, our late revered prophet and leader, it has been said, by one who speaks with understanding and from personal knowledge, that Prest. Smith never prepared in his life a sermon. This man who traveled with him in Europe, on the isles of the sea, and through the stakes of Zion, year after year, thousands upon thousands of miles, and heard him deliver hundreds and thousands of sermons, asserts that he never heard Prest. Smith deliver two sermons of which it could be said, "this sermon reminds me of another one I heard him deliver." To me that is a marvelous testimony to the divinity of the calling and inspiration of the man, for such achievement is not humanly possible. Human intelligence has its limitations. But the intelligence and inspiration of the Almighty are infinite; and the man who is in touch therewith, inspired thereby, has no limits, and can preach sermons day after day, year after year, under the inspiration of the Spirit of the Almighty, and never repeat. But when men prepare their sermons, and by worldly wisdom hope to teach the gospel of Jesus Christ, and glorify themselves, then they are not possessed of this unlimited, irresistible power which finds lodgment in the souls of honest men. Wherein, then, lies this wonderful power? What is the character of it? That is the question that should concern every mission president, and every teacher of righteousness, and preacher of the gospel of Jesus Christ. You remember what Paul says in the 13th Chapter of First Corinthians:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

In comparison with this wonderful power, charity or love—these accomplishments here mentioned pale into insignificance. Qualified, and endowed with these rare gifts we naturally conclude, one must of necessity be a most powerful preacher; he can speak with the tongues of men and the eloquence of angels; he understands all mysteries, and has all knowledge and faith so that he could remove mountains. But he lacks one thing, and that is the vitalizing force which is the secret of his power. And what is that? It is that supreme love which the Savior describes in the following words:

"Except a man is willing to leave father and mother, houses and lands, wives and children, and all for my sake and the gospel's, he is unworthy of me."

It is that love of God, which overshadows and transcends the love of everything else in the world whether it be personal glory and honor, wealth or fame. It matters not what it may be, there is no love in his heart equaling his love of God. That is the source of his power; and possessed of that, his words are irresistible, and his power will rebound to the honor and glory of God and the salvation of his children

—which power may God endow us with, I humbly pray in the name of Jesus Christ. Amen.

ELDER NEPHI JENSEN

(President of the Canadian Mission.)

My brothers and sisters: I sincerely pray in my heart that I shall have strength of mind and body to speak to you a few moments this morning. I have found it to be a very taxing ordeal to speak in the open air to a large congregation.

With President Iverson, who has just spoken to you, I too rejoice in the privilege of meeting with you in this general conference of the Church. With all the power of my soul I rejoice in the knowledge of the gospel of Jesus Christ. I know it is the power of God unto salvation. There is nothing in the realm of things knowable for which I am so deeply grateful as I am for my knowledge of the divinity of God's great latter-day work. I do know that the God of heaven, with his own hands laid the foundation of the Church of Jesus Christ of Latter-day Saints. I know that the Spirit of the Almighty has inspired the hearts and the minds of those who have built the superstructure of this Kingdom of our God. I know that this Church is endowed with the Priesthood, the authority of Almighty God. I know that this Church is the depository of the riches of God's wisdom and his knowledge.

I rejoice in the knowledge that the great achievements of this great people are coming to be known among the children of men. The day is past and gone when men can speak evil of this people and escape rebuke. There are men and women in every center of population today who know of the splendid achievements of the Latter-day Saints. These men and women are brave enough and true enough to speak in defense of the truest and noblest people in this world.

I have had occasion frequently, in the cities of eastern Canada, to tell the people that the Latter-day Saints, inspired by the power of their noble religion, have established in the world, the highest civilization known to modern man. That is a bold statement to make about a people, but the statement is just as true as it is bold.

What is the first essential to civilization? What is the first essential to the highest wellbeing of humankind? It is good health and clean blood. The statistics of the United States tell us that during the year 1920, 101 babies out of a thousand in the United States died before they became a year old. These same statistics tell us that in Utah only 64 babies out of a thousand died before they became a year old. What do these figures mean? They mean that the Latter-day Saints have clean blood in their veins. These figures mean that Latter-day Saint fathers and mothers live moral and wholesome lives.

What is the next essential to the highest civilization? It is the common prosperity. I use the expression the "common prosperity" advisedly, because a people who are partly rich and mainly poor cannot attain to anything great in moral or civic progress. What do the facts show concerning the common prosperity of our people? On the 29th day of January, 1921, the *Country Gentleman*, one of the leading farmers' magazines of the United States, carried the statement that Utah should be known as the "home-owner's state." And this statement was followed by the further statement that out of 62,662 farms in the state of Utah, seven-eighths of them were owned by the men who operated them. What do these figures mean? They mean that our people have made the greatest progress in material prosperity of any people in the world.

What is the next mark of a highly civilized people? It is education. On the 23rd day of July, 1920, the *Toronto Evening Telegram*, one of the largest papers published in the Dominion of Canada, published a statement quoted from Dr. E. A. Winship, one of the greatest educators in the United States, in which Dr. Winship said, "No state is within hailing distance of Utah in an efficient attempt to solve the civic, industrial, and moral problems of the education of the youth from 12 to 18 years." You will notice that he says that no state is within hailing distance of Utah. He does not say that our state is almost on a par with other states in education; he tells us that no state ranks with us in an efficient attempt to provide for the education of the youth.

What is the next mark of a highly civilized people? The next essential is morality. Theodore Roosevelt, that grand man, whose name has rung around the world, in an article published in *Colliers Magazine*, in February, 1911, said, "Indeed among these 'Mormons' the standard of sexual morality was unusually high; they were better than their neighbors."

What is the next mark of a highly civilized people? It is spirituality—that quality of which President Iverson has spoken so fervently this morning. How do the Latter-day Saints rank in spirituality? In April, 1920, Colonel William Jennings Bryan sat in the great tabernacle, over there at one of the sessions of that conference, within three feet of the mission presidents, and listened to the sermons of the leading men of this Church. At the conclusion of that session of the conference, he made an informal talk, in which he said, "I have never witnessed such religious fervor in all my life before."

Here we have a people who have the five leading marks of a great people. They are a healthy people, they are a prosperous people, an educated people, a moral people, a spiritual-minded people. I tell you, this people is *God's people*. With all my heart I thank my God for membership in the Church of Jesus Christ of Latter-day Saints, and with all my strength I pray for power to do my part in

making known to the world the great things which God has wrought in our day and time.

My brothers and my sisters, let us remember our heritage of power, of truth, our heritage of inspiration of faith. If we will remember these things, we shall rise and shine and be the glory of all mankind—which may God grant, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission.)

I trust, my brethren and sisters, that I may be able to make myself heard, and that I may enjoy the Spirit of the Lord and be able to say something this morning that will encourage us in living our religion.

It is truly an inspiring sight to see this vast congregation gathered together here, and to know that our great Tabernacle is filled to overflowing, and also the Assembly Hall, and that these people have gathered together for the purpose of worshipping the Lord and of hearing his word. To me it is an evidence that there is burning within the hearts of this people a testimony of the divinity of this great latter-day work. To me it is an evidence that they are desirous of growth and development in the Lord's work, that they desire to become a better people, that they desire to learn more of his will and of his purposes; and I take it, my brethren and sisters, that it is with a desire that they might also extend this great knowledge to our Father's children, wherever they may be—because upon us devolves the responsibility of carrying the gospel to the nations of the earth and to people everywhere.

As President Iverson was speaking this morning of the great missionary work being done, I was reminded of the words of the Savior, his commission given unto his disciples, when he appeared unto them after his resurrection:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

It seems to me, my brethren and sisters, that inasmuch as this is the same gospel, established by our Savior, and that the same authority held by those unto whom he gave this commission is held by the Church today, through its membership, that the call is to us today; and I say unto you, my brethren and sisters, that we have resting upon us the responsibility to go into all the world and to preach the gospel unto every creature, for it is indeed the power of God unto salvation unto all who will believe. And how can a man believe a thing that he has not heard? and how can he hear, save someone be sent to teach it unto him?

The preachers have preached ever since the Reformation, but religious thought throughout the world has not been particularly improved. Divisions have continued to occur. We hear today the thoughts expressed of a uniting of the religious world; but, my brethren and sisters, men cannot unite in the true Church of God if they have it not. We have been told here this morning that we are perhaps a distinct people, a people better than other people; I want to tell you the reason of it is that we have the truth, we have the gospel, and we have restored to earth again the power of God to speak in his name, and I say, Woe would be unto us, if we were not different; woe unto us, if we were not distinct, and if our righteousness—as the Savior said to his disciples—were not better and greater than the righteousness of the scribes and Pharisees, or the righteousness of the world, we could not in any way inherit the Kingdom of our Father in heaven.

Brethren and sisters, represented here among the speakers this day are missionaries extending their labors and their activities from the provinces of Canada to the boundary line of southern Mexico, down to Guatemala. Under their direction are laboring hundreds of young men who have responded to this call. I am thankful to the Lord that I have been counted worthy to be associated with them and to labor with them; and, as one who knows, because your sons have been under my care, I want to report to you that your sons are acquitting themselves admirably and nobly in the mission field. They are men on the day after they arrive there, although they come into the mission field many of them boys of 18, 19 and 20 years of age. They are told, when they come into the mission field, to be men, and they respond, and they seek for the Spirit of the Lord, to assist them in their labors, and they are able (though not at first from the standpoint of the wisdom of the world, not being educated in seminaries of learning particularly along the lines of religious thought), by the inspiration of the Spirit of the Lord which they enjoy, and by the power of the holy Priesthood which they have, to confound the wisdom of the wise.

I recall just now how our boys, in a foreign tongue, on the streets of the great city of San Antonio, many times have been able to congregate as many people in the streets as stand before us here today, telling their message of salvation unto the people. And they are not left alone, but they are heckled and they are contested by the preachers of the day—they are boys just come from the farms and from the workshops and from the vocations in life from which our boys go into the mission field, but by the power of the Lord, and his help and assistance that come to them, they have been able always to come off victorious in any contest that they have had in that city. And the same is true, I am sure, wherever our boys go. You have reason, my brethren and sisters, to be proud of them.

We know the very great sacrifices that the fathers and mothers

are making in these times to support their boys in the mission field, but I will say to you, my brethren and sisters, you could not invest your means to a better advantage than by supporting them there, and I wish to bespeak for them your support by way of encouragement—not sympathy, for the boys are well off, they are well taken care of, the Lord is their helper and he raises up friends to them, and if they betimes fast a day or two, it is only for their good; they are all in good health, they are in good condition, and they do not need your sympathy along that line. What they need is your support, what they need are letters from home encouraging them to do their part, to give their all to the service of the Lord; to remember this, that they must love him with all their hearts, with all their minds, with all their might, and with all their strength, and that next to that they must love their neighbors as themselves.

And who are our neighbors in the world? I say to you, we are all neighbors, we are all brethren, we are all children of the same great heavenly Father, and we should manifest our love for our brethren in the world by taking to them that greatest of all gifts, which is the gospel, the power of God, by which they may be saved. Our mission is not particularly to any one people, or to any one race, but, as I have read to you now, and as I could read many other passages, which show you that the gospel is to be preached to all nations as a witness, and to every creature, everywhere. The saving powers of the gospel are manifest among one people just as much as they are manifest among another people, if those people strive to live in harmony with the gospel teachings.

It has been my great privilege, my brethren and sisters, after the tempestuous times that Mexico has passed through for the past ten years, and after we have had to withdraw our missionaries, and our brethren, natives of that land, have been left for many years almost isolated from the Church, it has been my privilege, and I thank the Lord for it, to have returned last month, with twelve of your boys, and to have picked up again the broken threads of the work in that land; and if I could express to you as I felt it, and your boys felt it, the happiness that came to those people upon our return, I am sure, my brethren and sisters, those of you who have sons among that people would be grateful to the Lord that they are the instruments in carrying such joy and such happiness back to that people.

And I would speak a word in praise of our brethren and sisters in that far-off land; for, notwithstanding the fact that they have been alone for ten years, we found their branches perfectly manned, the Priesthood had been left with them. That is the thought I should like to leave. Although the missionaries from Zion had been withdrawn, the Priesthood of the Lord had been committed to those people, and their own people had been ordained elders and set apart as branch presidents, and not for one single day had they forgotten their obligations to the Lord. They are living their religion, they

are teaching it to their neighbors, and many are being brought into the Church through the efficient labors of our native brethren in that far-off land, and they are living as near as may be in harmony with the principles of the gospel.

I am thankful to the Lord for the intergity of those people. I would just like to quote to you what one of our native brethren said in a fast meeting, not long ago, in El Paso. He was a young man who served as a missionary there some ten years ago, a very efficient missionary, too, and someone was saying how bad it was that we had all been called away from the mission down there, and that perhaps things would go badly because the elders from Zion were not there. He said, "I thank the Lord that the Priesthood has been given to my people, and that that Priesthood will never again be taken away from them; and with that Priesthood, men will be raised up among them to carry on the work." And I testify to you, my brethren and sisters, that we have seen a demonstration of the truthfulness of the testimony of that young man concerning the Priesthood, as it is operating among the people of Mexico.

I am thankful to the Lord for the integrity of those people. I went into the mission field as a very young man, and I have been in the missionary field ever since. I am not very old, but I remember that I am getting a little older all the time, and that many years have passed over my head during the time that I have been associated with the missionary work in that land. I do not begrudge a single hour, nor one single penny nor labor, nor regret one single affliction that has come to me; but I deem it a privilege and a great blessing that the Lord has bestowed upon me in permitting me to go out and lift my voice in defense of the truth among the children of men.

I feel weighing upon me greater today than I ever have in all my life, the responsibility of going into all the world to preach the gospel to every creature. I tell you, my brethren and sisters, this must be done. We have witnessed signs that bespeak the coming of the Redeemer of the world, through wars and rumors of wars and through pestilences; but I recall also his prophetic words which he said, "This gospel of the Kingdom shall be preached in all the world, as a witness to all men, and then shall the end come." That responsibility still weighs heavily upon us, my brethren and sisters. O, what a responsibility to know that we have within our hands that power that can save men, and what a responsible position we will be in if we do not do all that is within our power to take this and give it unto those who have it not, who are in the world!

I pray that the blessings of the Lord may rest upon you. I pray that you may be prospered. O, how I pray for the parents of those boys who are struggling in poverty to fulfil their missions! I hope that means will come to you, and that you will be able to maintain your boys. Do it, if you possibly can. I know that no greater blessing can come to you than the privilege of sacrificing in that way.

And the blessings of heaven, remember, after all, come through sacrifice, and we must be tested, and we must be tried. Support your boys, encourage them to stay. We encourage them to be frugal, we encourage them not to spend your means unnecessarily, and we wish your support in every way, my brethren and sisters. And I believe we have it. I know that you have trying times at home. Many times have I talked with missionaries in our particular mission who are cramped for means, and my heart goes out to their mothers and fathers, or to those who are supporting them. I know what they are passing through; and if reward comes to those who proclaim the gospel, so also will reward come to those who support them while they are there. May the Lord bless you, is my prayer in the name of Jesus. Amen.

The congregation sang, "The Spirit of God like a fire is burning."

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

Sincerely do I pray for the spirit of this occasion. Like my brethren, who have spoken, I am not ashamed of the gospel of Christ, for I realize it is the power of God unto salvation unto all those who obey it. I have felt all my life that I need make no apology for my religion. We have nothing to be ashamed of and court the fullest and freest investigation of all its principles and practices. The world, with all its strife, turmoil, bitterness and confusion, needs the gospel of Christ to bring peace again to the earth, and I am happy to play my little part in testifying to the restoration of that gospel, in this dispensation, through the instrumentality of the Prophet Joseph Smith. I have felt in my heart of hearts that we have a definite message for the world, and that the world is in need of that message. While Elder Jensen was speaking I remembered the words of Josiah Quincy, who visited the Prophet Joseph Smith just forty-four days prior to his martyrdom at Carthage, Illinois, and published in his *Figures of the Past*, this:

"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the 19th century has exerted the most powerful influence upon the destiny of his countrymen? It is by no means impossible that the answer to that interrogatory may be thus written; Joseph Smith, the 'Mormon' Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History abounds in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was, and is today, accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been, but those hard names, furnish no solution to the problems he presents to us. Fanatics and impostors are living and dying every day, and their memory

is buried with them; but the wonderful influence which this founder of religion exerted and still exerts, throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The vital questions Americans are asking one another today have to do with this man and with what he has left us."

Such a text book has not yet been written, but the vital questions the world is asking today, have to do with this thing called "Mormonism." It is becoming a real nightmare to some of them, but the vile epithets they hurl are hurting it not at all. Its power and influence are being extended in every part of the land, thinking men and women are listening to the testimony of the servants of God, a knowledge of its great truths is coming into their lives, and some of the very best among them are yielding obedience to its principles. The promise made by the Redeemer of the world to those who accept the gospel and obey its teachings, namely:

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." John 7:16-17;

is being realized. They are sure it is true, and that it is the power of God unto salvation. I was reading, a few days ago, an article that appeared in the *Denver Post*, one of the leading newspapers of the western states, entitled, "The Churches Have Failed to Find the True God," "Religion Has Succeeded in Creating Everything but Real Deity." Alfred W. Martin, associate leader of the Society of Ethical Culture, addressing a New York audience, according to the *New York World*, has this to say:

"The spectacle of leading representatives of Hinduism, Buddhism, Christianity, and the rest, each claiming that his religion will be the religion of the future, makes the claim ridiculous and absurd. No less absurd would be the claim that the ethical movement, with its inadequate name and its deepest religious issues not yet fully worked out, will hold the future. Rather is the ethical movement an instrument for finding a satisfying religion. In the search for it the movement originated forty-five years ago, and it is still searching. The most that can rightly be claimed for it is that it will make important contributions to the religion of the future, notably by its doctrine of morality. A futile and thankless task it would be to attempt a description of the religion of the future. Of this much, however, we may feel certain, namely, that the religion of the future will not be either the Ethical Culture Movement as we know it today, nor any of the existing religions."

I do not know if Mr. Martin is acquainted with the Church of Jesus Christ, commonly called "Mormon," but I want to bear testimony that this is the one Church that will hold the future, with its adequate name, "The Church of Jesus Christ," with all its fundamental and deepest religious issues, principles, and doctrines fully worked out by its author, Jesus of Nazareth, and stated in definite, positive, concrete terms by the Prophet Joseph Smith, the leaders of the Church, and the elders

who are promulgating its truths in the world; and is the one gospel that removes doubt, fear and anxiety, and brings the satisfying feeling of peace, joy and contentment to the soul. I am happy to know we are not classed, as a rule, among the so-called Christian churches; that we are not apostate from the Catholic church, nor a product of the great reformation. Our bitterest enemies and severest critics have never accused us of coming from either source. We stand out in bold relief before the world, as the one church claiming to be the Church of Jesus Christ, and of receiving our authority and appointment to preach the gospel from the Foundation of all Truth. Resurrected beings having visited the earth and conferred upon Joseph Smith the holy Priesthood, which gave him the right to organize the Church of Christ in the earth, which he did, April 6, 1830. I want to leave my testimony with you that the church of the future will be the Church organized by the Prophet Joseph Smith, in the dispensation in which we live, and that it will go forward in power and might until it shall accomplish its mission and destiny in the earth. That mission and destiny is to preach the gospel of repentance and bear witness of the life and ministry of the Son of God.

I want to read another item that appeared in the same paper on the same day. It is from Rabbi Louis J. Kopal, of Buffalo, New York, speaking of the mockery of present-day religion, he said:

"The mockery of present-day religion is the pathetic feat that we seem not to be profiting from the experiences of the centuries, that we seem not to heed the lesson of how and why religion failed to prevent the world war, but rather are slumping back into the smug and fruitless religious life of pre-war days. The war evidenced the fact that religion had succeeded in creating everything but God. All the peoples of the earth have sought to find God, but they have each and every one failed. The way of the Jew has failed, the way of the Christian has failed, the way of the Catholic has failed, the way of the Protestant has failed. They have failed and failed ignobly, and the moral maelstrom, the spiritual chaos, the social reactionism of the moment is the child of their creation. Because religion has proved itself to have created everything but the reality of God in life. Religion will fail again unless God becomes to us more than a name, an idea, a fetish, a prayer, a Cathedral, a Church or Synagogue.

"Let us prove our sincerity by closing our Churches and Synagogues and Cathedrals until we are ready to make our practice consistent with our profession. Such sincerity may bring a religion that is real. Sincerity will remove the shallow sham, the menacing mockery of present day religion, and bring God to America."

That is a terrible arraignment of the religious world, but it is in keeping with the words of the master to the Prophet Joseph Smith, in the woods of New York, when the boy was told to join none of the existing sects; that they had a form of Godliness, but denied the power thereof; taught for doctrines the commandments of men; draw near with their lips while their hearts were far from him. Why have the churches failed to find God, and to make him a part of their lives? It is because they have created their own gods, made their own

deities instead of worshiping the God of the Bible. To all of them he is incomprehensible, unfathomable, unintelligible, and to thinking people it is no mystery why the Jew, the Catholic, the Christian and Protestant have failed to find him.

The Latter-day Saints have a definite and positive message for the world on this subject, declaring unto the world that the God of the Bible is a personal being, we ourselves being fashioned in his image: that Christ was God, manifest in the flesh, the exact counterpart of his Father, both of them being intelligible and in a measure at least, understandable. The people of the earth will continue their search without success until they are willing to acknowledge the great truth expressed in the first revelation given to Joseph Smith, in the personal appearance of the Father and the Son. Then it was that God came to America, and I say to you, my brethren and sisters, in the face of the statements I have read from the learned gentlemen, both of whom are prominent in the religious world, there is need of the elders of the Church of Christ in every part of the earth to proclaim the God of heaven, and testify to the divine mission of his Son, Jesus of Nazareth, who was crucified for the sins of the world. They have the same commission as the disciples of old, and bear witness of the great plan of redemption wrought out on Calvary by the Redeemer of the world for the salvation of the human family. From one end of our mission to the other, the elders are faithful in bearing witness to these things, and to the restoration of the gospel, through the Prophet Joseph Smith, in this day and age of the world. They are not afraid to lay down the gauntlet and declare unto men and women everywhere, that if they will accept the truth, yield obedience to the gospel, repent of their sins and be baptized by immersion for the remission of their sins, they shall receive the gift of the Holy Ghost by the laying on of hands. This witness of God will manifest that we speak not of ourselves, that the doctrines are not ours, but his that sent us. It will reveal unto them the truth of all things, and by it they may come to know God and his Son, Jesus Christ.

The world at large is without this great gift, they deny its power, not believing in present-day revelation. Paul, the apostle, writing to the Corinthian saints declared unto them:

"Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

The Savior himself declared to the people in his day, in the wonderful prayer recorded in St. John 17:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Since all the peoples of the world have sought to find God, it is

really interesting to discover in his word how we may come to a knowledge of him and his Son; and since a knowledge of them is necessary, if we obtain eternal life, and we can only obtain that knowledge by and through the revelations of the Holy Ghost, it is absolutely essential that men and women be in possession of this gift of God. They can receive it only upon obedience to the fundamentals of the gospel, and in no other way.

I rejoice that these truths have become a part of our lives, that God is more to us than a name, an idea, a prayer, or a church, and that we are in no way responsible for the menacing mockery of present-day religions.

I pray that God will be with us as his children, that we may have power to live the principles of the gospel, be consistent with our profession, exemplary in our conduct, that in reality we may be the salt of the earth, the leaven that will leaven the whole lump, putting our light upon a hill, where it can be seen, and not under a bushel—that others seeing our good works may be led to glorify the God of heaven.

I testify to you in the name of the Master that I know, as I know I live, that this work in which we are engaged is the gospel of the Lord Jesus Christ, that it was restored to earth through the instrumentality of the Prophet Joseph Smith, that it will fill its mission and destiny in the earth, and that no power under high heaven can stay its progress. God hath spoken it, and he will not be mocked. It will go forward until it shall fill the whole earth; men and women in every clime will recognize in it the truth of heaven. I pray that the peace of our Father may be with you in the name of Jesus Christ. Amen.

The congregation sang, "Our God, we raise to thee."

Benediction was pronounced by Elder C. S. Martin.

THIRD OVERFLOW MEETING

The third overflow meeting was held in the Assembly Hall, Sunday afternoon, 2 o'clock, April 3, 1921.

Elder James E. Talmage, of the Council of the Twelve, presided.

The music was furnished by the LeGrand ward choir, Liberty stake, Heber K. Aldous, conductor, and James Gilbert and Gladys Spry accompanists.

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

Prayer was offered by Bishop Edward M. Ashton.

The choir sang the anthem, "Grant us peace."

ELDER JAMES E. TALMAGE

The congested condition existing upon this block at this time is but typical of the congested condition in the Church. It seems impossible to provide meeting houses enough, or room within the walls sufficient, to accommodate the Latter-day Saints in their assemblies. There is, without doubt, a great spiritual revival amongst the people; and in this we all rejoice. Besides this gathering at this hour, there is an open-air meeting in progress on the grounds, and also the main assembly in the great tabernacle.

When the brethren of the Twelve go out amongst the people they have, of course, very close and cordial dealings with the stake presidencies, but we have one little criticism to offer that I think may well be voiced here. It is somewhat difficult to get one of the stake presidents to say much when one of the Council of the Twelve is present. I want these brethren to understand that they are the visiting brethren on this occasion, and I want them to do just as we have to do when visiting their stakes. And I pray that they may be inspired by the Spirit of the Lord, for I know you will be edified by what they have to say.

ELDER HEBER L. ALLEN

(President of the Taylor Stake of Zion, Alberta, Canada.)

It is not a very pleasant sensation to have the tables turned on you, the way Brother Talmage has done towards us this afternoon, in requiring us to do all the talking, because I believe the situation which he has stated exists in most all the stakes. I know it does in our stake. I know I once attempted to speak on the first principles of the gospel, and one of the presidents got up and said it was very refreshing to hear a stake president talk on that subject. We usually let the other fellows do that.

I pray that the Lord will bless me with his Spirit that we may be benefited by meeting together. As Brother Talmage has stated, I come from the far north, Canada, a name that makes most of you, I suppose, shiver; you think that that is so far off and such a cold country that you have no desire to go there; but I assure you that we have a great many people in that land of the Latter-day Saints. And the Lord has blessed us fairly well in that land during the last thirty-four years, since we first began to settle there. We try to do what we can, in our weak way, in that stake of Zion. We have adopted the method counseled at the last conference: we have sent out a few missionaries, and I think they have done a great deal of good. You know, there are only eight or ten thousand of us in that country—in that great nation. Most of us came from the United States. A few

children, of course, have been born there, in fact quite a number. We have been treated in that wonderful land with the fullest measure of liberty that could be extended to any people. We have had every advantage enjoyed by any other people in that country, and we feel very thankful that that is the case.

Now, in our missionary labors that we have taken up recently, we have advised the elders to go to the non-"Mormons," who do not understand the gospel, and also to those of our brethren and sisters who have been a little careless; and when they come back, they report that they have a great many very agreeable gospel conversations with some of our non-"Mormon" friends. Some who are not members of the Church have entertained our elders for hours at a time, and they have stated that they had no idea that we promulgated such ideas as we have. One man who had been educated for the ministry had the privilege of hearing two of our elders, and he had been so prejudiced against our people and doctrines that although the meetings were held in the schoolhouse, nearby, he would not go in. When the elders called on him, he would not invite them in; but they finally persuaded him to go into the schoolhouse. He said, "I was educated for the ministry, but I don't believe anything now, there are so many conflicting ideas." But when they left, he said, "Come back again, because I did not know, nor have any idea that you had such splendid principles as you have been telling me of."

A great many people feel that our people are away up out of the world in Canada. Thirty-four years ago, when people first went up there, many of our people felt that after the storms had blown over the time would soon come that they would be called back to Utah. My grandfather was one of them who said that. I told him, no; because, I said, "You have heard some wonderful predictions in relation to the labors of this people in this land. I have heard people who come up there say that 'you will have very many more settlements in this beloved country.' President Joseph F. Smith said, 'You would have thousands and tens of thousands, and they would extend far up to the Great Bay, pointing up to the great Hudson's bay.'" I have taken a great deal of pleasure in predictions of that kind, and I have spent all my time and energies there, in fact. I have become a citizen there, over 30 years ago; but still I can say that no man born in this great country can feel a warmer feeling in his heart for this great Republic in which you live than we; and we always look back and say, That is a wonderfully blessed land where the Lord said that he raised up good and wise men for the purpose of establishing his great work. Now I say, we see the fulfilment of these prophecies.

I have often thought of that wonderful vision that Nephi had. He said, he saw that wonderful Church, and it spread abroad, and multitudes of people belonged to it; and he also saw that the people of the Lord were scattered over the whole earth, but their numbers were few. It may be that the Lord will use that as a means of

promulgating his work in the last days. Some people are so full of prejudice they will not give attention to the principles that we preach. If they did, they would say, as this man did, that they had never had any idea that we had such wonderful and noble principles. But when they come to examine our principles they wonder, and think they could be patterned after.

Some of our people have attended some of the meetings of a great Farmers' association there. We have a very strong organization along that line in Alberta, and our bishops have been strong representatives of that organization, and in one of our meetings they put forward a resolution in relation to tobacco, and they petitioned parliament, or at least the provincial legislative body, that they would raise the age at which cigarettes could be sold to boys. In the recent vote for prohibition, the province went overwhelmingly in favor of prohibition, and of course our people stood where they ought to stand, in the lead, and our vote was the largest in the province. Now they can see what we are doing. We have already maintained, for a great many years, the only local option district in that country. Through the efforts of President Card, that was brought about, and finally the majority of the people there voted in favor of temperance, prohibition.

We live on a little branch railway known as the Cardston branch, and some of the travelers, after we had put forth the M. I. A. slogan, have said, "Why, my house has told me not to come down this way with our wares, because the people have adopted that resolution, and won't buy our coffee there. Now our stores are quitting the sale of tobacco," he said. Another man said, "I sell tobacco, and my house has ordered me not to go down there, for none of the stores are selling tobacco, and we cannot sell very much down in that country." An example of that kind begins to have its effect upon the people.

I was in a big banquet not long ago, at which one of the members of the board of trade, with a wide reputation, happened to be sitting by me, and they have a habit of almost smoking you out in their banquets. He said, "Mr. Allen, I feel that it is almost a sacrilege to sit here and smoke beside you." That meant to me a good deal; it meant that they had begun to take notice of what we had been teaching. In a few ways of this kind the gospel is being preached in that great land.

In that great convention I mentioned, we were told, "You 'Mormons' are not getting the benefit of all the taxes that you ought to get, and that you help to pay, because you haven't got enough men in the penitentiary." Those men said, "You haven't got any men in the penitentiary, and still you are paying your share of the taxes."

Up where I live they organize for the farm women also, so that they can get social and other privileges. When they came into our midst they said they recognized something that there was not in any other province. They said, "You are looking after your own poor better than anybody else in the province; and this is a part of our

work that we do not emphasize, because you do not need it in this community."

Recently when we paid a visit to the leading educators, and on the occasion of the visit of Superintendent Adam S. Bennion, in the interest of the Church schools, they said something that was interesting. You know, there has been talk of closing up Church schools; but the minister of education said, "You hold to that Church school just as long as you possibly can, because it has filled wonderfully a want felt in that community, that no other province has done, in getting young men into the school and educating them." He said, we want to introduce domestic art and other manual and domestic training in our Church schools, and the best representative of that was right in Raymond, and these things are efforts along a line of work that is highly important. They are carrying out the ideas that President Young advocated more than fifty years ago, when he said that the boys ought to be taught to be better farmers; and the girls, better housewives, so that they can be better citizens. We had the first schools in the province that introduced domestic art and science; and, in fact, others want us to cooperate with them.

When our trustees went up to the educational convention they reported that ours was the only school outside of their large cities that was carrying on any of that work.

In this way, it may be that the gospel may be preached, for they will get a chance in that way to see some of our good works. May be, after a while, they will begin to recognize that there are some other principles that are very valuable, and for the uplift and benefit of men; and I hope that the day will soon come that they can recognize us for our real worth, and when the spirit of the gospel shall be better than anything else with them, and when they can be baptized into the same spirit that we are baptized into, and a spirit of brotherly love and kindness shall exist in all parts of the world. Then they will begin to receive the benefits of "Mormonism," for which it has been restored to the earth.

Now, at home we have the privilege of entertaining most of the general authorities of the Church, and I would just like to bear testimony of the worth of these men. I do this because we are sustaining two new members of the general authorities at this conference. We have had the privilege of entertaining 22 out of 26. Brother Talmage has not yet favored us with a visit, nor Brother Widtsoe, of course. I want to bear testimony that they are very, very good men, and that we are perfectly safe in following their footsteps; and we don't want to get the idea that we want to do something that is contrary to the will of the Church; because, from the ideas that I have received from carrying them over our great prairies, and having them in our own homes, they are splendid men, and I have not heard any one of them suggest that which would smack of trickery or anything of that kind, but they are pure-minded men. While I loved President Joseph F.

Smith above all other men, I can see that the Lord raises up other men who are carrying on the work, just as well as men have been carrying it on in the past. At the present time I can say that I admire President Grant very much. I rode with him all over our stake, just previous to his being promoted to the presidency of the Church, and I found him to be a man that is pure-minded, and one who has the interests of the people at heart. And these other brethren who have recently been sustained, I can sustain them with all my heart. It is a source of pleasure to sustain these men by raising our hands and then going home and supporting them in everything that we do in life. May the Lord enable us to do that, and also recognize that there is order in his Church, and that whenever he has anything to do he will do it through the proper channel. I pray that we may follow our file leaders, that we may be indeed true Latter-day Saints, and also, that we may do our part in promulgating the gospel. This is my prayer, in the name of Jesus. Amen.

The LeGrand ward male quartet, under the direction of Leland I. Acomb, sang, "Nearer, my God, to thee."

ELDER ROBERT D. YOUNG

(President of the Sevier Stake of Zion.)

This inspiring congregation, the opening prayer and the beautiful music, all make one feel like Peter of old, that "it is good to be here," although one's individual part may be a trying ordeal.

The Sevier stake of Zion is not situated in the extreme north or south. We are centrally located; and, until recently it comprised what President Grant notified you of today, both North Sevier stake and South Sevier stake. We had a very large stake, both in number of wards and in large territory to cover; hence, the brethren deemed it wise to divide it up into three different stakes. So the Sevier stake is not today as large as it was at the time of our last conference.

I have enjoyed the remarks of President Allen. In just a few words, I will tell you why: when I hear the name "Allen" it links an incident up in my life that has always been and always will be sacred to me. I do not know whether President Allen is a representative of the Allen family I now speak of. My mother was an orphan girl. Her home was in Glasgow, Scotland. She was fourteen years of age when she received the message of truth, through the elders of the Church of Jesus Christ of Latter-day Saints. She received a testimony and became converted. She had been cared for during several years by the Allen family who were neighbors to her mother and father before their death. They asked her, "Mary, are you interested in the 'Mormon' faith?" In telling the story, the tears welled up in the little girl's eyes, for she knew what was coming, and she told

them, yes, that she was very much interested in them, that she believed that they were true servants of God, and that this was actually the Church of Christ. They asked her, "Do you insist in going to their meetings?" She answered, "I would like to." Grandpa Allen said, "Very well, my son John says that you are disgracing the family." Inasmuch as they were business people in that community, he said, "I hear it from all our customers and from people on the street, that the little girl who is with you and whom you have been caring for, is giving continual attention to those 'Mormon' people and John is very much offended; it has come to this, Mary: you either accept of our home and its hospitality, or take 'Mormonism,' and there is the door." She took the door. Thank God for the courage, for the faith, and the stability the Lord had granted to her in her teens. She had but one shilling. She secured what was known as the Townshead hall; and she pleaded with the caretaker, for the one shilling, to permit the elders, who were traveling without purse or scrip, to preach there that evening. She prevailed upon them, and they permitted the elders to speak. She related to them that she was homeless, and the elders blessed her. Before she left the meeting, she was offered several homes, by several people, who were impressed by the power of the Lord to give her assistance. But the story is this—I don't intend Brother Allen personally to take this—that Grandpa Allen said, to his children and his wife: "If 'Mormonism' can fasten itself upon a little girl securely as it did on Mary, knowing her life as we all know it, knowing her appreciation for our home and our comfort, then I want to say that there is some greater power than just man's, about this great work known as 'Mormonism.'" To cut a long story short, the first dinner my good mother received, after she left the old country, she received here in Utah, prepared by the Allen family, and as far as I know they have continued to remain firm, steadfast and immovable to the cause of our Savior.

Here, this afternoon, we sang that beautiful hymn, "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word." Is it not to all of us an excellent word? Is it not the most secure foundation that we could imagine? Is there another organization, that is as secure, as solid, as perfectly organized, as the Church of Jesus Christ of Latter-day Saints?

We have heard, this morning, from the Prophet of the Lord, who gave us his blessings. With him are his counselors, the Council of the Twelve, the seven presidents of Seventy, and like organizations, as you go down the line of the priesthood, one by one, organized in every stake and ward of Zion. Now, I know that they are men of God. I have been acquainted with them for many, many years. They have been in my home; and they have slept there and eaten there. I have labored with them in various capacities, some of them, and I want to testify that there are no men that I have ever come in contact with in my life who are so absolutely devoted, heart and hand, dedicated to

the service of the Lord, for the welfare of their fellow men, banishing selfishness, and thinking of others. I think of the home, if you will pardon me, that I was reared in; I think of my good old father standing up, and with tears in his eyes, saying to his boys and girls: "O how bad I would feel, if one of my boys and girls ever in their lives permitted the servants of God to be assailed in their hearing." All the days of my life I heard, in that home, while my father lived, courage, good words, words of counsel and advice. If we will follow closely and carefully the counsel of these men, and be painstaking we shall have success in life, and be able to live in righteousness; and we shall be crowned with a crown of glory resulting from successful life here in mortality.

Just one word with reference to our organizations. Sometimes our boys and our girls, at certain ages, are a little careless, probably grow a little doubtful, skeptical in a degree, and do not quite understand clearly. I think of the words of the poet, wherein he said:

THE OLDER I GROW

The older I grow the more patient I am,
 And fonder of people I seem to become:
 I find much that's real hidden deep in the sham,
 I know that life's juices are under the scum.
 The care that once fretted as trifles appear:
 And the faults that loomed large in the friends that I know,
 Seem to fade in a background of kindness and cheer.
 The older I grow.

Time was that I questioned the purpose of life—
 In the mad way of youth I was quick with my hate:
 But I knew not the depth nor the breadth of the strife,
 And I knew nothing then of the workings of fate,
 I judged from the surface and not from the deep,
 I was wasteful with pleasure and fearless of woe,
 But I find that my joys I'm more eager to keep
 The older I grow.

I chose all my friends with particular care,
 And heedlessly wounded the truest and best:
 To many a false god I sent up a prayer,
 Then the real things of life seemed a subject for jest,
 And the bad seemed the good, and the good seemed the bad.
 I scorned in my haste what was splendid below:
 But I find myself longing to have what I had,
 The older I grow.

I have learned that men's follies are not printed deep:
 That many, youth mocks at, are splendid and fine:
 And young people scatter the joys they should keep,
 In the very same way that I once wasted mine.
 I'm more tolerant now, I am slower to sneer,
 For I've suffered my griefs and I've winced at a blow:
 And the money I find matters less and less here,
 The older I grow.

From the Wall Street Journal.

I wonder, my brethren and sisters, if I may say one more word. As in all parts of the Church we see manifest in our own stake and wards, a spiritual uplift; we see an increase in activity in all branches of the work, and in all the organizations of the Church in our stake. We notice that there is more painstaking and care, that people keep the commandments more truly than they ever did before. But with all that, I feel that our homes are not just given the full attention, they deserve, because of the many worldly affairs, with which the blessings of God have provided us. I wonder if we are remembering our boys and girls, are we praying with them morning and night? I wonder if we are asking them to take their turn, and thank God for these peaceful homes in the valleys of the mountains.

Thank the Lord for our leaders, these good men whom God has chosen; there are no better; they will guide this people safely through all the storms of life, may we become endeared to these men, and know them as they truly are, servants of God. Good reading is good seeding, it has been said; good counsel is good seeding, and if we can bring and keep our boys and girls under a beneficent influence, then we have accomplished a successful thing. If not, as we grow older, we will find our hearts long to taste what was offered us, but which we did not fully appreciate as young men. As one grows in years, comes to the years of accountability, the teachings of childhood stand more specifically and clearly in one's life; then the youth sees more clearly what he has to do, and if his parents have been faithful, they have given him just what is kith and kin to his better nature.

While all this is going on, while we have a general increase in our activities, I wonder if we are watching the home circle carefully. I spoke to one of our special missionaries lately, and I know that once he had been just a little obstinate and I said to the brethren: "There is the meeting house; I am not my brother's keeper, if they want to go to meeting let them go to meeting." He said to me just the other day: "Oh, Brother Young, I feel so sorry for what I once said to you. If this missionary work has not done anything else, it has converted me beyond the possibility of a doubt, that I am my brother's keeper, and that God holds me responsible to discharge to the very best of my ability the work that he places in my hands." Our work is increasing. We have never had anything else in our stake that has accomplished so much good, apparently, with those who were wandering, careless, and negligent in reference to their duties, as this special missionary work.

We have a wonderful foundation laid for our faith, and I want to say that these words of Christ are true: "My sheep know my voice, and a stranger they will not follow." When I was in the mission field I had a wonderful testimony. A Scandinavian brother who came to Australia, had a sister who was converted to "Mormonism" and before he left, she put in his trunk a Book of Mormon and a Doctrine and Covenants. There were two Lutheran boys who came to

Australia who were very bitter. One of them became converted out there. He asked the other man, his companion, to read with him, because he had got a testimony that the gospel was true. Finally he died, and on his deathbed, and to the disgust of his Lutheran minister, he said he was a "Mormon," and wanted to be buried as a "Mormon." But his last words to his companion were, "Will you read the Book of Mormon, and will you ask the Lord to guide you and direct you, and if you do not receive a testimony, as far as I am concerned, I will hold you no more responsible. He died; his companion received a testimony. He did not know for some time that there were any elders in Queensland until he had heard from Copenhagen to this effect. He came to search for us. The ministers tried to keep him away. Finally, when he landed in Brisbane, Aus., he was met by them, and inasmuch as he was determined to find the elders, they told him where he would find the re-organized church. As a last resort they thought, we will send him there. He listened to their story. He had never met an elder in his life. His name is Peter Christensen, and he is now in Idaho; he had never met an elder, but he listened to their story, and he said: "You are not the people that I am looking for;" and he went on. He came to our headquarters. I met him and talked to him, and the tears streamed down his cheeks, as he said, "You are the people." I thought that a wonderful testimony.

May the Lord bless us. May we sustain, uphold, love our neighbors as ourselves, and never be found speaking evil of God's anointed, our brethren and sisters, or our fellow men, in my prayer, in the name of Jesus Christ. Amen.

Leland I. Acomb sang a tenor solo, "Comfort ye my people."

ELDER JOHN M. BAXTER

(President of the Woodruff Stake of Zion.)

In listening to the report of President Grant concerning the progress of the Church and the increase in attendance at the sacrament meetings throughout the Church, and in witnessing the thousands of people who have come up to attend this great conference, I have had a great deal of joy and satisfaction in my heart, for I can assure you that my heart is in the work of the Lord and in the progress of the Church of Jesus Christ of Latter-day Saints upon the earth.

There is no greater evidence of the faith of the people than the sacrifices that they make in order that they may enjoy the blessings of the Lord and the teachings of the gospel. It is a wonderful thing to me to see hundreds of people at this conference who remained in their seats from one meeting to another, in order that they might be able to hear the servants of the Lord. As a people we have manifested our

faith in the Lord and in the gospel of Jesus Christ from the beginning of this Church. We have read in the good books, which we call the Scriptures, evidences of the faith of the Saints in former dispensations; we have evidence of the faith of Abraham and those of his dispensation, the faith of the apostles of our Lord in their day, in traveling throughout the earth, promulgating the principles of eternal life; but it does seem to me that there has been no greater faith evinced by any people than that of the Latter-day Saints in our own dispensation. The early elders of the Church, and in fact all of the prophets and apostles of the Church from its organization, have manifested the same great faith and diligence and labors in the cause of the kingdom of God as were ever manifested by those of ancient times. Not only these, but the Latter-day Saints generally, as referred to by the previous speaker regarding his mother, who embraced the gospel in her girlhood days, and therefore was driven from her home. Hundreds of people have done the same. The people of this dispensation have been gathered "one of a city and two of a family," and have been gathered to these valleys of the mountains under greater or less trying circumstances, and they have been faithful and true to the gospel of the Lord Jesus Christ. This is a great evidence of its divinity today.

In this conference are assembled today people from all over this western country, from Canada on the north to Mexico on the south, and I presume that as an organized stake of Zion, we are farthest on the east; and we have also those from the ocean on the west, who have spent their means and their time, and gathered up in this great concourse of people to worship God and be instructed in the principles of eternal life, and to assist in sustaining before God, our eternal Father, those who have been called to act as our leaders in this great dispensation of the fulness of times. It seems to me that this is a wonderful testimony, for it is a wonderful display of the faith of the Latter-day Saints.

I was thinking, while the former speaker was speaking of his mother joining the Church in her childhood days, of my own mother; and you will pardon me a moment if I refer to her, as I am perhaps better acquainted with her efforts and labors in the kingdom of God, and the training she gave me, than any other thing I am acquainted with on this earth. She was one of those who left her home, country, and everything near and dear to her for the Gospel's sake, and came across these barren deserts, and she drew a handcart with a little child three years old from the Missouri river to these valleys. She did not draw the handcart all the way. Her husband accompanied her part of the way, but he laid his body down upon the plains, and left her to continue the journey with the little child three years of age, in the handcart. She was one of those caught in the snow with a late company, in the Sweetwater country, when the teams and brethren came to meet them, and saved them all from starvation. And then she came to this country as a widow, having left a comfortable home, parents,

brothers, sisters, and friends, and all that was near and dear to her upon the face of the earth, in a foreign land, and traversed these plains, and got caught in that deep snow. I have heard her say many times, that when they slept in their tent out in the snow, their camp-fire went away down in the deep snow, and they were above the fire. And I remember her relating a little incident in connection with the death of her husband. He became so fatigued and worn out, that he could not travel any further. They took him in a wagon, after the brethren and teams had met him; she had a little piece of candle that she had carried in some way. She could not stand to see the breath of life leave her husband in the dark, and she not be able to behold his face. She prayed to God that this little piece of candle might remain lighted as long as life remained in her husband. This prayer was granted to her, for with the going out of the candle the breath of life went out from her husband. Nine persons were buried in the same grave, the next morning. Now I just refer to this to show you the faith of those who have received the gospel of Jesus Christ.

It seems to me that the Lord is pleased with us who have assembled at this conference today. It must be pleasing in the sight of God to see us hungering and thirsting after righteousness. I see people trying to get access to all the buildings here. I know that the time is far spent, and there is another speaker, and I do not wish to intrude upon his time. I pray God to bless you. Amen.

ELDER SAMUEL F. SMITH

(President of the Snowflake Stake of Zion.)

I pray that my heart beats true and that my voice will ring in accord with the Spirit of the Lord which is in the hearts of the Latter-day Saints assembled here. The mention of Arizona may warm you up, and I trust that it will warm up your souls unto salvation. Arizona is a good land to live in.

At the suggestion of Elder Talmage, I might say something about our stake, if it may not be considered throwing bouquets at myself and my people. There is no one present, I believe, who belongs in our stake, because there were only five persons who came in our company, and I believe they are all in the Tabernacle, and they will therefore not hear what I may say, and so perhaps I may be pardoned for saying something kindly about our own people. I want to say something about our climate, though, so that you will not be going away with a misapprehension. Snowflake, Arizona, is in the mountains of that land, and therefore is not hot. Our climate is delightful, as much so as that of Salt Lake City. The Latter-day Saints there are trying their best to keep the commandments of the Lord, as you are. We are glad, always, to compare notes with our neighbor stakes. We are delighted when the bulletin comes down there, and we can compare our

record with others. We very seldom, I am sorry to say, get first rank, but we are sure that we never get at the foot of the ranks. In the matter of attendance at sacrament meetings, that is very good, above the average; and the best part of it is, our young people attend the sacrament meetings. This is due largely to the work of the Mutual Improvement Associations and our Church school. The teachers are with the young people, and they take them with them. They are all engaged in the activities of the Church. They participate in the singing of the choir; in fact, they are the choir, and I am sure you, could you hear, would bear witness with me that it is beautiful singing. We have as large a percentage as, and I think greater than, the average of the Church, of missionaries in the world, preaching the gospel. We have a large percentage of our young people in attendance at Church schools, much larger than the average.

Our Mutuals have a full equipment, considering the standard of the Church schools, as to the enrollment, and more. The activities of the priesthood include nearly all the brethren. Forty-seven of our brethren who hold the higher Priesthood have been and are now on missions.

In connection with our Church schools, I want to mention our religion class. We conduct an ideal religion class every morning, at 8:45. The religion class assembles for 15 minutes. The children are so interested that usually they are there on time, and for 15 minutes they are fed upon gospel truth, for five days of every week. It is a most splendid help in the education of our children. It fills a much needed want in our educational work.

I want to say to the credit of our neighbors and friends in Arizona, that they are exceedingly liberal, and I have not found any who thought it was polluting the land to permit us to teach religion in the school houses, outside of school hours. The people have appreciated what we were doing, and have permitted us to go forward instead of being prohibited from the use of the school house at all, for these purposes, as has been the case in some places in our country. We have had the benefit of our school houses every day for a number of years. We have seen splendid results from this. Our boys grow up to know the truth of the gospel of Jesus Christ as naturally as they grow up to know the truth of arithmetic.

Our people are loyal to the temple work. I believe that, of late particularly, the Latter-day Saints in our country have been very much led to contemplate temple work. That has come, I am compelled to say, very much by the work and efforts of the Relief Society; but they are doing a splendid work, and as suggested by the Prophet, they are "provoking the brethren to good works." Our attendance at priesthood meetings is very good, though not so good that I desire to make special mention of it. Our brethren and sisters are devoted to the work of the Lord. I think we stand very close to the top, in the matter of tithing, and offerings. We are not, perhaps, in a wealthy land, but

our people would rank as being wealthy, if judged by their tithing per capita. It is a barometer at least of their faith in the gospel.

I rejoice to be associated with my brethren and sisters, and I rejoice to bring to you the good feeling and cheer of the people of our land, and to tell you that we are engaged in the same great work, and that we are all fully expecting that the kingdom of God will be established. There must have been a tremendous amount of faith in the hearts of those men and women associated with the Church in early days, when a little handful of people declared that they were connected with the Church and kingdom of God, and that it would prevail in the world. To the world, and even to us now, it looked presumptuous. But when we see this tremendous concourse of people on this block and know of the faith of the Latter-day Saints which is manifested by the people in all of this mountain country, we can partly see the fulfilment of the prophecy of the early leaders of the Church, and it does not require the same amount of faith, it seems to me. But there is opportunity for the same amount of work, and the purposes of the Lord will be accomplished exactly in proportion to the efforts we put forth.

I pray the Lord that what I have said will tend to strengthen and stimulate my brethren and sisters to more earnest and more zealous works in helping to bring about the blessings of the Almighty. May his blessings be with us, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

I trust that you have gathered the spirit of the remarks made by the stake presidents to whom we have listened. Remember, this is a conference, not merely an ordinary assembly. You are entitled to know what is going on in the different parts of the Church. Those who were in this building this morning heard reports from the different mission fields, and now you have heard of some of the peculiar conditions prevailing in a few of the many stakes of Zion, four out of eighty-five now in existence. We find the same spirit prevailing wherever we meet Latter-day Saints. I have found that to be true in meeting my fellow worshipers in this country and beyond the seas. You can recognize them by their spirit, by their manifestation of feeling, by their ways and manners. There is a sort of a family likeness prevailing among Latter-day Saints, and you can readily recognize that if you meet one who is a stranger to you. There is a spirit of earnestness manifested in the spirit of the Latter-day Saints. There is a spirit of awakening at this time, as I mentioned at the beginning of our meeting, and the remarks of my brethren have borne me out. But, thank the Lord, his Spirit is striving earnestly with the people. But the power of evil is likewise aroused, and is also active among the people. Satan knows how little time is left before that day which is spoken of as being both great and blessed, and likewise terrible, which shall characterize the coming of the Lord in his glory to take

his place as ruler of this earth. With him shall come concourses of angels, the blessed ones, and many upon the earth at that time shall meet him and his goodly company, and be numbered among them. Verily, that day is near at hand. The evil one knows it, and knows his time is short, and therefore, amidst our rejoicing over the improvement that is manifest among the Latter-day Saints, we must beware of the evil powers that are at work, that we may not be led away, that our children may not be led away, but that they may be firm and true to the faith which the Lord has implanted in their hearts—the faith of their fathers.

I am sure that all will join me in the feeling of appreciation, which I express for all, to the choir of LeGrand ward for the music that has been rendered this afternoon.

The choir sang an anthem, "Hark, hark, my soul."

Benediction was pronounced by Elder William Robinson.

FOURTH OVERFLOW MEETING

A fourth overflow meeting was held outdoors, near the Bureau of Information, Sunday afternoon at 2 o'clock, April 3, 1921.

Elder Melvin J. Ballard, of the Council of the Twelve, presided.

Music was furnished by the congregation, Elder Clare Reid of the L. D. S. School of Music, accompanist. The congregation sang, "High on the mountain top."

Prayer was offered by Elder Oscar Winkler.

The congregation sang, "Come, let us anew our journey pursue."

ELDER JOSEPH ECKERSLEY

(President of the Wayne Stake.)

The multitude of people assembled upon this Temple Block today is an evidence of the continued growth of the work of the Lord in the earth, and of the faith of the membership of the Church. The promise made to the Prophet Joseph Smith, in the very commencement of the work that he was called by the Lord to establish in the latter days, was that notwithstanding the persecution and the opposition that should be waged against the cause that he was called to advocate in the world, the work would survive; that the Church to be established or set up, and the gospel of the Kingdom that should be preached in the world as a witness before the coming of the Messiah, should never be overcome, that the Church to be established should never be given to another people. When we think of the combined opposition of

the world to the work that was commenced by the Prophet, and think that notwithstanding all the trials and vicissitudes through which the Saints passed in their early pilgrimage in the Church, notwithstanding the opposition of the world, today our eyes witness upon this Temple Block thousands of people, who have assembled from the remotest parts of this state, from surrounding states, and have gathered here to worship the Lord, in evidence that there is still faith in their hearts, and that this work will continue, it is comforting, my brethren and sisters, to know that God has given this promise that if we are faithful in the keeping of his commandments, all things that have been promised and foretold by the prophets concerning the things that should happen in the latter days will be fulfilled.

I rejoice with you this afternoon to be present at this conference, to associate with the leaders of the Church, to hear the living and burning testimony of the prophets and the apostles of the Latter-day Saints, to mingle with the men and women who have received the gospel and whose hearts are filled with faith and whose works testify of their integrity and of their devotion.

I rejoice that the principles of the gospel are such that by yielding obedience thereto, men may obtain for themselves a living testimony of the divinity of the work which they espouse. The promise of Jesus is being fulfilled just as literally today as in the day when he made the promise to the people in Jerusalem, that if any man would obey the doctrine that he taught, if any man would do the will of God, he should know of the doctrine, whether it was of God, or whether he spoke of himself. And so today, the person who receives the gospel in a good and honest heart, who complies with its precepts, obtains that living testimony, and that leads to good works.

I recall that on one occasion the Prophet Joseph was asked concerning the secret of his success as a leader among the people, in holding them together, and his reply was that he taught the people, correct principles, and, having been taught correct principles, they governed themselves. This is the secret of the growth of the work of the Latter-day Saints. This is the secret of the faith, the unity, and the progress that is being made in the Church of Christ. This is not a work of coercion or of compulsion. The words of the poet are very applicable in the doctrines that are taught by the Latter-day Saints. God will not coerce any human mind:

Know this, that ev'ry soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind.

Freedom and reason makes us men,
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell.

And thus when the elders go forth into the world proclaiming this message of truth, they plead with the people to investigate, to search the Scriptures, for in them is the truth. In them, by obedience to the principles that they teach, there is eternal life. There is no coercion, there is no attempt to frighten the people, as it were, into a belief in the principles of the doctrines of the Redeemer; but it is a doctrine of love, a doctrine of persuasion, leaving to mankind their agency, the power to choose; and so we receive the gospel and become members of the Church. That same principle applies throughout our lives. We may, by obedience to the principles of the gospel, one by one, improve our lives, be of greater service to mankind; but there is never at any time an attempt to force the observance of any law that God has given for the salvation of his children.

I rejoice in the freedom and in the liberty of the gospel. I rejoice in the truth as it has been revealed and restored. I rejoice in the knowledge that if men do the will of God, they for themselves shall know of its truth, and whether it be of God or whether men speak of themselves. I feel, brethren and sisters, this afternoon, that we have much to be grateful for as members of the Church of Christ; and I pray that we may be inclined to take advantage of the opportunities that are within our reach to grow in faith, and knowledge, and grow in the love and fellowship of our Father in heaven, and in the fellowship and love of all good people, that we may be faithful and true to the mission that has been entrusted to us—not only to seek to save ourselves and our own immediate families and kin, but that we may be willing to make sacrifice in the interest of mankind, that we may be willing, as servants commissioned of the Lord, to go forth and declare his truth and preach the gospel as we may be inspired, as we are called, from time to time. That the blessing of the Lord may continue with us, and that we may manifest our gratitude to him for the blessings that we enjoy in devotion to his service, I humbly pray, in the name of Jesus Christ. Amen.

ELDER E. FRANK BIRCH

(President of the Tintic Stake.)

My brethren and sisters. It is with a feeling of timidity and weakness that I try to speak to you this afternoon, but with the help of our Father in heaven, I may be able to say something edifying.

I endorse heartily the remarks of the former speaker; they express my feelings exactly. I have felt today a renewal of my testimony that the Church of Jesus Christ of Latter-day Saints is true;

that this great work, the Church of God, has been established never again to be taken from the earth or given to another people.

I was greatly impressed this morning, as I am this afternoon, with the large attendance at this conference, and with the realization of the power and strength of our Church organization today. I thought of the First Presidency, the Twelve Apostles, and the different officers and organizations of the Church today, with a realization of the power and strength they are in the earth.

I thought, if we could assume that the Church, as we have it, were man-made, it would still be the most powerful organization in the world today. Assuming that the Master were not the organizer or the head, that it were a man-made institution, even then, consider its leadership. President Grant, a wonderful leader, a man of great experience, who has made mistakes in life, perhaps, because he has done things, but he is a man who has profited by his mistakes, and a mighty man in Israel today! Consider his counselors, President Penrose, a man of great experience, a practical man, a man who has shared the joys and the sorrows of the people for many years; and then President Ivins, a practical man, a success in life, both temporally and spiritually—an agriculturist, a man educated in many of the sciences of life—when I think of these three great leaders, for my part, *under any condition*, I would be willing to trust the Church. Then, consider their associates, the members of the Council of Twelve, men who lead in the world of affairs, in science, as statesmen, as agriculturists, as educators—I have been impressed all day that for my part, I am willing to trust the Church in their care.

When we further consider that our Lord and Savior Jesus Christ, according to our knowledge and testimony, is at the head, that he is sanctioning and inspiring, with his holy Spirit, their actions, I am again perfectly satisfied and content to trust the affairs of this Church in their hands. To me, a man or a woman who would assume to dictate, who would assume to set them right, would be ridiculous, would appear insignificant. Yet, we have such characters in the Church today, who attempt to do that, and ask God Almighty to inspire them, that they may dictate to the leaders of our Church. I say we have them, but you business men, you men of affairs, will agree with me when I say that no organization can exist and flourish if subordinate officers, lay members, dictate to the ruling authority. I am a man in charge of mines, superintendents and foremen, and I have learned this, that when a shift boss undertakes to pass over the head of his foreman to the management of the mine, he is out of order, the organization is immediately in confusion. I have also learned that when men holding the high positions undertake to dictate over the heads of their superintendents, their subordinate officers, again the organization is in confusion. So I say that the Church is built on natural principles, business principles; and no man should

dictate to those in higher authority, nor pass over the heads of those who are their immediate superiors.

I have said before, we have people in the Church who undertake to do this, and I believe when they do, there is confusion. We get, as people say, our wires crossed; we get the wrong information; we get "in wrong;" we are understood wrong; and there is confusion. I know of people, and have had recent experiences with people, who have thought that they could go into the solitude of the deserts and pray unto God to help them set the Church right; who have thought that, through fasting and prayer, they could set the Church in order, that they could dictate. Much has been said informing us that every member of the Church should have a testimony of his own, every man stand on his own foundation, that every man should receive inspiration to the extent that he will have a living testimony that the gospel of Jesus Christ is true. Men have misinterpreted that. They have taken unto themselves the thought that they must receive directions, revelations, from the higher authority, even from the Master, as to the dictation of his affairs on earth. And they have done wrong. They have caused confusion, and they have not accomplished what they expected to accomplish. As I say, they have undertaken to do this, and so misinterpreting the advice that has been given to us that we must rest on our own testimony. As I understand it, every man and woman is entitled to inspiration from God Almighty for his own welfare, or the welfare of the thing that he may immediately control—I would say a father in his home is entitled to inspiration to rear his family, the President of a Mutual Improvement Association is entitled to inspiration to lead his association. But they must follow the standards that have been set up by the General Authorities!

The Prophet Joseph told us that God never reveals anything that is already made plain and revealed. Therefore we have plenty, and we may go to our superior authorities to receive the same. Men have misunderstood things and have taken it that they themselves shall receive revelation from God Almighty to lead the affairs of this Church; and when they do this, when they fast and when they pray, and when they insist on revelations, contrary to that which is already revealed, the Spirit of the Lord forsakes them and the devil crosses them with his wires. I have had recent experience with men who were deceived and who thought they were receiving inspiration from Almighty God, when they were obtaining it from an evil source. These men received "revelations" that they were to sacrifice their dear wives, and take other person's wives—somebody else was to sacrifice theirs to them! This is the way the devil does things. He puts men upon pedestals, and when he gets them there, he kicks them out from under them, and then they lose the companionship of our Father in heaven and gain the friendship of the devil.

I do not feel to speak any longer; but never before in my life have I had more confidence that God has instituted his Church in the earth, and that we can feel at ease that it is entrusted in good hands, and in a perfect organization. My prayer is that we will live according to the inspiration given to us from the authorities of the Church and to ourselves from the Spirit of God for our own direction, in the name of Jesus Christ. Amen.

ELDER NEPHI L. MORRIS

(President of the Salt Lake Stake of Zion.)

It seems a long time since I undertook to speak on the gospel, in the open air. I remember doing so some years ago on the streets of London, as well as in Brooklyn. Those undertakings were somewhat different than this. One very great difference is in the matter of furnishing the music. In those exciting experiences, I attempted to do the singing and received no assistance from the listeners. They came to see what was the occasion for such a strange and distressing noise. I ceased my musical efforts at the first stopping place, and started to preach to them. On this occasion the audience does the singing and, by comparison, I am a very grateful and happy listener.

Another difference was the probability of my being driven from the streets, if things didn't go smoothly. Here there is small probability of mob violence unless, perchance, one speaks unsufferably long, in which case no one can tell what might happen.

In looking over this great throng of people, assembled as they are upon this historical square, one is impressed with the vast area from which representatives composing this audience have come. I see faces that are familiar to me in the remote quarters of the intermountain country. There are also many faces of those who live close in. This might well be called a "General Conference" because every section of the country and every organization of the Church is represented in the Conference proceedings.

The Church of Jesus Christ of Latter-day Saints, as an organization, is just ninety-one years old this year. Consider the accomplishments during that period of time and pay full attention to the obstacles and handicaps that have all the way beset the Latter-day Saints, and you will recognize a demonstration of the power of faith unsurpassed in history. The achievements of this people in the field of social and industrial, as well as religious, progress are well recognized by men of clear vision and true appreciation for the things of real value to humanity. These men, some of whom stand high in the affairs of the nation, as well as in the world of education and social welfare work, are frankly expressing their admiration for the accomplishments of the Latter-day Saints. This people is looked upon as a very essential element in our national life, and in some respects

as leaders in the most praiseworthy of undertakings. For one, I will admit all these good things which are attributed to us.

We are conspicuously a people who do things. We may have done some things that were peculiar and not understandable to the outsider. We may have done some foolish things in the many vicissitudes through which we have passed. Aside from these trivial and inconsequential things, we have done really big things in the earth during the past one hundred years. The first great accomplishment in our history, in Western America, is that of coming here and making a "go" of it in this once undesirable country. That a mighty empire should arise in the vales of the Rocky mountains, teeming today with their millions of people and bounteous crops and products, where three-quarters of a century ago a desolate wilderness held sway, is an achievement well-nigh bordering on the marvelous. To have been the means of such an accomplishment is glory enough for any people. This is a very great distinction won by the Latter-day Saints. And time will only throw this achievement out in more imposing boldness as distance and opportunity for comparison are given by the improved perspective.

This is another instance of great things being accomplished under the stress and strain of a tragic necessity. Men seldom do very great things voluntarily. Circumstances sometimes compel them to action and the impossible is often accomplished. Had not our neighbors in Missouri and Illinois made life intolerable to us we would have remained among them to this day. Had not the sharp and incisive argument of the bayonet and the musket been resorted to this great western country would have been peopled by others, and in a very different manner than that which has occurred. "We came here willingly because we had to," said one naive pioneer, and I may add, we remained here because there was no other place for us to go to. Our erstwhile "enemies" were rapidly migrating to the Pacific, and settlement along the coast would have meant continued conflict. So we remained here, because we had to. In so doing we worked out our own destiny, and, in my candid judgment, made the greatest single contribution to our national wealth and well-being it will be the destiny of any other people, to make. For an event that compares in importance to humanity and this nation, we shall have to go back to the Pilgrims and the Puritans of three centuries ago. Their motives and service to mankind are in many respects very similar, to those of the "Mormon" pioneers. The latter, however, saw the fruits of their sacrificing efforts because they accomplished more in a shorter period of time.

This morning we heard President Grant express his supreme pleasure over the cordial and hearty reception given him at Kansas City, while there last December, addressing a prominent and influential club of business men who had invited him, as the head of the "Mormon" Church to become their guest at a banquet and recep-

tion. He was asked to speak on the accomplishments of the "Mormon" people. In doing so, he recounted the events which led to the expulsion of our people from the state in which he was then addressing a great business organization. He told of the industrial, social, educational and religious attainments of our people. His remarks were so well and favorably received by the four hundred leading business men who composed the club, that many words of sincere commendation were expressed for him and his people. He was strongly urged to come again and address them on another occasion.

This welcome reception was in such remarkable contrast with the feelings manifest toward the Latter-day Saints some seventy-five years ago that President Grant was profoundly impressed with the change of attitude toward us. While we need not solace ourselves in the comforting thought that the world at large loves us, it is highly gratifying to know that people of dignified positions in the country have the vision to see our good works and the candor to admit it. If they do not glorify God for these things, we do with all our souls. It was the Savior who said to his disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In the light of these attainments, may we not all be profoundly grateful that the Lord has blessed our efforts and is beginning to magnify us before the world?

Greater than the subduing of the desert and the building of a mighty empire, is the fact that this people has been true to God and has kept his commandments with remarkable fidelity. I wonder if the spirit of optimism is running away with me when I think I see in these events the prophecy, in course of fulfilment, wherein it was foretold that Zion would be as a light set upon a hilltop that could not be hidden. I have in mind the special work of the Lord and his Church, not the great land of America and its mission and glorious destiny. Perhaps the Latter-day Saints are already moving toward their place in the world. Their place is in the front ranks of humanity, or I have mistaken the destiny of this thing called "Mormonism."

It required greater time for the world to arrive at a true appreciation of the Lord and his work in a former dispensation than has elapsed since he set up his Church in this dispensation. When Jesus came to earth he was rejected and despised of men. His disciples were put to death with pagan hate and fury. Generations passed and the Lord was more generally understood. Then he became enshrined in the hearts of humanity. His disciples were consumed by the devouring flames of martyrdom, and torn limb from limb by wild beasts in the amphitheatres of ancient Rome and Ephesus. Yet a few centuries run their course, and these same followers of their crucified Lord, are denominated Saints, and shrines and sacred temples are hallowed by their names. History is full of

such anomalies and paradoxical reversals of sentiment. Such things occurred with respect to the Former-day Saints. It will be so with respect to the Latter-day Saints. Did not Josiah Quincy make that very prediction in the year 1844, with respect to the future position of Joseph Smith in History? Read his words:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the Nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the 'Mormon' Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious common-place to their descendants. History abounds in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is accepted by hundreds of thousands as a direct emissary of the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets."

Time will work just such changes as here suggested. It was exactly so with respect to the discovery of America. One historian has very cleverly put it thus: "America was never sought, but stumbled upon; that when found it was not wanted; that much of its exploration was due to a persistent effort to find a way around it." Today it is the hope of the world.

History again repeated itself with respect to this Rocky Mountain region. No less authorities than Daniel Webster, and Senator Dickerson of New Jersey, placed so low an appraisal on this whole region of country that the one would not vote one cent from the public treasury to place the Pacific Coast one inch nearer to Boston; and the other said the great northwest would never be admitted into the Union because of its remoteness from the seat of government. To one it was the worthless wilderness of the west, to the other it was damned by distance. Today the world may see what misconceptions men had on the matter. And precisely in the same manner have these two great movements that of the Pilgrims and that of the "Mormon" pioneers been underestimated. When the Pilgrims and the Puritans left the shores of Europe in quest of a land where religious and political freedom might be enjoyed by them and their children after them, a bigotted and stupidly blind and self-satisfied world said, "good riddance for bad rubbish." So was it in the states of Missouri and Illinois, with respect to the "Mormon" people. About the only difference was that the thumb-screw and the rack were substituted with the violence of mobs and the orders of extermination issued by governors. Now the Pilgrims are held in veneration, and Americans are proud to trace their descent from those European outcasts of three centuries ago. With the steady movement of the "Mormon" people to their place in the world what will be the verdict of, perhaps, the very next generation? My faith

is that vindication will completely come to them if they hold fast to their professions and ideals.

Already the very states that expatriated our first leaders have evinced a desire to have us return to those commonwealths and contribute to their upbuilding. The Latter-day Saints have proved themselves to be very successful empire builders. That great quality grows out of their belief in the family and the home, the sacred trinity of civilization—the father, mother and child. They, like the Pilgrims and Puritans, were home-builders. All things come from the home. That was the great factor of success in both colonizations, those of 1620 and those of 1847.

I well remember sitting in the east end of the Tabernacle gallery with the late Elbert Hubbard—he of the *Philistine* and East Aurora fame. He said, "Brother Morris, you people beat Denver, didn't you?" A little slow to grasp the philosophy of his observation, I replied, "No, Denver has nearly twice our population." Then came his answer to which I quickly assented: "They borrowed their wealth, you dug it out of the ground." Man, soil, labor—the agencies of creation. Freedom and the home are the agencies of human progress. A steadfast devotion to these same principles, along with industry, education, and true religion, are certain to lift a people to an exalted place in the world. And on the other hand that nation or people that turns against these things, the home, labor, education, religion, and human liberty, will rapidly sink into an ignominious oblivion. This great truth, affirmed a thousand times in history, is the real philosophy of history, as I see it. Where is Egypt? Babylon? Nineveh? Greece and Rome? Where is ancient Israel? A melancholy whisper from the dust. The winds of time have blown them all away. Because the agencies of their progress and elevation to splendor and glory were thrown away at the acme of their achievements. What a tragedy is the death of a nation. Yet, that the race might survive, these tottering empires, full ripe to destruction, must crumble into dust. I am reminded of the lines of Byron:

There is the moral of all human tales;
'Tis but the same rehearsal of the past.
First Freedom and then Glory—when that fails,
Wealth, vice, corruption—barbarism at last.
And History, with all her volumes vast,
Hath but one page.

May not a people some day learn these great truths from history and avoid the pit-falls that have completely engulfed and swallowed up all there was of national glory in the past? May not some nation ultimately learn the lesson of life and perpetuity in the earth? These questions lie close to the hearts of the Latter-day Saints because of a belief they have in their destiny and enduring mission in the earth. They believe they represent the Kingdom of God on earth, which Kingdom "is never to be thrown down or given to another people."

Other peoples have held similar views with respect to their high destiny. The ancient Jews were fondly looking forward to the coming of their Messiah. They believed that his coming meant the elevation of their race to world supremacy. But when he did humbly come they knew him not. Even the gentile governor evinced more faith in him than did they. For Pilate pleaded his cause against the Jews themselves. Said he, "Whom will ye that I release unto you, Barabas or Jesus?" And they yielded to the demands of the rabble and cried, "Release unto us Barabas! As for Jesus, crucify him, crucify him!" Pilate remonstrated with them, saying, "What evil has he done?" But they cried the more, "Let him be crucified!" Then the Pagan magistrate, or governor, said, "I am innocent of the blood of this just man." And the answer came back, "Let his blood be upon us, and our children after us, release unto us Barabas!" So sealed they their doom. History has but one page for Judah from then till now. "The wandering Jew." A man without a country; a hiss and a by-word among men. Jewish blood has drenched the soil of every European and Asiatic country during the two-thousand intervening years.

The Jews are still in darkness with respect to their Messiah. His message was turned to the Gentile nations and blindness was given to Judah for a season. "The last shall be first and the first shall be last." Centuries past, and the Gentile nations perceived the appeal of his message and turned to him. Then as Europe emerged from the darkness of the "night time in history" great churches arose in the earth and built temples for his worship. Empires are overthrown, in his name; continents are reclaimed from heathenism for his glory; and for generations he has been held in his place as the Savior and Redeemer of men. Time brought about the change. Truth and principle won the inevitable victory. It must always be so. It will be so in the future. The conquest of truth is eternal. He who was rejected and despised of men becomes the chief corner stone. Ultimately every knee shall bow and every tongue voluntarily confess the Kingship and Messiaship of the Man of Sorrows, who was crucified between two thieves on Golgotha's hill. But before that day shall come the Jews will be gathered in unbelief. In a most remarkable manner that gathering has already commenced, as one of the outcomes of the great war. Jerusalem is being redeemed from the mercilessness of Gentile rule under the unspeakable Turk, whose rule has well-nigh been supreme and continuous for a thousand years. The gates of the Ancient City are now thrown wide open to the children of the patriarchs of old, and a remarkable migration has already set in for that place. The City of David will be restored to beauty, and the country will again flow as with milk and honey. Then will the gospel be taken to them, and a partial conversion, at least, will be brought about as they cry out, "Blessed is he that cometh in the name of the Lord." Not until that conversion is

brought about will they "look upon Him whom they have pierced," and ask, "What are these wounds in thine hands?" To which the answer shall be, "These are the wounds I received in the house of my friends; I came to my own, and they received me not." Their poignant anguish will then draw forth his divine compassion and he will be their God and they will be his people. But, O what a price shall they have paid for their perversity and unbelief.

The history of Israel is, in a measure, the history of all other races. But shall there not ultimately be an exception to the rule? In the light of history, there is little ground for basing such a hope, we admit. But the word of the Lord has been spoken concerning his people and his purposes. If the end is attained, it will be by the simple means of virtue, obedience, industry, and human service of the highest order. The Lord has assured the salvation of the earth at his coming, providing the hearts of the children of men shall be turned to the eternal welfare of their fellows, both those who have gone before and those who are to come, when men shall seek the well being of their fellows and bury selfishness. But the thing of vital interest to us is, how shall we avert the disasters that have been the fate of other people? The lesson seems to be obvious. Our people were taken through a school of experience that ought to make the lesson a lasting one. It has been written in blood and tears and in sacrifice and patience. The school of experience is calculated to make men strong and powerful to resist.

Emerson set forth this doctrine perfectly in the four lines which opens his essay on *Self Trust*. They are:

"Cast the bantling on the rocks,
Suckle him with she wolf's teat;
Wintered with the hawk and fox,
Power and speed be hands and feet."

Men grow strong and powerful as they learn to do things for themselves. The administration at Washington seemed cold and unsympathetic in its answers to our appeal for help when it said, "Your cause is just, but I can do nothing for you." Yet that is similar to the attitude of the Creator, out on the border of time, when he drove man from the Garden of Eden and set him to work in the spirit of self reliance and conquest. The fiat of Eden, "Go forth and multiply and replenish the earth, conquer it, and subdue it and have dominion," as well as the sentence which soon followed it, *vis*: "In the sweat of thy face shalt thou eat thy bread," seemed very severe and harsh. Time and accomplishment have taught men that those were kind words, in the light of the blessings which came from the results of their being chosen by the Deity for the training of the human race in the beginning. And that there might be no retreat back into Eden's Elysian bowers, a Cherubim, with flaming sword, was placed at the Gates of Paradise. So, God apparently intended that we should be outside of Paradise. None of us will doubt the

successfulness of the Deity, in that intention, and in a wholesome confession we will also admit that to the healthy, virile man, conditions subsequent to Eden were far better for man than Eden itself. His progress was all attained on this side of Paradise.

These are the things which account for the greatness of the Pioneers. But shall wealth, and luxury, and self-indulgence effeminize their descendants who have, in a large measure, been deprived of that kind of education? Already there are disquieting symptoms manifest in the present generation. To be like the rest of the world would be to the Latter-day Saints a lowering of their standards and a repudiation of their ideals. Young men and young women of "Mormondom" we have been taught the principles of Everlasting Truth. And they will stand for ever. If we wish to stand likewise, we must grapple to our souls these true principles. They are, faith in God, and obedience to the gospel. No amount of learning, or philosophy, can take their place. Constant repentance from sin, and a successful forsaking of sin. Can a man take fire to his bosom and not be burned? The youth of today who takes a compromising view on the matter of chastity is playing with fire. Nothing but the providences of God will save him from the burning. We must cherish virtue as dearer than life, or we are not true to the faith of our fathers. We cannot retain that beautiful, Christian spirit, which is strength unto victory, if we cease to be a praying people—a people who pray always, in public and in private. "Prayer is the Christian's vital breath." I have heard groups of boys and girls of our faith confess their abandonment of some of these Christian virtues which are so essential to their happiness here and hereafter.

We should hold to the sanctity of the marriage relationship and not shun the responsibilities of parenthood. In this sacred institution, ordained of God and honorable withal, lies the power of life and death to the individual, as well as to the race. Its preservation, in unsullied purity, is the supreme duty of every generation. Lives of self-restraint, and temperance in all things are not only true as the word of God to us, but the fate of races proclaims them to be everlastingly safe. Service for others is the highest evidence of the love of God. What a fine tribute was paid to our people this morning in the statement by President Grant that we annually contribute by sacrifice, and actual expenditure, two million dollars in carrying the gospel message to the world. There is real altruism. The preaching of the word to the world is a great duty resting upon us, but a still greater duty is to inculcate the principles of the Faith in the lives and characters of our children. I am convinced there is occasion for concern in this regard. It is my strong conviction that the outlines for every class, studying the gospel in the several organizations of the Church, should pay attention to the principles of our faith in every lesson recital. I find that children, at the time of baptism, are in many instances, entirely uninstructed in the mean-

ing and sacredness of that holy ordinance. These are some of the disquieting symptoms that my work in the Church is constantly bringing to my attention. I throw out these suggestions in the hope that the family and the priesthood and the auxiliary organizations of the Church will see to it that the Savior's parting injunction to Peter may be carried out in this dispensation, *viz*: "Feed my lambs."

May the Lord God of our fathers keep us in his good favor, and may we, through steadfast devotion to him, move steadily on to our place in the world, not that we may glorify ourselves, but do greater service to mankind, and glorify our Father who is in heaven. In Jesus' holy name I ask it. Amen.

ELDER MELVIN J. BALLARD

Surely time has been kind to the Latter-day Saints. I have believed always that time is on the side of right and truth; and those who hold the truth, though misunderstood, can rest contented that time will vindicate them.

I remember an experience in preaching to the public in the open,

THE KEOKUK DAM FORETOLD BY JOSEPH THE PROPHET.

I remember an experience in preaching to the public in the open, when my soul was thrilled with the evidence that God was vindicating his work. It was during the course of some of my early missionary experiences, I was permitted to visit Nauvoo, Illinois. It was on the occasion when there was a gathering of the Military Tract Press Association, being the newspaper men of the western part of the state of Illinois, who met in Nauvoo. They were wearing a badge, upon which was a cut of the Nauvoo Temple, and a description of that house.

I listened to a paper read by one of the editors. He traced the gathering of the Latter-day Saints to Nauvoo, from other sections, told of the rise of the work in that city, the building of the city until it became a city of considerable note, there being twenty thousand people in the city of Nauvoo when Chicago, on the north, was but a village, and St. Louis, on the south, a trading post; and Nauvoo, he said, might have been the great city of the Middle West if the "Mormons" had been allowed to remain there. He told of the prophet's plan to cut a canal across the horseshoe bend of the river and make the lower portion of that city into a splendid commercial center, with the residences and public buildings upon the hill, and the farms extending onto the prairies around it. He also called attention to the prophet's project in a petition which he sent to Congress, asking that Congress should erect a dam at Keokuk, Iowa, to back up the waters of the Mississippi river over what was known as the Rapids, and that by reason of the construction of the dam, greater water power would be developed, and locks could be installed that would enable boats to go over the rapids. The prophet estimated, in his petition to Congress, that the dam would cost

approximately \$7,000,000. And then the gentleman called attention to the recent completion of the dam at the identical site where the prophet forecast it. And later I had the privilege of going down and inspecting the dam, wonderfully built, at the very place, for the purpose of furnishing the locks that would lift the boats up into the higher water to pass over the rapids. And tremendous electric power, power which the prophet could only have forecast by inspiration, was there developed and disseminated in a radius of 400 miles away from that great power site that now is established in connection with the dam at Keokuk—and, strange to say, also, the cost of construction was but slightly in excess of \$7,000,000.

THE LATTER-DAY SAINTS DRIVEN FROM NAUVOO.

After reciting the prospects that were before early Nauvoo, he then told of the prejudices that drove the "Mormons" from that district, and that after they were driven away, those who came in possession of their property did not esteem it of sufficient value to protect the central building, Nauvoo Temple, and through their vandalism, they set fire to it.

But I thought I saw the hand of the Lord in this, and how that he has always made the wrath of man serve him. I felt grateful in my heart that the Nauvoo temple was destroyed, for, unlike its predecessor, the Kirtland temple, it was built for the sacred ordinances of the work of the house of God, while the Kirtland temple was built as a place where these sacred things might be revealed. There was no vestige of any of the interior of the Nauvoo temple left. But, he said, while the blackened walls of the building yet stood, steamboats stopped half a day at the wharf to allow passengers to go up and view the ruins. He remarked that if the building had been preserved, it would have been of great value to that city. He then called attention to the fact that the city had gone down in numbers from its once beautiful Nauvoo of 20,000 people to 1,200 souls, and not a railroad yet.

THEIR JOURNEY WEST—TWO SCENES COMPARED.

And then he traced the Latter-day Saints across the prairies of Iowa into the fastnesses of these mountains, where, he said, wherever they went, the favor of God seemed to go with them. They made the wilderness to blossom as the rose; and while their enemies thought they would perish in the barren, desolate wilderness, or be destroyed by savages or wild beasts, yet they survived and prospered and flourished.

Then he said, when we look at these two scenes, surely we are forced to conclude that there was grave doubt as to whether God wanted the "Mormons" driven away. "If he did want them driven away," he observed, "why doesn't he give today's Nauvoo a broader hint that it was all right. Maybe," said he, "God loved the 'Mormons' better than

he does bigots and vandals." I heard that statement in the city of Nauvoo; and in conversation with many of these gentlemen, they said that the only hope of that country was to have the "Mormons" return again, and there wasn't anything in the way of our coming back; and in my heart, I am sure I express the sentiment of President Grant and the other brethren who have referred to our history and experiences in those states that we have no feeling of animosity nor bitterness in our souls. We pity them, we sorrow for their mistakes, and they today are the losers, while, as Elder Morris has said, we have profited by their action.

DECLARING THE GOSPEL IN THE ILLINOIS STATE CAPITOL.

I remember going from Nauvoo over to the capitol of the state, Springfield, Illinois, and holding a conference of missionaries from northern and southern Illinois. And I remember that two of us, myself and companion, who had charge of these two districts, applied to the governor of the state. It was considerable nerve, I will grant you; but in my youth I was zealous and was willing to ask for anything—and we had the nerve to ask the governor of the state of Illinois to give us the State Capitol building in which to hold a "Mormon" conference. Well, he happily surprised us by granting us the privilege, and that without a dollar's cost to us. We were permitted to use the Hall of Representatives; and before large numbers of people, who filled that hall, we discoursed upon the principles of the glorious, restored gospel and bore witness and testimony that Joseph Smith was a prophet of God, and that the Book of Mormon was true. My soul was thrilled, because, I remember, as I looked about that place and saw on the one side of the rostrum a life-sized portrait, full length, of Abraham Lincoln and on the other side a life-sized portrait of Stephen A. Douglas, I could not help but wonder in my soul, What does Stephen think about it now? For it was in this identical place that Stephen A. Douglas delivered his address on the "Mormon" question, while running for the Presidency of the nation, and proposed that if elected he would apply the knife to this pestiferous cancer "Mormonism," which was a growth upon the body politic, and he would burn it out and destroy it. Well, he did not live long enough to do that, and "Mormonism" came back to his home, into the very place where he was eulogized by his associates for his stand against this work, and yet, here we were, peacefully, at the kindness of the officials of that state, permitted to declare again the glad news that the God of heaven had spoken to Joseph Smith, and that we had a message for all men.

DECLARING THE MESSAGE ON THE STEPS OF THE STATE CAPITOL.

I remember that on the Sunday night of that conference the hall was not large enough to admit all the people who attended, and so we retired to the steps of the capitol, and there were more than a thou-

sand people seated upon those steps when we delivered again the message to them. And that is the outdoor meeting that I had in my mind as I began to speak to you.

While thus addressing these people, I saw by my side, at the entrance of the building, on the public square, the only remaining perfect stone, known as a sun stone, from the Nauvoo temple. There were twenty-four of them, weighing above a ton each, placed upon the top of the twenty-four hewn pilasters of the temple. I had seen portions of these stones elsewhere, but none of them perfect like this, and this was the property of the state, preserved by the state, and guarded by the state against vandalism. Well, I say, as I saw these things, my soul was stirred, and I said, surely God is at work moulding the sentiments of men, altering their will and purpose for the accomplishment of his will and his purpose.

A TEMPLE WILL BE BUILT IN JACKSON COUNTY, MO.

I remember in the city of Independence, to which President Grant made reference this morning, the feeling and the sentiment of the people are friendly toward the Latter-day Saints, that one of the prominent gentlemen of that city, in the commercial club, said to me that he would be glad to see the "Mormons" build their contemplated temple in Independence, and suggested that he thought they could raise \$100,000 in Independence to help us build it. That temple will be built, as well as other things that have been projected by the inspired servants of God, for the Lord knows how to work it out. All we need to do, my brethren and sisters, is to keep on the Lord's side and make him our friend, stand in his favor, keep his commandments, and he will work out the salvation of Zion and her redemption. It is a glorious thing to be alive in this dispensation, to live on the earth today, a glorious thing to live in America, a wonderful thing to live up here, where the Lord appointed the gathering place of his people in the tops of the mountains.

THE MERCY OF GOD SHOWN TO THE SAINTS.

These are the last days, days when the judgments of the Almighty shall be poured out upon the nations of the earth, and the Lord has promised protection to those who would respond to the call—"Come out of her, O ye my people, that ye may escape from the judgments that are to come." He had in mind the need of protection and security and safety for such a people, and so he brought us here, even though it were unwillingly, and as Brother Morris suggested, "we came here willingly because we had to." But we have not had to wait long to see the mercy of the Lord. I thought a few weeks ago, while we were gathering contributions in our special fast meeting for the aid and relief of the distressed in the European nations, how the hearts of the Latter-day Saints, as they gave, should swell with joy to know that the merciful Father had brought our fathers away from those lands, away from the place of distress and of famine. And I want to tell you

that these are but the beginnings of troubles that shall come. O, that they might be stayed, that they might not fall upon the children of men! But light has come into the world, and by reason of the fact that light is in the world, and men have sinned and are sinning against that light, they cannot escape the indignation and wrath of an offended Father, who has been long-suffering and patient toward the children of men. I am sorry to say it, but it is the truth; these are but the beginnings of days of sorrow and distress. We and our children shall rejoice in the years that are to come that our fathers and and mothers had no place to rest in peace or in security, but they had to come here. This is the place! Thank the Lord that we did not stay down in Missouri or Illinois. Already we have seen the hand of the Father. Surely it was a trial to those who were driven from Nauvoo and other places, to which Brother Morris has been calling our attention. Many of them, no doubt, thought the Lord had forsaken them, and yet they did not have to wait long in their mountain retreat to see behind a frowning Providence, his smiling face, having brought them to the only place in this country where there was peace, and where there was security and safety—for the homes they longed to stay with and the habitation of the Saints in that section became the very battle field between the North and the South. And so we are here through the mercy of our Father, for protection and safety against the days of trouble that are to come.

I am glad we did not go to Oregon. I have thought of it many times while traveling in that section of the country—because the Prophet sent a petition to Congress at the time the bill was under discussion to which Brother Morris has referred, asking for appropriations to establish military roads and posts along what was known as the Old Oregon Trail; and the prophet said he would furnish men cheaper than anyone else, and that when we were discharged, we would be near the country we wanted to go to. But the bill was defeated, and the military posts at that time were not established, and so the prophet's plan was not accepted. It might have perchance landed us in Oregon. That was not the place the Lord wanted us to be in, although Oregon was a good country. There would not have come the development to the Latter-day Saints in Oregon that we have received here in this country. It is true we might have become wealthy, for there was an abundance that nature had provided. They have today two-fifths of all the timber in the United States, in the state of Oregon. It has been a source of great wealth. There would have been no building of irrigation ditches, because nature provides an abundance of water, more than 90 inches of rain falls in the Willamette valley every year, enough to drown everybody if it did not run off. The streams were full of fish, and today the great salmon industries of that country are an added source of wealth not placed there by the hand of man. The forests were full of wild game, from which furs were obtained that established the Astor fortunes and others. And yet that

was not the place. We would soon have been surrounded by the old enemy, and there would have been conflict and trouble, and maybe the Latter-day Saints would have become rich and forgotten the Lord. At any rate, we would not have done the work we have done here. Where nature does much for man, man is inclined to do little, or less; but where man has to struggle for his existence, there is the place where his physical powers are developed and his faith increased. There is the place where there is the possibility of growth such as cannot come in any other section of the country. And Theodore Roosevelt, the late honored President of the United States, said, in the great building across the way here, that it was not so much what the Latter-day Saints did as where they did it, that counted. And so it was here that we should develop physical strength and power, by industry, by labor, by toil, by frugality, such as we would not have had to face in any other portion of this western country, either in California or in Oregon. Then there would not have been those circumstances that called forth faith and led us to build a monument like this Sea-Gull Monument that is before us as evidence that here the power and mercy of God were given a chance, an opportunity to make themselves manifest. We needed him here, we had to depend upon him. I will tell you in the midst of prosperity, when men thrive, when everything moves well for them, there is always a natural tendency for them to forget the Lord, and to become self-sufficient and to be confident in themselves. It was so with the Children of Israel when they had before them the armies of the Egyptians and at their back the Red Sea, when they were in imminent peril and they could not help themselves—it was then in mighty faith they cried unto their Father in heaven, and he came to their deliverance, and the waters of the Red Sea were parted, and they were permitted, through his mercy, to be saved. And so it was in the day of their famine for food and for water in the wilderness. When they were in need he revealed himself, but in the days of their prosperity, they were not so near to him. And so in our history, in these trials and difficulties, we have gone to the Lord, or at least the Lord has provided the opportunity whereby we had to come to him, we had to depend upon him; and he has never deserted us nor left us alone in any of these times of trial and difficulty.

OUT OF DISTRESS GREAT GOOD SHALL COME.

There are days of trial undoubtedly ahead of the Latter-day Saints, days when their faith may be shaken, if it will be shaken. I earnestly pray that our Father shall keep such a guard over this Church, over the individual membership of it, that we will never be left to a feeling of absolute independence of him, that we will never become so prosperous that we will feel that we can get along without the Lord's blessing and favor; and if we have had days of difficulty—and we have, brethren and sisters—the whole world has been through days of stress and trouble, financial difficulty and depression, and it is not ended. Great

nations that have never in many years been touched by poverty and by stress and by internal strife, today are being racked in the midst of these distressful conditions. England itself never was in a more serious condition than she is today, with millions of her workers on strike. No man can tell what the outcome of this trouble shall be. Thank the Lord that we live in the land of peace, in the land of security from these things, although we have not very much money just now, although we have not had a very prosperous season. But, my brethren and sisters, I bear witness to you that out of our present distresses, if we are distressed financially, great good will come; lessons that we need to learn, lessons of thrift, lessons of economy, lessons of trust, lessons of faith in the Lord, lessons that shall take away from our heart a feeling of greed and selfishness to want the last dollar, a feeling of sympathy for our brethren and sisters; that we shall be coming toward the point where we are to be our brother's keeper, where we may establish universal brotherhood rather than to be banded in groups contending against other groups, the motive of which shall be pure selfishness in our hearts.

IN THE FALL OF HARD TIMES LET US LEARN THRIFT.

Now, let us learn from the experiences through which we are going, lessons that shall be of value to us. Let us keep out of the bondage of debt; do not get the spending habit, so that if times of short years shall come, we will find ourselves in great distress. It is an excellent thing to save a little, to conserve what the Lord gives us, that if there shall come hard times, we will survive them, for I want to tell you we have not seen the last of hard times. The Lord wants to humble the earth and bring it to a condition of repentance. He knows how to do it; he has said in one of these revelations to the prophet Joseph Smith that days of famine would come, that by fire and hail-storm the crops of the earth should be destroyed; and if the crops of the earth for one season were destroyed, there would be such suffering as we have not dreamed of. And the Latter-day Saints, from the beginning have been taught to save a little, to conserve their breadstuff, so that they may have in their stores supply for man and for beast.

Now, you Latter-day Saints, rejoice in the habitations that have come to us in these mountains, cultivate every acre of ground you possibly can, save every head that the Lord gives you, both of cattle and of sheep, conserve it and preserve it, for it will be important in days that are to come, and do not feel that you won't survive. You will. The Lord is just teaching us lessons of thrift and of economy, and to listen to the council of those who preside over us in our wards and stakes.

A KEY TO SUCCESS.

My advice to the Latter-day Saints who are in debt is that whenever they harvest their crops of grain or shear their sheep, they sell

what the Lord puts into their hands and do not speculate upon it, for the chances are it will bring you into difficulty. You cannot afford to speculate; it is one thing to know how to raise corn, cultivate the soil and tend flocks, and another man's business to know the markets. Now, if you will be wise in this respect, and if you are in doubt, I will tell you what to do concerning your labors upon the farm and in the business in which you engage and all things with which the Lord blesses you. I give you this key—you will find it in the 9th section of the Doctrine and Covenants, that you are to study out in your own mind the best thing, what you ought to do, and when you have reached your conclusion that, "this is the thing I will do about my farm," or sheep, or business, or something else—when you have reached your conclusion, go to the Lord and tell him what you have decided to do, and if that is the thing that you ought to do, he will cause that your bosom shall burn within you, that you will have the conviction, a testimony within your soul, and you will know that the thing is right. But if it is not right, he will take away the feeling to do the thing that you had contemplated to do, that you shall have a stupor of thought and will not have that feeling to go ahead, but shall reconsider it and counsel about it, and go again to the Lord, and go forward when we are sure we are right. But we are to get right, and we have the privilege to enjoy the spirit of inspiration from God. Keep close to him and he will guard us. I testify to you that God Almighty will put into the hands of this people all the means and the wealth and the power he can trust us with, if we will only keep the faith and keep from apostatizing and becoming a law unto ourselves and being selfish. He is just giving us today all we can stand. He will not give us more unless we will prove to him that we will serve him no matter what may come.

AN APPEAL TO THE SAINTS TO PROVE FAITHFUL TO GOD.

I pray earnestly that we shall go forth from this conference, when it is concluded, with a determination that we will show to our Father in heaven that we appreciate what he has done for our fathers, what he has done for us, in bringing us to this place, and that we will manifest that we have the same regard for him and his word that our fathers had, who served him in faithfulness, and whom he heard, and that we shall never lose sight of the fact that we are not here wholly to obtain the blessings of the wealth of the hills and of the valleys and of the things of this world, that these are mere stepping stones which the Lord has placed within our hands as means for our accomplishing his great purposes.

I want to read to you, in conclusion, a few words from the Book of Mormon. Here is a prophecy dealing with our time. You will find these words in the 14th Chapter of First Nephi, where Nephi speaks as follows:

"And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks."

And among the gentiles who came to this country and their posterity were many of the house of Israel, and among them there were those who did listen and who did serve God, and who formed the nucleus of this, his great Church, and the stumbling blocks have been removed through the coming forth of the Book of Mormon and the revelations contained in the Book of Doctrine and Covenants.

"And if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever: they shall be no more brought down into captivity; and the house of Israel shall no more be confounded."

O, how wonderful, that he who hath been with us and with our fathers, hath vindicated us, hath made us a promise, if we will be true to him he will see to it that we shall not be brought into bondage, nor be confounded! O, can we not trust him? Has he not vindicated us? Has he not been our friend? Has he not wrought out, when the circumstances made it difficult the salvation of this people? He surely has. Now let us not desert him, nor desert his word, for we cannot, in view of the light and the knowledge that have come to us, we cannot close our eyes to these things and become a law unto ourselves, and obtain the favor of Almighty God.

"And that great pit which hath been digged for them, by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end;

"For behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.

"And it came to pass that the angel spake unto me, Nephi, saying, Thou hast beheld that if the Gentiles repent, it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard, that whoso repenteth not, must perish;

"Therefore, wo, be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God;

For the time cometh, saith the Lamb of God, That I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.

"And it came to pass that when the angel had spoken these words, he said unto me, Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

"And it came to pass that he said unto me, Look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil.

"And he said unto me, Behold there are, save two churches only; the one is the church of the Lamb of God, and the other is the church of the

devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

"And it came to pass that I beheld the church of the Lamb of God."

He saw this day. He saw us, here, gathered as we are in the tops of the mountains.

"And it came to pass that I beheld the church of the Lamb of God, and its numbers were few."

Indeed, we are but few—as the President remarked this morning, but a handful in the midst of the mighty hosts that cover the earth's surface.

"* * * And its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth."

And so we are, and in nearly every land of the earth today, our missionaries—almost back to our original numbers, a little more than 1700,—are in the various nations of the earth, declaring this day the message of life and salvation.

"* * * And their dominions upon the face of the earth were small."

Great as they are, still they are small in comparison to others.

"* * * Small, because of the wickedness of the great whore whom I saw.

"And it came to pass that I beheld the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God."

If we have not been through that experience, with a combination against us everywhere, with forces arrayed in our great gatherings such as the world's great Christian Citizenship Conference and others! No matter what else they may disagree upon, on one point they are always agreed, to fight the "Mormons."

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.

"And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things;

"And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."

We stand in that day, when the favor of Almighty God shall be poured out upon his Church in greater abundance than it has ever been. We shall make progress which shall far excel the progress and advancement of the past, if we serve our heavenly Father and do not desert him. And all the promises he has made from the earliest day until this time, concerning the redemption and establishment of his righteousness in the world, are to come to pass not only by this power upon his people, but by reason of his chastisement that shall be upon those who do not serve him.

CLOSING TESTIMONY.

This is God's work. He is in it. He is with those who lead it, I know. The light is in the ship. The great and glorious caravan, the Church of the living God, is moving onward and forward to the accomplishment of its great purposes. And let the dogs bark. They amount to little when they fight God, for they are fighting Him when they fight this work. And we will not amount to much except we be true to this work, for it is God's, and he will not be mocked. When we have light and knowledge, there comes responsibility. Let us each assume it, do our part, get our homes, and with all our hearts serve him, as we never have done before, and set our houses in order and prepare ourselves that we may be worthy his favor to escape the judgments that are yet to come.

For, as I have already remarked, I wish I could say to you that we have seen the end, but I am sorry to say we have but seen the beginning, and yet, so far as this people are concerned, they shall be immune against them, if they will serve God and keep his commandments; for he who hath delivered us, and who hath been the friend of our fathers, he who hath made the wrath of man to serve him, and hath vindicated his servants and exalted his work, will be with us to our redemption and salvation, if we are willing that he shall do it.

May the Lord help us, that we may find favor in his sight, continue to be his people, approved of him, and escape his disfavor and the judgment that shall come upon the wicked and the unrepentant and the rebellious, I pray in the name of the Lord Jesus Christ. Amen.

The congregation sang, "We thank thee, O God, for a prophet."
Benediction was pronounced by Elder Junius Romney.

SECOND DAY

The forenoon of the second day was devoted to a special priesthood meeting held in the Assembly Hall at 10 o'clock a. m., Monday, April 4, 1921.

AFTERNOON SESSION

President Heber J. Grant called the congregation to order at 2 o'clock. The building was comfortably filled with representatives and Saints from all parts of the Church.

The congregation sang, "Do what is right."

Prayer was offered by Elder James W. Lesueur, President of the Maricopa stake of Zion.

The congregation sang, "How firm a foundation, ye Saints of the Lord."

ELDER JAMES E. TALMAGE

In common with all the general assemblies connected with our great conferences, this meeting is open to the public, to non-members as well as to members of the Church; and we welcome the visitor, the inquirer, the investigator particularly, and those who are called, conventionally, the strangers within our gates. But I take it to be a self-

WHO COMPOSE THIS VAST AUDIENCE.

evident fact that the very large majority of this vast assemblage comprises Latter-day Saints, those who have come in at the door, those who have received the message of salvation gladly and have availed themselves of it, those who have complied with the requirements laid down by him whose Church this is and whose name it bears, as conditions for membership therein.

These are they who have had and have a living faith in God the Eternal Father and in his literal Son Jesus Christ, our Lord and Redeemer, and in the Holy Ghost, the third Personage in the Godhead.

These are they who have become keenly conscious of the need of repentance, and who have in fact become repentant and have offered unto the Lord that most acceptable of offerings, surpassing all the slain bullocks and rams and other bleeding victims on the altars of Israel, under the law of Moses, namely, a broken heart and a contrite spirit.

These are they who have humbled themselves, submitting them-

selves to the hands of men holding authority of God, commissioned by Jesus Christ, and who have been severally by such a one laid beneath the water, and who have come forth out of the water, as though resurrected from the dead, being thus baptized for the remission of their sins.

These are they who have had hands laid upon them in the authority of the Holy Priesthood, for the bestowal of the right and title to the companionship of the Holy Ghost.

WE REJOICE IN THE FORGIVENESS OF SINS.

We have good reasons to rejoice. What boon of greater worth could be offered unto man than the forgiveness of his sins, with the innumerable attendant blessings; to be made eligible for pardon, for acceptance by and before the Lord? To such I need not preach the gospel of baptism, for ye have been baptized. I need not dwell upon the requirements respecting faith and repentance, for ye have manifested the one and the other; but I address myself, nevertheless, more particularly to the Latter-day Saints present, and what I shall say to them I am quite sure will hurt none others who may be with us, our welcome visitors who have not yet come into the Church, who have not yet complied with the requirements laid down by the Lord, our Master, as the conditions of citizenship in the kingdom of God.

Yes, we have been baptized for the remission of our sins. To remit, in the sense in which we speak of sins being or having been remitted, is to grant pardon for the offense, and to annul, suspend, or render inoperative the penalty which otherwise would have been inevitable. A question arises in my mind. Are we, you and I, Latter-day Saints, retaining the remission of our sins which we received through obedience to the law of God?

ARE WE RETAINING THE FORGIVENESS OF SINS?

Remission, the pearl of great price, was ours. It is a fit subject for individual inquiry—Is it now yours and mine? Is it ours still?

The righteous Nephite, King Benjamin, toward the close of a forceful address, which he offered on the occasion of his yielding up the authority of kingship unto his son, admonished the people most earnestly to retain the remission of sins which they had received through their baptism, to make it perpetual. And Alma, prophet, high priest, and chief judge, rejoiced when he found that a great part of his people had verily retained the remission of their sins. I refer you to the Book of Mormon, Mosiah, chapter four, verse twenty-six, for the first instance, and to Alma, chapter four, verse fourteen, for the second. Neither you nor I will waste time by reading it again, nor in pondering upon the principle embodied therein—the retention of the blessing of remission of sins.

But perhaps one may ask: Having received a remission, are we not forever entitled to it? Is it possible that God can give and then take back? Let us rather say, it is possible, and all too commonly a reality, for men to receive and then to forfeit. You note that baptism for the remission of sins is the first ordinance specified and the third principle named in our ordinary summary and arrangement of the principles and ordinances of the gospel. It has been beautifully called the gate to the kingdom, whose keeper is the Holy One of Israel. Blessed is he whose sins are forgiven, remitted; but this remission comes as no capricious act, as no favor in the sense of a discriminatory gift, even from God; for he is a just God and he remits sins according to the law of God, which combines both justice and mercy.

The mercy of God is extended unto those who make themselves eligible to receive the gift. God desires to be merciful to us and oft-times we block his way. He desires and yearns to bless us in some particular, and oft-times we make it impossible for him so to do, because we do not comply with the conditions that render us eligible for that exercise of the divine power.

THE LORD CAN GIVE AND RECALL, PRONOUNCE AND CHANGE.

That the Lord can pronounce and change, that he can give and recall, is attested by scripture after scripture. There comes to my mind the parable spoken by the Son of God while He was in the flesh, known to us as the parable of the unmerciful servant, in which we find that though one was forgiven, that forgiveness was revoked, because he forfeited his right to it. He did not retain it, he did not keep it. Not to take time here to read it in full, I commend the parable

AN ILLUSTRATION FROM ANCIENT SCRIPTURE.

to you for perusal. You will find it recorded in the eighteenth chapter of Matthew, beginning with the twenty-third verse. It tells the story of a man who was deep in debt. He owed his creditor the enormous sum of ten thousand talents, and being unable to pay he was greatly disturbed when his lord called for payment, and he pleaded for time saying: "Lord, have patience with me, and I will pay thee all." Now, the lord of that servant was moved with compassion and loosed him and instead of giving him time in which to pay, he forgave him the debt, so merciful was he, so full of kindness and goodness, almost above that of men. But that same servant went out, and, meeting on the way one of his fellow-servants who owed him a paltry hundred pence, seized him by the throat and said: "Pay me what thou owest," and the fellow-servant fell down at his feet and besought him, saying: "Have patience with me, and I will pay thee all." One would have thought that the very similarity of the plea of the small debtor, in words so like those of the plea he, the greater debtor, had made immediately before, would have moved him to re-

membrance, but he would not, and he cast his fellow-servant into prison, according to the law of that day, whatever we may have to say as to the justice of it. When the other servants saw that they were sorry, and came and reported the matter unto their master. Then the lord of those servants, after that he had called the unmerciful one, said unto him: "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldst thou also not have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every man his brother their trespasses."

The sin of unforgiveness, hardness of heart, cruelty, herein exemplified, is but a type of sin in general. Let us note the fact that though the lord of that servant had forgiven him his debt, had canceled it in fact, yet when he learned that that servant was no longer humble, that he did not live so as to be worthy of the mercy extended to him, he reversed his act of remission, recalled his forgiveness and demanded of the wicked one payment in full. The blessings of the Lord are always conditional, the condition being our living up to the requirement making us fit recipients of blessing.

The act of baptism does not simply blot out the sins of the past and enable us to begin with a new start, but it provides that if we have submitted to baptism worthily, we are entitled to remission of sin, that is, if we try to do our best, so as to be worthy of that boon.

It is not required nor is it allowed that we shall be baptized over and over again with the thought of wiping out our sins up to date; but it is ordained of God that having been baptized, after manifesting true faith and sincere repentance, if we shall live to be worthy of the remission of sins, through continued repentance, through our unfailing efforts to overcome, through our course of good works, doing unto our neighbors as we would have them do unto us, and in short, through our continued compliance with the commandments of God, we shall have our sins remitted, if they be not so heinous as to be unforgivable.

AN ILLUSTRATION FROM MODERN SCRIPTURE.

The scripture I have cited is ancient; the parable, while truly as applicable today as ever, is nevertheless many centuries old, so far as its record is concerned. In this very day in which we live the Lord has spoken, and that very definitely, concerning this matter. We find recorded in the 56th Section of the Doctrine and Covenants: "Behold, I, the Lord, command, and he that will not obey shall be cut off in mine own due time, and after that I have commanded and the commandment is broken." It is necessary to bear in mind, as the first paragraph indicates, that this revelation is addressed to the people of the Church:

"Hearken, O ye people, who profess my name, saith the Lord your God." Unto them he declares that the Lord does command, and he that will not obey will be cut off in the Lord's own time. Now please note the next verse.

"Wherefore I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord."

Only the rebellious, those who will not obey the commandments of God are to be thus dealt with, are to have their blessings revoked; only these will forfeit the blessings to which they were entitled. In another revelation given shortly after that, Section 58, the Lord takes people to task because they were in the habit of saying—and he might well take some of us to task, for we still say it—that the Lord doesn't keep his word, that he makes promises and fails to fulfil them. The Lord makes explanation; let me read a few verses leading up to that particular declaration:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

"Who am I, saith the Lord, that hath promised and hath not fulfilled?

"I command and a man obeys not, I revoke and they receive not the blessing;

"Then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above."

THE LORD GIVETH AND TAKETH IN RIGHTEOUSNESS.

The Lord is guided by righteousness. In righteousness he giveth and in righteousness he taketh, and blessed be his name.

The sacrament of the Lord's supper has been provided as an ordinance whereby at frequent intervals we can testify unto the Lord that we are still under the covenant that we have made with him by baptism, even witnessing unto God, the Eternal Father, that we do always remember his Son, our Redeemer; that we still bear his name; that we desire and intend to keep the commandments which he has given unto us—and all for this great purpose, that we may always have his Spirit to be with us. Thus we may retain the blessings that we have hitherto received, making them ours throughout time and for eternity. And I cite you to one more scripture which, consisting

THE GREATEST DECLARATION ON THE SUBJECT.

of but few lines only, is perhaps the greatest declaration of its kind on record, and the best summary that I can possibly give unto you in

connection with this thought, as recorded in the 82nd Section of the Doctrine and Covenants, 10th verse:

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."

Let us keep the commandments of the Lord. Then, by his own word, he is bound to give unto us the blessings that have been promised; but when we do not do what he says, when we go back upon our covenant, we forfeit. May we retain the remission of our sins I pray, in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My beloved brethren and sisters: I have the honor, once more, of standing before you in the General Conference of the Church, in this great building that has witnessed so many gatherings of the Saints. I believe that all persons, making units of this congregation today, have come here with a prayer in their hearts that they may receive blessings, that they may receive new light and intelligence as a guide for their feet and a prompter for their conscience, to lead and direct them in the future, in the way of truth and right.

We have been favored with discourses from our brethren, and I believe that I echo the sentiment of every one, that we have received a blessing from the Lord, and the remarks and the sermons given by our brethren, leaders of the Church, have found a ready place in our hearts, because we are in need of this kind of instruction and in this way proper impressions are made on our lives, from time to time. I rejoice in being a member of the Church of Jesus Christ of Latter-day Saints. I remember very well the day I was baptized, when eleven years of age. I missed the opportunity of being baptized sooner, or I didn't have an opportunity, for the reason that, when my father's family emigrated from the city of Nauvoo, just prior to his leaving his home in that city, he took my elder brother and my elder sister down to the Mississippi river and baptized and confirmed them members of the Church. I was only seven years of age and he explained to me that I could not receive baptism and become a member of the Church until another year. But I pleaded with him, and he finally yielded the point and took me into the Mississippi river and baptized me for my health. And that satisfied me for the time. An opportunity for baptism again did not present itself until I was eleven years of age.

I remember very well the day and the person who officiated. Doctor Orin P. Lee, was the one that administered to me that sacred ordinance. Just near by the bank of the creek where the baptism occurred lived my uncle, Phineas H.

Young. I returned to his home after baptism, and there I met with a man somewhat famous in the history of the Church, namely Oliver Cowdery, one of the three witnesses of the Book of Mormon, one who wrote the manuscript of the Book of Mormon as the interpretation fell from the lips of the Prophet Joseph Smith. Oliver Cowdery was numbered as the second elder in the Church at the time of its organization, in 1830, on the 6th day of April. He had left the Church some years after and had engaged in the practice of law. On one occasion an opposing counsel said: "How can you listen to a man who has proclaimed that he is a follower of Joseph Smith, the 'Mormon' Prophet? How can you accept of his testimony, when he is far off in his calculations of things that occurred in a most natural way, and he looks at things from a spiritual standpoint, so he claims, and was at one time an associate of Joseph Smith, the 'Mormon' Prophet, and received a revelation, so he states, from the Lord?" Oliver Cowdery, after the gentleman had exhausted his tirade of ridicule, arose to his feet and said: "May it please your honor, I was once a member of the 'Mormon' Church. I was associated with the Prophet Joseph Smith, but through my own weakness I have been disfellowshipped by that people, and I am sorry that this ever occurred." And with tears streaming down his face, he declared that if the opportunity ever presented itself, he would again ally himself with the "Mormon" Church. When he came up to Kanesville to visit, at the conference held in 1848, under the direction of Apostle Orson Hyde, he stopped at the house of my uncle, Phineas Young, and that is where I met him. Oliver Cowdery had come to Kanesville for the purpose of asking to be again admitted a member of the Church. He had repented, so he declared, and on the stand the following day, in making the request to President Orson Hyde, said: "I do not ask for place or power or station or any responsible position. All I ask is that I may be again admitted a member of the Church of Jesus Christ of Latter-day Saints, and die with my record a member of the Church." His request was granted and he returned to Richmond, Missouri, and in a few months, died and was buried there. Early in the 70's another witness, also one of the principal witnesses, Martin Harris, came to Salt Lake valley. He, too, had seceded from the Church. He came to Utah with a desire to again be identified with this people, and made his request to President Brigham Young. In bearing his testimony that day, I remember that he made these remarks: "I had the honor, said he, "of being the scribe for the Prophet Joseph Smith in translating a portion of the Book of Mormon, but through my carelessness and through my want of foresight, the manuscript that I had written was lost, and never regained, and I justly received censure and reprimand from the Prophet Joseph Smith. Now I have returned to the bosom of the Church with the hope and prayer in my heart that I may again be admitted a member. His prayer was also granted. Soon after he moved up to

Clarkston in Cache Valley and died there, and his body was buried in the cemetery of that place.

The testimony of those two men, I have always remembered, and as they bore them personally they seemed overwhelmed with grief and sorrow to think they had forfeited their membership in the Church and their rank and their standing as they had it at first. Men who receive the testimony of the gospel, men who receive the witness of the divinity of the mission of the Prophet Joseph Smith, men who receive a witness of the divinity of the Savior and his great mission, seldom see the way to repent after they have lost the faith, but these two men seemed to be specially favored of the Lord, and the gift of repentance had not entirely been blotted out from their hearts, and according to their prayers they were restored again as members of the Church.

I remember very well that soon after President Brigham Young had returned to Winter Quarters, from his pioneer visit to Salt Lake Valley, on the 5th day of December, 1847, the Twelve gathered in the house of Willard Richards, one of the Twelve Apostles, the one that was ordained in Manchester, England, in 1840. If you remember the history of this good man, he was chosen an apostle before he left for England, at the time of President Young's mission to that country, but was not ordained until they arrived in Manchester. There were five of the Council of the Twelve found in the city of Manchester at that conference, and the proposition was made that Willard Richards be ordained an apostle, there and then, making him the sixth member of the apostles in that old country at one time. He was accordingly ordained by President Brigham Young, the president of the Twelve Apostles. On this 5th day of December, 1847, the Twelve gathered together and chose and elected Brigham Young to be the prophet, seer and revelator to and president of the Church of Jesus Christ of Latter-day Saints in all the world—that was the exact wording. How this last sentence thrilled me. President Brigham Young chose for his counselors, Elders Heber C. Kimball and Willard Richards. I know that the Saints universally acknowledged President Brigham Young as the president and leader of the Church, before he was called and set apart by the rest of the apostles, for when Colonel Allen, the United States enlisting officer, came up from Fort Leavenworth to Mount Pisgah, there were several of the Twelve encamped at that point. He made his errand known to them and asked if it were possible for him to get an enlistment of five hundred able-bodied men from the camps of the "Mormon" people, to go to Mexico to fight the battles of our country under General Zachary Taylor. The brethren listened to his request and then said: "We cannot decide this question for you, Colonel Allen. There is but one man that can decide it. That man is President Brigham Young. He is at the

present time encamped near Council Bluffs, on the Missouri river. If you will take the journey with us, we will go to his camp, and you may ask him that question and obtain his answer for yourself." The question of raising five hundred able bodied men from the camps of the Saints thus leaving their wives and children and aged parents to the mercy of the camp of the plains, without a supply of food and clothing and covering, seemed appalling to everyone; and, as I remember, the majority of the apostles did not take the request kindly, but after discussing the matter, President Brigham Young said: "This call must be answered. We must furnish the men. It is a trial of our faith. It is a test of our loyalty, and we propose to furnish the men as the Government requires."

Many a test has come to this people, many a trial to their faith. In the loss of the Prophet Joseph Smith and the Patriarch Hyrum Smith, and then finally, as one leader after another had passed away, yet this eternal truth and testimony of President Brigham Young has always found a ready echo in the hearts of every Latter-day Saint. He said when the news of the martyrdom reached him in Boston, "although the leader of the Church, the Prophet Joseph Smith, has been taken away from us by violence, his blood has been spilled, he has sealed his testimony, but he did not take with him the Priesthood of the Son of God. That is still on the earth, the Twelve Apostles are still the representatives holding that power and that Priesthood, committed to them by the Prophet of the Lord.

And so it has been, from time to time, and today we are honored again with having a full organization of the First Presidency of the Church and the quorum of the Twelve Apostles. And always the Saints have recognized at a glance the leadership of the man that has been chosen to lead Israel in every age of the history of the Church; and today, my brethren and sisters, you are assembled here in this great conference, rejoicing in the fact that the Church is growing, is marching on, is increasing in strength and power, commensurate with the humility and the firm, determined action and devotion of its members. As they devote themselves to the cause, so the Lord increases his blessings upon them. So their reward is sure, as sure as they work for it unselfishly. Today we are requested to promulgate the principles of truth in our own communities. There are many non-"Mormons" living in our midst. The Seventies quorums have been requested to furnish missionaries to carry the gospel to these worthy citizens that have lived in our midst, some of them for many years past. I met one of our brethren recently who said: "I saw a gentleman who has been a neighbor of mine for years. Said he, 'I have been to your meeting tonight, and I didn't know before that the "Mormons" believed in Jesus Christ as the Savior of the world, and I did not know that you had any faith in Jesus Christ, that you taught that he died, that men might

live.' 'Where have you been? Haven't you attended our meetings before?' 'No, this is the first time I have ever attended a "Mormon" meeting since I lived in your community.' The necessity of preaching the gospel here at home became apparent to the officers of the wards and the stakes of Zion, and now this movement of preaching the word to all of our neighbors and of giving them a chance to know of the divine calling of the Prophet Joseph and the result of his labors, and the doctrines that we believe in, will reach these people who live in our communities, who have not known it heretofore. And this I believe is a step in the right direction, and is going to result in very much good, and many people will be won to a knowledge of the truth without cost or without very much sacrifice of time and means. A soul here in Zion is just as precious as a soul that is saved abroad in the nations of the earth, where it takes many hours and days and weeks of time and considerable expenditure of money to convert each one. The principles of the gospel are just as acceptable to those who are honest in heart, who live in our midst, as those who live far away, and the elders seem delighted with the work that they are engaged in, and seem intent upon carrying the principles of the gospel to their neighbors, evincing, more than ever before, that they have accepted of those two great commandments given unto them: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul; and thy neighbor as thyself." May this be our prompting sentiment continually, that we seek the welfare of others, that we seek to serve one another, that we seek to do good to our fellow men and to win those who do not know the truth, to a knowledge of the same, at any sacrifice that we are called to make, devoting our time and our best energies to the spread of the gospel of the Lord Jesus Christ, that we may stand approved and acquitted all the day long, and be acceptable to him, that we may have the spirit of the gospel within us continually, and the knowledge of its great truths burning within our hearts, desiring only to give these evidences to others that they may profit by them. I pray that we may be faithful to this end, in the name of Jesus Christ, Amen.

Ralph Jensen, of Heber, and David Cook, of Syracuse, sang a duet.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy.)

Elder Orson F. Whitney, in the course of his impressive remarks yesterday afternoon, very solemnly declared, referring to our faith, our Church, and all that we believe and all that we are doing—"This is the work of the Lord." Now, is it? I wonder sometimes when we

say those things, and when we listen to them, if we really gather into our consciousness all that that means; or whether, in many instances at least, it takes on the nature of a mere form of speech, and we fail to realize all that is involved in a declaration of that kind. I never arose before a congregation, perhaps, where I felt less disposed to undertake the task of speaking to the people than I do here and now, this afternoon. After Brother Young, of the First Council, was called to address you, and the likelihood of President Grant continuing to call upon the members of the First Council of Seventy to address you in the order of their standing, made it likely that I might be the next called upon, I have been able to think of nothing else but just this declaration that was made by Elder Whitney, and which in some form or other, has been expressed, I think, by every speaker in this conference; and since this is the only idea present in my mind just now, I propose to work upon that for the few minutes that I am to speak to you.

And now the question: Is this work we are engaged in the work of the Lord? And if it is, then just what is involved in that statement? Why, this is involved in it, to get over the grounds very hurriedly, and touching only the high points in relation to things. If this statement of our brethren, made in various forms, is true, then God the eternal Father, the Creator of heaven and earth, and of worlds and world systems, through Jesus Christ his Son—together with his Son Jesus Christ—appeared unto a mortal man, unto a young man, Joseph Smith, and the Father introduced, to him Jesus the Christ, He who was taken by cruel hands and crucified, as the scriptures say, for the sins of the world; and as he himself declared over here on the American continent, by his own mouth, that He was the Redeemer, and had been slain for the sins of the world. These two heavenly personages appeared unto this young man and proclaimed what they alone were competent to proclaim, that all the religions of the world were untrue, that men were teaching for doctrines the commandments of men, that they had forms of godliness, but denied the power thereof, and for him to follow after none of these, but giving him a promise that if he was faithful he would be chosen as an instrument in the hands of God for re-establishing the Gospel of Jesus Christ, and restoring the Church of Christ again in the earth. Now, if this work that you and I are connected with is indeed the truth, then that splendid but awful vision and announcement is a reality.

Next it is declared, as a truth, that a new volume of scripture was revealed—a book making known the history of nations that flourished in past ages upon the American continents, the ruins of whose civilization we are more or less acquainted with through its surviving monuments in various parts of America. It purports to be a record of the hand-dealings of God with millions of people who lived and died upon these western continents, among whom God raised up in-

spired men to teach and instruct them in righteousness; to tell them also of the plan of life and salvation devised from before the foundation of the world. These prophets held divine authority to teach the plan of life and salvation. Also in the Book of Mormon is an account of the most splendid vision that is of record, on the appearing of the resurrected Christ to man. He appeared to the survivors of the awful cataclysms and earthquakes and tempests and destructive storms that passed over these lands of America during the crucifixion and the entombment of the Christ, and proclaimed himself to be the life and light of the world and the savior of men. If what we say in our general testimony be true, then this volume of scripture, containing the testimony for God of sleeping nations, is a verity.

In connection with the Prophet Joseph Smith, three other men received divine testimony of the verity of that work; for three men, namely Oliver Cowdery, David Whitmer and Martin Harris, testified that an angel from heaven came down into their presence and showed to them the original plates from which the Book of Mormon was translated. In their presence he turned over the leaves of this ancient record and they curiously observed the engraving and saw that it was of fine workmanship. This angel declared unto them that the book had been translated by the gift and power of God, and was true; while the very voice of God, Creator of heaven and earth, the sustaining power of all worlds, who holds them in exact balance, and has the universe under the control of his almighty will—He commanded them to testify of the truth of this record. If our testimony that the work in which we are engaged is the work of God is true, then the Book of Mormon is true, and all that is in it is true.

When the young men, Joseph Smith and Oliver Cowdery, were engaged in the work of translating the Book of Mormon, the question of baptism came up in their minds, its purpose, its form, what was accomplished through it. That question they referred through prayer, to the Lord. Then John, the Baptist, the one above all others who would know all about baptism and who would be a perfect instructor of that ordinance and doctrine, he whose hands held the body of the Christ, the Son of God, when he buried him in the waters of baptism—he came and gave instructions on this important subject, and directed these men to baptize each other; and conferred upon them the authority to preach repentance and baptize others. Again, if our testimony to this work is true, then Peter and James and John, who seem to have constituted an inner circle within the college of the Apostles in the days of the Christ, who were with the Christ on several special occasions and who seemed to receive special attention from him and privileges from the Christ—these three men, to one of whom the Christ had said: "I give unto you the keys of the kingdom of heaven"—these three apostles came and conferred the Priesthood after the order of the Son of God, upon Joseph Smith and Oliver Cowdery.

That is a verity if our testimony is true; and being true what an important thing it is! Inspired and instructed by the commandments of God, these men, now holding the holy apostleship, proceeded to organize once more the very Church of Jesus Christ upon the earth by divine appointment and under divine authority.

Subsequently, when the fulness of times for such things had come, then Moses, Elias and Elijah appeared in the Kirtland Temple and bestowed upon these men the keys of authority and power they held while they were on the earth. Moses restored the keys for the gathering of the children of Israel; Elias, perhaps the patriarchal order, together with the keys or authority that unlocked the knowledge that was to link together the families of men in all nations, and that the Lord shall at the last combine into one family all the children of men. Elijah restored those keys of authority that shall turn the hearts of the children to the fathers, and doubtless the hearts of the fathers to the children. All of these things, and each one of them, are true, if our general testimony is true. The renewal of the promises and the hopes and assurances of the resurrection from the dead included in the work we call the work of God, is also true. Our hopes in Christ Jesus our Lord are not limited to our hopes and visions of things in this our mortal life. We have hope anchors within the vail that hold. The vail is rent to our vision and we see a race redeemed and raised from the dead, for as in Adam all died, so in and through the Christ shall all be made alive. And the race shall be united—bound together in the golden chains of God's love and human love. The same unity that abounds and holds in the government of the universe, will obtain as to the race of men. A unity akin to that which unites in one the Holy Trinity—the Father, the Son, and the Holy Ghost. Now, when we say that this Gospel, Church and priesthood of ours is the work of the Lord, that this is the truth, this is what we mean: All these things that I have enumerated, severally and collectively, are true. Being true, how splendid, how glorious all this is! What strength; what power; what faith; what hope; what unity; what benevolence; what love, ought to and will and does abound with a people whose faith is founded upon these great truths that are involved in our faith and in our Church! The world is beginning to take note of the effect of a people having such a faith as this, as it begins to be manifested in the lives of the Latter-day Saints; and the world is going to take more note and yet more note of this as the years pass. The little "all hails," now given to the successful system of the religion that is fostered and advanced by the Church of Jesus Christ of Latter-day Saints, is insignificant in comparison with that greater "all hail," that shall yet come to the work of God of which we testify.

For a moment let me call your attention to how this work has been built up by witnesses for God. When the Lord would commence this great dispensation of the fulness of times, a dispensation

in which all other previous dispensations will come pouring into, as streams find their way to the ocean—when he would begin this great work of establishing faith in the world, he began by creating a witness for himself, one who could testify that he had seen, that he had heard, that he had received instructions from the very lips of the resurrected Son of God, and that in the presence of the Father—God raised up one who could go among men and testify that he had seen and heard and had been instructed by the God of the whole universe. God raised up that witness to himself, and though he was young and inexperienced, and though persecuted for his testimony, reviled and mocked, men could not move by one hair's breadth that witness for God from the truths that he had proclaimed. Unpalatable as it was to have to say to the inhabitants of the earth that they were all wrong, he did it, though it tested even his strength. He was a good and true witness.

Then when the Book of Mormon was brought forth, the Lord found and equipped with knowledge the three men whom he would have testify to the truth of the book; and these witnesses testified and were true to their testimonies. No matter what else happened to them, how foolish they may have been, or how stubborn they were as to other matters, they remained true to the thing that God had called them to be witnesses of. They were good witnesses and I do not know but what something of strength has been added to the weight of their testimony by reason of the experiences through which they passed, for in good report and evil report, in the Church and outside of it, they remained true and steadfast to that testimony which, from the nature of it, I cannot conceive how it could be possible for men to dare to depart from, and they not depart from it. Well, these three witnesses were commissioned to go and find twelve other witnesses, special witnesses to these great truths that God is unfolding in the dispensation of the fulness of times; and they found the twelve witnesses who became the twelve apostles of the Church, especial witnesses of the name of Christ in all the world, holding the keys of the ministry of the Church in foreign nations—in all the world; so that when the door of the Gospel is to be opened to any nation, one or more of these men holding these keys of authority and power, go to these nations and open the door of the Gospel formally, for the proclamation of the truth. There is a long list of such openings of doors of the Gospel to various nations, and in each case it has been done by one of these men holding this divine commission and authority. But you begin to see how the work is built up by witnesses. It will readily be seen how twelve men are not equal to the task of making proclamation of the Gospel in all the world; and so assistants are provided. Men are gathered into quorums of seventy, and each quorum is presided over by a council of seven men, a different presidency from any of the other quorums of the Church, and doubtless for the reason that these quorums need to be well nigh indestructible at the

head, so that several of them may be called away and go upon missions for some length of time and yet not disrupt the organization. Well, these men are called to be especial witnesses of the Lord Jesus Christ in all the world, to testify of Christ as well as the twelve special witnesses, or apostles. They are to testify of his divinity, that he is indeed the very Son of God, chosen as the Redeemer of the world, in whose name only may the children of men hope for salvation; also they are to testify of the resurrection and the eternal life of man through Jesus Christ—that eternal life which, we are told, God, who cannot lie, promised before the world began. Well, these men, the twelve and the seventy, are chosen to be witnesses of these things which God is unfolding in the world. So, indeed, are we all witnesses—all have the right to have the witness of God's spirit to their own souls that all this mass and volume of truth is true, is the word of God; so that in a way all the Saints may receive the witness of these things, and stand up before each other and the world and say as Elder Whitney and the rest have said here, that this work is God's work.

Now, I happen to be one of the Seventy, one chosen to be officially a witness for the Lord Jesus Christ; and having reviewed all these developments of the work of the Lord, involving as it does this blessed thing to have our sins forgiven, and oh how much that means! It has been my fortune, good or ill, to come in contact with men whom I have seen laboring under a very agony of mental and spiritual distress because of their sins. I have seen them break down and cry out in their agony that they would be willing to give a right arm if only such, and such things as they had done could be undone. They would gladly give their lives if their hands could only be washed clean of the crimson stain of human life. I have seen men under the stress of agony until I have, in part at least, been led to appreciate how blessed the boon is that we may have forgiveness of sins. One other of the great gifts, and one of the greatest mercies of God, is to receive under the divine authority established here by the revelations of God, and existent in the priesthood, the right to be baptized of the Spirit that a baptism takes a poor human life up into union with the Spirit life of God. Who shall be able to tell how great that blessing is, to have God's strength become available to man as strength; his wisdom for guidance to become man's wisdom; God's strength to resist evil, his power to persist in good is given to man. What a boon it is to have one's spirit united with the Spirit of God by which we become spiritually alive, and restored to that blest state that men enjoyed before that thing we call the "fall" had happened. Now, in the presence of all this, I exercise the office of my calling as one of the witnesses of the Lord Jesus Christ concerning these things. Without argument, without debate, without even an elaborate statement of the things that are true, only having brought before your vision just how large a thing it is to say that this is the work of the Lord, and depending

now upon the spirit that is within you, and by which you too know the truth, with nothing between us, standing more than heart to heart, spirit touching spirit, your spirit meeting mine, our spirits congenial to the truth and of such nature that when we hear the truth we know the truth; now, in this attitude, I solemnly declare to you that these things that make up our history, and make up the development of the Church and kingdom of God, as we know it, I say to you that each one of the great things, and above that, all of them together, are true. And I say it conscious that I am speaking where God hears and takes cognizance of things that are said, and will hold men to an accountability for what they say. I say unto you, in very deed, and out of a clear conscience, and with a consciousness of it being approved of God—I say to you, these things are true; and being true, how strong, and noble, and brave, and broad a people the Latter-day Saints ought to be!

O God, the eternal Father, in the name of thy Son Jesus, the Christ, our Redeemer, with all my heart and soul I thank thee for a knowledge of these great truths. Seal them upon our hearts. Let us, O Lord, gather unto our souls the strength and the power that come from thee; and Thine be the power and the glory forever and ever, worlds without end. Amen.

PRESIDENT HEBER J. GRANT

CONCERNING THE JEWS.

Some of you may be familiar with the agitation that is going on at the present time, in the publications, against the Jewish people. There should be no ill-will, and I am sure there is none, in the heart of any true Latter-day Saint, toward the Jewish people. By the authority of the Holy Priesthood of God, that has again been restored to the earth, and by the ministration, under the direction of the Prophet of God, Apostles of the Lord Jesus Christ have been to the Holy Land and have dedicated that country for the return of the Jews; and we believe that in the due time of the Lord they shall be in the favor of God again. And let no Latter-day Saint be guilty of taking any part in any crusade against these people. I believe in no other part of the world is there as good a feeling in the hearts of mankind towards the Jewish people as among the Latter-day Saints.

The congregation sang, "Now let us rejoice in the day of salvation."

Benediction was pronounced by Elder William L. Jones, President of the Moapa stake of Zion.

Conference adjourned until 10 a. m. Tuesday, April 5, 1921.

THIRD DAY

Conference continued in the Tabernacle, Tuesday morning, April 5, 1921, 10 o'clock.

President Heber J. Grant announced the opening of the service.

The congregation sang, "High on the mountain top."

Elder Andrew Kimball, President of the St. Joseph stake of Zion, offered the opening prayer.

The congregation sang, "O, say what is truth?" the favorite hymn of the late President Anthon H. Lund, as announced by President Heber J. Grant.

ELDER STEPHEN L. RICHARDS

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

For a good many months we have been laboring as a people under distressing circumstances.

THE FINANCIAL CONDITION.

The financial conditions which have prevailed have brought many of us a keener appreciation of our reliance upon the Lord. Everywhere, so far as I know, throughout the communities that go to make up the body of the Church, the situation has been fraught with financial difficulty. Men have discovered that they could not continue as they had been wont to do, for the last several years, in high living, in more or less of extravagance, and sustain their financial positions. I have wondered if this lesson has not been brought to us for the purpose, in large measure, of vindicating the counsel and advice and the policies of the Church, extending over many, many years.

OUR TEMPORAL AFFAIRS TAKE ON RELIGIOUS SIGNIFICANCE.

It is sometimes said that we have a great economic mission. I think perhaps the use of that phrase is not calculated to define quite the exact situation, because I take it, the Church has no economic mission as such. The function that it plays in the economies of our people and of the world is a function that is merely coincident with its great purpose, which is to establish the kingdom of God and to provide, through the facilities which it offers, opportunities for the development of men and women in conformity to the principles and the truths of the everlasting Gospel. Our temporal affairs take on a religious significance and importance, not merely because they are

temporal affairs, but because we interpret our religion in terms of life and living. There can be no salvation hereafter, in our conception of things, unless there be salvation here. We hope for the everlasting rewards which are to come to those who are faithful by the devotion of our lives to the service of our Master here on earth. It is because we so inextricably interweave our temporal lives with our spiritual ones that we regard our temporal affairs as being elemental in our spiritual salvation.

THE ECONOMIC MISSION OF THE CHURCH.

Having in mind this conception, the Church does have a great economic mission in the world and particularly among its people. I have had some opportunity in the assignments made to me by the presidency of the Church in the last several years, to make some observations with reference to the place and function of the Church in the temporal or financial affairs of the people, and I desire to take this opportunity to give to my fellow members of the Church the benefit of my own observations and my testimony upon this important subject—I say important because I recognize the fact that throughout the Church, among all men and women, their temporal or financial affairs constitute a very important part and feature of their lives.

The Church has always assumed a position of helpfulness. In order to render the service which it considers it ought to render, it has undertaken to give support to various commercial and economic enterprises in order to promote the general welfare of the people. No little criticism has been directed, both on the part of the membership of the Church, or at least a limited portion of the membership of the Church, and from outside sources, toward this engagement in economic affairs.

When we are confronted with adverse conditions we come to learn the advantage which accrues from the association of the Church in the business affairs of the people. I believe that aside from the great mission that the Church has performed in stimulating legitimate industry and enterprises among the people, the Church does now perform (and it is brought forcibly to our attention in these strenuous times), a great mission in stabilizing business of our communities. I give it to you as my deliberate judgment that had it not been for the influence which the Church has exercised in the fundamental business affairs of our part of the country during these strenuous times we would have seen catastrophes that would have made us tremble. It is my belief that were it not for the fact that the president of our own Church stands at the head of some of the commercial institutions of our intermountain country, they could scarcely have stood under the conditions which these hard times have laid upon us.

I regard the whole situation as a vindication of the inspiration that has come to the leadership of our Church. For my own part, I

here and now repent of any thought or criticism that has ever been in my heart for the participation of the Church in the temporal affairs of the people, and I believe that the present situation warrants a similar attitude on the part of any man or woman in this Church who may have entertained the notion that it is wrong for our leaders to concern themselves with these temporalities that offer employment, and in a measure regulate and serve to provide our business opportunities.

THE ADVICE TO KEEP OUT OF DEBT, NOT GENERALLY LIVED UP TO.

The advice that has come to the people throughout these many years has been to keep free from the obligations of debt. A few have accepted the advice. Thousands have not. They find themselves in distressing condition at the present time. The vindication of that advice lies in the fact that, as a people, we would today be in a position of great advantage, we would be able to extend your economic advantage all over our intermountain country, we would be in a position to initiate new enterprises, we could reclaim and put to use many of our resources, if we had only accepted the advice. But we have not in the main accepted and lived up to that advice. In consequence we find that as a people, as a community, we are indebted, in sums of money that are almost staggering in their contemplation. At the present moment there is, owing to the Federal Reserve Bank, which is located in this district, and which serves the territory in which our people mainly reside, between thirty and forty millions of dollars, a large portion of which represents obligations of our people. We will have to pay that great debt.

WE MUST BE SAVING AND ECONOMICAL.

We will have to square ourselves with our creditors, and I know of only one way in which we can do it, and that is by adopting and putting into practice the counsel and the advice that has been given by the leadership of the Church for these many years. We must save, we must be economical in our living. We must patronize our home industries and institutions. I believe that it will be possible for us not only to pay off all the obligations that we owe, if we live according to the standards that have been set for us, but that it will be possible for us to continue the development of our resources and it will be possible for us to go forward and to initiate and maintain such enterprises as shall make for the general welfare of all the people. I propose that we take into our living some of the fundamental conceptions of our faith, and so enable us the better to follow this advice and counsel which has come to us from time to time.

OUR SUBSTANCE NOT TO BE DEVOTED TO SELFISH ENDS AND PURPOSES.

I am indebted to Brother Rulon S. Wells for a thought that I

wish to give to you at this time. I remember upon one occasion, his presentation of this conception of our faith; not only is a man obligated to give one-tenth of his increase to the Church as a tithing, but that in the proper conception of his relationship to the Lord and his work, he is obligated to devote and to consecrate all of his wealth and substance to the work of the Lord. I grant you that upon the first consideration that doctrine would seem to entail a responsibility to which we could not live, but does it? Is not everything that we enjoy a gift of God? Is not all the wealth that comes into our hands to be used by us for the furtherance of his purposes? What man is entitled to say to himself, even if he has paid his tithing, "All of the remainder of this substance belongs to me? It is at my disposal to be used for the furtherance of my own selfish ends and purposes." Is it not by far the nobler, the finer conception to say: "All of this substance is mine, as a steward, to be used by me for the establishment of our Father's work? I don't need it all just for myself, but I do need it for the maintenance of the institutions that are necessary to the establishment of the Church and society."

The man who maintains a good home is devoting his substance to the purposes of the Lord. The man contributes to the proper environment to his fellows and who uses his means for the maintenance of institutions which tend to build up the country, is not devoting his substance to selfish ends and purposes. Some increment may come to him but he is really building up the kingdom of God, he is helping to establish the people, he is making of this the Land of Zion which it was intended to be and is intended to be, and so in that larger sense, is it not a proper conception of our relationship to our Father and to his work to say that all that we have, that every grain of substance that comes to us is to be devoted and consecrated to the establishment of our Father's work? Furthermore, will not that conception bring to us a greater measure of happiness and devotion and contentment? Will we not all feel that in so using our means we are in very deed serving our Master? I know of no greater contentment and happiness and satisfaction that can come to a human soul than to feel that to the extent of his capacity and ability he is indeed serving our Father who is in heaven.

THE CALL TO THE LATTER-DAY SAINTS IN THESE DEPRESSING TIMES.

My brethren and sisters, I cannot but think that if we obey the counsel that has come to us, if we act in the light of the great truth that has been revealed to us, and devote ourselves to the establishment of our Father's work with all our mind, might, strength and substance, that our Father will bless us to the accomplishment of the great ends and purposes that we have in view. I have always believed that the Lord intended that we should enjoy the material comforts that can be afforded to us in this life. I have never felt that he intended us to be in poverty. I have believed that he has

planned that the earth should yield of her substance and her riches to those who are righteous and who keep the commandments. I believe that the call to us at this time, in these distressing financial conditions, is to keep the commandments of the Lord, to establish ourselves in the various lines of industry that are open to us; to develop the resources of our country, to live economically; to put into practice the great lessons of thrift that have been given to us, and to devote our all to the establishment of this great work. I know that if we so do, it will bring to us the blessings of heaven and that the Lord will give us a greater measure of his Spirit and that in the attempt that we make to be self-sacrificing and to be careful and economical there will come among our people more of the spirit of love and unison and harmony. I believe that there will be less desire to build up one's self at the expense of others.

SATISFACTION COMES THROUGH ALTRUISTIC MOTIVES.

Indeed I think that the time is upon us when we must consider our whole economic situation. It is not a time for anyone to prosper at the disadvantage or expense of another. This must be in order to have a general economic balance. All men must share in the burdens as well as in the advantages. There must be more or less of an even distribution of these advantages and these burdens. One class of people allied in any common industry cannot hope to acquire for themselves wages and conditions that are not consonant with the conditions that prevail with other classes of people.

What we really need is the application of the religious principle to all of our living. There is nothing more needed in all this world today than the application of the principles announced by the Savior of the world. Our great economic problems can never be solved with selfishness dominant in the hearts of men. Men will never be satisfied with bigger wages and with bigger properties and bigger holdings. The only way that real satisfaction can come to people is that they shall be actuated by altruistic motives that give them a regard for and an interest in the welfare of their neighbors. That is the purpose of true religion. Never was it more needed in the history of the world than today. We must set an example to the world. My judgment is that all of our preaching, all of our books, will never be comparable with the examples that we set in our living here at home. The sermon of our own lives will do more to convert the people of the world to the principles of truth, than any other single force or factor that we possess.

My humble prayer is that the Lord will help us to conform to the advice and counsel that come from the leadership of our Church; that he will establish us in the faith; that he will give us vision and conception of the great mission and destiny of this work; that we will indeed be led to consecrate all that we have, all that God gives us, for the establishment of his kingdom and for the carrying for-

ward of his mighty work, for the salvation of the children of men. I pray for this blessing upon the Latter-day Saints in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy.)

My heart is full of gratitude unto my heavenly Father for the name and standing which I hold in this Church. I thank him for the restoration of his glorious gospel, through the instrumentality of his prophet, Joseph Smith. My heart is full of appreciation of that gospel, for all of its gifts and blessings that we are today in the enjoyment of. There are many of these blessings to which we have become so accustomed that we sometimes fail to appreciate them, and yet if we were deprived of them by being separated from the Church, we would then feel what a loss it was indeed. The blessings of the gospel are felt in the homes of all faithful Latter-day Saints. The power of God is manifest in the intercourse which we hold in our family circles and in our associations with one another, in our coming together in meetings, in offering up prayers and feeling the presence of his Holy Spirit, in the healing of the sick, and in untold many ways are we in the enjoyment of these splendid blessings which come by reason of the gospel of the Lord Jesus Christ. But there is one blessing that exceeds all the others and embodies within it all the blessings of the gospel. It is God's greatest gift unto his children—eternal life. And to obtain this blessing all members of the Church should be zealously, energetically striving with all their might. It is indeed far more valuable to us than all other things that we can possibly conceive of, for it means all that the name implies, eternal life. And we must not think that this is limited to the usual conception of a never ending life, for we have a much broader meaning to that term than merely that we shall continue to live after we have "shuffled off this mortal coil." No indeed, it means coming forth in the resurrection from the dead, crowned with immortality and eternal life, and in that term we mean an exalted life in the presence of God, for he is indeed the very Eternal One and eternal life means his life, to live with him forevermore, to receive from him, as has been promised, "all that the Father hath"—all this is embodied in that great and wonderful blessing which we call eternal life.

How then are we to obtain eternal life, to secure to ourselves and to our families that wonderful blessing that is beyond compare? By keeping the commandments. We all remember reading in the New Testament of the young man who came to the Savior and said: "Good Master, what good thing shall I do, that I may obtain eternal life?" And the answer was: "Keep the commandments." And when he asked which, a few of these were enumerated: "All these things have

I kept from my youth up; what lack I yet?" Then the word of the Lord came to him: "If thou wilt be perfect, sell that which thou hast, and give to the poor, and thou shalt have a treasure in heaven; and come and follow me." And let it be known that eternal life applies to those who are made perfect and not to any others, for no unclean thing can dwell in the presence of God forever. We are living in this world and passing through a probationary period. These are the days of our probation, the days when we are to be tried to find out whether or not we will serve God or Mammon.

What did it mean to him, when the Savior said that he should sell that which he had, for he was a wealthy young man, and had great possessions, and should give to the poor and come and follow the Master? If he followed that injunction he would cease to worship Mammon, he would serve God, would cease to be selfish and greedy in his nature, and, casting all that aside, give proof that he loved God more than he loved Mammon.

"Come and follow me." What does that mean? Was not the Savior tempted just as you and I are tempted, when he had fasted in the wilderness and Satan came unto him and offered him all the kingdoms of the world and wealth and fortune and all that he could get if he would only bow down and worship Satan. We must have the strength and power to resist temptations. What was the Savior's reply: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Likewise we must declare our allegiance to God and resist the power of Satan.

It means this, that if we are to inherit eternal life, or obtain that greatest of all blessings that is within the gift of God we must sanctify and purify our souls. "The spirit and the body are the soul of man, and the resurrection from the dead is the redemption of the soul." Then this soul of thine "must needs be cleansed or sanctified from all unrighteousness." Why? "That it may be prepared for the celestial glory." Does not that mean the same thing? Eternal life, to our way of thinking, means the obtaining of celestial glory, and if we attain to that glory it will be because we live according to the law of the celestial kingdom, and that means that we shall sanctify and purify our souls from all unrighteousness. It means that we are to follow Christ. His was a life of devotion, a blameless life, a life without sin, without corruption, without yielding to the power of the adversary. It therefore behooves us that we shall practice in our lives that great and fundamental principle, that saving principle of repentance from sin; for, unlike the Savior, we are sinners, and have need of repentance. It means that we shall give of our substance, and help those that are in need. It means that we are to place the kingdom of God before all other things. It means more than merely taking the initial steps of faith, repentance, and baptism, at the time of our admission into the Church. This, of course, is a good start—the right beginning, and

through it we obtain the remission of sins and, by the laying on of hands, the companionship of God's Holy Spirit. But it also means that we must continue to have faith in God, and have faith unto repentance, as long as we are not perfect in our lives, for the principle of repentance has been given to us that we might sanctify our hearts and purify our souls, and prepare ourselves to dwell in the presence of God, for that celestial glory, for that eternal life that has been promised to the faithful. But this we cannot do, unless we shall engage in the good fight of faith, resisting temptation in whatever form it may come, and not permitting ourselves to be led away by the allurements of wealth and its uses for greedy and selfish purposes.

All that we have and all that we are should be devoted to the service of God, and that doesn't prevent us from engaging in laudable enterprises. It doesn't preclude us from the enjoyment of the proper pleasures of life, it doesn't hinder us from supporting and sustaining our families and educating our children, for all this and everything that we do that is right is truly a service to God; but when we forget God and worship at the shrine of the god of this world, even Mammon, seeking riches for the gratifying of selfish lusts, securing it by questionable methods—by cheating, fraud, deception, misrepresentation, no matter how, but getting it by fair means or foul; or, in other words, when the devil taketh us up into an exceeding high mountain and sheweth us all the kingdoms of this world and their glory and splendor, and wealth, and sayeth unto us as he is wont to say: "All these things will I give you, if you will fall down and worship me," then, O Latter-day Saints, "follow Christ," and set yourselves as steel against the fiery darts of the adversary and say as the Savior said: "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

What good thing shall we do that we may have eternal life? Follow the admonition of the Apostle Paul to Timothy: "Fight the good fight of faith, lay hold on eternal life," for unto this we have been called through our acceptance of the gospel of Jesus Christ which is the gospel of repentance, and it enjoins upon all a life of repentance from sin, and promises salvation only to him "that endureth to the end." We live in a world of sin and are subjected to its temptations. The good fight is one of resistance to the arch enemy of God. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord has promised to them that love him."

Then let us follow Christ, resist temptation, cleave unto his word and eternal life will be our sure reward. God grant that it may be so. Amen.

Elder John Robinson sang a solo entitled, "Joseph," violin accompaniment by W. C. Clive.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy, and President of the California Mission.)

It is certainly a very great privilege, my brethren and sisters, to attend a General Conference of the Church of Jesus Christ of Latter-day Saints, to have the privilege to listen to the splendid counsels that are imparted by the presiding authorities of the Church, and to partake of that good spirit that prompts the presiding authorities as they undertake to expound the doctrines of the gospel and to counsel the people to walk in those paths that will be for their best advantage. It is also a very great privilege to have the opportunity of standing up in one of these great conferences to bear testimony to the truth that has been revealed for the salvation of the children of men in this great dispensation of the fulness of times. And with this privilege there is also a very great responsibility which causes men to have more or less anxiety at the thought of attempting to discharge the duty that is placed upon them, when they are called to stand up in the midst of the people for a few moments as spokesmen.

My labors, my brethren and sisters, as many of you no doubt know, are at present in the California mission. When I left Los Angeles a few days ago, the appearance of things in that part of the land were about as contrary to what we see around the outside in this stormy weather as one could well imagine. Southern California, at this particular period of the year, is probably as beautiful a country, in many parts of it, as could be found anywhere upon the face of the earth. I had the pleasure, just a few days ago, of being in the company of Elder Richard R. Lyman, of the Council of the Twelve, and the Presiding Bishop of the Church, in attending services in San Bernardino and also in Los Angeles, and as we were traveling from the city of San Bernardino these brethren burst out again and again with exclamations of surprise and joy at the beauty of the scenery through which we passed, for we traveled through vast sections of great orange groves; and along the roadway, continuously, I might say, there were great clusters of blooming roses and geraniums and other flowers that were indeed beautiful to look upon.

I am very happy to report in this conference that the California mission is making fair advancement. I suppose men who are engaged in the missionary work in every part of the world would be glad if they could make better headway than they do. California, as you know, is a land that is given much to pleasure. Thousands, I suppose hundreds of thousands, of people come to California every year to escape cold weather in other sections, and to enjoy and spend the means that they have been blessed with, and people who come for such purposes are not very willing to listen to the teachings of the servants of God, as

they undertake to bring to the attention of men the message that has been committed into their care. And yet I am happy to say that we continually find a few people who become pricked in their hearts, and who do investigate the message of the gospel, and who are brought to the waters of baptism and become numbered with the people of the Church of Jesus Christ of Latter-day Saints. We have been very greatly blessed in the California Mission in having occasional visits from the President of the Church, and from other prominent brethren, and they have always manifested a very ready willingness to go into the branches of the Church and to meet people face to face and bear testimony to them in relation to the truth. We have been blessed in this regard to a very great extent. President Heber J. Grant, during the past year, I suppose has visited the branches in Oakland, California, and in San Francisco, and at San Jose, in Ocean Park, Los Angeles, Long Beach, Santa Anna, San Diego, and San Bernardino; and a little further back, we had him also at Gridley, in the Sacramento Valley, where we have a large number of people who are engaged in agricultural pursuits.

The California Mission has a membership of about six thousand two hundred souls. These people, to a very great extent, are not converts that have been made in the mission field, but they are men and women who have been born and reared in the Church, with their families. We have a great many men in the California Mission who have had splendid experiences in the Church, who have been abroad in the world as preachers of the gospel of Jesus Christ, who have been in stake presidencies and in high councils and in bishoprics, and who have occupied other prominent positions in the Church; men and women who are still established in the faith of the gospel, who love the truth, who have come for various reasons from their former homes to make homes in the state of California. We have had, during the past year, a very remarkable experience, in that a very large number of our people have come from the wards and stakes of Zion to make homes in California. There has been received during the year, something over twelve hundred souls, who have come with recommends, and have united with the branches in the California Mission, and then there are a great many others who have come into the mission who have not brought transfers, and a great many that we haven't met. We have been trying to extend the missionary labors, going into communities where the gospel has not been preached, that we know of, to any extent in that section. We have never been able to send the missionaries into any locality in the state where they have not discovered men and women who claim membership in the Church. In every little community wherever the missionaries have resided for any length of time, they have come in contact with these Church members who have practically been lost for a considerable period of time and haven't had recognition in the mission. This has resulted in quite a large number of additions in the organizations that have been effected in the California mission. It might not

be out of place in this conference to call attention to some of these increased organizations. In 1918, there were eighty-five Church organizations in the California mission. In 1919, they were increased to one hundred and fifteen organizations. In 1920 and 1921, they have been increased to one hundred sixty-two organizations, which means that there have been seventy-seven additional Church organizations. They cover conferences, branches, Relief Societies, Young Ladies' Mutual Improvement Associations, Young Men's Mutual Improvement Associations, Primaries, Sunday Schools, and one Religion Class. You will readily discern, my brethren and sisters, that with this increased number of organizations, a very large number of men and women, between two and three hundred, who have heretofore not had any direct responsibility resting upon them as officers in the Church have now been brought to feel that they are under an increased obligation to render service in the building up of the kingdom of God. Of course, this has increased the spiritual strength of the people in these various localities, and men and women have been aroused to a better performance of the duties that rest upon them as members of the Church of Christ. I am very happy to be able to report that the California mission has played its full part in contributing, in a material way, to the tithes that have been paid for the advancement and upbuilding of the Church of Christ; and, notwithstanding the financial depression that has been mentioned by some of the speakers during this conference, there has been more tithe paying during 1920 than has ever been paid in the mission before; I think about twenty-six per cent more tithing during the past year than was paid during the previous year, and I am also glad to be able to report that the California mission, in the amount of tithing that is paid per capita throughout the entire mission, stands above the general average of the Church, which I think is a very splendid thing to be able to report.

We are feeling some anxiety in that mission in relation to missionaries, and I suppose the same feeling is with all of the mission presidents. There seems to be disposition to a greater extent than ever before, it seems to me, for fathers and mothers and others who have representatives in the mission field, to feel that it is a proper thing to suggest the release of missionaries, long before the time that the mission president would release them. I desire to ask bishops and presidents and fathers and mothers that they give attention to this matter, and that they be not too ready to recommend the release of the men and the women who have been called to preach the gospel of the Lord Jesus Christ. If you will open the Doctrine and Covenants, you will discover again and again in the revelations of the Lord that there can be no greater service rendered than the preaching of the gospel. Many of the brethren, at an early period in the Church, went to the Prophet Joseph Smith and inquired what they could do that would be of the greatest advantage to themselves, and the Lord answered again and again that the thing that would be of greatest worth to those men

who thus sought counsel at the hands of God, through the prophet of the Lord, would be to lift up their voices in the preaching of the gospel. I do not know that this has ever been revoked. If the greatest thing that men could engage in, at the introduction of the gospel, was to cry repentance among the inhabitants of the earth and to expound the doctrines that have been revealed for the salvation of the children of men, that service is just as great today, as it has ever been in the history of the Church, and I think it would be well for fathers and mothers, and for men who occupy presiding positions in the organizations of the Church here in Zion, to counsel that missionaries be permitted to remain in the mission field until those who preside over them feel prompted by the Spirit of the Lord to say that the time has come when they should lay down their missionary work and return again to their various homes. I realize, my brethren and sisters, when I make this statement, that always there can be conditions that cannot be controlled by fathers and mothers, and that cannot be controlled by others, however interested they may be, that may make it necessary for missionaries to return, but it is an injustice to any young elder in the mission field, who has been there for sixteen or eighteen months, and who has made the discovery, perhaps, that God is his Father, that God has called him to be his servant, has called him with divine authority, and has made him a preacher of righteousness, just when he is being baptized by the power of God, and when ability is being developed within him to expound the doctrines of the gospel—not in the enticing words of man's wisdom, but in the power and demonstration of the Holy Spirit—then to have somebody make a recommendation that he be released and be taken away from his missionary work and be brought home, disappointed, knowing in his own soul that he had not accomplished the work that he had desired to accomplish. And the preaching of this gospel is to be continued as it is written in the very first revelation: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I, the Lord, have commanded them." You may read further, I shall not take the time—of the marvelous promises that have been made by the Lord God of heaven in relation to the preaching of the gospel, and that all men can come to an understanding of the truth as it has been revealed, if they will hearken to the counsels that are given of God through his servants.

I desire to say to you, fathers and mothers, and I know whereof I speak, for I have been in the very period of missionary work in the past that the missionaries who are in California, very largely, are in today, and I would rather have had taken from me anything that I possessed in the world than to have been robbed in the days of my boyhood of filling, to the full satisfaction of those who presided over me, the first mission in which God, in his bountiful kindness, gave me opportunity to labor. I plead with the fathers and the mothers, and with bishops and presidents, as far as possible, to encourage men and

women to remain in the fields, and let them understand that there is, as a general thing, but one opportunity given to a man in a lifetime—that is the history of missionary work, just one opportunity in a life time,—to preach the gospel; and do not interfere and bring home from the mission field men who are filled with the Holy Ghost, who are anxious to cry repentance, who have had a wonderful love come into their souls for the gospel of the Redeemer, and who have been made to know, just as their fathers and mothers know, that the things that they are teaching are true—the power of God unto salvation. I thank God that I have that assurance and knowledge in my soul, and I praise God that he has given me this assurance, and bear testimony to its truth with all my soul, in the name of Jesus Christ, my King. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy.)

I take it as a compliment to my father, James H. Hart, rather than any slight to myself, that I should be invited to the stand under my father's name. I recall an incident in his life, suggested to me during this conference, of his being lost with a companion in a fog or storm. They wandered for hours without reaching any known landmark, until night settled upon them and the situation became serious. They knelt in prayer for their deliverance, and shortly after arising from their knees in the snow of that cold country, the clouds broke away for a few minutes, they beheld the North Star and received their bearings. So in this conference there have been presented guiding gospel principles, foundation stones upon which we may safely anchor, and to which we may look for guidance. In the constitution of this commonwealth, framed under the presidency of the late President John Henry Smith, it is declared that "frequent recurrence to general principles is essential to the security of individual rights and the perpetuity of free government." By parity of reasoning, a frequent recurrence to the fundamentals of religion are essential for individual guidance, and for the well-being of the Church. I rejoice in the fundamental instructions and the solid satisfaction of the spiritual feeding, given us during this conference. The injunction of the opening speech was to keep the commandments of the Lord. I am reminded in this connection that the Ten Commandments form the very foundation of the laws of all civilized nations. One of our most learned jurists in the civil law, that is, the Roman law as distinguished from the common law, said of the civil law, (and it is in keeping with the Book of Mormon quotation made by Elder Whitney in this conference) that "the spirit of man, divinely inspired, has wrought from the beginning. The roots of the tree of life strike down into the remotest past"; that a system had been developed which reigns by reason after the authority which pro-

mulgated it ceased to reign. If it be true that inspiration to the law-giver, can produce a system of such strength and reasoning that it prevails long centuries after the authority which promulgated it has passed away; how peculiarly true it is of the gospel that these divine principles, these foundation stones, lower than which we may not be able to go, will be a stay to us and a strength and a guide to us.

I always enjoy that hymn that we sang yesterday, Ex-President Roosevelt's favorite symn, "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word." We have been reminded of this firm foundation by the teachings of this conference. When in the tribulation, turmoil and temptations of life, there is danger of losing our bearings, if we can keep sight of these guiding principles, these foundation truths of our religion, we are more secure. I did not refer to the incident of prayer followed by a view of the polar star as an argument for prayer, although I am sure as I live, as sure as I desire to be, that God can and does hear the prayers of faith of his children.

I rejoice greatly in looking in the faces of these my faithful brethren, into whose stakes it has been my great privilege to go during the past fifteen years, and to see them working with love for the good of their fellow men, giving loving service to the point of great sacrifice in many instances; and, by the way, that covers three of the cardinal principles that our Redeemer stood for and taught—love, service and sacrifice. I have seen that manifested so abundantly in the lives of my brethren, that in being in their presence I have felt reassured, reinforced, and renewed in strength and determination.

I think perhaps no more important principle was given to us during this conference than the reference which our president made to some matters in the 43rd Section of the Doctrine and Covenants:

"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me" . . . referring to the Prophet Joseph.

"And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments," other than the president of the Church, because there is "none other appointed" to receive revelations for the Church except the president of the Church.

"And this I give unto you that you may not be deceived, that you may know they are not of me." And if that principle were known and understood in the Church, some individuals would stand upon safer ground than they now stand upon. Their compass would work and it would point to the North Star, to the source from which the Church is entitled to receive guidance.

In listening to the remarks of Elder Richards on the necessity of

example, and teaching the gospel by example, I thought of the reverse condition of those who may cast reflection and bring disgrace, not only upon themselves but upon the Church, by not setting an example that is worthy of emulation; by failure to adhere to fundamental principles, by listening, perchance, to some lying voice, some lying spirit of evil that may direct them away from foundation principles and truths, persuade them to violate the commandments of God, and lead them off on a tangent of evil.

This is a time in the history of the world when a new resolve should be made in favor of obedience to law. The proclamation has been made throughout this conference of the reign of law in the universe. The general principles which apply, as we read in the 130th Section of the Doctrine and Covenants are:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated;

"And when we obtain any blessing from God it is by obedience to that law upon which it is predicated," compliance with the conditions upon which it is predicated. That is fair and safe to everyone, that we are governed not by caprice nor by whim, nor by changing laws, but upon principles irrevocably established from the foundations of the earth.

President Lincoln in his day had some sound advice for the people, which should be reiterated throughout the earth. I suppose there has never been such a lawless period in all the history of the world as we are passing through in the United States today, never a time when life has been held at so low an estimate, nor a time when greed and the ambition for unjust gain, have been more rampant. He said: "Let every American, every lover of liberty, every well-wisher of his posterity, swear by the blood of the Revolution, never to violate in the least particular the laws of the country, and never to tolerate their violation by others. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, in spelling books and in almanacs; let it be preached from the pulpits, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

The fact that one may not like a law does not justify him in disobeying it. Will elders of Israel be unmindful of the rule prevailing in the United States against the manufacture or distilling of liquor. Will they feel at liberty to violate the law because, perchance, they may think it can be done in safety? If they do so, there is a harvest of sorrow for them to reap. By the violation of law they reap the whirlwind they sow in disobedience to law. We have had some pathetic cries from individuals in this nation who have taken

false steps and have cried out as a warning voice to their sisters to avoid the evils that have come upon them. On their death bed they have sobbed: "It was wine, wine that did it. Tell girls to heed me, for I know. Tell them that in the wine cup lies death." Others attribute failure in life to a lack of appreciation of the value of a home and a loving companion and the establishment of a home under lawful wedlock and the companionship of a husband who would be true. There may be other laws than that for the enforcement of temperance throughout the United States that an individual here and there may not fancy, but let all support the law; let all be guided by the general principles that are established for the guidance, not only of citizens of the United States, but citizens in this great Church of ours.

I copied from some author words of advice and warning to our girls in reference to modesty. The thought was expressed more beautifully than I could express it myself and therefore I desired to read the exact language, but I do not seem to have the words with me. In substance it was that cultivated communities have come to make modesty the supreme grace of woman. That it is to her a garment of strength and beauty and a witness to her womanhood. That she has no need to assert what all concede or to demand rights which no one question. That the costume or the action which suggests immodesty is a voluntary descent from the position which the community gladly assigns to a woman. That it is an accepted degradation and choice of unloveliness and a challenge to impurity; and that it is well to remember that the only protection is in oneself and the only safety in resisting the beginning of evil.

May the Lord bless and help the efforts of those who are striving to establish the youth of Zion, to keep in the paths of righteousness, rectitude and right, young people in the Church who are growing up and who will take the places in a few years of these their older brethren and sisters. There has been many testimonies of the truth of the Gospel presented during this Conference. The few statistics given by President Grant was an eloquent witness to the divinity of this work. A deathrate of nine, a birthrate of thirty-eight, and a marriage rate of fifteen and one-half. Those things could not flow from an evil tree. The tree may be judged by its fruit, and "the poisonous tree, though watered by nectar, can produce only the fruit of death;" and likewise, the good tree will bring forth good fruit.

I have rejoiced in the testimonies of my brethren, in the instructions which they have given, and I desire to continue with them to be faithful in promulgating this great cause, which confers honor upon any man who has any part or work therein. May the Lord bless us and give us glimpses from time to time of the grandeur and the magnitude and majesty and worth of this great work and of its value to the children of our Father, whose souls are very precious in his sight, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

APPRECIATION OF STEPHENS' "THE MARTYRS."

I want to express my unbounded approbation and delight with the very splendid cantata that we had here of "The Martyrs" last night. I am sure all who were here were very much delighted and pleased, and that all feel grateful to the Lord for the inspiration to our beloved brother, Evan Stephens, in furnishing us such a wonderful piece of music, and such a splendid tribute in poetry to our beloved dead.

THE SCHOOL OF ART AND MUSIC.

Perhaps you have noticed in the papers that the magnificent McCune residence, which would probably cost over half a million dollars, and which was presented to the Church at our last Conference, has been set aside by the Presidency for the use of a School of Art and Music. And I am pleased to say that this disposition of the property has met with the very hearty approval of A. W. McCune and his wife, the donors of the property; in addition to having given this imposing structure, when they learned it was to be used as a School of Music and Art, they presented to us the two magnificent pieces of statuary that are now in that home, which would probably cost something over twenty thousand dollars, as a beginning for art collections that may go there. I trust that the people will call and partake of the hospitality of the School of Music. Of course, as to this designation for the use of the place, I do not know exactly that it will always be permanent, but we are inclined to think it will be.

There have been a great many people, of course, who have urged me to move there and use that magnificent house as the official residence of the President of the Church. I appreciate the compliment and the many expressions of good will and desire for me to occupy such a magnificent structure; but I consider it would be a vast waste of the money of the good people to maintain me in any such an elegant place, for the reason that if I went there I would want everything to be in keeping with the house, and it would be in direct opposition to what Brother Stephen L. Richards has said here today, all of which I endorse with all my heart. For the time being I shall be perfectly satisfied to live in my little bungalow, one story and a half high in about the nicest spot in all Salt Lake City. During the first six months of my residence there, I don't believe I missed a half dozen times sitting up in bed every morning and taking a view of the whole valley and singing President Charles W. Penrose's hymn, "O ye mountains high."

I endorse with all my heart the excellent remarks that have

been made here this morning, and if time would permit, would like to add a few comments, but we aim to start on time and to close on time, barring the musical selection after twelve o'clock. May the Lord bless us, and may we have a time of rejoicing this afternoon and on the morrow in our conference, is my prayer, and I ask it in the name of Jesus Christ. Amen.

The congregation sang, "We thank thee, O God, for a prophet."

The closing prayer was offered by Elder George T. Hyde, of the Portneuf stake of Zion.

AFTERNOON SESSION

Conference meeting was opened at 2 o'clock by President Heber J. Grant, who presided.

The congregation sang, "How firm a foundation, ye Saints of the Lord."

The opening prayer was offered by Elder Joseph Reece, of the Nebo stake of Zion.

The congregation sang, "Come, thou glorious day of promise," by Alexander Neibaur, a Jew. The hymn was read in full by President Heber J. Grant, and is found on page 246, of the *Latter-day Saints' Hymn Book*.

ELDER RICHARD R. LYMAN

I trust that the inspiration of our Heavenly Father that has rested upon those who have spoken before, may be with me while I stand before you.

I wonder if the early pioneers of Utah, the founders of the Church, the Prophet Joseph Smith and others, in their fondest dreams and hopes, comprehended the rapidity with which this Church would grow. With some friends of mine, relatives in fact, daughters of the late Patriarch John Brown who, with Orson Pratt, was first of the Pioneers to look into Salt Lake Valley, I say, with his daughters, I drove over the boulevard above Salt Lake City a few nights ago. There were clouds in the heavens so that the stars could not be seen. The whole valley seemed to be thickly dotted with electric lights. And as we gazed we wondered what the pioneers would have thought if in their dreams they could have seen the valley under similar conditions.

ARE WE WORTHY SONS AND DAUGHTERS OF THE PIONEERS?

As I have looked into the faces of the people assembled at this Conference, I have thought with admiration and wonder of this great structure in which we are assembled! Of its magniture, and

of the unusual factor of safety that has been used in its construction. I have thought also of the great Temple east of us, with its tremendous foundations and massive walls. There is an edifice like the rock of ages. What rare inspiration rested upon that great Pioneer and Prophet, Brigham Young, when, under his direction, the Lord laid the foundations for this great commonwealth!

Are we, sons and daughters of these great Pioneers, playing our part in this great work as well as they played theirs? In this house last night a tremendous multitude listened to the music of a product of the Church and were thrilled with the stirring strains of song and music in honor and praise of our martyrs. At the same time in the Salt Lake Theatre, another building erected under the direction of that great Pioneer, President Brigham Young, his granddaughter was the leading performer in a grand opera production. Are we, I ask, even under these conditions, worthy sons and worthy daughters of these great Pioneers?

THE ANTI-CIGARETTE CAMPAIGN RATIONAL, NOT HYSTERICAL.

Since the last Conference, six months ago, Mutual Improvement workers and others, in and out of the Church, have waged a rather intense campaign against the use of the cigarette in the State of Utah, and wherever else the Church of Jesus Christ of Latter-day Saints has members.

In conducting this campaign I regret that we have met with some opposition. I am sorry that in these efforts we have come into rather vigorous conflict with some of the leading business men of our State. If in this undertaking, we have been in error, we have not been alone in our mistaken judgment. Doctors and educators generally encourage such undertakings. Were Andrew D. White, a great president, and an important factor in founding Cornell University, still living, I would write to him and say: "In the summer of 1902 you gave me a mission. You asked me, as I sat in Cornell University, in company with teachers from various other sections of the country, to go home and to carry to the young people I came in contact with a message from Andrew White, to call the attention of young people to the fact that the use of the cigarette is one of the most positive means of taking from people their chances of success." I would say: "President Andrew D. White, I am proud to have helped to secure the following result: The State of Utah has passed a law prohibiting the sale or the giving away of cigarettes or cigarette paper. The State of Idaho has also, by law, provided strict regulations intended to decrease the use of these two objectionable articles."

This work has not been a matter of hysteria. With us it is not a mania. We have proceeded deliberately. We feel as if with mathematical certainty we have done something for the lasting benefit of the young people of our communities.

WHY THE ANTI-CIGARETTE QUESTION?

Since my life has been devoted to the study and teaching and practice of mathematics and of engineering, I think I have stamina enough not to be wafted about by mania, or hysteria. I belong to the fifth generation of members of the Church. I desire while I speak, that I may do so as a worthy son of the grand old pioneers. Have we been unreasonable, have we worked too hard in this anti-cigarette campaign? We are determined, in fact it is our mission and duty, to produce a generation of young men and women better than the world has ever known. And this is why we fight to keep the cigarette from our young men and our young women.

I have here a copy of an article that appeared in the *Denver Post*, March 21, 1921. I wonder if in this state, where we have the gospel of Jesus Christ, where we have the Priesthood and the power and the authority to speak in his name; in this community where we are putting forth effort to rear young men and young women who are worthy, do the conditions described as prevailing in Denver exist here? I will read a part of the article:

"Almost any night you may see the downtown streets crowded with boys and flashily dressed, scarlet-lipped, loose-mannered girls—moths fluttering around the searing candle of 'pleasure.' You may see them in automobiles, riding up and down the main thoroughfares of the city. You may see unescorted girls—children who should have been tucked into bed by their mothers. They appear to be without shame. They do not hesitate to trade modesty and virtue for what they think is pleasure.

"All Denver is aroused, and rightly, too. Who is to blame for this appalling condition? Who is responsible for the absolute lack of morals in these boys and girls who are to be the men and women and parents of tomorrow? Why are boys and girls permitted to gad about the streets at all hours of the night, allowed to joy-ride in their parents' automobiles until the wee small hours of the morning, suffered to go where they will, and however they choose, to satiate a perverted appetite for pleasure?

"Juvenile Judge Lindsey, clergy, school authorities, welfare workers—all say the blame for this deplorable state of affairs rests upon the parents."

It is against conditions like these that we are fighting. If we have been too intense in this anti-cigarette campaign, may we be forgiven. But I say to Mutual Improvement workers, to the Governor of the State of Idaho, and the Governor of the State of Utah, to the legislators and to all who are responsible for this anti-cigarette legislation, God bless you. I predict that thousands, yea, tens of thousands among the generation to come will rise and call you blessed.

LIVE WITHIN YOUR MEANS AND SO KEEP OUT OF DEBT AND TROUBLE.

I was very greatly interested in what Stephen L. Richards said this morning on the subject of economy. No man has the right to live beyond his means. It is the duty of every man to keep accounts.

He who does it will have the reins in his hands, he will be master of the situation, he will not be driven into bankruptcy.

I visited the home of a prosperous farmer a few weeks ago. His is an unusually comfortable home. I noticed hanging on the wall a beautifully framed motto. As I looked at it he said: "Probably that motto is not quite so appropriate hanging on this wall as it was on the wall of the little log cabin in which my wife and I lived during the early part of our married life. The words were words of the late President John R. Winder: "Live within your means, keep out of debt, and you will keep out of trouble."

NOTHING SHOULD INTERFERE WITH SACRAMENT MEETINGS.

President Grant referred yesterday to a slogan of the Mutual Improvement Associations adopted about two years ago: "We stand for spiritual growth through attendance at sacrament meetings." It is our desire to avoid the conditions that have been described as existing among the young people in the City of Denver. One of the means of avoiding conditions of this sort is the partaking of the sacrament of the Lord's supper. A man in the Priesthood meeting, yesterday, said to the President of the Church: "President Grant, may we hold a meeting in our stake, once a month, at two o'clock on the Sabbath day. It will be interfering with our sacrament meeting but once each month?" The President very promptly replied: "We desire to have nothing interfere with our sacrament meetings." It is when partaking of the sacrament sincerely and worthily that we come into unusually close communion with our Father in heaven. It is then our hearts are filled with a prayerful spirit and we acknowledge before our heavenly Father our weaknesses. It is then and there we desire to be forgiven and firmly we resolve to be stronger and better. Oh, that I had the power to say something to induce all the people to put forth their best efforts all the time. We will not be judged by the sermons we preach or the sermons we hear. We will not be judged by the number of meetings we attend. Nor will we be judged by the prayers we utter or those we hear. If we are satisfied with these things only, we are like the tree that is satisfied with being cultivated and irrigated and with putting forth leaves but bearing no fruit. Partake of the sacrament, or in the language of Isaiah: "Seek ye the Lord while he may be found; call ye upon him while he is near." Brother B. H. Roberts said yesterday he has seen men whose hands were scarlet with sin, appeal in anguish for forgiveness, and for the days of their youth to return thus giving them another opportunity to make their lives better. Among us are thousands of young men and young women whose lives are pure, whose hearts are clean. To these I appeal, "Seek ye the Lord while he may be found; call ye upon him while he is near.

Wherever here or elsewhere there is anything virtuous, lovely,

or of good report, or praiseworthy, these are virtues for which we seek.

SPECIFICATIONS FOR A MAN.

I have before me a copy of the prayer of an engineer. Shall I call it a prayer? This man was a product of my own Alma Mater, Cornell University. The principal business of his life was to write specifications, specifications for bridges, specifications for buildings, for trestles, for railroads, etc. For preparing such specifications he was well paid. Here is his prayer or specifications he wrote for himself. For so doing he received no money. They were not prepared for publication, but simply for his own private use. They were found among his papers, after his death, and were entitled: "Specifications for a Man."

"To respect my country," [and this is the gospel of Jesus Christ, this is the thing for which we stand] "to respect my country, my profession and myself. To be honest and fair with my fellow men as I expect them to be honest and to be fair with me. To be a loyal citizen of the United States, to speak of the United States with praise and to act always as a trustworthy custodian of the good name of my country. To be a man whose name carries prestige wherever it goes. To base my expectation of reward on a solid foundation of service rendered. To be willing to pay the price of success and to pay this price in honest effort. To look upon my work as an opportunity, to be seized with joy and to be made the most of, and not as painful drudgery to be painfully endured. To remember that success lies within my own self. To expect difficulties and to force my way through these difficulties. To turn hard experience into capital to be used in future struggles. To believe in my profession both heart and soul. To carry a ray of optimism in the presence of all whom I meet. To dispel all temper with cheerfulness. To kill doubts with strong convictions and to reduce action with an agreeable personality. To make a study of my business, to know my profession in every detail. To mix brains with efforts and with system in my work. To find time to do every needful thing by not letting time find me doing nothing. To hoard days as a miser hoards dollars. To make every hour produce me dividends, either in increased knowledge or in helpful recreation. To keep my future unencumbered with debt. To save as well as to earn. To cut out expensive amusements until I can afford them. To steer clear of dissipation and to guard my health of body and peace of mind as a most precious stock of trade. Finally, to take a firm grip on the jars of life, to play the game and to play it like a man. To fight against nothing so hard as I fight against my own weaknesses. To be a gentleman and a Christian so I may be courteous to men, faithful to friends, and true to God."

Let us, I pray, make our lives conform with these exalted specifications, and all the glorious principles of the perfect gospel of Jesus Christ, I humbly pray, Amen.

PRESIDENT HEBER J. GRANT

THE NECESSITY OF THE CIGARETTE LAW.

I believe that Brother Joseph W. McMurrin first called my attention to an article published in the *Scientific American* and repro-

duced in the *Literary Digest*, announcing that for fifty long years no young man in Harvard University had ever graduated at the head of his class, as the principal student, who was a user of tobacco, notwithstanding the fact that eighty-one or two per cent used tobacco and only nineteen or eighteen didn't use it—so that, taking it man for man, for those many years, the tobacco users had not become the head students of that great institution. I don't think anybody, with an ordinary, common, every-day head on him, needs any greater evidence than that of the necessity of passing anti-cigarette and other laws of this kind.

INTRODUCING PROF. PERRY G. HOLDEN.

We have with us today Professor Perry G. Holden of Chicago, a man with a national and international reputation as an extension worker. I have been handed one or two statements made by Professor Holden that I will read before we have the pleasure of hearing from him:

"Every American ought to have his own home, and every family ought to have an acre of ground. Men don't fight for their boarding houses—they usually fight in them." And we might add, with their tongues, mostly.

"Men who own their own homes don't go out on riotous strikes." That reminds me of a man who was a socialist, over in France, working for a very wealthy man. He went out two or three nights a week to his socialistic meetings, advocating the dividing up of all the property. Finally he quit going, and the wealthy man for whom he worked asked him why he hadn't gone. "Why," he said, "at the last meeting which I attended some months ago, there was a calculation which had been made, and they read how much each family would have after we got all the property divided up, and lo and behold, I have more in the savings bank already than would be my share."

"If the community will take care of its boys today, its boys will take care of the community tomorrow."

To his son leaving for the army: "My son, keep your standard." On his return: "Have you kept your standard?" "Yes, father."

"Money spent on education is not a tax. It is an investment."

"Am I a better man today than I was yesterday?"

I have very great pleasure in introducing Professor Perry G. Holden.

PROFESSOR PERRY G. HOLDEN.

I am not a "Mormon," but I am a good friend of the "Mormons." Perhaps only one other man in these United States has said more things outside of Utah, in behalf of the "Mormons," and the great

work which they have accomplished, than I, and that is Doctor A. E. Winship, whom many of you know.

I am reminded at this time of a little incident. Some years ago it was my pleasure to be at a great Sunday School convention at Waterloo. They had had a great meeting and had listened to some marvelous addresses, and as the boys thought they were about through they ran for their hats, but the presiding officer said: "I have a friend here, boys, and I want him to say a few words to you." And they settled back with some discomfiture, and he stepped before them and he said: "Boys, I don't know just what to say to you this afternoon." And a boy way back in the back part of the room didn't want to take any chances. He stood up and flung his hand a little and said: "Say, Mr., I can tell you what to say. Say, 'Amen,' and sit down."

Now, good people, for the few moments that it is my privilege and supreme pleasure to be before you, I hope that you will have the Spirit of God in your souls, and that you will listen to what I say in the same spirit that I present the few things that I may be able to present at this time; and I am sure you will, because I have met you people everywhere throughout this and other states, and it is a pleasure and a privilege that I cannot describe to you at this time to have this opportunity of talking for a few moments with you.

I want to say Amen, from the bottom of my soul, to the addresses which I have heard today, and this last address is such a wonderful thing that I wish that in some way it could be heard throughout the length and breadth of this land, as something that helps to dedicate and consecrate us to the great things which we can accomplish, if we but will.

I want to refer to a little poem to illustrate a great principle upon which all progress depends. Samuel Walter Foss wrote many beautiful things. You know he wrote the wonderful little poem entitled: "Let me live in my house by the side of the road, where the race of men go by, men who are good and men who are bad, as good and bad as I." And then he wrote another wonderful little poem with a very common name, entitled: "The Calf Path." He tells the story of this calf that went out to pasture one morning from Boston, when it was a little shack of a town. At night the calf came home as all good calves do, but it made a very crooked trail, all bent askew, winding in and out and round about through the brush. The next day the old bell wether took up this same trail and all the other good sheep followed, and a path was made through those primeval woods. Then the people followed this little path, winding in and out and round about through the brush over to a neighboring settlement, and then they built little homes by the side of this path, and they cleared off the land and it became a road, and then they built houses and stores and it became a street. Then they built great manufacturing plants by the side of it, and it became the avenue

over which the commerce of a continent has passed. Samuel Walter Foss then falters, and says: "But you know that was three centuries ago, and I infer that the calf is now dead." The good people of Boston cannot straighten that calf path today. You people are building, have been building and are building a great empire. The religion, the calf paths of home-making, and the calf paths of humanity-making—those calf paths that you have been making and will make for the next twenty or thirty years will be the calf paths that our children's children's children must tread for the thousands and the tens of thousands of years to come. Building so, putting the very best that we have into our lives at this time, that we may help to make those calf paths straight, that it may be said a thousand and ten thousand years from today: O, they builded better than they knew. I wonder if we begin to realize the tremendous responsibilities that rest upon us at this hour and this day. People, I am wondering if you will lose your great birth-right; and what a birth-right you have! Men and women like these who came here, came over this great continent, years ago and suffered as they suffered, lost their dear ones, as they did, and endured that they might come here and build up an empire that should represent their principles! They sacrificed much.

And now, you know, people, I am wondering if you and I are willing to cross a continent today, as they crossed a continent in those days that have gone by. If we are not willing to suffer as they suffered, if we are not willing to go through what they went through, then we are losing our birth-right. I fear there are many of us younger people that would not endure, would not think of going through all that they have gone through; and don't you think for a moment that there isn't just as much need of suffering today for principles, for rights, for our boys and girls, for our homes, and for America as there was in those days. The question is whether we are consecrated, whether we are dedicated, whether we have a vision! *In my estimation your Church illustrates better than anything I have ever known in all America, the great principle of vision.* Where there is no vision the people perish, and today you are blessed, because the people before you had a vision, and not only had a vision, but were willing to live and die for it if necessary. That is what made you great. I admire your great buildings, I admire your temple, I admire your fine buildings and schools that I find everywhere, all over this land of yours; but, people, more than all, do you know what I admire most? It is your people whom you have reared under this religion of yours. When I said to you I was a friend of the "Mormons," I meant all that could be said in those words. It was not to please you. It was because I believe in it. A religion that will do what your religion has done, not only for the temporal things, but for human beings, for God, is certainly a great religion, and you

ought to be proud of it. I want to say to you that the time is coming when your religion is going to be understood as it should be understood, in this world, and I want to say that through some of the things that you have been doing, you have come into more favorable attention over the United States, within the last two or three years, than in all the time put together before.

You have thought of your boys, of your girls, of your homes, and it is the outgrowth of religion that made it possible to put through your legislatures that wonderful bill that prevents the use of cigarettes in this state, and I say it should go out to all of the states of this Union. It is wonderful what your religion has done. Let me say to you, that I fear sometimes that the people who enjoy it, who live here and have not been out, as some of us have, over all this great world, do not appreciate the greatness of what you have. I wish that, some way, I could say it to you.

I wonder if you will pardon me for saying one or two little things? They may seem entirely out of place, but I couldn't help but think of it as those words were uttered here by the former speaker. Last year, as I was in your state, I went out over it with the hope of holding a large meeting with the one motto in mind that a state is made of men and women, and not of houses and factories and wealth. So, I went out. I was telling them of your schools and your education, and as I was leaving Provo for a trip through to Ogden, where I was to speak, some of the people from the east with me on that commission, said: "Mr. Holden, these people look very much like other people." And I said: "Why, yes," but I said that there is a good deal of difference in some respects, and I want to tell you of one or two of the things I have noticed, as I have been out here working among these people. I will demonstrate it to you—and I said, do you know anywhere through Colorado or Illinois or Iowa, or everywhere you stop at a depot, that there you find young men about the depot, leaning up against the wall or railing, smoking and chewing and passing remarks about the people that get on and off the train? Now, I have gone up and down this state, and it has been peculiar to me that I haven't observed that anywhere. And they said nothing, and we got through to Ogden, and one of them turned to the other, and then they turned to me, and said: "Mr. Holden, we thought we would take you up on that statement," and they said, "We have made a good many stops"—I don't know how many, twenty or thirty stops—"and we have yet to see the first young man standing by the side of the depot smoking, on our trip through." Now, I was glad that it didn't happen that there were any boys smoking while they were in my company.

The other night, at Rexburg, at that wonderful little city—and I want to say to you that you have a little city up there that is setting an example to the rest of the world—throughout the year, every year, all the program which you are putting over there, and

which you have been putting over there, is wonderful. It is helpful. It must go through all the United States, and you people are setting the example to us. As Mr. Ryan came down the street he was telling this little incident: By the front of the town hall, there were a bunch of young people gathered, and he went away first, then came back and walked back and forth two or three times, that he might observe. During the time that he was there not a cigarette was in evidence, not a cigar; neither was there any profane language, or any language that wouldn't be proper before the father and the mother, and he told that incident there; and that has been my observation. Now people, your principles are right, but are we realizing, are we living up to them fully, or are we drifting away just a little bit?

Now, I want to say, as I said to some people over at Payson the other day. "There are two kinds of audiences I like to speak to. One is a penitentiary audience and another is a 'Mormon' audience; for," I said, "you know that no matter what happens or how late it is you know they will all be there until you get through." And you know, good people, that one of the things that impressed so much those eastern people, as they came here last year, was that when you open your meetings you open with a prayer, and ask that the people might have open hearts and willing souls to gather from what the speaker may say something to take home; and then they closed with prayer that we shall take home some of these things and put them into our lives and into our practices. I hope you will never give up those little customs, because they are wonderful. Another thing that you are different in, the little courtesies, which you always have, that of your seeking to put respect and dignity into all things. I must compliment you upon those things because they belong to you. And there are a good many things that stand for education; and you stand for the boys and the girls, as was said in these words by the President, that if you will take care of the young men of the Church today, and the young women, the young men and the young women will take care of the Church tomorrow.

Now we must do our duty in our homes. If the spirit of the Lord is in your souls to such an extent, I may tell you of an experience and not be misunderstood, for it is not egotism. It is just my wish to help to put into your souls and hearts those things that you can take back with you to make better homes, better education and a better Church, and so I want to tell of this little thing. When growing up in our own home we had to work. It was so new, we were one hundred and fifty miles from the end of the railroad, and we grubbed the stumps and worked; and they had a ball game, and we wanted to go to the ball game on Saturday afternoon. Father didn't seem to think that was worth while, and we got a notion into our heads that we were going to the ball game, and we would run away from home. We were passing from the barbarian stage, I

think, at that time. But that was, nevertheless, the situation. So, we decided we were going down to the house and tell father we wouldn't work like this all the while, unless we had a chance to play a little bit. So, finally, it was decided to do it, and then the question came as to who should go; and that was different! But finally, my brother gave a suggestion, that may be, if all went down he wouldn't lick all of us. So we all started and went pretty fast for a ways. Finally, we got to going a little slower, as the importance of the case dawned upon us; and, by the time we got pretty near to our house, we saw father go out towards the barn. We let him go, and went to the house and told mother instead of father. Father was one of those stern, New England people who always said: "Boys, I guess you had better do so and so, now,"—he never guessed but once, and so you see how it was we told mother about it! I will never forget as we came into the house, and my brother began to tell how we wasn't going to work like this, she turned and looked at us and then she rubbed out the piece of dough in her hand, looked down the side once or twice, and when she was through she turned around and with a smile, she lined us up by the crack in the floor of the old log cabin—and then she stood back and looked us over and she said: "Boys, you're not working too hard," that is not what is ailing you, it is work that will make you. If you don't work you will be tramps, you will be beggars and will be in the penitentiary somewhere." She said: "No, I know what is the matter with you, you want to go down to that ball game on Saturday." She had just touched the spot. Now, I don't know how we got away from that place. I can't remember a thing about it. I think we just evaporated, but anyway on this next Monday morning the thing happened in our home that transformed it and transformed our lives. I think father and mother had had a consultation over our difficulties, over Sunday, and as Monday morning came and breakfast was over, father stood around a little and by and by—he didn't know what else to do—he went out and cut an armful of wood.

While he was out, mother spoke up and said: "Boys, why don't you sit down and talk with your father a little while? May be you can arrange to go to that ball game Saturday." Father came in. He threw the wood in the box, and then he stood around again for a little while, and we all stood around. By and by mother saw the situation, and I sometimes think that mothers have a little longer vision than fathers, and she said: "Father, it's raining this morning a little, why don't you sit down and visit with the boys? I guess they would like to talk to you." He sat out the chairs and mother started about the work, but he said: "No, mother, we want you to sit down with us for a few minutes." When we were seated he raised up his hand like this, two or three times, and he said: "Boys, your mother and I have been trying to get a little together so that you wouldn't have quite as hard a time getting started in the world as we had,

but it is all for you. We can't take it with us. Now," he said, "I want you to help plan the work for this farm for next year."

I want to say to you, fathers and mothers, that that was the richest, and I think the best, thing ever said in our home. "I want you to help me plan the work for this farm for next year!" The sun was brighter, the grove was greener. My, I got through early that day, and came around the corner to get the mail, but really to tell the boys all about what we were going to do on the farm next year. On next Monday morning, when breakfast was over, father said: "Boys don't you think it would be a good thing for us to sit down for a few minutes and plan the work for the week?" So from that day until my father's death, we sat down for a few moments, about fifteen to thirty minutes every Monday morning, and there we planned and talked over together the things we were to do.

The idea of us boys helping father plan the work! I remember this Monday morning, when we were through, father said: "Well, boys, I have no criticism only this, you planned too much." He said, "it might rain, or perhaps you would like to go to the ball game Saturday afternoon." And now I want to say another little thing. He said: "Boys, remember that when we agree to do certain things we must do them, if it takes all night." And I have been glad a thousand times over what he said, and through all the years after, father never carried out anything else that wasn't agreed on, unless we had a meeting and settled it.

And I want to say, folks, if we are to have great men and women, with richness in their souls, truth in their lives, and reliability and dependability, we must make them in the home primarily. It must not be turned over to the school alone, because it is a task that they can not handle alone, as much as they can do. And I have been thankful that through all these years, no matter how trivial a thing was promised, that thing was granted.

One of your good citizens, you would know his name if I mentioned it, at Logan the other day came to me and said: "Mr. Holden, I am sorry that I cannot hear you in the tabernacle today, because I promised my pupils that I would go up the canyon and eat dinner with them, and I mustn't disappoint them." You know how proud I was of that citizen who was keeping faith with these dear boys and girls! That is one of the grandest things that could possibly be done.

Now people, just one other thought, and I must close. I want to refer to a little thing that has had a great influence on me throughout my life, and that was a great teacher. I was a good deal of trouble to all of the teachers that came to me, and they troubled me a good deal. They seemed to think that, some way, they had to lick me in order to settle everything for the whole school, and I guess that was all right, as I think about it, though I didn't at that time; but the time came when we had a great teacher come into our midst, and that teacher wasn't looking for the bad that was in us. He was

looking for the good that was in us. I want to say to you people if we go through this world looking for the bad, we find it everywhere, but if we go through this world looking for the good that is in it, we find it everywhere; and this teacher was looking for the good in it. One time as I leaped out of the door of the school house, at recess, I landed in his hands. I went out with a whoop and yell. You could hear me half a block away, and he got me, and I thought my time had come, but instead of that I felt him pulling away at my chin, and he was smiling, and that was an event in my life, because no teacher ever smiled on me before. And as he pulled, tugged away on it, he made a little remark. The great railroad had been built into Traverse city, and we had been down to see the great iron horse that pulled the train—he said: “My boy, you have lots of energy, haven’t you?” and I agreed to that all right. He said: “Do you know, my boy, it is the same steam in an engine that makes it go ahead that makes it go backward. It all depends on which way you pull the lever.” Further he said: “Do you know, my boy, it is the same energy in you that will make you go ahead and do something worth while in this world or perhaps send you back into the penitentiary? It all depends on which way you pull the lever.” And you know, good people, up at Rexburg, as we went over to that industrial school, that little saying of that great teacher came into my mind, and at other times, that they had pulled the wrong lever. Your Mutual Improvement association, nobody, or any thing, no father or great teacher had taken a hold of the very life of that very boy or girl at the right time, so they pulled in the wrong direction. You know over in Chicago that seventy-three per cent of the crimes and murders are committed by our young men, from the ages of 17 to 23 years—just the time when we lose so many of them, just the time when they are full of the ambition to do something in this world, and they simply pull that lever in the wrong direction. Well, this teacher didn’t stop there. He said: “My boy, I would like if you will do a little thing for me for thirty days and then if you like it, follow it all of your life.” And do you know what it was? It was a very simple little thing, but it has just made a wonderful difference in my life. He said: “When you get up in the morning, and look out in this great, great world again, instead of getting up dreamy like, with your hands in your pockets, with a grouch on ready for trouble, just swing those good arms of yours a little and look out and see what a great day it is, the best day of all creation, because you have back of you all that humanity has accomplished, you are heir to it all.” And he said: “It is the greatest day of all creation, because you have ahead of you all of the things yet to be accomplished,” and then he continued, “Stop just long enough to hold up your right hand and say: “This day I will beat my own record. I will put the best I have in this day’s work.”

Why, Mr. President, there is power enough in this organiza-

tion gathered here, to go back of certain fundamental things that you are to put over for this year's work and accomplish it, no matter what the obstacles are; and when you put it over, it means that it will go throughout the length and breadth of this land, and among the nations of the world. It is wonderful what you can accomplish when all have the spirit of co-operation, have the spirit of working together.

I want to give just one little illustration, and that is this, to show what it means to co-operate and to aid at the same thing and at the same time. *You have that opportunity in greater degree here than in any other organization that I know of in these United States.* One morning as I went down to my office, in Chicago, a great plate glass window had been broken in, and the furs stolen out, and I looked a little farther and there I saw a gunny sack filled with about two pecks of sand. The burglar had gone across Michigan avenue and scooped up a little sand, and then come over and slung it through the window to break it. I couldn't help but think had he had a train full of sand, taking up a handful of sand at one time, he could have been throwing sand yet and he could not have broken the window; and yet, when he organized a peck of it, it went through easily. People, are we too much divided, a little there and here, and over yonder, throwing sand, little handful of sand? Oh, if we can unite, then set out to work at it, like you have with the anti-cigarette law; after you accomplished what you did with your cigarette law, there is nothing that cannot be accomplished that is good.

Now, people, it has been a pleasure to me to talk to you. I wish there was something I could say that would stimulate you, that would make you want every morning to put the best you have into the day's work, and into the years of your work. Let us remember that no matter what the troubles are that come to us, if we solve them they are for our own benefit, and remember that there is a worst place in every road, and we have struck it perhaps now, but that is no reason why we should lay down and give up. We must go through those worst places, we must measure up to it, and I have noticed them through all my work, throughout my life, that the people who have done things for this world are the people who have carried a burden, are the people who have crossed a continent for their principles and their religion. I thank you.

The congregation sang, "Come, come, ye Saints, no toil nor labor fear."

PRESIDENT HEBER J. GRANT

I feel gratified for the very splendid compliments that have been paid to our people by the previous speaker, and on behalf of the Saints here we thank him, particularly for the words of praise that he has spoken regarding us, away from Salt Lake City. I feel, as he has

said, that we are coming into our own. It was like an oasis in the desert, a few years ago, to find anybody who was willing to say anything good about the "Mormons;" but some of the finest and most energetic and most faithful men in all America today, educationally and in other lines, are beginning to say good things of the Latter-day Saints. I want to say to Professor Holden that the Latter-day Saints sang "Come, come, ye Saints," as they crossed the plains, with all their hearts and with all their souls, feeling every word of the lines:

"And should we die before our journey's through,
Happy day! all is well!
We then are free from toil, and sorrow too,
With the just we shall dwell,"

The young men and the young women of the "Mormon" Church who live up to the principles of their fathers, are as loyal and as determined and as willing to sacrifice today as were their fathers, their grandfathers, and their great grandfathers, for that which we know and proclaim to all the world to be, in very deed, the plan of life and salvation, the gospel of the Lord Jesus Christ, our Redeemer.

A baritone solo entitled, "The Golden Pathway," was sung by August Glissmeyer.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

The responsibility of speaking to a congregation like this is a task from which I naturally shrink, but I feel honored, nevertheless, in being asked to occupy the short time that is left for our afternoon meeting.

I am one of those who sang this hymn, "Come, come ye saints," often around the camp-fires as we journeyed across the plains with our ox-teams, in the year 1860. Many and many a night around our camp-fires did we sing it. I was eleven years at that time, so I remember the incidents and circumstances of that long journey very well, and of our early settlement here in these valleys. We outfitted at Florence, just above Omaha, on the Missouri River, and started from there in June, and arrived at Salt Lake City in September; so we were just about three months in making the journey. It was a wild, Indian, desert country in those days, and on the bluffs along the upper Platte River, the buffaloes covered the ranges in great abundance.

Arriving here, we didn't know what to do nor where to go. Some friends or ours told us there was quite a colony of Scotch people who had gone up into Cache Valley that spring, and they thought that might be a good place for us to go. We didn't know in the least where that was—whether it was north or south or east or west. We

didn't know anything about the elevation—whether it was too cold or too dry, or what it was. Indeed, we knew nothing about it. We simply went where there were some people whom my parents had known in the Old Country. There we settled. We lived in a dugout the first winter. A good many of you people, Latter-day Saints who are here today, hard y know what a dugout is, but we older ones know. I know very well about it, for we lived in the dugout, and lived there in extreme poverty.

The first work I did there as a child was to help my mother glean heads of wheat from the wheat fields, which had been cut with the scythe or cradle, for there were no mowing machines or reapers and self-binders in those days. After we had gleaned this wheat, the heads being tied in little bundles, we took a wash-board and rubbed the heads on it, and thus thrashed out the wheat. This was our thrashing machine. Of course, there was the chaff and some smut mixed in the heads of wheat, and I had to spread the wheat on a wagon cover and take a tin plate and throw it up in the air, and the little breeze that was blowing would blow the chaff from the wheat. This was our fan mill. We then ground this wheat between two millstones, for there was nothing to the grist mill at that time except two millstones; and being ground in that way, the flour was quite dark and it made a black bread, but a very wholesome bread, after all. We had that flour made into porridge for breakfast, baked into cakes or scones for dinner and supper. That, with baked or boiled potatoes, was pretty much all the food we had to eat.

Soon I had to act as herd boy and was sent out to watch our two cows to see that they didn't stray off, and to bring them home at night to be milked, for one of the chief parts of our living was the milk from the two cows. My suit of clothes, which my mother had made for me after we arrived in the valley, consisted of a shirt and a pair of pants, both made out of the tent cover that we had used in crossing the plains. It was pretty stiff and hard cloth, for it was weather-beaten, but it was all that I had—that and a rope around my waist to keep the suit together. That was the extent of my wardrobe.

Everybody who has crossed the plains will recall that after we got to the valley and began to get potatoes and a slight variety of food different from what we had had on the plains, that naturally we were quite hungry. My mother used to put me up a little lunch as I went out to herd the cows, and generally I would have it eaten before I got half a mile from home. Then I didn't have a thing for dinner. I simply had to tighten my rope for dinner. Now, it is all very easy to laugh and joke about it; and, to tell you the truth, I didn't realize the hardships that we were passing through, because I was not yet old enough. But my parents did suffer and sacrificed and endured very much. My heart bleeds as I think of the sacrifices they made so that I might have it easier to get on and that the path might be made more easy for me and mine. But the extreme poverty that we lived in is fresh on my mind to this day, and I repeat with pleasure the words of

Shakespeare that Brother Stephen L. Richards quoted this morning, when I recall all those experiences, and I say, in truth, and with all my soul: "Sweet are the uses of adversity." The best lessons that I ever had, came through those hardships and through being compelled to practice the strictest economy and thrift, such as our children nowadays don't know anything about. In those days, it seems to me, we were more willing to render service and to sacrifice for the Church than we are today. Why, in those days, the people were called on to send their teams back to the Missouri river to help gather the poor—those who could not bring themselves to this country—and the people willingly responded and sent their oxen and wagons back to the Missouri river, year after year, without money and without price, to help gather the poor. My parents were of those who had saved enough, through Scotch thrift, so that they were able to buy two yoke of cattle and a couple of cows, and came in what we called an independent company; but there were thousands and tens of thousands of people helped to immigrate to this country by the Saints here sending back their teams and their men to gather up the poor and bring those who couldn't help themselves.

This work called "Mormonism" has been a great work of co-operation—a work of sacrifice and of helpfulness to others. We forget, sometimes, in our abundance and even super-abundance of means, about the conditions in which the early settlers existed when they were subduing the wilderness and making it "blossom as the rose." I know very well that we have our financial troubles today, and many of us, no doubt feel that they are about all we can stand; and yet, when we look around us and see our multitude of blessings and compare them with all the poverty and the sacrifices that our parents made for this work and for our blessing and salvation, we should be led rather to glorify our Father in heaven for his mercies to them and to us.

I am glad to hear such testimonies as we have heard this afternoon from Professor Holden, with respect to the good work that has been accomplished by the Pioneers and by the people who now inhabit these valleys. We hear quite often now from thinking people, a good word spoken of the "Mormon" people and what they have accomplished; but what has been accomplished is nothing in comparison with what will be our achievements, if we will only continue in the same spirit that our parents exhibited in the founding of this country and in laying the foundations of this great institution called "Mormonism." We cannot conceive of what power, union and strength will give us and how glorious and mighty this work will become if only we continue willing to give it the service and sacrifice that it merits.

On every hand we see evidences of disintegration, or disorder, of anarchy, and of the lack of the cohesive qualities that hold society together. The great moral principles, love of one another and obedience to law and order, are greatly lacking these days. One almost trembles for the condition one sees abroad in the world today. In Ger-

many, in France, in Russia, and even in England itself, old England, the most glorious of the old countries, which I hope and pray will live as a nation and prosper for centuries to come, because of the great good she has done to all the world, in being the cradle of liberty, and in breaking down oppression and misrule and tyranny for hundreds of years; and yet in England today, it is just a question of whether the government can stand at all or not. Obedience to law and submission to the orderly procedure of civilized society are being broken down and there arises something above all that—the unions, the secret societies, the pledges that men make that they will abide by their unions and obey them, rather than obey the law of the land; and so, right at this very hour, it is a question as to whether the government of England shall stand or whether the unions shall rule, or whether society and civilization shall not be utterly broken down. The other great countries of Europe, we know, alas, too well, something of their condition. In a financial way, it seems, they are well nigh on the verge of ruin, when we see the German mark, which should be worth twenty-three cents, quoted, as you can read in the *Deseret News*, tonight, at one and six-tenths cents, which means that it is not worth six cents on the dollar in the markets of the world. Imagine a man or corporation composed of business men issuing due bills or notes until the paper they issue becomes worth less than six cents on the dollar. You would hardly expect that man or firm to ever pay out. And so it seems that the elements of disintegration and disorder are abroad in the world to such an extent that the scripture, which hath foretold of the perplexity of nations, is now being fulfilled. Even our own beloved nation, this nation which the Lord himself has been the means of founding, as we believe, and as we read in our Doctrine and Covenants, the word of the Lord revealed through the Prophet Joseph Smith, wherein he says: "I, the Lord, raised up wise men for this very purpose;" that is, to found this Government—and even this nation today has its perplexities so that we hardly know where to turn.

Now, in the midst of it all, notwithstanding our small perplexities here at home, we have peace, the peace of the gospel; a peace that no other people have; a peace that passeth understanding. Men cannot understand it, but it is here—the peace of God; the peace that comes only through the gospel of Jesus Christ. "My peace give I unto you." Although we may be in more or less distressed circumstances, yet that we have, and we know that the Lord is at the helm; we know that this is not man's organization. It is the Lord God Almighty who revealed himself to the Prophet Joseph Smith; and through those revelations, through those instructions, this organization has been founded, and the power of the Holy Ghost, the power of the Priesthood of the Son of God, has been given to this Church, and that is what holds it together and makes it great, and will continue to hold it together and make it great, and it is not the power of man, nor do we glory in man. We do not say, we do not allow it to be said, that Brigham Young has built

up this Church. Brigham Young was the honored instrument, in the hands of God, who brought that scattered, mobbed, robbed, people to this land and declared that "This is the place; here we will stay," when it was a most desolate, desert-looking place; for this is indeed the place. He didn't know, at the time, the marvelous riches of this land, but you can draw a circle around Salt Lake City three hundred miles, making this city the center, and there is more of gold, of silver, of iron, of coal, of lead, of copper, and of all the precious metals; more variety of grains and vegetables and fruit and flowers; more of everything that is needful for the use of man within that circle than in any such area in all of the known globe. This is the place. The Lord God Almighty, through his prophet, spoke it. Here is peace; here is abundance, here is the power which the Lord gave, and which he alone has given, and which no other people in the world have. Read in the same Doctrine and Covenants, the book of revelations, that the prophet Joseph Smith gave, that the rights of this Priesthood are inseparably connected—connected so that they cannot be separated from the powers of heaven—then we are as nothing, and we, too, will disintegrate and break in pieces and go down and become as nothing.

But it is true, and everlastingly true, that the rights of the Priesthood of the Son of God are inseparably connected with the powers of heaven. That being true, there is a power, there is a virility, there is a cohesive strength that holds this people together. I have seen the power and demonstration of the spirit manifested in the past few months down in the California mission. I have wondered sometimes when I have heard brethren, and some who are not our brethren, say: "Well, you wait a little while; wait and see the third generation, the fourth generation, and so on. You will see this thing going to pieces." Why, I recall when I was a boy eighteen years of age, working in a little hotel at Brigham City, that Governor Stanford, and the great men with him who were building the Pacific Railroad at that time, stayed at this hotel. I was active around the place as a youngster and had my ears and eyes open, and I recall hearing them discuss in that hotel, one evening, what a wonderful man this Brigham Young was; how he had gotten the people together here, how he could guide them, order them, manipulate them, and do as he pleased with them, and so on. But Governor Stanford and the other wise men with him said: "Wait until Brigham Young dies, and they will be broken and go to pieces." They didn't know what they were talking about. I have seen, in the California mission within the last two months, where I have traveled with President McMurrin and President Grant, the same potency, the same virility, the same strength, the same power of the Holy Ghost that my father saw seventy-seven years ago when he joined the Church in Scotland.

It is right here in the Church today, under the Presidency of Heber J. Grant, just as much as it ever was under the Presidency of Brigham Young, or Joseph F. Smith, or any other. Is it Heber J. Grant's power that is doing it? No. Is it man's power at all? No.

It is the power of Almighty God; it is the power of the Holy Ghost; it is the power of the Priesthood of the Son of God, inseparably connected with the powers of heaven; and that is what is giving guidance, and that gives guidance and direction and cohesion and strength to this great organization, and not the power of man, nor do we honor man for it. No, not to men is the honor. Thine, O God, is the honor, and the power, and the glory forever, through Jesus Christ. Amen.

The congregation sang, "The time is far spent, there is little remaining."

Benediction was offered by Elder Adolph Merz, President of the North Sanpete stake of Zion.

Conference adjourned until Wednesday, 10 o'clock a. m., April 6, 1921.

FOURTH DAY

Conference was opened in the Tabernacle, Wednesday, April 6, 1921, at 10 o'clock a. m., by President Heber J. Grant who presided.

The congregation sang, "Hail to the brightness of Zion's glad morning."

The invocation was offered by Elder James Wotherspoon, President of the North Weber stake of Zion.

Miss Colton sang a solo entitled, "O rest in the Lord."

ELDER MELVIN J. BALLARD

Our attention has been called repeatedly, by various of the brethren, during this most excellent conference, to the purposes of the Lord in gathering the Latter-day Saints in one place, and particularly the advantages which he had in view for our settlement in this particular place; and I have been thrilled in my contemplation of this glorious prospect, and should like to read a few passages from the revelations of the Lord to the Prophet Joseph Smith on this subject.

PURPOSE OF THE GATHERING.

First, I direct your attention to the Doctrine and Covenants, Sec. 29:7 and following, referring to the elders of the Church and the Saints:

"And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts;

"Wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked;

"For the hour is nigh, and the day soon at hand, when the earth is ripe: and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

I now ask you to consider this passage from Section 101, reading at the 39th paragraph:

"When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men;

"They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing, only to be cast out, and trodden under the feet of men."

Still another passage in Section 103, seventh verse:

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever.

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

"And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."

And still another passage from Section 86, reading at the eighth paragraph:

"Therefore, thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers,

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God;

"For they were set to be a light unto the world, and to be the saviors of men;

"Therefore your life and the Priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood, a savior unto my people Israel. The Lord hath said it. Amen."

These inspired utterances, full of great promise, and yet guarded with caution and warning from the Lord, are blessings that shall be ours through faithfulness—these things, I say, are an incentive and an inspiration to all Latter-day Saints. When I think of their import, what the prospects of the future are, as one of the brethren remarked yesterday, great as have been the achievements of the past, they are but the beginning of glorious things that shall be sung of Zion. Notwithstanding the glory of the past, the future is more splendid than the past possibly could have been, because this work, the work of God, is to roll forth until its power, its glory, its influence, shall fill the whole earth, and not be confined to a few valleys up in the tops of the mountains.

THE WORLD'S OPPOSITION TO THE GATHERING.

Brethren and sisters, I am sure as we read the history of the various movements on the part of the Church to assemble, to establish themselves in one place, we have discovered that surely the enemy of this work, who is the devil, has been opposed to the gathering of the Latter-day Saints. We were not permitted to remain in the place where, ninety-one years ago this very day, the Church was organized. The powers of evil were arrayed upon all hands, and the result was

the Church had to move. Their gathering at Kirtland again was opposed, and the powers of evil were arrayed against the movement to gather in the Saints from the various parts of the world. Again a move was made under pressure and force. Their gathering at Independence, Missouri, was fraught with the same kind of danger and difficulty, mob violence, people fleeing before their enemies, their homes consigned to the flames. Their other effort to establish themselves in another section of Missouri met with the same kind of opposition. Do you recall the individual who harangued the Saints during the time that the Prophet Joseph and his brother Hyrum were prisoners incarcerated in one of the foulest dungeons that has disgraced the footstool of God? They were told never to expect their prophet to return; that "his die was cast, and his doom was sealed," and the voluntary advice given was that if they wanted to live at peace and be happy, never to gather any more, but to scatter and not to organize wards and stakes but to be like other people. That is what the devil has desired from the beginning—that we should be like other people; but the Lord has decreed that this people should be a peculiar people unlike other people. The answer of President Young and his associates, to this advice, was that they would not desert one another but would enter into covenant to stay by one another until the poorest Saint was brought out of Missouri. Again they had a similar experience in their gathering at Nauvoo. Though they grew here to larger proportions and established themselves on a more firm basis, nevertheless, it was the same spirit of opposition to scatter this people, to divide them, to send them forth, and not to permit them to gather and to organize. The great movement into the west was undoubtedly for the purpose of giving this people the chance to be gathered and established in peace, in security, until they should become strong enough, their works understood well enough, to find favor in the sight of good men who would no longer lend their influence and power to the breaking up of this people and their being scattered any more. And transplanted here in this place, we had the opportunity to take root and to grow, and still in the time of our thriving, behold the enemy was again alert. Through the tongue of lying individuals, misrepresentations were made that brought upon this people an army. No matter what the purpose and motive was, on the part of those who sent them, in their hearts, many of those who came here in what was known as Johnston's Army came for the avowed purpose of again breaking up the foundation of this work. Thanks be to God that they did not succeed, and that the Lord used them as a means to further establish his work, and that the day of animosity that would seek to disturb us and drive us hence has passed and gone, and at last we have earned, in the estimation of the leaders of our country and a great majority of our fellow-citizens, the right to exist as organized bodies. Thank the Lord for that day of triumph.

But do not suppose, my brethren and sisters, that the enemy is satisfied or that he is content to leave us alone, for he still is opposed to the gathering of this people, and if he cannot break them up, root and branch, and drive them forth, he will lay siege against us in devious ways, with cunning craftiness. He will seek by all of his power to nullify, as far as possible, the great blessings the Lord had in view in the gathering of the Latter-day Saints, and to wean away our sons and daughters, to make paths here and there that shall divert them away from the gathering place and away from the purpose of the Lord in bringing this people together.

OUR SONS AND DAUGHTERS A HERITAGE OF REAL WORTH.

We heard some excellent advice yesterday from Brother Stephen L. Richards, on the question of the financial salvation of this people, all of which is important, of course, and I desire to speak of another phase of this work wherein we must exercise conservation to the accomplishment of the great purposes of the Lord in our assembling here. Valuable as are the material things of this world, nevertheless, more valuable are the sons and daughters of God. Our boys and our girls, as Doctor Holden said yesterday, are our heritage that is of real worth. They are worth more to us than the land, and all the wealth of the hills and the valleys, and it is to the conservation of these sons and daughters of the Latter-day Saints that I desire to direct the attention of my brethren and sisters this morning. One of the means which the adversary has employed to nullify the blessings of the gathering may be noted in our several communities in the disposition that many of our daughters have, particularly, and some of our sons, to consider their birthright lightly, to treat it as a thing of small consequence, and to jeopardize it by forming alliances in marriage with those who do not belong to our faith. My brethren and sisters, when I think of the value of these precious boys and girls, I see also the future of Zion in them. Our baptisms in the mission fields, last year, were the largest in the history of many years, if not in the history of the Church, and from that source, of course, in years that are past, we have drawn great strength to the Church, but while these baptisms shall undoubtedly continue to bring into the fold countless thousands of the honest in heart from the various nations of the earth, nevertheless the source from which we shall draw our greatest strength shall be in the conversion and salvation of our own sons and daughters, because last year, for example, there were more than three times as many children born to Latter-day Saint parents as all the baptisms that were accomplished in the world.

WE MAY LOSE OUR HERITAGE BY WRONG MARRIAGE.

So that, the future growth of this work depends upon saving these boys and girls, that is, so far as numerical strength is concerned ;

and one of the most fruitful means of losing them, of causing loss to the community purpose and interest, and weakening the organization of the Church, dissipating our forces, is the movement that would have us enter into marriage with those of unbelieving faith. Then I know, because I have had the opportunity, and not many men have had a better opportunity, to study this situation as I have observed it while presiding over the Northwestern States Mission, for I saw hundreds of our Latter-day Saint girls and many boys living in Montana, Idaho, Oregon, Washington, and on visits to California, and President McMurrin could also testify to this thing, for he has seen it in that section—hundreds, I say, of these Latter-day Saint boys and girls who have married out of their faith who have drifted away—this movement does not look to the concentration and building up of our communities nor the establishment of this work, but it works to the very opposite. It is scattering, it is dividing, it is dissipating our forces.

THE EVILS OF BEING UNEQUALLY YOKED TOGETHER.

I have no quarrel, nor shall I engage in any quarrel, with those who do not belong to us, who have sought our daughters or our sons in marriage. I do not blame a non-“Mormon” for trying to get a “Mormon” girl, because he would not find anybody better if he went all over the world; but I do seriously question the wisdom of that boy or girl who jeopardizes the glorious purposes and privileges the Lord had for them, who, through much tribulation, brought their parents to this place, where they might provide the opportunity for believing sons and daughters to marry believing sons and daughters; where the opportunity might be provided for them to grow up, like calves in the stall, as the ancient prophet said, to inherit these blessings. I believe there was wisdom in Paul’s statement, indeed I know it, for I have heard tales of sorrow and distress too long for me to repeat here, that would make a volume, that have come from those disobedient sons and daughters who have disregarded the desires and wishes of their parents and who have made an alliance wherein they are not evenly yoked together, and Paul’s advice was good, that you should not be unevenly yoked together. I recognize that we are not the only Church which believes in this doctrine. We accord to all men the same privilege, to preach this doctrine and to hold their own within their own circle. This is not selfish. We are asking only that which we accord to others, and that which others, many of them, claim for their own; but in asking this we are asking it for the peace and the blessing of our boys and girls first of all. Is there happiness in the home of those who are unevenly yoked together? My experience is that it is utterly impossible for a Latter-day Saint girl, trained and reared in a “Mormon” home, with “Mormon” ideals of the right relationship of husband and wife, parents and children, the very family institution itself, the care of children, their education,

their training, their care in times of sickness and in death—there is no possibility for that boy or girl to enjoy to the highest and the fullest extent peace on earth, joy and happiness in this present time, and salvation and glory in the celestial kingdom of God, under this arrangement; it is not possible.

AN ILLUSTRATION.

I remember receiving a letter recently from a young man on a mission, who disregarded the advice I gave him, not to take this step. He said to me that he now regretted it, because, he said, "We do not pull together, my wife and I do not have the same kind of ideals nor ambitions for our children, and when I would go ahead she holds back." He said it reminded him of an experience he had on the farm. They had a team of mules, and one day one of the mules took sick, and in order to let the work go forward, they substituted a blooded horse. When the blooded horse was hitched up with the mule, the horse being faster and more willing to go forward, every time he would get a little ahead of the mule, the mule would stop, and so, he said, it was nothing but a seesaw; they did not get anywhere. He said, "Now, that mule would have been a very good mule hitched up with another mule, but it wasn't a good thing to hitch it up with a blooded horse." The implication is again, that you cannot work successfully unequally yoked together. I do not mean to imply, of course, that the Latter-day Saints are the only ones that are blooded horses, and all the rest are mules, not at all, but I do mean to say that you do not work successfully under that combination, and I have received from more than one girl the plea to please convey to the daughters of Israel their experience and their advice not to take the step they took. Now, so much for the individual blessing.

UNEQUAL MARRIAGE IS A LOSS TO THE CHURCH.

Then again, let me say that there is a loss to the Church. How many of those born under these circumstances remain within the fold? Not many. There is a loss that we cannot afford to have constantly dissipating our forces and running away from us.

THE APPROVED AND APPOINTED WAY OF MARRIAGE.

My brethren and sisters, again, not only do we desire that our sons and daughters shall marry within the fold, but we desire that they shall come into the house of the Lord and enter into the sacred and holy obligations of matrimony in the Lord's approved and appointed way. We desire it again for their peace, for their salvation. Our records show that the divorce rate among those who enter into marriage in this holy, approved way is very much lower in the Church among that group than among the group who marry for time only. And why? Of course it is significant to all of us that

those who enter into these holy bonds of matrimony for time and eternity do not begin to plan to separate and to part, but they begin to plan to live together not only in time but in eternity, for we are not building for time, we are building for eternity also. And there are connected with these blessings certain privileges, of course, that except men shall enter into them in this life, or they are performed in this life for men and women, those who fail to receive these blessings cannot come into the celestial kingdom of God where God and Christ dwell. It is a "Mormon" truism that is current among us and we all accept it, that as man is God once was and as God is man may become. That does not signify that man will become God. I am sorry to say, and yet it is a truth, that not many men will become what God is, simply because they will not pay the price, because they are not willing to live up to the requirements; and still all men may, if they will, become what God is, but only those who are heirs of the celestial glory shall ever be possible candidates, to become what God is. We desire, therefore, that these boys and girls shall have the safety and protection of this kind of marriage.

TEMPLE MARRIAGE A PROTECTION TO WOMEN

There are some states that have regulations providing for the physical examination of men and in some instances women before certificates of marriage are issued. I lived for a long time in a state where that practice was in vogue and still is in vogue, and I have wished that this were true everywhere. But even if it should be extended to all the states of the Union, still I say to the daughters of Israel there is a better protection for you than this, and a better protection than ever will be provided by any law of the land, in that you have the privilege of requiring the man who proposes marriage to you to put himself in condition so that he can pass muster before his bishop to ascertain and to know—that that man is not only physically clean but he is morally clean and that he has faith in God, that he has honored the holy Priesthood and that he is worthy to go into the house of God. That protection is the best that possibly can be provided for the daughters of Israel, and it is yours. Will you not embrace it? Do not jeopardize your happiness, your future success in time and in eternity, by ignoring this great and wonderful privilege that has been given to the daughters of Israel. Then many a boy who has entered into that solemn and holy obligation in this, the Lord's appointed way, has kept pure and clean by the covenants which he makes that he will be true to his wife, and he has stood in the hour of temptation many a time and resisted it because of the obligation which is upon him. Is that not a strength to the boy as well as a protection to the woman? For I want to tell you that no happiness can come to men or women where confidence is gone, and where there is not absolute trust in one's companion.

NO DOUBLE STANDARD WITH THE LATTER-DAY SAINTS.

Oh, thank the Lord that in this Church we have no double standard. We have heard it, I have, from my childhood. I received from my mother and from the organizations of the Church this admonition. She taught me to live as clean and as chaste and as pure as the girl I married and asked to be my wife, the mother of my children. She taught me that she would rather hear of my death than that I had been immoral and had debauched myself. Thank God for that advice, and that I had the courage and the strength to keep it and to live up to it.

So, by reason of this provision, there is safety and protection and happiness to the sons and daughters of Zion that cannot come when they go out of their faith and mingle and associate in these relations with those who have entered into no such covenant and have lived no such life as this. And yet I do not wish to imply for a moment that there are not those who are clean, who are chaste and who are pure, who live in the world; I do not imply that at all, but I do say that here are the institutions and organizations that require such a life of Latter-day Saint boys and girls.

THE EVILS OF DIVORCE AND CHILDLESS MARRIAGES.

One of the great sources which brings sorrow and trouble in the marriage state and that is distressing this country is the divorce evil. I notice that at a great gathering of women recently, in Washington, this problem was discussed and it was suggested that the women's vote must come forward to save America or else we shall be on the highway to moral degeneracy, because the divorce rate in this country has been mounting until it is announced that we now excel Japan in the number of divorces in this country and Japan has been leading the world. What is the answer to it? I thought, as I heard Dr. Holden yesterday, there is no problem that now distresses the world, of a moral character, of a financial character, of a social nature, except the key to solve it is in the hands of the Latter-day Saints, even as the Lord said he would make his people a light unto the world. We have just begun to solve these problems; we are going to go forward, and we will solve that problem also. The great contributing cause to divorces in this country are childless marriages, wherein men and women live to themselves the selfish life and pander to make these glorious bodies, with their divine endowment, mere harps of pleasure, and they will reap disgust, discomfiture, and condemnation, when they come to stand in the presence of Him who gave to man as his first great commandment, "Multiply and replenish the earth."

My brethren and sisters, boys and girls who enter into marriage in the Latter-day Saints Church, in the Lord's approved way, enter in properly instructed, and if they live up to their obligations to one

another they will keep, by all the power God has given them, that great and holy commandment, and reap for themselves joy, peace, happiness and blessings, in this life, and blessings of an eternal character in the world to come.

THE LATTER-DAY SAINTS ARE NOT TO BE ABSORBED.

Brethren and sisters, we are not to be absorbed. The Lord has decreed it. He knows how to keep us where we ought to be, and when we get straying off the track he knows how to bring us back, for he will not desert this people. His promise was that this work should never be overcome nor given to another people. He may chastise us, he may correct us, but he will not let us go astray. If we, therefore, keep his commandments, we not only shall escape chastisement, but we shall come into our glorious heritage, and the light of Zion shall continue to rise, for behold, her day has come, her light shall shine, the glory of it shall be reflected to the uttermost ends of the earth, and the men of all nations shall come and say, "Let us go up to the mountain of the house of the God of Jacob, so that we may learn to walk in his paths," and the attention of the angels of heaven shall be called to the earth, and unto this people; and behold, the King shall come and he shall receive his people and reign with them a thousand years.

God speed that day, for Zion's future is as sure as the sun shines, if we will only keep the commandments of the Lord, and all these glorious things shall come to pass. May the Lord find us, and our children, and children's children, identified with this glorious work in the day of its triumph, I humbly pray in the name of the Lord Jesus Christ. Amen.

A solo entitled, "O Lord, remember me," was sung by Mrs. Ruth Brewerton.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

My brethren and sisters: I have been very greatly impressed with what has been said from this stand during the sessions of this conference, and I believe, with all my heart, that you and I will go to our homes with a resolution in our hearts to live nearer to God than we have ever done before. This is the desire of my heart, and I trust that we will be able to retain, to a very marked extent, the great spiritual feast that we have enjoyed during the last three or four days.

Yesterday afternoon when some of the brethren were speaking of the pioneers to this state, certain thoughts came to me, and I too

was impressed with a greater realization of the fact that the Latter-day Saints have always placed their faith in God and in his Son Jesus Christ, the Redeemer of the world. With the faith in God, in Christ Jesus and in the Holy Ghost, they have approached their daily lives, and their lives through all the years, and they have retained that implicit faith to this day. If there is anything in the world that is needed at this hour the world over, it is the simple faith in God and in his Son Jesus Christ.

Not long ago I walked into a school room in southern Utah, and while sitting listening to a recitation in western history, the school teacher of that grade made this remark to the boys and girls of the sixth grade: "The 'Mormon' pioneers who came to these valleys before the railroad were a good people, but they were uncultured and unprogressive; we are thankful that the generation of today is becoming cultured and realizing the day of progress."

"The 'Mormon' pioneers were a good people but uncultured and unprogressive"—that to come from a person who posed before those children as one who knew something about the history of America and the western part of this continent. I want to go on record here, holding, as I do, the Chair of Western History, at the University of Utah, and say that a finer type of people never lived than the "Mormon" pioneers who settled these valleys of Utah, and they were a cultured and progressive people; I sometimes think they were more cultured and progressive than we are today, but this is not true, if the generation of today is realizing the great power and light of the gospel of Jesus Christ.

The "Mormon" people were brought from different nations of the earth. They became convinced in those very early days of the truthfulness of the gospel by the revelation of God to them individually. They became an inspired people. God never called upon cowards to do work for him, but he has given the work invariably to high types of people, high minded people, a highly spiritual people. You Scandinavians that have come from the Scandinavian countries, you English, you Germans, and all who have come from the different nations of Europe, did not accept the gospel of Jesus Christ because of your ignorance. You accepted the gospel of Jesus Christ because of your intelligence, your high mindedness; and though you were poor in worldly goods in your native lands, you were rich in spiritual endowments. The peoples of the world that have been gathered to these valleys from the nations of Europe are the highest types of those nations, because of the fact it takes a high type of man or woman to understand this gospel of Jesus Christ and to obtain a testimony of its truth.

The Latter-day Saints came to these valleys but a few years after the organization of the Church by a few men who were not educated in the sense that they had been to the great schools of America, but they were educated in the greater laws of righteousness, men who

had communed with God, men who had opened their souls to the light of heaven. Those men assembled, and by the gift and the power of God, organized the Church of Jesus Christ of Latter-day Saints. Then began their historic march from the Atlantic seaboard to the far West, to these mountains, and wherever they went, the Latter-day Saints were first imbued with the wonderful testimony that they had to bear to the world, namely, that God had spoken from the heavens. Could there be any greater ideal for which to work? With that ideal they came into the far west, they developed the lands; they were a progressive people. In 1840, at the time of the invention of the modern farming implements, the modern plow, the modern threshing machine, mowing machine and sewing machine, they took those machines, and adapted them to their work, to their daily lives; they brought those inventions to the valleys of Utah, and used them in developing the soil. But not only were they progressive from an economic viewpoint, but those "Mormon" pioneers thought first and foremost of the intellectual and spiritual development. In a study of seventy-two towns in the history of the Great Basin, we have found that invariably the "Mormon" pioneers, wherever they went, not only built their cabins but they built their school and meeting houses; they had their teachers, and the first school in Utah was opened less than three months after the advent of the pioneers to this valley. In 1850, by an act of the first legislative assembly of the State of Deseret, the first university west of the Missouri river was inaugurated; the faculty in the year 1850 was organized, and that university still lives on the hill that in 1850 was picked out by Governor Brigham Young and the legislature for a higher institution of learning. I know the criticism has been given that it was not a real university. It was a real university for that day, for we recall the fact that in 1845 to 1850. Harvard, Columbia and Yale universities were only high schools; in fact their curricula would not equal the curricula of the high schools of America today. The ideal of university training was indelibly stamped on the hearts of those pioneers. They developed the schools. They had their different educational organizations, their philosophical societies—Wilford Woodruff was the president of the Scientific Society, here in Salt Lake City. They held meetings, and had their various meetings of the priesthood for intellectual training. Finally the different auxiliary organizations were formed, and the youth of the Latter-day Saints invited to attend the meetings of those organizations.

When you come to study this great educational movement in the Great Basin, you will find that the "Mormon" people fostered every factor possible for the development of the youth. They built a theatre in the wilderness, and the sole purpose was that the people might have amusements of the proper kind. After they built this theatre in the wilderness, the master of the English language, Shakespeare, was studied, his plays were produced, and I remember not long ago of

having the opportunity of taking Sir Johnston Forbes Robertson into the old Social Hall here, now called the "Little Theatre;" we walked in there three or four years ago during a very stormy day, and as we went down the aisle, that greatest actor of all English speaking people looked above the stage and saw the bust of Shakespeare. He took off his hat and said, "That tells the story as to whether or not your pioneers appreciated art and the finer things of life."

True, those pioneers did not have what we have today, and I know that Professor Holden, when he stood on this stand yesterday and spoke to us, realized the fact they were essentially agriculturists. They had to get down to the soil and conquer it to lay the foundation for the institutions of today; but in conquering the soil, they loved it and realized more than any other people that agriculture is the basis of our whole civilized life. Many were the times when the farmer plowed, planted his seed, and went forth to water the dry land, some weeks later, but there was no water. Many were the times that the pioneer farmer saw his wheat field dry up. Many were the times he went forth to harvest but there was no harvest. And yet he did not move to another clime. His prophet had said, "This is the place," and in those words he had faith and his faith sustained him. There was an altruism developed among those pioneers that we do not find today—a right altruism, a real spirit of co-operation. The altruism, the love of neighbor, which is fundamental to the love of God, has never been surpassed since that day, if it has been equaled.

Each town of early-day Utah was an ecclesiastical unit, with social and political tendencies. The ecclesiastical unit was based on the idea of individual power and self-development through religious principles. Each individual was responsible in this religious scheme to his God; each was independent to grow intellectually and morally in the sense that man is in the image of God. It is necessary to say this in order that we may understand the democracy of the town government of early-day Utah. Politically and socially, all rights were inherent in the people.

The power that held the people together was the religious feeling; and with this the economic interests common to all. In these social groups, the desire was to live and let live. The people were intensely practical; the physical conditions of the country made them so. They were compelled to apply their religious idealism to the immediate problems in hand.

The two ideals fundamental in traditional American thought are the ideal of individual freedom to compete unrestrictedly for the resources of the country, and the ideal of democracy, where the government is for all the people and by all the people. American democracy has always been based on free lands. Such ideals were always present in the colonizing of the valleys of Utah. But we must not

forget that the "Mormon" colonists were always religious in their organization in form as well as in purpose.

I am glad to say that Dr. Turner of Harvard University has recently said in a lecture before the students there: "The 'Mormon' people, in the far west, developed the finest type of New England town government that was ever developed outside of New England." That alone stamps the "Mormon" people as fine types of Americans, and when they came here they plunged into the wilderness with the Constitution of the United States as their fundamental organic law.

Were they cultured? Yes; because they were men and women of ideals, because they had implicit faith in God; the faith that is needed in the world today. Where they cultured? Yes; because those "Mormon" pioneers planted here, I believe as no other people planted in the history of America, the five great institutions of all civilization; namely, agriculture, the home, the church, the state, and the school; and in a study of these five institutions of civilization will you find the splendid history of the "Mormon" pioneers who settled here in those early days. The teacher who spoke as she did, spoke in ignorance.

I pray God that we may retain that old-fashioned, implicit faith in God that our fathers and mothers had.

This is what has been written about those pioneers and has gone from this state to some of the universities, not only of America but the world, and it was the paragraph that closed a recent lecture at the University of California:

"Side by side with the development of the natural resources of Utah," [our temporal history] "Utah has constantly cultivated those things that make for culture. The growth of the Church has been brought about by the virility and vision of its leaders, and it has been able to solve the new problems of civilization. In the process of expansion the 'Mormon' people have won distinction not alone in industrial enterprise, but in the fine arts as well; in fact, more than in the fine arts, more than in industry, the 'Mormon' people have won distinction as the finest type of religionists living today. The bond of sympathy between the practical and the esthetic, between reality and vision, between the temporal and the spiritual, the Latter-day Saints from the beginning have ever regarded as the secret of present strength and the measure of enduring achievement."

The late Judge C. C. Goodwin once paid the following tribute to the "Mormon" pioneers in the columns of the *Salt Lake Tribune*:

"It is good to see the Saints bring their children in to conference. We wonder if many of them stop to tell their children the beautiful story of the evolution that, the full history pictures, since the day that the first weary company came down the eastern mountains and halted there.

"That was Salt Lake's first moving picture; there has been none like it since. Contemplating it, the temple, the hotels, theaters, churches, hospitals, great business houses and stately homes, the temples to religion, to learning, to industry, to justice and mercy, all vanish away; the roar of business becomes still; the silence which the desert broods comes back; gardens vanish, the flowers all fade; there is nothing as now seen save the surrounding mountains, the

lake shimmering in the distance, the sun shining from above and the desolation that wrapped all this region round like a burial robe. Even the branches on the few stunted trees hung drooping like funeral plumes, while the sigh of the breeze coming down from the hills, or up from the lake, was as mournful as is the requiem chanted on the shores of the Styx.

"The way a state is carved out of a wilderness and rounded into form is always an interesting theme. The way the first stakes of civilization were driven in Utah was dramatic enough to be set to words for the stage. In their penury and distress the first act of the Utah pioneers was to sink upon the earth; not in prayer for help, not in lamentation and despair, but in glad praise service in thanks to the power that had led them through the wastes and over the trans-fixed billions of the everlasting hills to a place of rest.

"Then their work began. They were not dreaming of fortunes.

"The struggle before them was to live and that struggle continued almost without abatement to the end. Often only the bare necessities were vouchsafed; few comforts, no luxuries. In that rough friction their youth was worn away; the men surrendered their ambitions, the women folded fond dreams and a thousand innocent longings in their hearts and drew the silence of self-sacrifice over them forever.

"But then the miracle commenced. The desert began to transfer the wrinkles and sadness from its somber face to theirs, while in turn it began to absorb the splendor of their youth, and to cause it to be reflected in flowers and fruits and golden grain and vines in which the birds made their nests and filled all the soft air with their songs.

"Later still, as though touched with pity, the irresponsible mountains began to swing back their adamantine doors, revealing the treasures within, where they had remained secreted, waiting until the time should be ripe for the coming of progress and enlightenment. The overworn eyes of those pioneers have mostly all closed; their hands, gnarled by labor, are nearly all folded, but the miracle is still being performed. More and more fields are annually rescued from the desert; more and more flowers are blooming; more and more birds are singing; wider and wider fields grow golden under the harvest sun, recalling the old legend, that artist angels, in the long ago, came here from Summerland and with divine pencils, dipped in the dyes where light is brewed, left it all as a frame for a city beautiful which man was to build; we may believe that the building of that city has been begun and is progressing toward perfection.

"This is the story that should be told the children when they are brought in to conference, and then they should be told to listen and note if they cannot still hear the echoes of that first praise service, with which the fathers dedicated this soil to the enlightenment which comes through devotion to duty, through the omnipotence of patient labor, and through faith in God."

God grand that we may see these great things in our history, and that the truth of the faith and the development of the Latter-day Saints and their great message may yet become known to the honest in heart and to all the world. I ask it in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric.)

To one not accustomed to occupying this position and one whose mission is to labor in helping to care for the temporal affairs of the Church, this is indeed a task. However, I rejoice in this opportunity that I have to address you, for I have discovered in my

short ministry that, through service we grow best and develop most. Never in my life have I felt the responsibility that rests upon me more than I feel it at this time, and never in all my life have I had in my heart a greater desire to "keep the commandments" than I have now.

I could not help but think yesterday, while Bishop Nibley was addressing us, of the contrast in his life and my life. The seventh son, thirteenth child in order of birth, a comfortable home, a mother whose every thought was for the welfare of her children, a father whose life stands out as a shining example in service, a grandfather whose life was given in an attempt to help establish this work upon earth.

It has been my privilege to know intimately (if it can be said that a boy through having the opportunity of being in the presence of such men almost constantly, can be intimate), four presidents of this Church, with their counselors; I have seen one complete change in the quorum of the Twelve, and have known personally all of these men. Under such influences and conditions, I have grown to manhood, and when called to the Presiding Bishopric, if I had been asked what my equipment was, I perhaps would have answered that it had been my privilege to hold every office in the priesthood, from that of deacon to high priest; that under the direction of good men, faithful and true, I have been encouraged to function in each office. It has been my privilege to labor in the Sabbath school, as a student, as a teacher in the class, and as an aid in the stake organization. In the Mutual, as a student, as a class leader, as an officer in the ward, and as an officer in the stake. What a wonderful blessing has come to me. And yet, well do I remember, soon after having been called to this position, being sent to one of our stakes with a message to deliver to the bishops of that stake, upon going into the room where they had assembled, and seeing before me men whose hair was gray, or turning gray, there came upon me the feeling of fear. It seemed to me absurd, for me, a youth, to stand there before those men tried in the service, and attempt to instruct them in their duties. My first thought was to retire; how could I get away from this responsibility? And oh, how I prayed that God would bless me and give me strength equal to that responsibility. It came, but not with words of logic, not with the power of oratory to convince them, but, as I attempted to form my thoughts in words, I found, as I uttered them, that they fell upon ears long trained to patience, upon hearts that breathed forth the spirit of charity, upon souls that had faith in God and honored his Priesthood. I went from that meeting with a new vision, a new sight. I saw the bigness of the work in an entirely new light. I found that this equipment which I thought I had was only the foundation upon which I must build, and I made a survey of myself. Where must I start to improve? I found that it was much easier

for me to tear down, much easier for me to find fault and to criticize, than it was to build up, than it was to construct. I found that it took no effort whatever to tear down, but it took strength, it took courage, it took the power of will to build up. And from that day to this, I have tried; God knows I have tried. I have been encouraged very much from time to time in reading the scripture. One passage that I have had on my mind, since the opening remarks of this conference, I will read, and perhaps comment upon. And let me say that this was uttered by one of the apostles of old, and I think applies in this day with the same force that it did at that time:

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

And I hope I will be permitted to add to that the remarks of President Penrose, in which he says avoid speculations, for in this Church there is no need for speculations, no room for lying, or for the man who indulges in it; there is no place for malice or for him who has malice in his heart. He who has guile cannot live properly his religion, and be a true servant of God. Hypocrites are undesirable and cannot become useful in the sight of God. To envy is to take a step downward and lessen our power to do good. Evil speaking of our brethren, of our neighbors, of those who are in authority, is the first step to apostasy.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

"If so be ye have tasted that the Lord is gracious.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

"Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

"And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

"But ye are a chosen generation a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

I repeat:

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

I stand before you at this time, my brethren and sisters, with Joseph Fielding Smith and Hyrum G. Smith, a living testimony to the fulfilment of the promise of God to his servant, Hyrum Smith.

My greatest desire, and my fondest hope are that I shall prove faithful to the Priesthood which has been conferred upon me through God's servants, that I shall prove to these men who hold the fulness of that Priesthood, that I shall prove worthy of you, my brethren, and my sisters, from whom I gain so much strength, that I shall prove true to my God, to whom I owe all that I have and my very existence. God grant that when I shall have finished my work here upon earth, he can say of me, "Well done, thou good and faithful servant," and I ask it through his Son Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am delighted to have Elder Golden Kimball here; he has been in poor health, but we are glad that he is able to be with us at this conference, and I am very much pleased to have him talk to us.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy)

My brethren and sisters, I have been hanging on the hook so long during this conference that I am nearly exhausted. I have had some wonderful thoughts, but you waited so long they have nearly all oozed out of me.

When I came in the Tabernacle yesterday afternoon, I was met by one of my old missionary friends. He said, "Hello, Golden, I thought you were dead." Now, I want to notify my friends, and I have some good friends—I have tested them out, I know—not to worry about me; that when I am dead—and it is an awful job to get there, I have found that out, when I die, I have made arrangements for a brass band. I like the idea of lots of noise and confusion, people inquiring, "Who is that?" "Why, Kimball's dead." Then the people won't worry any more about me.

My brethren and sisters, I attribute my partial recovery, and I hope I will continue to improve, very largely to the kindness and sympathy of my brethren, the presidency of the Church, the council of the Twelve, and to the First Council of the Seventy and other friends. I came home last October to attend conference and was taken sick, and remained at my home nearly two months. When I got around and thought of my brethren and their kindness and sympathy for me, I want to tell you, brethren, I felt this was a mighty good world. I have repeated hundreds and hundreds of times, while I was sick, the words of Frohman when he went down to his death. He said, "Why fear death? It is the most beautiful adventure of life." I want to tell Frohman I have not got that in me yet. I think this is a pretty good world. I think I am safer here among my brethren who know

me, although we have had an awfully hard time getting acquainted.

Brethren, I have learned a number of lessons. I have had several, to me, quite serious experiences. I remember thirty-seven years ago I was secretary for Brother Roberts who presided over the Southern States Mission. After I had traveled for a year without purse or scrip and had tested God thoroughly, I found the Lord's word good. He never failed me. I traveled in the state of Virginia. I went on one trip with a young elder, and I say it with a good deal of pride, six hundred miles, without purse and without scrip and without friends. No man had ever heard the voice of a "Mormon" elder where we traveled. We left a trail behind us, a trail that other elders have traveled, and at no time during that three months did I sleep outdoors, but I came mighty near it a lot of times. I thought the Lord surely had forsaken us, at times, but when it came to the last test, someone's heart was softened, and they fed us and they gave us a bed so we had no use for money.

During my labors in Chattanooga with Brother Roberts, as it was in the early history of that city, I was thoroughly poisoned with malaria. I was drunken, but not with strong drink, but with malaria. I was as yellow as a parchment. As I went along the streets one day in Chattanooga, a stranger met me. He happened to be a physician. He said, "Young man, I don't know who you are, but if you don't do something for yourself you will die." "Well," I said, "I will not, as I'm a 'Mormon,' you can't kill them." When Brother Morgan came down and relieved Brother Roberts, I was still in the office, looking worse than ever. Brother Morgan looked me over carefully. He said, "Brother Kimball, you better go home. The mission is very hard run for money. It will only cost twenty-four dollars to send you home alive, but it will cost three hundred to send you home dead." It was a matter of business in that office; they had no money. I think maybe that was all I was worth. "No," I said, "Brother Morgan, I don't want to go home. I believe I was called on this mission by revelation; at least they told me so in my blessing. Now God has been good to me and he has been faithful and true, and I want to test him out, and if he can't take care of me, when I have been as faithful and true as I have, and made the sacrifices I have, then he is not the God of my fathers." So Brother Morgan let me stay, and I filled my mission. I have my release. It is the only release I have ever had, and I prize it very much. When I was released he said, "Brother Kimball, now you'd better go right straight home." I said, "Brother Morgan, I can't. My mother suffered the pain of death to give me life. She has watched over me from my childhood to manhood, and she loves her people. She heard Brother Jedediah M. Grant, President Grant's father, preach in Philadelphia, when she was a girl twenty years old. She heard only the one discourse, and she embraced the gospel, and she took the Church works and went to her people, a good people, an honest people, a wonderful people

she had, but they all rejected it, and she had to leave, and it broke her mother's heart. She went back to Philadelphia, and in company with President Jedediah M. Grant and his wife traveled by team to Nauvoo and married my father, and that is how I happen to be here today. My mother watched me grow to manhood. You know the one great vision and dream she had? It was that her son, her eldest son, should grow to manhood and go back to her people and let them see what 'Mormonism' had done." And I went, and God kept me alive, and I visited them for five weeks, and I preached in their church, and my mother's relatives told their old minister, who had preached there for thirty years, that unless he let Christine Golden's son preach, they would leave his church. So I got to preach. He was a clever old fellow, too. I thought I would ease up on him a little and get another chance. So I preached in his splendid church building, and when I got through he said to his people, "This man has told the truth. I have preached it to you for thirty years." Well, I said, "I'll fix you the next time," but I never got another chance. At any rate, while I was there I secured the names of over one hundred and fifty of my mother's people, and I brought them back to her, and her dream was fulfilled; and in the winter of 1834 my brother Elias and I accompanied our mother, and we did the temple work for the Golden family, and I am still alive.

Brethren, I have had a pretty lonely time. I have had a pretty hard struggle. I haven't suffered much pain. I have got a pretty good brain, but it has not been big enough to handle my body; I have tried to direct and control my body, but it wouldn't obey. I have been administered to by some of the best men in this Church; no better men ever lived than the men who have administered to me, but I am sorry to say, and ashamed to say, I did not have the faith to be healed. There is not a man in this Church who knows any better than I do that God the Father and Jesus Christ the Redeemer are the great physicians. I have unfaltering, unwavering faith in God the Father and in his Son Jesus Christ, but you cannot be healed without faith; you have got to have the faith. I have got the gift to heal others. I have seen wonderful healings. Few men have seen more, unless they were better men. I have witnessed all kinds of diseases healed, but I could not get the faith, I failed. I just had enough faith to keep alive, that is all. I talked with President Grant, and I thought climate would help me; I was a little short on faith, so I tried climate for nine months. As I told you, I came back last October sick, and I went back again and tried climate again. Now I am on my feet. I went to a specialist; I have had an X-ray taken of my lungs; I was scared to death he would find something, but I thought I would test him out. My family wanted to know what was the matter. Well, I found one of my batteries somewhat damaged, that is, they told me so. Then he shot me full of serum and full of iron and strychnia, at five dollars a shot. That pretty near broke my

heart when I got through with that specialist. I did not want to go to him, but to please my family I went. They are very anxious for me to live, for some reason. I hardly know what it is. I have been awfully neglectful of them. My family has been secondary in my work. I hope the brethren will be awfully careful what they say about families. I hope they will be very tender of men's feelings, when they talk about our children and about parents being responsible for their children—that their sins will rest upon them. God knows, I have got all I can carry without packing anyone else. Now you want to be awfully careful and awfully tender of those things, because in the wisdom of God he will gather our children together. They are God's children. My children are God's children. God is just as much responsible for my children as I am.

Now, brethren, I want to say to you—I do not know whether you know it or not—there is a lot of things you do not know that you ought to be told—if there are any people who are neglected in the Church of Jesus Christ, it is the families of the leaders of the Church. They go out and tell you how to take care of your families, and they are away from home and their families take care of themselves. You want to be careful.

Brethren and sisters, when I am satisfied, everybody is satisfied. I can see a hole in a doughnut. I have always grieved over a doughnut. My mother was a doughnut maker. When she showed me those doughnuts, I grieved over the hole. Some of the people say there is no hole in a doughnut, but I never could agree with them. I always see the hole and forget about the doughnut. I think we have some faults and some failings. I have been worried a little. While I have been absent I was afraid that we might get too material. I have been a little afraid for God's people and myself, afraid that we would trust too much in money and forget God, and I came to this conference hungry, hungry for the word of God. While in San Francisco I attended the Latter-day Saint Church on Sundays, I took part in the worship of the people. I have watched those young elders carefully, for over a year, off and on, and have seen them develop and grow and become men. But I was hungry for the word of God, and I have come back to my people. I think of the words of Ruth. I never quoted them before; maybe I cannot now, but she said:

"Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God:

"Where thou diest, will I die, and there will I be buried."

That expresses my feelings. God save the people.

I never felt better, I never felt surer, in all of my ministry for over twenty-eight years in this Church, that we are God's people, that God is sustaining President Grant as prophet, seer and revelator. He is sustaining his counselors and the twelve apostles.

By the way, in conclusion, I would like to admonish you people not to pray only for the Presidency and the Twelve, but once in a while pray for the First Council. I don't know of any other council that needs it worse. We need your help, we need your assistance, we need your faith to prepare that great body of priesthood to fulfil their appointment in this Church. I know as well as I know that is my right hand, if you will call that body of priesthood to the foreign ministry they will go, but we have advised them not to go until you call them, and I have told them hundreds of times, not to go until they were sent. If you will call them and get behind them, I promise you in the name of the Lord they will go. I know. God bless you. Amen.

The congregation sang, "High on the mountain top."

The closing prayer was offered by Elder Thomas E. McKay, President of the Ogden stake of Zion.

CLOSING SESSION

Conference convened at 2 o'clock. President Heber J. Grant presided.

The choir and congregation sang, "Now let us rejoice in the day of salvation."

Prayer was offered by Elder Lemuel H. Redd, President of the San Juan stake of Zion.

A sacred solo, "Fear not ye, O Israel," was sung by Margaret Merrill.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

I am grateful, my brethren and sisters, for the privilege of being in this gathering today, and for having the privilege of standing and bearing my testimony to the goodness of the Lord unto me, as one of the younger sons of Zion, in these the last days, and one of the younger members of the Church of Jesus Christ of Latter-day Saints.

I have recently had a privilege which I have dreamed of ever since early boyhood—the privilege of going over at least some of the ground, visiting some of the places visited by the prophet Joseph Smith, and by the early members of the Church. Through my teach-

ings, from my infancy, I have never doubted in the least the divinity of the mission of the prophet Joseph, but I have often desired to visit some of the early points of history, and just recently that privilege was granted me. From that historic town of Palmyra, New York, I visited the house or place in which the first edition of the Book of Mormon was published. I also visited the old bank at Palmyra; I do not know how long it has been used as a bank, but it looks as if it had been used for many years. It is today being occupied, and business is being conducted very much, I suppose, as it was nearly a hundred years ago, without any of the so-called modern improvements. At that bank I was permitted to view what is claimed to be a copy of the first edition of the Book of Mormon, or the printer's copy. In that little town I also noticed four distinct churches, all facing one another, one upon each of the four opposite corners of an intersection of two streets; and from residents there I learned that those churches still maintain their names and their practices, opposing one another, of course, until they all unite to oppose the "Mormons"—a very impressive lesson in Church history to me, because I had always believed, and believe today, the testimony of Joseph, the prophet, that he went to those churches and saw their contentions in his day, when he was a boy. He heard them crying, "Lo, here is Christ," "Lo, there is Christ," "Come into this church, for this is the right church," and he wondered how all four of those churches, and others perhaps, could be the right church when they were all claiming it and claiming it differently. And so, I could not help but think how natural it would be for him to go back to his home, only five miles distance, and wonder in his own heart where he could find the truth, and, with the earnestness of his soul, he sought refuge in the scripture, as it had been taught to him.

I was also permitted to go into that sacred grove where the boy sought an answer to his prayer, and I instinctively felt the very spirit that one would naturally suppose would be in that place from its sacred history, and the entire time that I was in the grove I felt the very presence of the Spirit of the Lord. It seemed to me to have a care for everything about the grove. I also had the privilege of going into the old jail where the prophet and his brother, my great-grandfather, gave their lives in testimony of this great principle and the power of the everlasting gospel. I also visited that city beautiful, Nauvoo, which today is only a very small place, but I could imagine the love that those Saints must have had for that place when they could look toward the highest point from all the surroundings and admire the workmanship of their hands as was manifest in the temple which they had erected to their God, equidistant in three directions from the river on a general slope. The river, the great Mississippi river, surrounded it in a sort of letter "D" equidistant from the temple on three sides, (north, west and south). Today those landmarks are fast passing back to their mother earth; and I was im-

pressed with the thought that in a very few years to come, very little but history and perhaps the photographs and paintings of these beloved homes will be about all that will be left. There is no mark to-day of the temple, except a few of the stones that were once in the walls, and a little part of an old barrel that marks the place of a well from which the water was taken to supply the temple. Very few marks of that wonderful history are left today. A city where once was housed and homed twenty thousand Latter-day Saints, today only about fourteen hundred people make their homes.

I am grateful for the privileges that I have enjoyed and for the testimonies that I have received; and the experiences through which I have passed only make me more determined in my efforts to serve the Lord. As it has been said in this Conference, this is the work of the Lord, and I pray that God will bless his people and bless me as one individual member, that we altogether may go on serving him and accomplishing the great work which he gave to the prophet Joseph Smith and his associates when this Church was organized ninety-one years ago today. I desire, my brethren and sisters, to so live that I may merit the blessings and carry the responsibility that is desired of me from my Father in heaven, and from the Lord Jesus Christ, who is at the head of this great work.

I desire also to leave one word of admonition beside a word of blessing. It is natural for many of us to follow extremes, or to look for extremes. There is always danger in extremes. Therefore, I say, beware of extremes, beware of extremes. I think that nearly all of us can apply this principle in our lives. I should like to apply it as it appeals to me, as one of the officers of the Church, in a particular direction. There are many in the Church who never get a written blessing for their guide or their comfort. This is an extreme. It is the privilege and right of every faithful member in the Church to receive a written blessing, for his guide and his comfort, at the hands of certain officers in the Church, and there is little or no excuse for anyone going without this privilege. On the other hand there are others who get a multitude of written blessings, and I have discovered that some have even lost regard for, or faith in, their blessings, because they have received conflicting blessings. They have received a multitude or many, and they have discovered a conflict. Therefore, their faith is lost, or they are discouraged, and they lose regard for their blessings. Therefore, I say again, beware of extremes.

Now, to make myself plain, it is the right of every faithful member of the Church to receive a written blessing for his guide, either at the hands of a stake patriarch or at the hands of the presiding patriarch, who are authorized to pronounce and seal blessings by the laying on of hands, which is an ordinance in the Church. Now I believe that the Lord knew what he meant when he required, through revelation, that these blessings should be written for the purpose of

refreshing our memory and aiding us to put them into practice rather than going back at every opportunity or every few months or weeks or so, to get another blessing. I have thought, and have been impressed, that this was one of the great reasons why the Lord required us to make a record of all of the patriarchal blessings that are given by his patriarchs in the Church. And I should like to admonish my brethren and sisters to read their copies carefully and not to be easily discouraged and think that because their blessing is short it is incomplete, or because it contains only a few promises, that there is something else that has not been written or has not been promised. Yet, it is true that all the blessings and all the promises that the Lord has in store for us are not embodied in one written blessing; why, surely, but that written blessing is a guide, and it is a key in a way, through your faithfulness, to the blessings which are promised unto the faithful, and may be an index to your whole life. And, it isn't a good thing to go without a blessing, that is one extreme that I wish to warn you of; and the other is to beware of getting a multitude of blessings, in the fear of your losing your faith in the one you have already received, and as long as you get those blessings according to the rules that have been established in the Church for our guide, there will be no danger. At the present time officers of this order in the Priesthood are placed in nearly all of the stakes of Zion. These officers are authorized to officiate only for members of the stake in which they reside and their kin, and when we go to making little side rules from that, to accommodate certain individuals, then we discover that someone else wants a special order, a special blessing, a special favor, and so we have to make exceptions to the rule, and sometimes the exception becomes the rule.

Brethren and sisters, let me admonish you to follow the rule or rules of the Church pertaining to your written blessings. Every member of the Church has access to his blessing, either at the hands of the presiding patriarch or at the hands of the patriarchs in the stake where he resides, and not here and there and everywhere, because there is order in the work of the Lord.

I am grateful, grateful indeed, my brethren and sisters, for the privilege of laboring in this wonderful ministry. There are a number of men who have been called to this great position in the stakes of Zion, who, I suppose because of their study and their experience, have feared to go ahead and exercise their callings. I also have feared. Sometimes I tremble with fear, because I feel the responsibility of officiating in this sacred calling. Nevertheless, I feel to trust in the Lord, and if I am deceived, it is due to the weakness of the flesh and not to the willingness and the humility of the spirit. And so I have often wondered out of the hundreds and hundreds of promises that have been written and made by the patriarchs, how many of those wonderful promises the Lord will be able to make come true. I am astonished at the testimonies of the Latter-day Saints

as they come back, declaring that those promises have been fulfilled and are being fulfilled all over the Church; and I am grateful to be permitted to officiate in this sacred work. I see hundreds of young men as they go out from their homes into the world, to carry the message of life and salvation to the world. Under the duties of my office I am enabled to admonish these young men, to give them a blessing, which, with their faith and their works, the Lord is able to bring to pass a fulfilment of the promise or promises, and they go out to all the world, in all the nations of the world where the gospel door is open, they have faith in the promises given and they live by them, and they come back and testify, that the blessings have been a source of strength and power to them. Others go out into the world without the blessing; and many of them have written to me in this manner, "Brother Smith, here am I, away over in Liverpool; I am on a mission; I was unable to get my blessing when I went away from home, and now I am over here in the service of the Lord; my companions have blessings and they receive comfort from them; can't you send me a blessing, I need a blessing, can't you write one, and send it to me?" Well, I have to send word to them that I can pray for them, and when they come home, then I can officiate for them in the regular way and give them a blessing. And so I admonish the young elders, the missionaries, both men and women, to get their blessings before they leave home, so that they will have these comforts and guides in their missionary experiences abroad.

I also have the privilege of officiating for many young people as they start out into the great battle of life, and they receive comfort, consolation and guide, because they have faith in these promises. And I am grateful to the Lord for the privilege of officiating for them, because they frequently come back and testify that the Lord has blessed them, and that their promises have come true, and they have been a source of great strength to them in hours of trial, in hours of doubt, and in hours of sickness.

I also have been permitted, and am permitted, to officiate for many fathers and mothers in Israel, and they have testified to me that they have received comfort and consolation in their responsibilities of parenthood. And so I am grateful for the privilege of officiating for them in this sacred work.

Brethren and sisters, beware of extremes. It is not necessary that you go without a written blessing; neither is it necessary that you burden our records with your simple desires of perhaps wanting only a question to be answered rather than a desire for a written blessing at the hands of the patriarchs in Israel today.

I pray God to bless this people and those who preside in Israel today. I frequently hear my brethren pray very much as Elder Kimball hears them praying, for the leading authorities of the Church, naming only, of course, the first ones, and when I hear the remark,

"And then all the rest of the authorities," I always come in for my share, because I need the blessings of the Lord.

I pray the Lord to bless the Priesthood of God, and those who are called to bear it in the earth, even from the greatest to the least, and I pray God to bless the faithful members of the Church, both old and young. I pray God to bless our lands, that the destroying elements may not interfere with our blessings. I know that there are a great many people now wondering how much danger this wonderful storm is going to cause. Brethren and sisters, it may cause some danger, and some damage, but the Lord is not sending this wonderful storm to crush us nor to interfere with our blessings. This wonderful storm is a blessing to the multitudes of his children in these valleys of the mountains, and while it may interfere with some of us, in slight ways, the great end of this storm will be a blessing to us.

I pray also that drought as a destroying element may not interfere with the blessings of this people, and if the brethren and sisters, the members of the Church, will hearken unto the counsel they have received in this conference, as they have done unto the counsel that was given six months ago, in a like or similar manner, the Lord will continue to multiply his blessings upon us; and that his blessing may be upon us, and his name be honored and glorified forever. I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I read here last evening at the priesthood meeting some items regarding our missionary work, and I thought they would be interesting to all the Saints, so I will read these items again:

MISSIONARY STATISTICS.

The mission membership of the Church at the close of 1920 was 99,870.

Tithes paid in all missions of the Church, \$456,699; an increase of more than a hundred thousand over any previous year.

Value of mission property, \$1,467,571. This does not include all of the Hawaiian property.

Spent for charity in all the missions, \$34,532.

Baptisms in all the missions last year, 5,087. This is the highest record in many years.

There were 1,727 missionaries in all the missions on January 1, 1921, an increase of 574 over January 1, 1920; while the average expense of the missionaries of the Church was \$37 per month in 1920, or \$10 per month higher than in 1919, and that is the highest expense per elder in the history of the Church.

The number of baptisms per elder in 1920 was about three.

Calls of the missionaries were answered at 2,926,416 homes, and the elders had 2,617,345 gospel conversations. They sold 34,703 copies of the Book of Mormon, and distributed 7,023,378 tracts and held 135,532 meetings.

AUDITING COMMITTEE REPORT.

The report of the auditing committee was then read as follows :

Salt Lake City, Utah, April 1, 1921.

To Presidents Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, First Presidency, and to the Saints in Conference assembled:

Dear Brethren and Sisters: The Church Auditing Committee desire to report that they have carefully examined the receipts and expenditures of the Church for the year 1920, as the same appear from the books and vouchers in the office of the Trustee-in-Trust, and in the office of the Presiding Bishop. We find them correct and fully accounted for.

The usual care has been exercised in having the records disclose every detail of every transaction, besides which, during the past year, the auditing and examination has been emphasized by having the financial transactions of the Church submitted to a monthly check.

Along the lines of securing Church statistics, we think there should be some consolidation of effort; and your Committee shall take an early opportunity of submitting their views upon this subject to the First Presidency.

Your brethren in the Gospel,
W. W. RITER,
HENRY H. ROLAPP,
PETER G. JOHNSTON,
Auditing Committee.

John C. Cutler and Albert Scowcroft, did not sign owing to being absent.

GENERAL AUTHORITIES OF THE CHURCH SUSTAINED.

The General Authorities were presented by President Grant, voted upon, and unanimously sustained as follows:

First Presidency: Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Prophets, Seers and Revelators: The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, Presiding Bishop; David A. Smith, First Counselor; John Wells, Second Counselor.

Trustee-in-Trust: Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Church Historian and Recorder: Joseph Fielding Smith, as Church Historian and General Church Recorder, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Church Board of Education: Heber J. Grant, Charles W. Penrose, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, Stephen L. Richards, Richard R. Lyman, Arthur Winter, Secretary and Treasurer.

Commissioners of Education: David O. McKay, Stephen L. Richards, Richard R. Lyman.

Superintendent of Church Schools: Adam S. Bennion.

Auditing Committee: William W. Riter, Henry H. Rolapp, Heber Scowcroft, John C. Cutler, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Asst. Organists; George C. Smith, Secreary and Treasurer. And all the members of the Choir.

Clerk of the General Conference: Edward H. Anderson.

TRUSTEES BRIGHAM YOUNG UNIVERSITY.

In the Articles of Incorporation of the Brigham Young Academy, now University, it is provided that the presidency of the Church shall nominate the trustees for this university, and that they shall be sustained by the General Conference once in three years. This is the time to sustain those officers. The officers nominated by the presidency for your support are as follows:

Board of Trustees of the Brigham Young University: Heber J. Grant, Susa Y. Gates, Reed Smoot, Stephen L. Chipman, Lafayette Holbrook, Joseph R. Murdock, Joseph Fielding Smith, Joseph Reece, Zina Y. Card, Willard Young, Thos. W. Taylor, J. Wm. Knight. One vacancy had been caused by the death of Jesse Knight.

ALL THE GENERAL AUTHORITIES HEARD.

President Grant said: We have had the privilege of hearing from this stand, at this conference, from each and all of the General Authorities of the Church, without having to tell any one of them how long he could talk, which has been really a pleasure to me, because it is anything but pleasant to limit our brethren in their remarks. Quite frequently in our late conference meetings we have had to ask our brethren to speak three, five, eight or ten minutes, at most, in order to have time to hear from all of the General Authorities. We have an hour and five minutes left, and I have concluded to ask my counselors to make some remarks, and when they finish I will make some myself.

I suppose that one reason for our having a little spare time is that we have had one extra meeting during this conference, the general sessions of the conference lasting three days and a-half.

Brother John Wells is at home sick. If he had been here, he would have been asked to speak. I forgot to mention that he had not spoken.

ELDER ANTHONY W. IVINS

"And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten.

"And I beheld the Spirit of the Lord, that it was upon the Gentiles, that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them;

"And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them;

"And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations."

WE BELIEVE IN REVELATION.

The Church, in its very incipency, declared to the world, among other fundamental doctrines of its creed or belief, that it believed all that God had revealed, all that he does now reveal, and that he would yet reveal many great and important things pertaining to the Kingdom of God. Revelation is the revealing or making known that which was not previously known or understood. The Church has always claimed that gift. It is indispensable. It must exist in the Church.

REVELATION BELONGS TO EVERY MEMBER OF THE CHURCH.

It belongs to every member of it. The Lord has declared, in this same book from which I have read, that when the doctrines which are

contained in the book are made known to the peoples of the world the truth of its contents shall be manifest by the gift of the Holy Ghost to all of those who seek God in faith with a desire to know the truth.

BUT IN AFFAIRS PERTAINING TO THE CHURCH AT LARGE, THE KEYS ARE WITH ONE MAN ONLY—THE PRESIDENT OF THE CHURCH.

So that revelation, the gift of the Holy Spirit of the Lord, who manifests the truth and leads us into it, is given to all of the members of the Church, but in affairs which refer to the Church at large, its doctrines, its policies, its purposes, the keys remain with the man who has been chosen, whom we have sustained here, by our vote, to occupy that special calling and to speak in the name of the Lord for the Church at large, and revelations for the benefit of the Church, its government, its doctrine, must be so confined. They will never come through emotional women; they will never come through men whose right it is not, and never has been, to receive them. That is what we mean when we say that the key of authority vests in and belongs to the president of the Church. It has no application to other people. It applies only to the Church.

MANY NOTED CHARACTERS OF HISTORY HAVE RECEIVED REVELATIONS.

The doctrines of the Church just as fully recognize that from the beginning of time God's Spirit has striven with man and his will has often been revealed to man, just as this scripture which I have read declares that it was revealed to Columbus, who was the discoverer of this country. That fact is as fundamentally a part of the faith of the Latter-day Saints as is any other doctrine. The Church has always believed and taught that those men who came to America, guided by God our Father, inspired by him, men who sought asylum where they might worship God according to the dictates of their conscience, did come moved upon by his Spirit and his revealed will to them, that they were so established here, that they were so protected, and that it is because of the inspiration of God which has come to men that we live today under the constitution which forms the fundamental law of this government. The thought that this gift should be enjoyed by us and by us alone has never been a part of our faith.

Let me read here, but let me go back just for a moment before reading. We believe, and it is a part of the doctrine which we have always taught, that those men who in early days broke away from the mother Church, which had degenerated until all kinds of wickedness were permitted to be committed in its name through license and written permission given by the bulls of the Pope, against which Luther protested, against which he stood firmly when his very life was at stake as he stood there before the Diet of Worms and declared that except he be convinced by reason and by the scripture,

he could not retract anything—acted under the inspiration of God. It was the power and Spirit of God which prompted the man to begin the opening of a better and greater dispensation. We believe that John Wycliffe, whose body was burned and the ashes of it scattered upon a river of England that it might float down to the sea and be obliterated, was raised up of the Lord to publish the Bible and make it, as he said, so common that the plow boy in the field would understand it as well as the Pope. He gave his life for it. God inspired him to do it. He inspired Tyndale, burned at the stake because he dared to raise his voice in defense of the simple truths contained in the scripture. The Lord was with him. The spirit of revelation was upon him. It marked and blazed the way which we have followed after. Now, that is the doctrine of the Church. Let me read here briefly again from the Book of Mormon:

"Behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

"Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

"For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the day-light is from the dark night.

"For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore, I shew unto you the way to judge: for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God,

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him."

WE WISH GODSPEED TO GOOD MEN AND WOMEN EVERYWHERE.

It appears to me, my brethren and sisters, that this doctrine is made so plain in the scripture which I have read that there need be no doubt regarding it. I only wish to say to good men and women everywhere that we pray for them and wish them Godspeed and co-operate with them and bless them in every effort which they put forth for the accomplishment of that which is good, that which will uplift, that which will enlighten, that which will make better the lives of men and women, that which will draw men towards Christ, who is the Redeemer of the world, and away from the influences of the evil one, which are so dominant in the world today.

THE CHURCH DICTATES NO CREED OR POLICY TO ANY OTHER BODY.

The Church of Jesus Christ of Latter-day Saints has never assumed nor desired to dictate the creed or the policy of any other

religious denomination. We grant to our fellow workers who stand and speak in the name of the Lord, the right to receive the inspiration of his Spirit for the control and government of their own congregation; and if they lack that, if there is a church in which the man chosen to represent it is not endowed with the spirit of revelation that he may communicate it to his congregation and thus lead them in the way of the Lord, woe be unto them; they need to seek after it and get it, for only by the inspiration of that Spirit can the will of the Lord be done. So we stand here not to restrain, not to withhold support, help, or blessing, from any man or woman under heaven who is seeking to do the will of God and bring other people to do it. The Lord bless them, and bless us and help us to understand that this right does belong to the Church and it cannot be taken from it, for without it, confusion and dissolution would immediately occur.

THE SHEEP KNOW THE VOICE OF THE GOOD SHEPHERD.

My brethren and sisters, I rejoice in the blessings of this conference. I felt that I would like to say just this much before its conclusion. I pray that you may understand the spirit and meaning in which I say it, as I believe you do. I have been just as thoroughly converted to this truth all my life as to any other, that I cannot stand before a congregation of Latter-day Saints and declare that which is not true and in harmony with the will of the Lord and make them believe it. The sheep know the voice of the good Shepherd, and a stranger they will not follow. Cultivate the spirit of revelation, every one of you; plead with the Lord for greater endowment of his Spirit. That it may direct us in the walks of life and help us to live in harmony with the plan which he has given us in the organization of the Church, is my prayer for us all, through Jesus Christ. Amen.

PRESIDENT CHARLES W. PENROSE

I believe that the remarks that have been made to us by Brother Ivins have been understood and appreciated and believed in by this congregation of Latter-day Saints in general conference assembled. He has enunciated the doctrine in great plainness that most of us have heard almost all our lives. It has been taught from this stand not only at conference times but in many discourses that have been delivered by the servants of the Lord. It was the doctrine of the Prophet Joseph Smith made plain through him by revelation from God. As quoted or read by President Grant last Sunday morning, it was proclaimed by the prophet and the president of the Church, Brigham Young. He was a great leader. He was a man of very strong mind and will and expression, and he always taught this doctrine in plainness—that while there was but one man at a time on the earth to receive revelation from God for the Church, for the whole Church, the spirit of revelation rested down on the members of the Church as well

as upon men holding the Priesthood of God. So with those who succeeded him in the presidency. I do not believe there has been one of them who has not taught that doctrine.

THE LATTER-DAY SAINTS' VIEW OF REVELATION.

There has been associated with that revelation read by the president on Sunday as to the right of the man who stands at the head to receive revelation for the Church, the doctrine and theory and practice that three men holding the presidency of the Church preside over it in all its departments, and that when anything was to be introduced of a new character or kind for the government of the Church, it would come from that presidency and would be submitted to the quorums of the priesthood and to the Saints generally. This was followed by President Wilford Woodruff when what is called the "Manifesto" came from him to the Church. It was presented to the Church and voted on by the Church in conference assembled as doctrine for the Church. A resolution was passed to that effect, offered by President Lorenzo Snow. We should understand this. Brother Ivins has made it very clear that the revelations spoken of by the president on Sunday morning for the government of the Church were for this Church, not for other churches or societies; and at the same time that which was said, that which we have believed in, that which we have practiced, is not confined entirely in all respects to the one man; that the spirit of revelation is for all of the Church, every member thereof, but for the government and guidance of the Church as an organized body, that authority is vested in the one man that stands at the head. And it seems to me that a little common reason would show the value of it. The Lord said we were not to receive as revelations for our government that which came from anybody but the man whom he had chosen to be at the head, and if he transgressed he should not have power except to appoint another, nominate or name another, in his stead to be at the head of the Church. Now we can see very quickly, if we will use our common sense, that if every man of prominence in the Church could introduce a revelation we would be, as Brother Ivins said, at once in confusion. There is none in the Church who has the right to introduce as divine revelation something that is new and different from that which has been revealed before, but the man who is appointed to do that, so that we might all come to the unity of the faith, and when that is received by the Church, and adopted as part of our creed, it belongs to the Church, just as much as anything that has preceded it.

AS TO MISINFORMATION.

Some time ago we were afflicted by false reports, sent out from this city by telegraph generally speaking, to the world, pretending to give sentiments expressed by the leader of the Church. Lately there has been some reformation in that respect. I am glad to know that the telegraphic wires are not now as they were at that time under

the domination of men animated by the spirit of falsehood. When I was editor of *The Deseret News*, my time was largely taken up by making or giving refutations of statements of that kind sent over the wires from Salt Lake City by the Associated Press. I became acquainted some time after with the president of that association, Mr. Stone, a fine, splendid, able and fair-minded man, and had the pleasure personally to talk with him on this subject; and since the time when he became fully acquainted with the manner in which dispatches were sent from this city, he saw to it as far as possible, that these false reports were not circulated. Now, I am glad to say there is a change of spirit in that respect; but, at the same time, sometimes things are published and very often talked about without being published, which are filled with misinformation.

I have heard considerable about this now, concerning the remarks made by President Grant last Sunday morning. It is represented that he stated that there was no man living but him who had any right to receive a revelation from God. He did not say that. You who were here know very well that he did not make any remark of that kind. What he tried to make clear and did to my mind, and I believe he did to all the congregation, was that fundamental doctrine concerning the revelations of God to this Church as an organized religious body; that only the man who stood at the head could be authorized Revelator, the end of controversy; if there were any controversy arising, he could seek by revelation from God to be able to correct error as well as to proclaim truth.

MEN WHO PRETEND TO BE CALLED OF GOD TO RECEIVE REVELATION.

Now, I just mention the fact, not that perhaps it is of very much importance, but it is associated, too, with some things that have been done in some quarters of the Church. Men have started up pretending to be called of God to receive revelation from God to the Church. I knew one man of that kind some years ago, who came to the president of the Church and demanded the keys, for he was "the man mighty and strong sent to set in order all things in Zion." Well, he did not make much of an impression, but he came two or three times, and at last he was ordered out of the office and he stumped off on one leg—because he had only one good leg, the other was a wooden one—and he went off as the "mighty and strong" one, and we heard nothing more about it. That is not a fair sample, perhaps, of the men who have arrogated this position to themselves. Lately there have been some members of the Church who have claimed to have revelation from God to organize a United Order, without calling it that at first, but latterly they did, and so they threw in their possessions and placed them in the hands of one individual, and he received what he called revelations from God, and the people joined in with him and were induced to pray that they might find out whether it was true, and they have been led off by a false spirit. Some of them have repented, and others who did not

repent but continued in their bad works of darkness, have been excommunicated from the Church. Now here is simply a warning voice from the man that stands at the head of the Church that people shall not be led astray either by ideas of that kind which I have just mentioned, or in regard to other matters that affect their condition in time and eternity.

MEN WHO HAVE ARROGATED TO THEMSELVES THE RIGHT TO MARRY.

Some men have arrogated to themselves the right to marry when it has been shown very clearly during this conference they have no such right. The right to marry for time is vested in certain officers of this Church, and the right to marry for time and eternity can only be solemnized and celebrated under the direction of the Church authorities, and there is but one man at a time, the revelation itself says, that holds the keys of this authority. And how in the world men of brains, men of standing in this Church, can be led off to the right or to the left into works of wrong and darkness by persons having no such authority, and who cannot have it, under the revelation itself on this subject—how they can do that has been very perplexing to me. But when I read in the revelations of God, as the Apostle James puts it, that “God is not tempted with evil, neither tempteth he any man, but every man is tempted when he is led away by his own lust,” that explains the thing clearly to my mind.

Now I have made these few remarks in regard to this subject because I am fully desirous, with all my soul, that our people should understand, and that the world, if they want it, may understand, and that our friends who are not of our faith may not misunderstand our position, and if they choose to misinterpret and to twist and turn about the words that are uttered from this stand and proclaim them to the world as the words of our leader, why they must take the consequences.

THE LATTER-DAY SAINTS BELIEVE IN ANCIENT AND MODERN REVELATION.

It has been a doctrine, as Brother Ivins has said, from the beginning, that we believe in revelation, and the trouble with our pretended friends, who are misinterpreting this matter, is they do not believe in modern revelation at all, and our conflict has been with them from the beginning. They have made the conflict. Joseph Smith received a revelation from God, and the great heads of the Christian churches and the ministers of the various conflicting denominations have declared that the doctrine of revelation in these times is false, that God does not now reveal anything for the children of men, that all the revelation that we have now that is of any account is to be found between the lids of the Bible, and they quote the last chapter of Revelation, a few words there, that if “any man shall add to these things God shall add to him the plagues that are written in this book.”

They leave out the other part, generally, strangely, "if any man shall take away from the words of the prophecies of this book, God shall take away his part out of the book of life and out of the holy city and from the things that are written in the book." And they do not dwell much upon the saying in it that "all liars and they that love and make a lie shall have their part in the lake which burneth with fire and brimstone."

THE RIGHT TO RECEIVE REVELATION IS COMMON TO ALL.

President Grant did not claim that he was the only man that could receive revelation from God. He has taught from the beginning, as all the leaders of this Church have, that to receive revelation is the gift of all men who seek for it. "Draw near unto me and I will draw near unto you, saith the Lord of hosts." That was the doctrine of the ancient seers and prophets. That is the doctrine of the latter-day prophets, and of the Latter-day Saints' Church. The right to receive revelation from God is common to every one. Christ taught: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" That Holy Spirit is the spirit of revelation, that which makes clear, that which reveals; whether it be something new or something old does not matter, if it is true. It is the spirit of truth, and that is the spirit of life and the spirit of light that he has given to everyone born into the world. Every sensible, every sane person, has a right to the guidance of that spirit if he will seek for it in the right way and be obedient to its whisperings and its teachings. The beneficial inventions received by leading minds come from that source. Now, it is not the right of every person to teach things that he may consider he has received by revelation, to others. I have had manifestations to me from the time when I, as a boy, went out into the world to preach the gospel without purse or scrip or means, for my personal benefit. I received them from the Lord; they were my guiding stars. I am thankful to know that I received this inspiration in my labors and duties, and there are many things I have never talked about to others, and I know just as well that they are true as that I am standing here, but it was not given me to teach them to the world or to anybody else. It was for me. Every inspiration that I have received from the Almighty has strengthened my faith in this work, this organization, this Church of Jesus Christ, for it is his Church, and I know that it is of God, and that it will prevail.

ALL REVELATION FOR THE CHURCH COMES THROUGH THE HEAD OF THE CHURCH.

There have been some persons who have been led away by an evil influence, which has caused some of them to lose their standing in the Church, and it was pertinent and timely for our president to allude to this doctrine as shown in the forty-third section of the Doctrine and

Covenants, and what he said is true and it is the word of the Lord to the Church; it was then and it is now, and anything that the Lord has to reveal for the Church for its guidance and government in doctrine and principle and discipline will come through the head, and we will have the opportunity, if it is new, to pass judgment upon it. In the book of Doctrine and Covenants we have a number of revelations, all of which have been received by the body of the Church as the word of the Lord. I was present when that was done, when we were all organized in the Priesthood in our various quorums. The Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price were voted upon by the priesthood of the Lord and also by the congregation in conference during the time of President Taylor. If the Lord has anything further to reveal, it will come through the head, and then the body responding will make it the doctrine of the Church. That is the order of heaven. God reveals, God orders, God presides, and the heavenly hosts willingly and gladly receive his guidance, and his word becomes their word and they are like Jesus, they do his will, but they do it because it is the will of the Father and they know that the Father is true. And so when we get the gift of the Holy Ghost by the laying on of hands and we walk in its light, we know for ourselves concerning the work, concerning all our duties as we are called upon to perform them.

WOMEN AND THE PRIESTHOOD.

One other remark I want to make, and that is this: There seems to be a revival of the idea among some of our sisters that they hold the Priesthood. President Clawson sat down on that in his remarks on Sunday. He said "No, the sisters do not hold the Priesthood." Well, is that right? Yes; but then there is a little qualification to it, perhaps, very slight. When a woman is sealed to a man holding the Priesthood, she becomes one with him. Sometimes the man is the one and sometimes he is not, but she receives blessings in association with him. The glory and power and dominion that he will exercise when he has the fulness of the Priesthood and becomes a "king and a priest unto God," she will share with him. Sisters have said to me sometimes, "But, I hold the Priesthood with my husband." "Well," I asked, "what office do you hold in the Priesthood?" Then they could not say much more. The sisters are not ordained to any office in the Priesthood and there is authority in the Church which they cannot exercise; it does not belong to them; they cannot do that properly any more than they can change themselves into a man. Now, sisters, do not take the idea that I wish to convey that you have no blessings or authority or power belonging to the Priesthood. When you are sealed to a man of God who holds it and who, by overcoming, inherits the fulness of the glory of God, you will share that with him if you are fit for it, and I guess you will be.

AS TO WOMAN'S RIGHT TO ADMINISTER TO THE SICK.

There is another thing connected with that. I have had sisters visit me and ask me if they did not have the right to administer to the sick. "Well," I have said, "yes, you have in one way; Jesus Christ said, 'These signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover.'" As I say, there are occasions when perhaps it would be wise for a woman to lay her hands upon a child, or upon one another sometimes, and there have been appointments made for our sisters, some good women, to anoint and bless others of their sex who expect to go through times of great personal trial, travail and "labor;" so that is all right, so far as it goes. But when women go around and declare that they have been set apart to administer to the sick and take the place that is given to the elders of the Church by revelation as declared through James of old, and through the Prophet Joseph in modern times, that is an assumption of authority and contrary to scripture, which is that when people are sick they shall call for the elders of the Church and they shall pray over and officially lay hands on them.

It is the prayer of faith that saves the sick; faith in God not in some particular man, although some men seem to have more of the gift of healing than others, that is true, but the authority in the Church is vested in the elders. True, a priest, of course, can, a teacher can, and so can a deacon, although neither a teacher nor a deacon can exercise the power in the lesser Priesthood which is for the remission of sins through baptism; he cannot do that, he has not the authority, but he may lay hands on the sick and pray God to heal them; so can a member. So can people out of the Church, and so they have done. Having faith in God, they have asked God in the name of Jesus Christ to heal the sick by the laying on of their hands, and some of them have got well, and a good many others have died, like it is with all of us.

NO MEETINGS TO BE HELD WITHOUT CONSENT OF PRESIDING
AUTHORITIES.

These sisters, too, claim the right to go around and hold meetings of their own and speak in tongues and interpret the same and to prophesy. Now they may have the gift of tongues; that is just as much for the sisters as it is for the brethren, and seems to be a little more so. One good sister said to another, "Oh, you may have the gift of wisdom, I don't say you haven't, but I have got the gift of tongues." She thought she was ahead of her sister who had wisdom. Sisters, it is not your right to organize meetings either for the sisters or for the brethren in your respective wards without the regulation and permission of the presiding authorities of the ward. Some sisters not very far from this spot used to meet together, relate visions, speak in tongues and had a glorious time, and the president of the stake was

appealed to as to the right to do that. He said, "Sisters, you must not hold any meetings of that kind unless you get permission from the bishop," and they have never asked permission of the bishop nor held such meetings since that time. What does that show? It shows that they were not acting under proper authority. The Lord has declared "my house is a house of order."

DO WHAT IS RIGHT AND LOOK TO THE LORD FOR HIS WORD.

Let us do that which is right; let us avoid that which we have no right to do. Do not let us presume to hold Church meetings in our own authority. That is under the direction of the ward authorities and they will say when meetings are to be held; the quorum meetings, of course, are under the direction of the quorum authorities. Let us be wise in our generation, and let us look to the Lord for his word, through the appointed channel. And when we sing, "We thank thee, O God, for a prophet," let us do so in faith. Many Saints sing that song, but they do not want to do or believe what he says. That is the way with some folks; not with you, of course; we know better or ought to know better. Let us follow in the ways the Lord has pointed out, and let us not get very angry at what the wicked do. The wicked will not cease from troubling, liars will not cease from lying, unless God converts or compels them, and they will go on in their evil way; some of them, until they find they are with the wicked in that punishment which is figuratively called fire and brimstone.

CONCLUDING TESTIMONY.

God bless you, my brethren and sisters. I am thankful to the Lord today for his mercies to me; I am thankful for his goodness to me all my life long. God be praised for the revelations of the latter days, and for the revelations of ancient days that have been handed down to us; only a few have come to us, but we are living now in the full blaze of the gospel of the last dispensation. The Holy Ghost, the Comforter, is with this people; Jesus Christ the Son is at the head of the Church, and God the Father is above all, and we will find out when we learn the fulness that Providence is indeed over all, and that we are to acknowledge his hand in all things, in adversity as well as in riches. In all conditions in which we find ourselves, we will praise the Lord and give thanks to him and serve him with all our heart and might and mind and strength, and will try to love our neighbors as ourselves, as far as we can, and if we can say, "O Lord, they don't know what they do," we will say also, "Father, forgive them." I am afraid some of them do know what they are doing; that is, they are not telling the truth, but are purposely perverting it. They, too, are in the view and the hands of the Almighty.

God's peace be with you all, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

A revelation was given to the Church ninety years ago last February from which I have read during this conference, and I will read from it again. This revelation is to the Church of Jesus Christ of Latter-day Saints, or the elders in it.

A VERY IMPORTANT REVELATION.

"Oh, hearken, ye elders of my church, and give an ear to the words which I shall speak unto you.

"For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hands."

I want to emphasize once more, "*A law unto my church.*"

"And this ye shall know assuredly that there is none other appointed unto you," [Who? "my church,"] "to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall no, have power except to appoint another in his stead;

"And this shall be a law unto you," [and who is this law unto? "Unto my church,"] "that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I give unto you that you may not be deceived, that you may know they are not of me.

"For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

And I said that anybody who taught contrary to that was a plain, simple, every-day liar. That is what I said; that is what I mean. The idea that any man claiming to believe the teachings of this revelation saying that he has today the right to perform plural marriages, is utterly absurd. We have cut such men off from the Church.

CONCERNING PLURAL MARRIAGES.

Perhaps I owe an apology—in fact I will make one—for speaking with anger in this building last Sunday night. As I came to the meeting Sunday night, I was told that a person had said that neither Heber J. Grant nor any other man had any right to say that an individual could not perform a plural marriage; that God had revealed plural marriages, and therefore that I had no right to say that they could not be performed, and that one party had remarked that it would take an angel from heaven to convince him, even if I did say it. In my remarks on Sunday evening I had no thought of referring to anybody outside of this Church, or that I ever had any right to undertake to say that I had anything to do with directing any other

people than the Latter-day Saints. But I branded as plain, simple liars those who undertake to say that anybody, aside from the President of the Church, had any right to give revelations to this people. I had just heard that one more pretended plural marriage had been performed, and after all the teachings from this stand, and all the declarations, and after excommunicating, as we have done, within the last year, one man for marrying—or pretending to marry—a plural wife, I confess I was angry and “rebuked with sharpness.”

NO PERSON HAS THE RIGHT TO PERFORM PLURAL MARRIAGES.

But I want to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages today in the Church of Christ, because no human being has the right to perform them. Therefore, any person pretending to have that right is attempting to exercise an authority that he does not have, and therefore he does not perform a marriage and there is no marriage covenant when such ceremonies are performed.

SEVERAL PERSONS EXCOMMUNICATED FOR PERFORMING PRETENDED MARRIAGE CEREMONIES.

We have excommunicated several patriarchs because they arrogated unto themselves, the right, or pretended right, to perform these ceremonies, and after our having excommunicated several patriarchs, another one, so I am informed, has committed the same offense. I announce to all Israel that no living man has the right to perform plural marriages. I announce that no patriarch has the right to perform any marriages at all in the Church. We have delegated, at the present time, to the presidents of stakes and to the bishops of wards, the right to perform lawful marriages, and there has been delegated to some elders who held positions as county clerks, the right to exercise the authority of the Priesthood to perform legal marriages for time. And it was in view of the lie that was going out, and a desire to protect virtuous, noble, good girls who were being deceived and entrapped into doing what, under the law of God today, and under the law of the land, is adultery, that I was branding the liar.

CONCERNING INSPIRATION.

I want my friends to know that the doctrines of the Church of Jesus Christ of Latter-day Saints declare that God inspires men. We heard Elder Whitney read to us the twenty-ninth chapter of Alma. When I was the junior member of the council of the twelve apostles, I knew that chapter off by heart, and I used to repeat it, time and time again, in my public addresses.

“O that I were an angel, and could have the wish of mine heart, that

I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!"

This same chapter further states that men are inspired, and are given all that is wisdom in God that they should have, and Alma says that he ought to be content with the things that were allotted unto him. And the thing allotted unto him was to declare repentance to the people, and he had had great joy in that many men, because of the word he had declared, had come unto God. Perhaps there is no other passage, no single chapter, in all the Book of Mormon, that I have preached from as often as I have from that twenty-ninth chapter of Alma. We believe absolutely, as has been said here, that God inspired Columbus. I commend to all Latter-day Saints when the conference pamphlet is published, to read what Elder Orson F. Whitney said about the inspiration of God being given to men in all parts of the world. We endorse his remarks.

One of the fundamental articles of faith promulgated by the Prophet Joseph Smith was:

"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience; and allow all men the same privilege—let them worship how, where, or what they may."

But we claim absolutely no right, no prerogative whatever, to interfere with any other people. We desire the good will of all mankind, and we desire the advancement of all mankind, and we pray God to bless every man that is striving for the betterment of humanity in any of the walks of life; and we say of every man who believes that Jesus is the Christ and who proclaims it: O God, bless that man. But we cannot pray for those who pretend to preach the gospel of the Lord Jesus Christ and deny the atoning blood of Jesus Christ, and who proclaim that he was only a man. Jesus is the Redeemer of the world, the Savior of mankind, who came to the earth with a divinely appointed mission to die for the redemption of mankind. Jesus Christ is literally the Son of God, the Only Begotten in the flesh. He is our Redeemer, and we worship him, and we praise God for every individual upon the face of the earth who worships our Lord and Master as the Redeemer of the world.

I rejoice in the blessings of the Lord that have come to us during this conference. God bless the Latter-day Saints. God bless every honest-hearted soul all over the world, all who are striving to do good, striving to benefit mankind. I thank the Lord for the rich outpouring of his holy Spirit during our conference. May we all go home and take the Conference spirit of love and of fellowship and good will to all the congregations of the Saints, and thus inspire them to serve God and to keep his commandments is my prayer, and I ask it in the name of Jesus Christ. Amen.

I want to read just one more thing:

"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law."

The law provides that any person performing a marriage shall record the marriage, and I haven't heard of this last marriage I referred to being recorded; and there should be a license issued also; I haven't heard of any license.

A solo was sung, entitled, "The mighty God has spoken."

The choir and congregation sang, "We thank thee, O God, for a prophet."

The Conference was adjourned until October, 1921.

Benediction was pronounced by Elder Orson F. Whitney, of the Council of the Twelve.

Professor Anthony C. Lund conducted the singing in the Tabernacle. Professor J. J. McClellan played the accompaniments and interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Elders Clarence Cramer and Clyde Rasmussen; in the Assembly Hall, by Frederick E. Barker and Fred J. Barker.

EDWARD H. ANDERSON,
Clerk of the Conference

Strength of the "Mormon" Church

(See Conference Record, April, 1921, p. 23)

(From the "Coast Banker," San Francisco and Los Angeles, March, 1921.)

Glimpses From Its History, With Reference to Its Trials, Travels, Beliefs, Achievements, and Plans for the Future, as Shown in an Address Delivered by Invitation at the Banquet of the Knife and Fork Club at Hotel Muhlebach, Kansas City, December 16, 1920, by Heber J. Grant, President of the Church of Jesus Christ, of Latter-day Saints.

One of the greatest forces, in temporal and religious affairs of the United States is the Church of Jesus Christ of Latter-day Saints, commonly known as the "Mormon" Church. Its head is Heber J. Grant, who officiates under the title of President. Mr. Grant possesses the characteristics of a real leader—strength of purpose, nobility and humility of character, enthusiasm for all causes in which he enters, and indefatigable industry. He is well known and respected by the business men of the western third of the United States, regardless of their religious affiliations. For years he has been a banker, and he holds the office of president of the Utah State National Bank, and of the Zion's Savings Bank and Trust Company, Salt Lake City, and for many years he has been strongly identified with the insurance business as well; so that when, on the death of President Smith, he succeeded to the headship of the "Mormon" Church, he brought with him an equipment that fully qualified him to take up the leadership in the various corporations in which the "Mormon" Church either holds a dominant position or is interested in a lesser degree.

The important place the "Mormon" Church occupies, not only in Utah but in Idaho, Oregon, Washington, Wyoming, Arizona, and other parts of the Western Hemisphere, is told by President Grant in a most thorough study and analysis; therefore we recommend to our readers, the financial people of the western third of the United States, that they read this address by him, because it will explain to them, not alone his plans, but those of the organization which is so great a factor in their territory.—*The Editor.*

I consider it a very distinct honor indeed, gentlemen, to be invited to speak here tonight to this representative body of business men in your wonderful city. It is remarkable, to me, that your bank clearings should exceed the showing of St. Louis, although you have only one-half the population. Utah is one of the most enterprising of all the enterprising states in the United States, and the reason I consider it an honor to speak here is the fact that early "Mormons" were driven from this section of the country. (Laughter.) I am grateful for this opportunity of addressing a body of representative men in the very place from which our people were expelled by an exterminating order of Governor Boggs. This is a good illustration of the wonderful change of sentiment in the United States regarding the people with whom I have the honor to be associated. My mother was cast out as a thing of evil, by some of the Ivins family of the East, when she became a member of the Church of

Jesus Christ of Latter-day Saints. Forty-two years later, when I took her back to Philadelphia to meet her relatives and friends, her brothers and sisters having passed away, the nephews and nieces fell in love with the "very fine old lady."

Many people imagine that the "Mormons" have no faith in what is known as the Bible. You will pardon me for taking a little of your time to correct a few erroneous impressions of this kind, and to refer briefly to the travels of our people before the pioneers reached Utah. The "Mormons" accept the Bible as the word of God, but they also believe in the Book of Mormon. Comparatively few people know what the Book of Mormon purports to be. It is the sacred history of the forefathers of the American Indian.

The Latter-day Saints started in New York, where the Church was organized in 1830. They later located at Kirtland, Ohio, where they built quite a large temple, which is still standing. The opposition and ill will which they encountered were so great that they decided to move to Missouri, there locating in and around Far West. Previously they had established a colony at Independence, a few miles from this city, where they met with much opposition and were forced to leave. Afterwards, as I have stated, they were expelled from the State of Missouri under the exterminating order of Governor Lilburn W. Boggs. Later they were invited to locate at Commerce, Illinois, where there were very few people. They built a city known as "Nauvoo, the Beautiful," in which within a few years there were 20,000 inhabitants. Here, too, they met much opposition. The prejudice against them caused them to be bitterly persecuted, and the prophet Joseph Smith crossed the Mississippi River, intending with a chosen body of men to explore the Rocky Mountains for a place of settlement and gathering for the people. A short time before that he had uttered a prophecy "that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some would live to go and assist in making settlements, and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains." At the time this prophecy was delivered, one of the foremost statesmen in the United States, Daniel Webster, is quoted as having made a remarkable statement with reference to the western part of our country, in which Joseph Smith had predicted the Saints would become a mighty people. Said Webster:

"What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rockbound, cheerless, uninviting, and not a harbor on it? Mr. President, I will

never vote one cent from the public treasury to place the Pacific Coast one inch nearer Boston than it now is." (Laughter.)

Even statesmen, it appears, sometimes make mistakes. There are some very fine harbors on the Pacific Coast, and the whole section west of the Missouri River certainly has developed into a very marvelous country.

THE MARTYRDOM AND SUBSEQUENT EVENTS.

Joseph Smith had foreseen that his people would be forced again to leave their homes, and, as I say, he had started West with a picked body of men to find a place of refuge. But some of the people in Nauvoo accused him of running away and deserting his flock. He thereupon returned to Nauvoo, remarking that if his life was of no value to his people, it was of no value to him. He surrendered to the Governor of the State of Illinois. He, with his brother, Hyrum Smith, John Taylor, and Willard Richards, was incarcerated in Carthage jail, with a pledge of protection from the Governor. On his way to Carthage he said: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God and towards all men. I shall die innocent, and it shall yet be said of me, 'he was murdered in cold blood.'" He and his brother were killed by a mob. John Taylor, who afterwards became president of the Church, received four gunshot wounds and carried in his body some of the rifle-balls to his grave. Brigham Young, as leader of the stricken people, then entered into an agreement that the latter would move to the West. He, with others, began exploring the country, and the migration started. Quite a number of the people located at Council Bluffs; but that winter, after many of the able-bodied men had left, the mob drove the remnant of the "Mormon" people from their beloved city of Nauvoo, which was then the largest city in the State of Illinois. It was a beautiful and populous town of twenty thousand souls when Chicago was a mere trading post; and they deserted that city willingly, because they had to. (Laughter.) The first detachments of the people crossed the Mississippi River on the ice, in the dead of winter, and during that terrible night nine babies were born with no shelter save the rude tents and wagon covers under which their mothers were huddled. No tongue can tell, no pen can paint the sufferings and the hardships of the "Mormon" people in these drivings from Missouri and Illinois.

They next located at Council Bluffs, moved across the river and built Winter Quarters, now known as Florence. In the meantime, a state of war had grown out of difficulties between the United States and Mexico, and a government recruiting officer was sent to the "Mormon" camps at Council Bluffs soliciting five hundred men for military service to march against Mexico. The leaders of our people had previously petitioned the President of the United States, Martin Van Buren, for a redress of wrongs, only to have the President announce: "Your cause is just, but I can do nothing for you," a pusillanimous

remark, to say the least. Yet now five hundred men were demanded from whom? From a people who were being expatriated, a people who had been driven from Missouri under circumstances of indescribable cruelty, a people who had also just been expelled from Illinois in the dead of winter. Yet Brigham Young said: "Captain Allen, you shall have your battalion; and if we haven't enough young men, we will give you old men." An American flag was hoisted, recruiting started, and in three days the five hundred men were furnished. I maintain that you will search the history of the world in vain to find elsewhere such evidence of patriotism! In spite of their expatriation, in spite of the fact that in order to save their lives they had been compelled to abandon and flee from their homes, they responded to the call of their country. And as to the nature of the service rendered by the heroic volunteers, the gallant commander, Lieutenant Colonel St. George Cooke, said in his general order announcing the completion of their march:

"History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found; or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless tablelands where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons."

I might incidentally remark, as a further instance of the service of the Mormon Battalion in making the West, that some of its members were among the discoverers of gold in California, which subsequently enriched our nation many millions of dollars.

THE GREAT MIGRATION TO UTAH.

Crossing to the west bank of the Missouri River, as I have said, the "Mormon" camps established Winter Quarters, and here many log houses were built, and a frontier settlement was made. In this place Brigham Young planted a cottonwood tree, under which I had the honor of standing two weeks ago last Sunday, with some of my companions; and a snapshot was taken of us, which by the way did not come out very well. (I hope we did not spoil the camera.) It is a large tree, with its branches extending a hundred feet, and its trunk about twenty feet in circumference. It is distinctive, historically and otherwise, among all the other trees in the park where it stands. A short distance from that spot many hundreds of the early "Mormons" are buried; and from there, in 1847, Brigham Young started with his pioneer company of 143 men, three women, and two children to explore the unknown West, and find an abiding place for the homeless people.

I shall not relate the many incidents of peril and anxiety on that memorable trip, which required many weary weeks in traveling from

the Missouri River to the Salt Lake Valley, which was then practically an unknown country. Nor was the prospect pleasing when they reached the spot where our chief city now stands. "Weary and worn as I am," said one of the three women, "I would gladly go another thousand miles rather than stay in such a desolate place;" and another, her sister, echoed the same sentiment. But Brigham Young had said, "This is the place," asserting that he had seen the valley in vision some time before, and that it was the spot where the Latter-day Saints should locate. He had been taken sick just before reaching the valley, and a small advance company was sent out two days ahead of the main body of pioneers to look over the country and if possible prepare a bit of land for planting. They had brought some plows, but found the ground so hard that several plowshares were broken. They finally turned the water of a small stream on the parched and baked soil, and the first day succeeded in planting a few acres of crops. So far as I know, this was the beginning of that system of irrigation which has meant so much in the development of the United States of America, a system which has reclaimed millions upon millions of acres of land, and has led to the expenditure of very many millions of dollars by the government in reclamation projects in Idaho, Arizona, Utah, and other sections of the country.

The pioneer company later returned to Winter Quarters, where in the meantime the work of outfitting and preparing for the general migration to the West had gone on apace. Large trains of ox teams were organized that took several months to cross the plains. My own father had the privilege of commanding one of those companies—the third company of emigrants that went to Utah that first season; and by the fall of 1847, there were 1600 people in the Salt Lake Valley. They had built a log fort with extensions, and a number of log houses. Their industry was prospectively to be rewarded with fruitful harvests in 1848, when myriads of crickets appeared, devouring everything before them. Immigration had continued meanwhile, and now the people felt that ruin and starvation stared them in the face, because they were a thousand miles from anywhere, so to speak, and it appeared that the crops would be utterly lost in spite of all they could do. Unless that harvest could be saved, there was nothing for them to look forward to but absolute starvation. As a people they believe God came to their rescue; that it was His providence that from the islands in the Great Salt Lake the flocks of gulls came which devoured the crickets. In commemoration of this deliverance there has since been erected a very beautiful monument, and I shall take occasion to get from Secretary Tufts a list of the members of your club, and when I return home will mail to each of you a booklet entitled "Utah," on the front cover of which is a picture of the monument, erected in remembrance of the mercy of God in saving from starvation the many hundreds of early pioneers in the Salt Lake Valley. Our Legislature has enacted a law prohibiting the killing of gulls; and the birds are so tame that they will

come into our fields, and follow the plowman to feast on the worms that are uncovered by his furrow.

PIONEERING THE INTERMOUNTAIN COUNTRY.

In the next few years the "Mormons" redeemed the valleys for a hundred miles north and three hundred and fifty miles to the south. Originally, Utah included all of the present State of Utah, all of Nevada, part of Colorado, and part of Wyoming and Idaho; but pieces have been sliced off from time to time, until it is small in area compared with what it was in the early days, perhaps no more than one-half its original size.

The "Mormon" people have been not only the pioneers in settlement and in irrigation and reclamation in Utah, but they were the pioneers also in Idaho. A little settlement that was once in Utah is now in Idaho, and it is the city where the pioneers of the Gem state meet once a year to celebrate "Idaho Day," being the starting point of civilization in that section. In the other direction, the San Luis Valley in Colorado was considered altogether too high in elevation to be of any value for agriculture until a "Mormon" colony went there and reclaimed the locality. They proved that it was a good country for raising crops, notwithstanding the fact that it was seven thousand feet in elevation. The "Mormons" were also among the very first pioneers to go into Arizona. There was a great deal of prejudice against them, but it has practically all disappeared. Today there is perhaps a better feeling toward our people in Arizona than in any other section in which they are located. As an illustration of the goodwill existing there regarding the "Mormon" people: when a novelist by the name of Winifred Graham came over here from England, telling a lot of unconscionable lies about the "Mormons," a Senator from Arizona stood up in the Senate of the United States and voluntarily and emphatically branded her statements as the falsehoods which they were. The ex-Governor of the state also said that no better class of people could be found anywhere than the "Mormons" of Arizona, adding that in one respect they were being robbed of between 2500 and 3000 per cent of a certain class of taxes in Arizona—because, according to population, they were entitled to have twenty-five or thirty inmates in the state penitentiary, and they had only one (laughter); also that we were entitled to 700 or 800 per cent more of the taxes set aside for the support of the insane, being entitled, according to population, to seven or eight inmates in the insane asylum, whereas we had none.

We ask people to judge us by the standard laid down by our Savior: "By their fruits ye shall know them." I was reading last Saturday, in Chicago, from Phil Robinson's book, *Sinners and Saints*, in which he states that he is at the defiance of any man to find a single book, with one exception, written on the "Mormon" question, that is not absolutely untrue, because practically all the books on that subject were written by the enemies of our people, and are unfair. In the book I

refer to, Mr. Robinson gives the "Mormons" a fine certificate of character, and among other things says that he nearly choked to death for "a drink" among the "Mormons" while traveling 350 miles to the south and a hundred-odd miles to the north, until after inquiring for a "backslider" he was successful in finding a demijohn. After that he got along very well. He said he had always supposed water was for the cleansing of the body until he arrived in Utah, and there he found it was used for drinking purposes. Mr. Robinson also refers to the fact that although we had 80-odd per cent of the population in Utah, the remaining 17 per cent (as I recall) furnished 80 per cent of the inmates of the territorial penitentiary.

The first great commandment is to "multiply and replenish the earth;" and Utah's best crop is babies. (Laughter.) We feel very proud of the record of our people in that particular. We can not begin to compare with other people in furnishing divorces.

Before we divided on party lines in Utah as Democrats and Republicans, I heard a Congressman say, while making a campaign speech in Salt Lake City, that hanging on the wall in one of the houses of Congress in Washington there was a map showing the states and territories of the Union. The map was black originally, but as education grew, it was painted white; and he stated that there were only four whiter spots upon that map than Utah. At that time Utah was a territory and we had no public lands to sell to help us in education; we had forged to the front without receiving one single, solitary dollar from the sale of public lands from the United States. We have been branded as an ignorant lot, and yet for ninety-odd years we have been sending our young men to Harvard and other universities to get an education, and they have made a record of which we are proud. While I was presiding over the European mission of our Church, I read in the newspapers that we have overtaken and equalled one of the states in the Union for second place in literacy. Doctor Winship, one of the great educators of our country, has given us credit, in recent lectures, for having the finest laws on education of any state or territory in the Union.

TEMPLE BUILDING AND HOME INDUSTRY.

As I have already told you, the early "Mormons" erected a temple soon after they reached Ohio, and considering the small number of people that were there, it was a wonderful accomplishment. They erected a large temple at Nauvoo, which was destroyed by the mob, after the expulsion of the people. The second day, after the arrival of the pioneers in the Salt Lake Valley, Brigham Young walked to the spot where the great temple was later erected, drove his cane into the ground, and said, "Here we will build the Temple of our God." The corners were laid forty years, to a day, before the temple was completed. For forty long years the people contributed of their means toward the erection of that temple. As a child I contributed fifty cents

a month; later as a boy I gave a dollar a month, then five dollars, and finally made a contribution of several thousand dollars to aid in its completion. In the meantime the pioneers were redeeming a country which was considered absolutely worthless before they undertook its reclamation. The noted trapper, Jim Bridger, had told Brigham Young and his pioneer company that he would give one thousand dollars for the first ear of corn ripened in the Salt Lake Valley; it was quite generally considered a worthless wilderness. Yet, when years later the United States government offered a handsome prize for the best five acres of wheat raised in any part of the United States, Salt Lake Valley carried off the prize. The temple which, as I have said, was forty years in building was erected at a cost of over four millions of dollars. I imagine it could be built today, even at the high prices of labor and material, for a million and a half. But in those days it took an ox team several days to go to the mountains and bring one solitary stone for the structure. It took several weeks of work by hand to cut that stone. The footings of the building are sixteen feet; the walls are eight feet thick; and it was built, as Brigham Young advised everybody to build, "to last a thousand years." He erected, at that early day, a theatre in Salt Lake which still stands, in which all of the leading companies that visit Utah put on their plays. It was built when I was a child. Every nail in it was carried a thousand miles from the frontiers at the Missouri River, when nails were a dollar a pound. Those were the days when sugar was selling at one hundred one dollars a bag—one hundred for the sugar and one dollar for the sack. When people went to the theatre they took their molasses in a can, or brought a squash or something else to pay the price of admission. Fortunately there was no war tax; for they could not have paid it; they had no money. Within twenty years after the arrival of the piooners, the "Mormon" Tabernacle was built, with a seating capacity of eight thousand. On special occasions, when the building has been crowded, more than ten thousand people have been counted. The Tabernacle was erected without the use of nails, the roof being pinned together with wooden pins and tied with rawhide thongs. At the time of its completion, although a thousand miles from civilization, it was the largest auditorium in the United States of America without a center support to the roof; and it is today the largest except where steel girders have been used to support the roof.

A concert was given in the building, by our Tabernacle Choir of five hundred voices, for the relief of the sufferers from the Johnstown flood. The net receipts, at a \$1 a seat, amounted to \$7500, which was remitted to the sufferers. Yet under those conditions our people built some splendid irrigation projects. Some of them would cost today millions upon millions of dollars, and they were built by the co-operative labor of the people and the exchange of their products. Brigham Young taught the people to sustain home manufacture, to be eco-

nomical, to avoid extravagant habits, and not think of getting this, that, and the other which would not add to any actual comfort. In those days we were clothed in what was known as "homespun." In nearly every home the wife would take the wool and prepare it for spinning, she would have in her home a loom on which she would weave the rag carpets. When we built a canal, the only money we needed was for the purchase of plows and scrapers and for powder to blast the rocks. Most of our early, great enterprises were made possible by co-operative labor. I know of one little canal on which the settlers worked each winter for twelve long years, and reclaimed the ground where now stands a little settlement of eight hundred or a thousand people. The accomplishments of Utah have been brought about by pulling together, by "teamwork," by absolute unity, and co-operation, which I believe existed there to a greater extent than in any other community.

Brigham Young has the honor of having established in Utah the first department store in our country—Zion's Co-operative Mercantile Institution, of which I am now president. This list of companies (pointing to program) of which I am credited with being president fails to mention those which come my way accidentally, one may say, because I became president of the Church, all of which are of more importance than the ones on the list here published. One of the institutions over which I have the honor to preside, and over which my predecessors from Brigham Young to Joseph F. Smith have presided, is Zion's Co-operative Mercantile Institution, established in early days to prevent excessive profits and to protect the people by giving them fair goods at a fair profit. That institution now does a business of some twelve million dollars a year.

ESTABLISHING BEET-SUGAR INDUSTRY.

Another institution that I have the honor of presiding over is the Utah-Idaho Sugar Company. I wish to say to you gentlemen here that we have the honor of having erected the first beet-sugar factory ever built in the United States of America with American machinery. There had been several factories built with imported machinery; in fact, away back in 1862, the "Mormons" sent John Taylor (who afterwards became president of the Church) to France to bring machinery from there to try to establish the beet-sugar industry in the Great Basin. To my mind, perhaps one of the most substantial illustrations of the loyalty and of the co-operative work of the "Mormon" people is seen in the following: In 1891 when Baring Brothers failed in London, with their investments largely in the Argentine Republic, that failure reached clear out to Salt Lake City; and as there was very little money in the country it made it very hard indeed for our people. Many of those who had subscribed for stock in the sugar company were unable to pay their subscription; but the president of the Church said: "We will build that factory if it breaks the credit of the Church itself; we must build it, because it will make an increased product from the soil and there-

fore be beneficial to the people." The president sent me East, West, North and South, all through the country, as his agent, to borrow money with which to build that factory. After we had failed in New York and other Eastern centers to get money to finish it, I went to San Francisco and appealed to Henry Wadsworth, then manager of the Wells Fargo Bank, to loan the last hundred thousand dollars that we needed. In my appeal I said to him: "Mr. Wadsworth, when you were in Salt Lake you believed in me as a boy when I worked for you; you gave me \$100 as a New Year's present, and stated that no one else in the bank should have a dollar because all the others watched the clock to see how soon they could get out of the front door after 3 o'clock, whereas I came back occasionally and worked at night. Now that I am one of the leading officials of the 'Mormon' Church I ask you to believe in me and to furnish the hundred thousand dollars necessary to complete this factory. I have just succeeded in getting fifty thousand dollars from the Fireman's Fund Insurance Company of San Francisco; they know me well. But I must have a hundred thousand dollars more, and I must have it from you." I pleaded with him to deposit the money in Zion's Savings Bank and Trust Company, in Salt Lake City, and told him we could convince that bank that our securities were good. His reply was that "banks were failing everywhere and he could not let me have the money." Finally I said: "Mr. Wadsworth, the beet-sugar industry must and shall be established. I have no authority to offer you the note of the Church, but I pledge you four notes of the Church of Jesus Christ of Latter-day Saints—twenty-five thousand due in six months, twenty-five thousand in a year, twenty-five thousand in eighteen months, and twenty-five thousand in two years, with twenty indorsers, individually and severally liable for the obligation; you to write out twenty-five names of the strongest financial 'Mormon' men in Salt Lake City, and I will guarantee to get twenty indorsers out of the twenty-five." He said: "My boy, that is an impossibility; no twenty men on earth would guarantee, individually and collectively, one hundred thousand dollars for any church." "Well," I replied, "we are a little different from any other church; I will get you the notes and indorsers all right." He insisted that it could not be done. "Then you don't need to give me the money," I said at last; "all I ask is that you give me the opportunity." Then he said: "I will go you one better; I will write thirty names, and if you can get any twenty out of the thirty, it will be satisfactory, and you can have your money." He wrote five or six names, tore up the paper, and said: "Heber, you were my office boy fifteen years ago. Many a man has gone broke in fifteen years. I will just write up to my successor in Salt Lake and tell him to write the names." When I got back home, his successor wrote a list of names, and as he looked at them he said: "Those names remind me of an incident in early days in a California mining camp. There was a saloon-keeper who had on his front door a list of names of the people who owed him for whisky. One day his

wife in a streak of cleanliness scrubbed the floor and even washed the door, and when the man discovered it he exclaimed: 'Good heavens! you have ruined me; give me a pencil quick, and maybe I can still make them out.' Then he studied out the names as best he could, and rewrote them, and stood and looked at the list. You know some people say that 'damn' is only emphasis; and with emphasis he said: 'That is the best lot of — names that was ever on that door.' So this banker said: "This is the best lot of names I ever saw."

A FINANCIER'S FAITH AND AID.

I got twenty-four indorsers out of the thirty men on his list; three of the thirty were out of town, and one man volunteered to sign whose name was not on the list, but who happened to hear two of the gentlemen that were on the list refusing to sign the note, these taking the ground that it was not good morals for a church to borrow money to loan to a private corporation. I said to them: "I will agree, when you and I meet the Lord, if we ever do, to absolve you from all trouble if you will put your name on the back of these notes. (Laughter.) It will be time enough for you, or me, to decide the morals of the question when we become members of the presidency of the Church. The presidency have signed the notes, and they will have to answer to the Lord for the moral part of it. Will you sign the notes, or will you not?" They declined. Then I had this conversation with the voluntary signer to whom I have referred. He lived in Ogden and was worth more than any ten men who had signed the note—when he died his estate was worth fifteen to twenty millions of dollars. He had been writing a letter and after the two men declined, he said: "Heber, I have heard your story. Is my name on the list?" "No," I replied, "there are only Salt Lake men on the list." He said he would like to look at the notes. I handed them to him, and he wrote his name on the back of each one without even reading the notes. He handed them back, with the remark: "I don't think my name will hurt them." Then he said to me: "Heber, tell the president of the Church that any time he wishes those notes paid, if he will notify David Eccles thirty days ahead—I always keep from one to three hundred thousand dollars in bank, on certificates of deposit, so that on thirty days' notice I can draw it out—I will be glad to pay these notes, and the Church can pay me in one year, or five years, or ten years, or when convenient." Maybe you think I did not want to hug this man about that time. (Laughter.)

Then Mr. Eccles added: "Tell the president of the Church that if he wants my name on another hundred thousand dollars of notes, just to send you up to Ogden. You have never been in my house. I will give you supper, bed and breakfast; and we have pen and ink." By the way, I went up there some time later, and got his signature for another \$100,000. (Laughter). When he told me the street on which he lived, I said: "Don't tell me what street you live on. Step across

the road to my office and I will show you, a plat of your house. I have it insured." (Laughter.)

I have referred to some of the buildings erected by the Latter-day Saints, among them the great Salt Lake Temple. When I was a boy they erected a temple also at St. George, three hundred fifty miles south of Salt Lake City, at a cost of several hundred thousand dollars. Later, when I was a young man of twenty-six, they completed a temple in Logan, costing several hundred thousand dollars. Some three or four years later they erected another temple, just as large, at Manti, Utah. Last November, on my birthday, I was in the Hawaiian Islands and dedicated a temple there which cost over two hundred thousand dollars. This coming summer we will dedicate, in Canada, a temple costing over six hundred thousand dollars. We have spent millions of dollars in the erection of ward chapels and district meeting houses, also millions of dollars in erecting Church-school buildings, from Canada to Mexico. During the present year we will supply, for maintenance of Church schools alone—to say nothing of erection of buildings—three-quarters of a million dollars.

Time will not permit me to speak in detail of the part the Church has played in establishing and fostering institutions for the good of the people. I have referred to Zion's Co-operative Mercantile Institution and to the beet-sugar industry. The latter, the first year produced only one million one hundred thousand pounds of sugar. The Dyers of Cleveland, Ohio, who built this factory, left Utah after two or three years, believing that the sugar industry in Utah would be a failure; but among the "Mormon" people there is a considerable percent of Scotch, Dutch and Scandinavian blood, and they are somewhat stubborn. You know it is said there is nobody on earth quite as stubborn as a Scotchman, except a Dutchman. I happen to be Scotch on my father's side and Dutch on my mother's. Our people have been brought together from all sections of the country; in fact, we have converts from all parts of the world. They did not allow difficulties to discourage them; they did not give up; and in 1920, the Utah-Idaho Sugar Company will produce over two million one hundred thousand bags of one hundred pounds each of sugar, instead of one million one hundred thousand pounds as in the first year. There are other sugar companies in Utah and Idaho and their combined product will be equally as much as ours. So that the beet-sugar industry in the intermountain section will produce this year over four million bags of sugar. It is true that Colorado has outstripped us in the beet-sugar production; but the original people who went over into Colorado and built the first factory, received their education in the first factory built in Utah.

"MORMON" PIONEER HYMN.

Some day a story will be written about the sufferings and hardships of the "Mormon" pioneers while crossing the plains. I feel disposed to tell at least one little incident in connection with the

pioneer journey. When the "Mormons" were at Winter Quarters, preparing to outfit their companies to travel by ox team to Utah, Brigham Young turned to a man named William Clayton and said: "Before the first company starts for Salt Lake Valley, I want you to write a hymn that will inspire and comfort and cheer and bless the people on their long journey." William Clayton went away, and is reputed to have returned the same day with what is known as the great "Mormon" pioneer hymn.

When I arrived in Liverpool to preside over the European mission, as successor to the father of Doctor Richard R. Lyman, who is here with us tonight (a professor of engineering in the University of Utah and graduate from Michigan University), President Lyman said: "We will sing your favorite hymn tonight." I replied that I hadn't any favorite. "All the leaders of the Church ought to have a favorite song," said President Lyman; "my favorite is, 'School thy feelings, O my brother; train thy warm impulsive soul.' The favorite of my bosom friend John Henry Smith, is 'Up, awake, ye defenders of Zion.'" And he named the favorite hymns of about a dozen of our Church leaders. Finally I said: "Hold on; I can choose my favorite in a quarter of a minute—'Come, come ye Saints.'"

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive
Our useless cares from us to drive,
Do this, and joy your hearts will swell
All is well! All is well!

Why should we mourn, or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward,
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! All is well!

We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt or make afraid;
There the Saints will be blest.
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! all is well!

And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too;
With the just we shall dwell,
But if our lives are spared again

To see the Saints their rest obtain,
O, how we'll make this chorus swell—
All is well! All is well.

PATHETIC INCIDENT OF THE PLAINS.

One day my father-in-law said to me: "Heber, for twenty long years I have listened in vain for our choirs to sing the fourth verse of 'Come, come ye Saints.' I believe the rising generation know nothing whatever of the comfort and cheer which we received, while crossing the plains, from singing that pioneer hymn or they never would be guilty of leaving off the fourth verse, which we looked upon as a prayer." In one of the revelations to our Church we are told by the Lord: "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." My father-in-law said that hymn was a blessing to every one who sang it, and particularly the last verse, which they sang, and meant every word of it:

And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too;
With the just we shall dwell.

Then he related the following incident: "One of the men in our company crossing the plains was late coming into camp one night. (In those early companies they traveled a day and a half or two days apart, and had three companies going practically together, so that in case of Indian trouble, having a few horses with each company, men with guns could go back or forward.) As this man had not reached camp, and it was getting late, we organized a volunteer company to go back to see if he had been waylaid by Indians. Just as we were ready to start, we saw him coming in the distance. He explained that he had been sick, and as he happened to have the last wagon in the company, he was alone, and had to lie down by the road for a few hours' rest. He was very feeble when he came into camp, so we unyoked his oxen, and got his supper ready. After supper he sat on a large rock by the campfire and sang 'Come, come ye Saints.' It was the rule of the camp that whenever any one started to sing this pioneer hymn, all the others should join in; but in this case it happened that none of us joined in the song. When he had finished, I looked around and I did not see a dry eye. The next morning, noticing that he had not yoked up his oxen, we went to his wagon and found that he had died during the night. We dug a shallow grave, buried his body, and to the head of his grave we rolled the stone on which he sat the night before, while singing, 'And should we die before our journey's through, happy day! all is well! We then are free from toil and sorrow too; with the just we shall dwell.'" My father-in-law started to tell me something else, but stopped and said: "Never mind." Years later the Burlington railroad, while surveying its line through Nebraska and Wyoming,

found a broken wagon tire sticking out of the ground, on which there had been chiseled the words: "Rebecca Winters; age 50 years." The surveyors with delicate kindness and consideration went back three or four miles, and changed the line of the road in order to miss that lonely grave. The railroad company fenced the spot and wrote to Utah to find out if any one knew Rebecca Winters. She was my wife's grandmother. No doubt my father-in-law had intended to tell me during the conversation above quoted, that when he came to Salt Lake City from his home in another part of the territory, to meet an immigrant train on which he expected to find his beloved mother, he learned that she, too, had died before her journey "was through." We have erected a little monument at the grave, inscribing on one side the history of Grandma Winters, and on the other side the fourth verse of "Come, come ye Saints, no toil nor labor fear."

AS COLONIZERS AND NATION-BUILDERS.

It is this spirit among the "Mormon" people, of co-operation, this willingness to stand one by the other, and to build up the communities, that has helped to redeem the desert, that has enabled them to make a record in Canada, in Mexico, as well as in our own country—that has given them the splendid standing and reputation they enjoy. They were regarded as the foremost colonists of all Mexico, in the estimation of that great leader of the republic, the late General Diaz. No one would suspect that that iron character would be guilty of shedding a tear, and yet on the last trip he took to Chihuahua to visit the state fair, when he saw the exhibit of industry and frugality, the saddles and the harness, the canned fruit, the bottled fruit, the exhibits from the "Mormon" academy and the pictures of the "Mormon" Church schools in Juarez, the old warrior wiped his eyes and said: "What could I not do with my beloved Mexico if I only had more citizens and settlers like the 'Mormons.'"

Wherever we have gone, we have made a success. The "Mormon" people believe in education; they believe in art, in literature, in science, in advancement. They sent their tabernacle choir of two hundred fifty voices to the Chicago Fair in 1893, and won the second prize in competition with all the world, for the best choir of that number of voices. The choir that won first prize, I understand, had hired the best fifty voices from Wales to help them out. (Laughter.) We put in a little protest, but the protest did not work. One of the producers of operas, concerts, and lectures, a great theatrical man of New York, told me that he was at the fair and heard the choirs sing; and his verdict was that those fifty voices did not help the other choir, their strength and power destroyed perfect harmony; "but, of course," he said, "it never would have done to give you miserable 'Mormons' the five-thousand-dollar prize, although if I had been the judge you would have received it."

It was my intention to speak from notes on this occasion, because this is my first attempt at talking to an audience like this. The first

thing I had intended to do was to read a poem, but I forgot all about it until I looked at these notes. Now that I see my time is about up, I am going to close with what should have been the beginning and use the remaining few minutes in reading this poem and a statement regarding Joseph Smith. Some four years ago I happened to buy this book, and since then I have given away over five hundred copies. I have just ordered something over a thousand to send out, at the expense of the Church, to our missionaries in the United States.

I am very grateful to be here, as I said in the opening of my remarks, and I hope you will get acquainted with me. This poem is from the pen of Edgar A. Guest, and is entitled:

WHEN YOU GET TO KNOW A FELLOW.

When you get to know a fellow, know his joys and know his cares,
When you've come to understand him and the burdens that he bears,
When you've learned the fight he's making and the troubles in his way,
Then you find that he is different than you thought him yesterday.
Then you will find his faults are trivial and there's not so much to blame
In the brother that you jeered at when you only knew his name.

You are quick to see the blemish in the distant neighbor's style,
You can point to all his errors and may sneer at him the while,
And your prejudices fatten and your hates more violent grow
As you talk about the failure of the man you do not know,
But when drawn a little closer, and your hands and shoulders touch,
You find the traits you hated really don't amount to much.

When you get to know a fellow, know his every mood and whim,
You begin to find the texture of the splendid side of him;
You begin to understand him, and you cease to scoff and sneer,
For with understanding always prejudices disappear.
You begin to find his virtues and his faults you cease to tell,
For you seldom hate a fellow when you know him very well.

When next you start in sneering and your phrases turn to blame,
Know more of him you censure than his business and his name;
For it's likely that acquaintance would your prejudice dispel
And you'd really come to like him if you knew him very well.
Then his faults won't really matter, for you'll find a lot to praise.
When you get to know a fellow and you understand his ways,

(Applause.)

TRIBUTE TO THE FOUNDER.

Brigham Young, some day, will be acknowledged as one of the greatest leaders and pioneers that the world has ever known, and yet I want you to know that all that has been accomplished, by so-called "Mormonism" and by our people, was built upon the broad foundation laid by the man who was martyred in Carthage jail. He gave the Church a book of revelations of hundreds of pages. Brigham Young gave but one revelation pertaining to the organizing of the pioneer companies. John Taylor gave but one revelation during his presidency;

and his successors promulgated no new revelations. The foundation was laid by the prophet Joseph Smith for all that has been accomplished. He gave his life, in Carthage jail, sealing with his blood the divinity of his testimony, and credit is due to this wonderful leader for what has been accomplished. I desire to read a testimony given by Josiah Quincy, a man who knew Washington and others of the country's great founders, a man who was once Mayor of Boston, and a man who was on the reception committee to welcome Lafayette when he came over here from France. In his book, *Figures of the Past*, he says:

"It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the 'Mormon' Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. * * * A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent.' I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him.

"A fine-looking man——"

[Incidentally, my mother tells me he was the finest looking man she ever saw; he stood over six feet high.]

"A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met——"

[Remember the writer had met Washington, he had been private secretary to John Adams, and he had met Lafayette and the great men of his day]

NATURAL LEADER AND STATESMAN.

"Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance."

In passing, I may remark that you can read in one book written against the "Mormons" that Joseph Smith got all his inspiration and revelations while he was having fits. (Laughter.)

"We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and which foment insurrection. It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met in accordance 'with the interest of the South and with the settled conscience of the North. It is not really a great task a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves.' He further says that the 'United States will be brought to give every inch of their public lands for a purpose like this.' We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war-clouds

were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?

"General Smith proceeded to unfold still further his views upon politics. He denounced the Missouri Compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Doctor Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duellist who would fire at John Randolph, but was not brave enough to protect the Saints in their rights as American citizens. Clay told his (Smith's) people to go to the wilds of Oregon and set up a government of their own. Oh, yes, the Saints might go into the wilderness and obtain the justice of the Indians, which imbecile, time serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought that the number of members admitted to the lower house of the National Legislature should be reduced. A crowd only darkened counsel and impeded business. A member for every half-million of population would be ample. The powers of the President should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any Governor; for it might happen that the Governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness which cost thousands of valuable lives and millions of treasure. . . .

"Born in the lowest ranks of poverty, without booklearning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet.

"I have endeavored to give the details of my visit to the 'Mormon' prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I can not help him out of the difficulty. I myself stand helpless before the puzzle."

I thank, you, gentlemen, for your attention.

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FIRST DAY

The 92nd Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Thursday, October 6, 1921.

President Heber J. Grant presided and announced the opening of the Conference.

AUTHORITIES PRESENT.

Of the First Presidency: Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins; of the Council of the Twelve Apostles: Rudger Clawson,* George Albert Smith, George F. Richards,† Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells.

There were many presidents of stakes with their counselors, partiarchs, bishops of wards and their counselors, and numerous other prominent officers, men and women, representing various quorums and organizations of the Church.

The following mission presidents were in attendance: George W. McCune, Eastern states; Winslow Farr Smith, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Heber C. Iverson, Northwestern States; Rey L. Pratt, Mexico; Nephi Jensen, Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was comfortably filled with people from all parts of the Church.

The choir and congregation sang, "We thank thee, O God, for a prophet."

*Reed Smoot was absent in Washington, and Orson F. Whitney presiding over the British Mission.

†David O. McKay was absent on a world tour of the missions.

The opening prayer was offered by Elder Stephen L. Chipman, President of the Alpine stake of Zion.

The hymn, "How firm a foundation, ye Saints of the Lord," was then sung by the choir and congregation.

PRESIDENT HEBER J. GRANT

It is indeed a great pleasure to have again the opportunity of meeting with the Latter-day Saints in General Conference. I desire most earnestly that the prayer of President Chipman may be realized and that all of us, who may have the opportunity of speaking during the sessions of this conference, may be inspired of the Lord. I know that I not only speak for myself but for all of my associates of the General Authorities of the Church when I say that we desire only to say those things, during this conference, that shall be for the benefit, spiritually as well as temporally, of the Latter-day Saints. I know not only my own heart, but I know the hearts of those with whom I am associated, as the General Authorities of the Church, and I know that each and all of us desire more than anything else in the world the advancement of the Church of Jesus Christ of Latter-day Saints. We desire the welfare spiritually of the people, and also their temporal welfare; and it is our daily and constant prayer to God that his blessings may be and abide with the Saints in all parts of the world, and also with every honest-hearted soul who dwells upon the earth.

THE SANCTIFYING POWER OF DISTRESS, AS ILLUSTRATED IN THE HISTORY OF THE SAINTS

I would like to express my firm conviction as to the application to each and every faithful Latter-day Saint, of the last verse that we have just sung, verse number four of the hymn, "How firm a foundation:"

When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When I think of the distress of the Latter-day Saints, the dangers and persecutions through which they went in New York, Ohio, Missouri and Illinois; when I think of the trouble and difficulties of the great pioneer journey from the Missouri river to these valleys; when I think of the reign almost of terror at different times from my childhood until now—the coming of an army against our people; when I think how near they came to starving because of the crickets; when I think of the confiscation of all the

Church's property, and the many trials and tribulations through which the people have passed,—I say when I think of these things I realize that the Lord has sanctified all their trials to the good of the Latter-day Saints, for these afflictions and tribulations have fitted and qualified them more perfectly to live the gospel of the Lord Jesus Christ.

PRESENT DISTRESS AND DEBT

At the present time the Latter-day Saints and the people of this intermountain country are in great distress financially. Perhaps there has never been a time from the early days of the settlement of the valley, when there was a greater scarcity of money in proportion to the needs of the people, and when so many people find themselves in financial difficulties, mainly due to the fact that they launched out beyond their means, and ran in debt, in many cases for luxuries. I happened to pick up in Chicago a bank advertisement which I think is very fine and timely just in this particular condition of affairs. The words are the words of that wise man, Benjamin Franklin:

Taxes are indeed very heavy; but if those laid on by the government were the only ones we had to pay, we might the more easily discharge them. But we have many others and much more grievous to some of us; we are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, [and they didn't even have automobiles in that day] and from these taxes the commissioners cannot ease or deliver us by allowing an abatement.

FAITH, INTEGRITY AND DEVOTION OF THE SAINTS

From my earliest recollections, from the days of Brigham Young until now, I have listened to men standing in the pulpit in the old Tabernacle, and before that in the Bowery, before we had the old Tabernacle, and from this stand, urging the people not to run into debt; and I believe that the great majority of all our troubles today is caused through the failure to carry out that counsel.

I certainly hope that the lessons that we are learning today will turn out a blessing to us, that they will be sanctified to our good, as illustrated in the words of this verse from the hymn that I have read. And I believe that they will. I have an abiding and perfect faith in the integrity and the devotion and the loyalty of the Latter-day Saints to God and their desire to serve him. I have full faith in the people that have embraced the gospel. Why? Because they know the Lord; because they know our Redeemer, the Lord Jesus Christ; because they know that this gospel, commonly called "Mormonism," is in very deed the plan of salvation; because they

have an absolute and abiding knowledge that Joseph Smith was a prophet of the true and living God, and that the revelations contained in the Doctrine and Covenants are in very deed the words of God. There is no doubt in the minds of the Latter-day Saints that God our heavenly Father, the Creator of heaven and earth; did speak to Joseph Smith. There is no doubt in the minds of the Latter-day Saints that God pointed to his Son and announced that he was his Son, and told the boy to hear him, and that the Savior of the world gave instructions to Joseph Smith. I read a few months ago of one of the great "divines" in Great Britain—a great student of the Bible, declaring that Jesus Christ was not the Son of God, and quoting as part of his authority another great "divine" and a famous theological student and teacher. Thank the Lord for the revelations of God to us, for the revelations from Jesus Christ where, time and time again, he announces himself as the Son of the living God, and the Redeemer of the World! Knowing as I know, and as the Latter-day Saints do know, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, that the revelations contained in this book are in very deed the words of God, and the words of our Redeemer, I repeat that I have full faith in the integrity to God of the Latter-day Saints; and I am convinced beyond a shadow of doubt that the work of the Lord will continue to spread, notwithstanding the hard times financially through which we have been passing.

PROGRESS IN THE MISSION FIELD

We have, at the present time in the missionary field, seventeen hundred and ninety-eight missionaries, not including hundreds of workers in foreign lands who are local missionaries, who have been working in that capacity because of the lack of material in sending elders from the stakes of Zion. Our missionary activities for the first six months of this year indicate an increase in all the missions of the Church of 65 per cent in baptisms, as compared with the same period a year ago. This proves that the work of the Lord is spreading, that notwithstanding hard times, notwithstanding financial difficulties, there is a most remarkable and wonderful increase in the number of those who are embracing the gospel of the Lord Jesus Christ. We have practically the same number of missionaries now that we had a year ago, so this growth is not because of the increase in the laborers in the fields, but is because of increase in the power of the missionaries and the blessings of the Lord to those who are engaged in the work. There has also been an increase of over 50 per cent in the mission fields in charities obtained during the past six months.

ABOUT THE LABORS OF MISSIONARIES

In this connection, I desire to say to all the Latter-day Saints that we wish they would refrain from writing to laborers in the mission field suggesting that it is about time they were coming home. Where parents have had sons in the mission field for, say 15, 16 or 18 months, and feel, because of financial difficulties that it is impossible to keep them longer, we advise that they state the circumstances to the bishop of their wards, who should then apply to the elders and seventies, and these should endeavor to raise the means to keep those young men in the field for at least two years or two years and a half. In most cases a young elder is just coming to himself and to a capacity and ability and power to preach the gospel with force and with the inspiration of God, when he has been in the mission field 18 months, and it is a great injustice to the boy who is growing spiritually—as he cannot grow in any other labor in all the world—that he should have to come home too soon. Those who are at home ought to realize this, and ought to feel a responsibility and a willingness and a desire to keep in the field the young men from the various wards until they have completed at least two years of service; and in many cases it would be a god-send to the young men, as well as to those who help, if their mission were extended to two and a half or even three years. I remember President Lyman's idea was that a missionary who had been in the field two years and a half could do more by remaining another six months than he had done in the entire year of his previous term; and I believe this.

APPEAL TO THE SAINTS TO KEEP MISSIONARIES IN THE FIELD

So where young men have the spirit of their missions and are themselves willing and anxious to stay, but whose parents, because of financial difficulties are unable to keep them, I appeal to the Latter-day Saints to respond to the calls of the elders and the seventies and the bishopric of the wards, and assist in keeping these young men in the field. Our mission to the world is to proclaim the gospel; one reason why the gospel of the Lord Jesus Christ was placed upon the earth was that men should come to a knowledge of the truth; and the one supreme object above all other objects of every Latter-day Saint should be to bring people to a knowledge of the truth.

MISSIONARY WORK THE GREATEST OF ALL IN THE WORLD

The missionary work of the Latter-day Saints is the greatest of all the great works in all the world. We find recorded in the eighteenth section of the Doctrine and Covenants:

Remember the worth of souls is great in the sight of God:
 For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance;

And how great is his joy in the soul that repenteth.

Wherefore, you are called to cry repentance unto this people;

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?

Behold, you have my gospel before you, and my rock, and my salvation.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

And if we have not faith we cannot please the Lord, the revelation goes on to say. We should have faith in God and not only have faith, but works also, and exhibit our works by supporting those who are in the missionary field.

WONDERFUL MISSIONARY LABORS IN THE STAKES OF ZION

I wish to say that I am delighted with the excellent and wonderful labors that have been accomplished in some of the stakes of Zion in converting and baptizing people. Missionary work that has been carried on here at home during the past six months has been far more fruitful than it has ever been before. We have not really done our duty here at home in our missionary work. It is only within the last year or two that we have taken up a systematic labor of visiting those who are not of our faith and explaining the gospel; and in proportion to the amount of this work that has been done, the results in baptisms have been greater than the same amount of work anywhere. I am grateful for this labor, and commend those stakes of Zion where it has been most energetically carried on.

THE BEST LAW IN THE WORLD TO MAKE BETTER LATTER-DAY SAINTS

In these hard times financially, I want to repeat to the Latter-day Saints my firm belief that God our heavenly Father prospers and blesses and gives wisdom to those men and to those women who are strictly honest with him in the payment of their tithing. I believe that when a man is in financial difficulty, the best way to get out of that difficulty (and I speak from personal experience, because I believe that more than once in my life I have been in the financial mud as deep as almost anybody) is to be absolutely

honest with the Lord, and never to allow a dollar to come into our hands without the Lord receiving ten per cent of it. The Lord does not need your money or mine. Compliance with the law of tithing and donations for ward meetinghouses, stake houses, academies, temples, missionary work and these various needs, are all for our good. They are but lessons that we are learning which will qualify and prepare us to become more godlike and to be fitted to go back into the presence of our heavenly Father. The very lessons of a financial nature that are given us are the same as lessons that are given in a school to a boy or a girl; they are for the benefit of the boy; they are for the benefit of the girl, for their advancement, for their joy and happiness in after life; because of all the knowledge and information we acquire, and in the improvement that we make, we ourselves are the ones who are benefited. God our heavenly Father has instituted laws to improve his people physically, spiritually, intellectually, and one of the best laws in all the world to make better Latter-day Saints is the law of tithing. There are many people who believe the gospel and would probably embrace it, but for the fact that they are like that young man of whom we read in the Scripture, when the Savior told him, after the young man declared that "all these things have I done," to sell what he had and give to the poor. Many people cannot endure the gospel because of financial requirements that are made of them, and they allow the things of this world, which they have grasped firmly and steadfastly, to rob them of the greatest of all God's gifts, namely, life eternal. I commend the law of tithing to the Latter-day Saints, and I am entitled to commend it, because from my childhood days I have never made a dollar that the tithing has not been honestly paid upon; and I acknowledge the blessings of Almighty God to me because of obeying this law.

THE LAW OF HEALTH AND WEALTH

I want to exhort the Latter-day Saints to observe and keep the Word of Wisdom. I consider it almost a crime for men and women who acknowledge that they know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, and that this gospel commonly called "Mormonism" is in very deed the truth—I consider it almost a crime that when the Lord Almighty gives to them a law whereby they can have health and vigor of body and mind, they disregard it. Every single dollar that is expended in breaking the Word of Wisdom goes out of the country. It is so much of the vital fluid, so to speak, financially drawn from the community every time a man or woman drinks a cup of tea or coffee or uses tobacco or uses liquor, because we do not produce those things at home. If they

actually believed thoroughly the Word of Wisdom it seems to me you couldn't possibly persuade people not to obey it:

"A Word of Wisdom for the benefit of the Council of High Priests, assembled in Kirtland, and Church, and also the Saints of Zion.

"To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God"—remember this is the will of God—"in the temporal salvation of all Saints in the last days."

I believe firmly that if all the money which has been sent out of this country from the day the Saints first located in these valleys, for those things that the Lord has said in this revelation are not good for man, had instead been kept here, the accumulation of wealth in our country would have been so great that this intermountain section where the Latter-day Saints are located, would be one of the richest and most prosperous in all the United States. A dollar is to the financial body what a drop of blood is in the body. We only have, as I understand, about twenty pounds of blood in the body. The heart beats about eighty times a minute and handles about four ounces every time it beats; therefore that twenty pounds of blood is handled every minute and there is about ten tons of it handled every twenty-four hours—ten tons although there are only twenty pounds of it. Of course they say we just accidentally came here, our hearts just accidentally keep a-going and handles ten tons of blood a day—a little bit of a pump, the size of your fist—and if it accidentally stopped two or three minutes, none of us would be here. The heart alone is one of the greatest testimonies of the divine power of God, because we don't even have to think to ask it to beat. If we did, we wouldn't have anything else to do but sit down and tell the heart to work. It would keep us busy all the time. There is nothing in all the world devised by the utmost ingenuity of man, that can do the same amount of work as that little piece of machinery, the human heart, operating after the manner of a pump, with twenty pounds doing practically ten tons of work every twenty-four hours. Now, as I say, money, a dollar, is just the same. It is estimated that a dollar does all the way from twenty to over a hundred dollars of work a year, going round and round, and circulating, and buying and paying and doing work; so when we stop to think that there are hundreds of thousands of dollars sent out of this country every year for breaking the Word of Wisdom—true, the great majority of it is not sent by the Latter-day Saints—we can form some idea of what could have happened if money thus sent out had been kept at home and each dollar of it permitted to do its hundred dollars' worth of work.

A PRACTICAL LESSON ON THE WORTH OF A DOLLAR IN HOME INDUSTRY

Speaking of the work a dollar does at home reminds me of an incident that I have related many times. Years ago there was a great drive in this section of the country to support home-made goods, and I was one who was deeply interested in it, being a member of several committees that were working to bring about this policy. I remember that during our conference we had a meeting in the Assembly Hall one evening and one of the speakers on that occasion was the then bishop of Smithfield, George L. Farrell. Brother Farrell said that for twenty odd years, or perhaps he said thirty, he had been coming down to conference twice a year and, knowing that all the stock in the railroad running through that country was owned by eastern capitalists, he had marked the money which he paid for his tickets to see if he ever got any of it back again. "I have also," he said, "marked the money that I paid for home-made goods to see if I got any of that back again, I never got any of my railroad money back," he continued, "but one reason that I always buy home-made goods is that I think a whole lot of George L. Farrell and I like to get my money back again, and time and time again when I have bought home-made goods and marked the money, that identical money, staying in the community and circulating around, has come back to me. And it is because I think a great deal of myself, as well as my neighbors, that I buy shoes made at home for my children, that I buy home-made cloth out of which to make clothes for those children." Then he said: "To give you a practical illustration: When starting for this identical conference, standing at the depot at Smithfield I saw a man who had made some shoes for my children, and I walked up and handed him five dollars to pay for those shoes; he saw somebody else in the group to whom he owed five dollars, and he handed him the five; this man saw another to whom he was indebted and handed him the same piece of money; and he in turn saw another man and handed it to him until finally after five or six debts had been paid with the same piece of money the last man to receive it came up to me and said, 'Brother Farrell, I owe you six dollars. Here is five on my account'—and I put my home-made shoes money back into my trousers pocket." Twenty or thirty dollars' worth of debts were thus paid by patronizing one shoemaker in Smithfield, the money was saved at home by circulating around, it paid these many debts and at length landed back into the pocket where it started from. That was a practical lesson, and a practical lesson that ought to count.

HOME MANUFACTURED GOODS

It would be a very easy matter to increase the use of this one product in this country by thousands and tens of thousands

of dollars. Before me is an audience of at least five to ten thousand people, and I would like to know how many of you are standing, or sitting I should perhaps say, with your feet in home-made shoes. I dare not ask those of you who are thus shod to stand up—I am afraid the showing would be altogether too thin. I am myself standing in home-made shoes; it is the kind I have been standing in for over thirty years, and I find that they are good enough for me. Another reason why I like them is that they wear longer than any I used to get before I commenced wearing them, and in addition to wearing longer they look better; and in addition to looking better, they cost less. So I am like Brother Farrell. It is not altogether patriotism, it is because I think a whole lot of Heber J. Grant that I wear home-made shoes. I have been converted to home-made goods from the time that, as a young man, I heard a sermon from this stand by Brigham Young, that great leader, that man of wonderful foresight for the benefit of his people spiritually, financially, and intellectually, one of the greatest pioneers and most remarkable men that ever lived. In passing let me say that in conversing with a great banker in New York only a few days ago, I made the remark that Brigham Young would yet be recognized as one of the greatest organizers and one of the greatest leaders of men that ever lived, and this banker replied in substance: "There is no one who knows anything of Brigham Young's history that does not acknowledge it today. I do. I have read his history and it is one of the most intensely interesting books I have ever read." And my belief is that one of the very things which caused the banker to have confidence in the Latter-day Saints today was that many years ago he read the history of Brigham Young and was impressed by the wonderful things that had been accomplished by him.

But coming back to the sermon. President Young pleaded with the people to support the Provo Woolen Mills; and from that day until these mills shut down some years ago, I never bought a suit of clothes in Salt Lake City that was not made from Provo goods which I selected and handed to the tailor to make up for me. I was honored once with being in the legislature when we gave a ball to the members of the Wyoming legislature. I was wearing at the time a gray Provo suit; and, realizing that everybody who would be at the party in the Theatre would have a black suit—a swallow-tail or Prince Albert,—I went to the Z. C. M. I., bought me a black suit, Prince Albert coat. I didn't want to be the only white sheep in the bunch, and so went to the ball in black. The very next day I gave it away to a poor relative: the ball cost me thirty odd dollars—the cost of a black suit. A friend asked me, "Why didn't you wear it a little while, and get a little benefit out of it before you gave it to your neighbor?" I answered that I didn't want to have the suit on if I happened to want to preach in favor of home-made goods. I was afraid that it being a black suit, I might

by chance wear it some Sunday, and I have always felt that I would not ask the people to do anything that I didn't do myself. I didn't know until yesterday that the Provo Woolen Mills were again making cloth for suits and overcoats and I do not propose to buy any overcoats in the future except those made from the Knight Woolen Mills goods or some other Utah establishment which is making them.

BUY HOME MADE GOODS

I call upon the Latter-day Saints to buy home-made goods of every kind that they can possibly get here at home. In other words, let cane sugar alone and buy some beet sugar. Some people think you can't make the finest kind of candy unless you have cane sugar. Well, I have been guilty of swapping sacks, you know, and lo and behold, Utah beet sugar in a cane sugar sack will "jell" all right, will make all kinds of candy; but cane sugar in a Utah beet sugar sack won't do any of these things. I had the same experience years ago with soap. As a young man I was agent for Franklin MacVeagh & Co.'s grocery house, of Chicago. The soapmaker employed by James A. Kirk & Co. had left that firm and MacVeagh & Co. secured his services and proceeded to make all the kinds and brands of soap which he had been making for his former firm. There was a good hired woman working for us who couldn't read English, but knew all the wrappers on the Kirk soap; and she insisted she couldn't create a lather on wash day. She couldn't wash clothes at all with the MacVeagh soap. But when I took the MacVeagh soap out and put in Kirk wrappers she declared it perfect; and when I took the Kirk soap and put it in MacVeagh wrappers the poor woman again insisted she couldn't lather with it.

I say to the people, buy all things that you possibly can which are produced here at home. No section of the inter-mountain country has been hit so hard financially as ours—Utah and southern Idaho—because of the tremendous slump in the prices of the products of the soil and because of the great fall in live stock values. I was given a place of honor as state chairman and I esteemed the privilege of calling upon the people to subscribe for Liberty bonds. I went to California with Mr. Farnsworth, chairman of our state defense committee, and other loyal, patriotic, men, to discuss ways and means in connection with raising money for our government and as chairman of the Liberty Loan committee for Utah. I said to Mr. Lynch, then governor of the Federal Reserve Bank: "I pledge you the absolute loyalty of the people of Utah. I promise to put over any requirement, no matter how much it is, that is placed on the people of Utah, on one condition, and that is that you will give us a federal reserve branch in Salt Lake City. We haven't got the resources, we haven't the war activities, we haven't the money. But we have the

loyalty, and if you will bring the bank there, we will borrow the money and we will do our share. The Bank organized a bank and they expected that five or six clerks, ten at the most, were all they would need for some time; and it was a little less than five months, as I remember it, when we were owing that branch bank, because of financial distress, between forty and fifty millions of dollars. We did our duty. Then since the slump came, inasmuch as it was all borrowed money, it is wearing the life out of us to pay the interest. I have conversed with men from San Francisco and they acknowledge that this inter-mountain country has been hit hardest because of difficulty in getting our products to market. Our distance from market creates a discrimination—not that I am blaming this all upon the freight rates, which are costing us heavily, being in some cases almost prohibitive. But if we have to suffer in having to pay so much to get our goods to far-away markets, if we are suffering more than most other sections in this respect, all the more reason to avail ourselves of the great relief and remedy that will come from our purchasing and using every single solitary article that can be made at home. Now, I am not getting any commission for talking home manufactured goods; but I feel that it is clearly for the people's financial benefit that they should support home-made goods to the fullest possible extent.

CO-OPERATION ADVISED

I have been much delighted with the splendid work that President Alonzo A. Hinckley is doing in trying to arrange for a co-operation so that our alfalfa, which is quarantined and cannot be shipped away, can be utilized by the people who have livestock to feed. I would rejoice if we could mature our livestock, quit killing the lambs and the breeding cattle, and arrange to feed our stock here at home. I commend all the co-operative work in this direction that is going on, and hope that the farmer and the stockraiser can get together and use up all the hay and other products of the soil for the feeding of our own stock instead of carrying these products over for another year. As an illustration of the imposition in being obliged to pay so much for mutton, I ordered a couple of muttonchops—80 cents—during my recent trip east; and while I haven't such a fearfully large mouth, I honestly believe I could have taken one of them entire in just one bite, if I had cut the meat off the bone—two bites—forty cents a bite. On other occasions, I ordered and paid for chops which I am sure I could have got in my mouth without the least trouble in the world, in two bites to a chop—twenty cents a bite. Now, when you think of the stock-raiser having to sell his ewe lambs and getting about five cents a pound, it will be evident that the time has come when we need a little co-operation between the man who is running the restaurant, the man who is running the meat shop, the man who has hay and grain, and the man who has got mutton for sale. Perhaps

some of us then could raise enough money so that instead of getting two bites for eighty cents, we might get three chops for a meal instead of two and get them for thirty or forty cents.

CHARITY ENJOINED

We want to try to get back to first principles, and to co-operate to carry out that second great commandment. The first is to love the Lord our God with all our heart, with all our might, mind and strength; and the second is like unto it, to love our neighbor as ourselves. Let us be charitable in these hard times. Let us not oppress our brothers who may be owing us a little, if we can possibly avoid it. Let us be hopeful and cheerful and happy. Why, we are in a magnificent condition in comparison with the time when the crickets were destroying the crops of our fathers and mothers. We are in a magnificent condition in comparison with the early days when people went around bare-footed, when they had one suit of clothes, when they had one pound of butter in a whole year, as some of us did in our houses. Let us study economy, let us be kind and charitable, and above all, let us serve God with full purpose of heart, be honest in our tithes and offerings, liberal in doing these things with our means that shall be for the benefit and uplift of God's kingdom. May the Lord bless us and pour out his Spirit abundantly upon us during this conference is my prayer, and I ask it in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT

Since our last conference new stake presidents have been appointed as follows:

President Thomas L. Allen, Summit stake.
President Wallace Calder, Uintah stake.
President John V. Bluth, North Weber stake.

New wards have been organized as follows:

Logan Twelfth ward, Logan stake.
Fairview North ward, North Sanpete stake.
Escalante South ward, Garfield stake.
Topence ward, Idaho stake.

There have been new independent branches organized:

Boulder branch, Garfield stake.
Standardville branch, Carbon stake.
Kenilworth branch, Carbon stake.
Rains branch, Carbon stake.
Soldier Summit branch, Utah stake.
Groyont branch, Teton stake.
Jackson branch, Teton stake.

Wilson branch, Teton stake.

Ophir branch, Tooele stake.

Mackay branch, Lost River stake.

We have to announce the death of President Orville L. Thompson, president of the Millard stake of Zion, a man of devotion as a president of the stake, an honorable, upright member of many sessions of the legislature, a splendid father, husband and Latter-day Saint. We extend to his wife and family the sympathy of all of the people here assembled.

Bishops who have died:

Bishop Clyde A. Hammond, Moab ward, San Juan stake.

Bishop Isaac C. McFarlane, St. George East, St. George stake.

Bishop Frederick W. Passey, Lanark ward, Bear Lake stake.

Bishop Robert Siddoway, Rockport ward, Summit stake.

Bishop Henry K. Thatcher, Thatcher Second ward, Bannock stake; also was Bannock Stake Clerk.

Mission presidents released:

George Albert Smith, European mission.

Nicholas G. Smith, South African mission.

Theodore Tobiason, Swedish mission.

Mission presidents appointed:

Orson F. Whitney, European mission.

J. Wyley Sessions, South African mission.

Isaac P. Thunell, Swedish mission.

PRESIDENT CHARLES W. PENROSE

I cannot express fully my gratitude to God and my brethren for the opportunity I have of being present on this great occasion. The Lord knows my heart and he knows my desires and intents, and he has abundantly blessed me, and I acknowledge his hand this morning in my presence in this congregation. During part of the time that has elapsed since our April Conference in this building, I have passed through a time of severe bodily affliction, something to which I haven't been very much accustomed during my eventful life, but I suffered very severely, and it seemed to me that I was approaching very closely to the gates that we sing about sometimes. President Grant came to me at my bedroom one morning and told me that I had to get up out of that bed and go down to the coast and spend a month there. Well, I almost laughed in his face at the idea, but he said I could go and he would see to my transportation all right, I need not worry about that, and to cut the story short I found it advisable for me to carry out good counsel. I made the effort and succeeded. I did as he requested me and stayed as long as I thought I ought to stay there, having been encouraged by him and President Ivins so to do, and returned when I thought the time had properly arrived for me to come home, and here I am this morning, revived

in spirit as well as in body, and filled with gratitude and thanksgiving to God and my brethren and sisters who prayed for me.

FAITH THE BEGINNING OF OUR RELIGION.

I know that I had the faith and prayers of a great many of my friends and I thank them for the exercise of their faith, that faith which I believe and hope will abide always, as we have heard in the song. That is the beginning of our religion, faith, real faith in the true and living God. Faith in a false god does not amount to much. Still it is better to believe in some kind of a god or supreme being, to whom we feel we owe allegiance, than to have no faith at all. But true faith, living faith, which brings forth works, in the right God, the only living and true God, our Eternal Father, is a great thing, and it is the gift of God that is given to all his children in their very nature and being as his sons and daughters. That is the beginning of the religion that is called "Mormonism." "We believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." That is the first article of our belief as expressed by the Prophet Joseph in the reasons that he gave for the faith of the Latter-day Saints, and which we hold today and repeat in our Sunday Schools and in many of our gatherings.

What a blessed thing it is to have real faith and confidence in that Being who is the Author of our lives, from whom we received our organized spiritual existence. The elements as he has told us, are eternal. The elements of our bodies, as well as of our spirits, have no beginning. They always were, they always will be. It is a great consolation to know that fact, a fact that we are not beings of a moment, as it were, but we are eternal in our nature, that we are of eternal existence from an eternal parentage, and that we can approach our Father, and that our spirits can reach out to him and have communion with him, that we can realize our relationship to him, and his to us, and know that he is mindful of us as his offspring. For the spirit of man is the offspring of God. It is through the exercise of faith in my behalf by my friends, and my own faith, that I recovered from my sickness, and I was benefited greatly by the breezes of the ocean down by the beach near Los Angeles. The real revivification that has come to me has been by the spiritual life, the spirit that proceeds from our Father throughout the immensity of space, which, as he has told us, gives life to all things that have life, which is light also, as well as life, which is the Spirit of Christ in which we are told, he is in the sun and the moon and the stars and in the earth on which we stand, and by which God has told us he made the worlds through and by his Son, "and the inhabitants thereof are begotten sons and daughters unto God."

The living faith that we have in that Being is our supporter under every circumstance. In the darkest hours we have spent in our mortal lives, or as a community, in the tribulations and trials through which the Church has passed, we could approach to him, the Author of our being, our Father, and feel, as Jesus of Naz-

areth did when he was in the flesh, that he is our Father and that we can come to him and he will lean to us. The Lord says: "Seek unto me saith the Lord, and I will draw near unto you." That is a great truth that the Latter-day Saints, I think, understand pretty well, or they are coming to understand. It is a reality and should be impressed upon our offspring, our children, our little children. Mothers and fathers should have this fact impressed upon them, that "while they have fathers of the flesh," as the Apostle Paul puts it, "and we gave them reverence, how much rather should we have reverence for him who is the Father of spirits and live." Teach your children real faith in a real God, a person, a being who exists and who understands all our feelings and our emotions, having passed through the experiences that we are now passing through and who is the very embodiment of everything that is right and true and good throughout the whole universe, all that is pure, all that is enlightening, all that is intelligent, all that is sympathetic, all that there is in life, and faith and truth are embodied in him, and he is the expression of these eternal verities to us. What a blessing it is today that we have that faith, that has been sung about here, which shall abide always.

Now these three, Paul taught, "faith, hope and charity shall abide." Faith must abide in our hearts under every circumstance in which we operate, individually and as members of the Church of Jesus Christ of Latter-day Saints. And it is by that faith that the elders whom we have been hearing about go out into the mission world to proclaim the truth, to bear witness of the fatherhood of God and the brotherhood of man, and to bear testimony that our Father has spoken in these last days, as he spoke many times anciently, and that he, who is the Father of Jesus Christ and who spake through him in the meridian of time, spake to and through the Prophet Joseph Smith in these last days and that his Son has been teaching, through that prophet and his successors, right along down, from the time when the boy Joseph offered that glorious prayer of faith in the Grove. He is our Father and Jesus Christ is his spokesman. All that has been revealed to the children of men from time to time has been done through that agency, that sonship, the voice of God to the Prophet Joseph, "This is my beloved Son, hear him," has been the policy of our Father from the beginning of the organization of this Church. It was through his Son and by his Son, that this earth was framed. It is through him and by him that all the revelations God has given to mankind, have come to the human family, and he is today at the head of this Church, representing the Father, and he can speak for the Father, and the Holy Ghost can speak for both, and bear witness of the truth in the hearts of the children of men.

MISSIONARY WORK AND MEANS.

One matter that President Grant has touched upon this morning is this work of our boys, and mothers and fathers, younger men and

older men, who go out into the world without money and without price, so far as payment is concerned, spending their own money or their parents' money, and sometimes, I am afraid, spending it a little too lavishly. Boys that go out into the mission field ought not to go with the feeling that they have at their command large sums of money. There is no need for it. It is true that it costs a good deal more now to pay the expenses of a missionary abroad than it used to do in former times. In my early labors, in fact nearly all that I have done in foreign lands as a missionary, was done under the old law of no purse and no scrip. When I went out first as a boy I took nothing with me but the clothes I had on, except a bundle of tracts and a pair of pants and a shirt to use in baptizing. I had faith I could bring people into the Church, and I wanted something I could put on to baptize them in. I had use for those things and I did the work just as I have said. Indeed, all my ministry among the people of the world was literally "without purse or scrip." Now I do not say that this should be done now. I believe that as circumstances change, the Lord changes his commandments, to correspond therewith. As Jesus taught, a great many of you who went out in the world took "neither brass nor gold nor silver in your purses, nor scrip for your journey, nor two coats, "for the laborer is worthy of his hire," but afterwards he said: "When I sent you out without purse or scrip, did you lack anything? And they said, Nay, Lord," but now he said, "He that has no purse let him get one and he that hath no sword let him buy one." Circumstances had changed and so the word was changed. He didn't change, but the circumstances being changed the word of the Lord was different. So in these times conditions have changed very much from those times.

We find it necessary to have the boys go out two and two. Sometimes one of them is a poor boy comparatively, has no money, or very little, and the other has plenty. It is a rather difficult condition for the poor boy, but they have to lodge together and divide expenses, and this should be regulated by prudence, by economy, by wisdom, and the parents should see to it that their boys are not given too much money and that the others who are more poorly supplied are assisted so that they don't have too little money; but, generally speaking, I think our missionaries, in these latter days, are in many respects too well favored with money to spend. They are not sent out for the purpose of indulging in seeing the sights of the world, of going to motion picture shows, theatres, and other places of amusement, although occasionally something of that kind is all right, but that is not the object. What they are sent out for is to carry with them that abiding faith in God, and preach it to the people, that he is the same yesterday, today and forever, that he can be approached, that he has laws and commandments and ordinances which he requires people who desire to come to him, to attend to in the right way, and under proper authority. They go out for that purpose, and that should be their object, and be their main object. After they have been in the field for awhile, it gets to be so, even if it is not so in the

beginning, some of our boys, who have done things that are wrong, who have not kept themselves as straight as they should be as the offspring of Latter-day Saints, after they have been in the mission field for a little while, begin to get their hearts softened, and in humility and faith in God they go and confess their wrong-doings to their presiding officers. When they can be forgiven, through full repentance and change of life, that blessing is extended to them. When they are still hardened in their hearts and prone to do wrong they have to be sent home, of course.

THE SPIRIT, NOT THE FLESH, SHOULD GOVERN.

Now, they should be taught from their childhood to preserve the purity of their lives and bodies, to act with purity of conduct always, and especially in their association with the other sex. This should be in the minds of our parents and they should instil it into the minds of their boys and girls. God is a being of purity, he is sacred and holy, and sacred and holy be his Name, and sacred and holy should we, his servants, be in all our conduct while we dwell upon the earth in the flesh, and we should learn the great lesson of the spirit governing the flesh instead of permitting the flesh to govern the spirit. These are simple truths that should be impressed upon the minds of our little children that they may grow up in that spirit and in that supreme faith in God which is at the foundation of our religion.

FAITH AND PURITY TO BE TAUGHT IN THE HOME.

This should be taught in the household, or privately, by the mothers to their girls, and the fathers to their boys, and they should grow up in that atmosphere. Let us see to that, my brethren and sisters, so that in our homes that faith shall prevail, faith in God, real true faith, coming from the soul, from the heart, in God our Eternal Father, and impress that upon our children, and they will grow up in the favor of the Lord and be ready to serve in his great latter-day work, and there is no work like it in the world. The privilege of a man holding the Holy Priesthood, of being an elder in the Church of Christ, ordained to preach the gospel, to administer baptism for the remission of sins, to lay his hands upon the baptized believer and say, "receive the Holy Ghost," that is a wonderful thing, but it is bestowed upon our missionary boys and if they grow up in the fear of the Lord, in full faith in him, wherever they go they will carry a power with them in the world that is not possessed by other men. We want it at home right here where we live. Every boy and every girl born to the Latter-day Saints should grow up in that spirit of purity.

Let us see to it, my brethren and sisters, that we carry this out, every ordinance and every counsel that comes from the mouth of God for our guidance and direction. This is what we should do. "Man," said Jesus Christ, "should not live by bread alone, but by every word that proceedeth from the mouth of God." That is the

celestial law. When we do that we are living the celestial law and we shall gain celestial glory if we continue to abide in it, for by abiding in these things we sanctify our nature, we make our bodies and our spirits serve God, and come in subjection to his law and his influence and Spirit, which proceed from him, and our bodies become so sanctified that they are capable of being quickened in the resurrection by a celestial glory, and if we do not live in accordance with such law we cannot gain a celestial glory. That should be in our minds, and we should teach it to our children.

OUR DUTY TO LOVE GOD AND SERVE HIM IN THE NAME OF JESUS CHRIST.

Now, there is a law, as our President declared to us, that we shall love God with all our heart, and might, and mind, and strength. God told that to the people anciently. It is also in the Doctrine and Covenants. It was told to the first settlers in Zion: "The land of Zion" which is to be consecrated to be inhabited by the Saints where the great temple of God shall be reared, upon which "the glory of God shall rest." The Lord told the people there in the very beginning of their settlement to love him "with all their heart and soul and mind and strength; and, said he, 'in the name of Jesus Christ shalt thou serve him.' Don't forget that, my brethren. We serve God in the name of Jesus Christ. That is his full name. That is his name which was given anciently. You can read it in the Pearl of Great Price. That is the name given in the latter days. It is in nearly every revelation in the Doctrine and Covenants: "Listen to the voice of Jesus Christ;" we are to love God with all our hearts and serve him in the name of Jesus Christ. The ordinances we perform, all the prayers we offer, all that we do as servants of God in this Church, should be done in the name of Jesus Christ, for it is his Church, and he stands really at its head. Then we are told that we should love our neighbors, also, as ourselves. What a good thing it would be for Latter-day Saints, if we all carried out that law, would it not?

FINANCE CIRCULATION—PAY WHAT THOU OWEST.

This morning, when President Grant was illustrating so beautifully the circulation of the blood in the body of man, and the circulation in finance which he also touched upon, the thought I had in my mind was this: yes, if that blood is good, but it would not be much good if it wasn't circulating. If it remained there—sometimes a clot of blood comes into a part of the body and it brings about death instead of life, because it impedes the circulation. I was wondering if there wasn't a good deal of money owned by our people tucked away somewhere "against a rainy day." You know this is a threatening time, and we are very much perplexed, the banks are tied up, so to speak—they have money no doubt locked up somewhere, I think so, but that is their business. If we have, and we are owing anything to anybody; pay what thou owest, I believe it is a good injunction to the Latter-day Saints today, and if all people who

owe money to any of their brethren, or to people that are not their brethren, or of their brethren, still unpaid, to pull that money out of that old stocking and out of that box locked up in a bank, and pay your debts. I believe it would make a great change financially among our people. There are many people in debt to their neighbors and they don't love their neighbors as they ought to love them. Take out that money and put it into circulation, and then it will accomplish much of what President Grant was referring to in that little story about Brother Farrell. I have heard him tell that before and it is very striking. It is circulation of the blood that feeds the body. It is circulation of money that feeds the body of finance, and we cannot get along as a community and be as great, wealthy, and strong as we would be if we would circulate what we have.

THE PRIESTHOOD ENTITLED TO INSPIRATION.

We have met here, my brethren and sisters, to worship God, the true and living God, and I feel that he will accept our offering. I feel that he is here by the presence of his Holy Spirit, that he is here in the presence of these good men who have been laboring in the various stakes of Zion and the wards of the bishoprics, and in the mission fields. In their personality, there is the spirit and power of God and authority in the holy Priesthood to minister in the name of the Lord. What a great influential body there is here today in this congregation! I realize it, I feel it. I believe in it with all my heart, and I know that this power that God has revealed in the latter days and which is sent down out of heaven upon the earth for the salvation of mankind is a reality, and we, all of us, can have it to the extent of the authority to which we are ordained. Every man ordained to any office in this Priesthood is entitled to the spirit and power of that office, and he can have it if he will live in accordance with that which it teaches, if he will live in accordance with the inspiration that it brings, for the Spirit of God whispers to the soul of man, and he can know the "still small voice." It doesn't come always in great manifestations.

REMEMBER THE LORD BOTH IN JOY AND SORROW.

I am pleased when people have definite manifestations, no matter how material they seem to be. I believe there is a good deal of thinking on these things in the world, and sometimes in the Church. Imagination goes a great way, sometimes, but there is a link between every man ordained to the Priesthood and his God, and that link ought not to be sundered, it ought not to be weakened. We should live in harmony, in union, in communion, with him who is our living Head, and he will not forsake us either in days of trouble or pain or sickness or anything else. By the way, we ought not to leave our prayers and our devotions to the time of trouble and of sickness and difficulty, but go to the Lord when we are happy, when our souls are full of joy and gladness, for he loves a cheerful countenance. He does not like very loud, noisy laughter—he says that is sin, but he likes to

see a "cheerful countenance," when people come to worship him in the beauty of holiness, with a smile upon their faces and gladness in their hearts. Let us not forget the Lord when we are glad, when we are happy, and go to him and with all our hearts thank and praise his holy name for the mercies we enjoy, for we are a blessed people.

WE ARE WONDERFULLY BLESSED AS A PEOPLE.

Separate and apart from all these blessings that pertain to the affairs of the holy Priesthood and to the congregations of the Saints when they meet to partake of the sacrament and to worship God, as a community, we are blessed wonderfully when we come to compare our conditions to that condition which we had in the days referred to by President Grant. I couldn't help thinking, this morning, about a little thing that occurred in the ward that I belonged to once. I shan't tell where it was. And that was in those days of scarcity; when we wanted to have a dance. The boys usually contributed some tallow candles to be placed on the ward house walls for lights. One evening some of the girls took the notion that they ought to be up with "outside" customs which required waxed floors. So they used some of the candles and "waxed" the floor with tallow, and you can guess what was the condition some of the girls were in when they slipped down on the floor with their nice best dresses on. But this illustrates the kind of straits to which we were put at that time, and those early days are right before my mind, and I can contrast them with the conditions which surround us at present. Here we are blessed of the Lord financially, temporally; we have better homes, we have better clothes—I don't say that they are better than the home-made, mind you; I endorse what Brother Grant has said about home manufacture—and we are blessed very abundantly, and should be filled with gratitude for these blessings, these good things we have. The Saints are able to come up here from distant parts now with ease and comfort. In old times when I left home to come here a long distance, I came with an ox-team or sometimes on "Shanks' pony," and I rejoiced when I got here. But today our people are blessed with means of transportation which are so far ahead of the old ways that we should be filled with thanksgiving. Let us praise the Lord in our hearts and in our works, for that is the way to praise him. Our faith should be exhibited in our works. What there is to do in our accepted fields of labor at home or abroad should be done with all our minds and might and strength. "What thy hand doeth today," said the old preacher "do it with thy might." Yes, put your soul into your work, whatever it is, brethren and sisters, members of auxiliary societies as well as members of the different quorums of the holy Priesthood, and be willing and obedient, because it is the willing as well as obedient that are to get the fruits of the land.

DETERMINE TO SERVE GOD AND KEEP HIS COMMANDMENTS.

Now let us who are here together this morning make up our minds when we go back to our fields of labor, or respective abodes, to

feel that we will serve our Father, that we will keep his commandments, that we will walk in his ways, that we will unite with our brethren, that we will forgive our friends of their trespasses as we hope to be forgiven of ours, and that we will love the Lord and devote ourselves with all our might, mind and strength, and all the powers that we have and the means that come into our hands, to the building up of this Latter-day kingdom. It is the greatest thing on earth, brethren and sisters. It is the grandest thing that ever has graced this globe, and it will abide and continue, and will not perish or fall away, neither will it be trampled under foot, neither will it be overcome by the evil power. It will abide and continue to grow and increase and spread forth and some of us will live to see it, and if we don't live in the flesh, we will live out of the flesh, and we will learn about it.

CROWNED WITH GLORY, IMMORTALITY, AND ETERNAL LIVES.

President Grant spoke this morning about some of our good, faithful brethren passing away. They are not lost to this Church. They have gone where they ought to be. They will labor there as well as they labored here, in a different capacity perhaps, but they will labor for this same great cause and all the good men who depart from us and go behind the veil are engaged and organized, and are in the Latter-day work, and they will add to our strength, if we will live so that they can come nigh unto us, and the angels of God will be round about us, and our Father will administer unto us, and the power of his Spirit will increase in our souls, if we continue in well-doing to labor with all our mind, to build up this great kingdom on the earth. Christ is and will be at its head. He will be King of kings and Lord of lords, and every man who has labored with him and for him in this holy ministry will be crowned with glory and immortality and "eternal lives." That means more than life, more than mere existence, it means perpetual increase of posterity, worlds without end, and these blessings shall be ours if we will prove faithful to that which we have received of the Lord, and this is what we are for in the Church, every one of us, that is our duty, that is what we are on the earth for, to build up this Latter-day kingdom, to lead the inhabitants of the earth up to God, to bring them nearer to him so that they will be obedient in their hearts and be willing to obey his commandments and walk in his ways and be prepared for the glorious future that lies before them.

BLESSINGS AND COUNSEL FOR THE LABORING AUTHORITIES.

God bless you my brethren who are laboring in this great cause, presidents of stakes and counselors, bishops and counselors, teachers who visit among the people, carry with you a good spirit of comfort and peace, and joy, into the hearts of the Saints. Encourage all good things, encourage all people in well doing. Do not be too severe in censure but when it is necessary let it come from the proper source, from the proper authority, and when things are not moving

right, go to the proper authority. Don't jump over the heads of your bishops to presidents of stakes with little matters which ought not to come up to the presidency, but talk to the brethren where you are, and give them a chance to exercise their wisdom and judgment and discretion and the power of their priesthood, and let us labor together in union and concord and love, forgiving one another of our faults, overlooking what we can properly overlook, not being too severe, against the weak and faulty but act so that we will not practice nor encourage evil but act so as to make the Saints feel that we ourselves are devoted to the Lord, our eternal Father, as his sons and daughters, and that we are pledged to his service as long as we live on the earth in the flesh and then forever and ever. Amen.

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

My brethren and sisters, I am very grateful for the privilege afforded me of bearing my testimony on this occasion. As President Grant was talking, I couldn't help but think of the words of one of our hymns: "We are not ashamed to own our Lord, and worship him on earth. We love to learn his holy word, and know what souls are worth."

I am very happy in having the privilege of laboring in the ministry and of declaring the gospel of repentance to the people of the world. I am very happy that we have no compromise to make with them; that we are not ashamed of the message that we have to deliver to the people of the earth, that we really believe, with all our heart and soul, in the divine mission of Jesus Christ, that we have an abiding faith in him and in his ministry; that he was in reality the Son of God, the Redeemer of the world, and that by and through him salvation and redemption shall come to all of God's children who are upon the earth. We are told in the scriptures that he that is ashamed of the Master, the Master would be ashamed of him. "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

And I rejoice, my brethren and sisters, that we are not ashamed of our God and of Jesus Christ, the Redeemer of the world. I believe that the greatest mission the Latter-day Saints have is to proclaim that truth to the children of men here upon the earth.

In the Western States mission we have been very fortunate this year in reaching a great many people who are interested in our message. They have listened to the testimony of the elders of Israel. The elders have taught unto them the plan of salvation. Hundreds have embraced the gospel. Many more than in years previous. We are happy in our work. We are glad to be engaged in its labor.

I am glad that President Grant has referred to the fact that many of our young men who are laboring in the mission fields have been encouraged by people at home to believe that eighteen months, or thereabouts, constituted a full mission. Their friends at home have written and said that it was about time they returned. Some of the elders have reported to me that their friends have advised that, others having returned in so short a period, they too should return to their homes, and I am glad that President Grant has called this to the attention of the Latter-day Saints. Many of our young men are better prepared to preach at the expiration of eighteen months and do a great deal more good than they could prior to this time, and the last few months of their mission is of more worth to the cause than perhaps the first year of their experience. I rejoice that this word has gone forth to the Latter-day Saints, that our boys should remain in the service of the Master at least two years and from that to thirty months or three years, as the case may be. I was very happy to hear one of the presidents of the stakes say yesterday that a certain individual had come to him and asked that his son might be released, and wanted him to write a letter to that effect, and he said: "If you want the letter written, you would better write it yourself." If they would make a little extra effort the boy could remain and fill his mission. Our forces are very much depleted, my brethren and sisters. Many a young man has returned home, when I have felt in my heart that it was not a good thing for the young man, it was not a good thing for the cause; and with a little extra effort released missionaries could have remained and accomplished their labors and brought souls to a knowledge of the truth.

I pray that the blessings of our Father may attend the Latter-day Saints, that they may have power to keep the commandments of God, and those who have sons and daughters laboring in the mission field, that the way may be opened and means provided that they can keep them there until they have accomplished a full and complete mission.

May God help us to keep his commandments, all our days, I pray, in the name of Jesus Christ. Amen.

Choir and congregation sang, "High on the mountain top," and the closing prayer was offered by Elder Albert Olsen, Second Counselor in the Presidency of the Bighorn stake of Zion.

Conference adjourned until 2 o'clock.

AFTERNOON SESSION

At 2 o'clock President Heber J. Grant stated to the large assembly that the choir and congregation would sing the hymn, "O ye mountains high."

This was done with spirit, and the opening prayer was offered by Elder Taylor Nelson, President of Oneida stake of Zion.

The choir and congregation sang the hymn, "Guide us, O thou great Jehovah."

PRESIDENT ANTHONY W. IVINS

I shall read, my brethren and sisters, from the seventeenth chapter of Isaiah, the twelfth verse:

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters.

The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

THE STORY OF THE IMPERIAL VALLEY.

It was not until recent years that men realized that there existed, in the extreme south-eastern part of California, and extending across the border line south into Mexico, a valley which, by the application of the intelligence of man, could be converted into a veritable empire, where before had existed only a desert waste. For ages it had lain there, a sun baked, unproductive land, avoided by the traveler, dreaded as a place where death from thirst awaited the unfortunate who might be caught in its toils.

The great Colorado river flowed past it, but its life-giving current had never been diverted that the thirsty land might drink and live.

Experienced engineers were called in for consultation, a great irrigation system was planned and finally developed, with the result that the Imperial Valley became one of the most productive in all our land, providing homes for many people.

Then, one day, word was flashed to the people of the valley which threw them into a condition of consternation and confusion. The head gates which controlled the waters of the great river had given way, at the point of diversion, and a mighty flood was pouring into the basin of the extinct Salton Sea. This basin once filled, the flood would sweep on, and the Imperial Valley would become, what in the remote past it had been, the bottom of a sea.

What was to be done to avert this disaster? The people did not abandon their homes and flee in confusion and terror, but with united front set themselves to the task of checking the on-rushing flood, and confining the raging waters to their proper channel. The Government, when appealed to, cheerfully responded, the railroads extended every aid in the effort put forth, again the engineers were called in, and as a result of the effort of these com-

bined forces the flood was staid, the development of the valley continued, and the people, whose very existence had been threatened, remained in undisputed possession of their homes. It was from this incident that Harold Bell Wright obtained the material for his very interesting story, *"The Winning of Barbara Worth."*

ITS APPLICATION.

I have related this story because it appears to be applicable to the remarks which I desire, with the help of the Lord, to make. One hundred years ago the world was a barren waste so far as correct knowledge of God was concerned. His personality, his attributes, his purposes and hand-dealings with the children of men, both as they apply to the past, the present and the future, were misunderstood. The river of understanding had always flowed by, but no one appeared to realize that the thirsty earth was perishing for want of the life-giving influence of its current, until through the wisdom of an inspired engineer the waters of the river were diverted, and by the life-giving influence which flows from God, through the channel of his Priesthood, the desert waste began again to produce, and for nearly a century the Lord of the Vineyard has garnered much good fruit, and the people of the valley have dwelt in security and peace.

HAVE THE PEOPLE BECOME CARELESS IN THEIR FANCIED SECURITY?

In the meantime other streams have found their way into the channel of the river, streams coming from the summits of the storm swept peaks above, bearing in their current silt, and boulders, and up-rooted trees, which have converted the once quietly flowing current into a turbulent torrent, which is beating against the diversion dam with well nigh resistless fury. Have the people of the valley become careless and indifferent in their fancied security? Do they appreciate the fact that even cement will gradually wear away, and must be replaced? Do they realize that the abutments of the diversion dam are trembling under the pressure of the flood, and that if they once give way this great, turbulent river of humanity will rush in and engulf them? Let us see.

Since my earliest recollection I have heard the men who have been chosen to direct the affairs of the Church and give counsel to its members testify that these valleys of the mountains, to which the Lord brought the people under the leadership of his servant and prophet, Brigham Young, was a choice land. A land which had been held in reserve, that an ensign might be raised here to which modern Israel would be gathered. That it was our heritage and should never be permitted to pass from our hands into the possession of strangers. That we should be, as far as possible, an independent, self-supporting people, and above all else

that we should keep ourselves clean and unspotted from the sins of the world, and free from the bondage of debt.

A WARNING VOICE.

I well remember a time when, in the county of the state where I was, for a number of years, assessor and collector, there was not a home or farm on which there was a mortgage, nor a dollar of bonded indebtedness. At the October conference, ten years ago, speaking from this pulpit, President Joseph F. Smith said:

"If there is anyone here who is in debt, I would advise that when he goes home, and when I go home, too, we will begin with a determination that we will pay our debts, and meet all of our obligations just as quickly as the Lord will enable us to do it. If there is anyone here who is intending to go into debt for speculation I would advise him to hesitate, pray over it, carefully consider it before he obligates himself by borrowing money, and going into debt. In other words keep out of debt. That means me as well as everyone else."

THE BURDEN OF THE GREAT WAR.

I know of no way by which proper conclusions may be reached except by comparison. Let us see what our condition today as it applies to this question is, as compared with ten years ago.

We have only recently, as you know, emerged from a great world war, tremendously expensive, more so than any other war has been, a war, the direct cost of which amounts, according to the most conservative figures at my disposal, to two hundred billions of dollars, an amount almost beyond the conception of the human mind. There should be added to this, for material damage wrought, and for the loss in productive power of nine millions of men who have been killed and wounded, so that they are permanently disqualified for useful labor, another fifty billions of dollars at the least, so that the war has cost the world at least two hundred and fifty billions of dollars.

This burden, of course, does not fall directly upon us. Still we are obliged to share it. We cannot deny the fact that whatever obligation has come to the world, as a result of the war, we are more or less affected by it. Our own national debt amounts to twenty-four billions of dollars, an amount, though small by comparison, is still beyond our ordinary comprehension. The interest on this amount is about one billion of dollars. Of this debt, we, as citizens of the United States, must bear our proportionate part.

OUR LOCAL FINANCIAL CONDITION.

Of more direct interest to us, because we alone are responsible for it, is the fact that our state, county and municipal indebtedness, including corporation bonds, realty mortgages, bank loans and dis-

counts, as near as I have been able to obtain them, and I think the figures are under rather than above the facts, amount to more than one hundred and seventy-three million seven hundred and twenty-one thousand dollars. This amount the people of the state must pay. Calculating the interest at seven per cent, which I regard as conservative, they must pay twelve million, one hundred and forty thousand dollars every year in interest, and besides that we know that the debt itself must be ultimately redeemed.

THE WARNING VOICE UNHEEDED.

The value of Utah farm lands and improvements, as reported by the United States Census Bureau for 1920, is eighty-four million five hundred seventy-eight thousand one hundred and ninety dollars. That is valuing these farms at four times as much as they were valued at ten years ago, at the time the conference to which I have referred was held. These farms are mortgaged today for twenty-four million, three hundred thirty-four thousand, six hundred thirty-six dollars, according to government reports which have been furnished me from Washington. Ten years ago these same farms were mortgaged for four million, five hundred sixty-four thousand, one hundred seventy-five dollars.

Now if it is true that our farms have increased in value four hundred per cent during the past ten years, the condition is not so alarming, but if it is a fact that the value of our farms has depreciated in proportion as other securities have during the past three years, they are mortgaged for far more than their real value.

It appears, then, that the voice of the servant of the Lord fell upon deaf ears, so far as the people at large are concerned. There were some, it is true, who saw the coming of the flood and prepared to meet it.

The Lord has said that preceding the coming of the Son of man, in the dispensation in which we live, conditions would be as they were in the days of Noah. He warned the people of coming disaster, pleaded with them to enter into the ark with him, and be saved, but they laughed him to scorn, and refused to prepare, by repentance from their wickedness, for the deluge which he declared would come.

WHERE THE BONDAGE OF DEBT FALLS.

I know of no other factor which has had such potent influence, in the dissolution of nations which have flourished and passed away, as has the bondage of debt. When nations become debtors the only means of providing revenue with which to meet their obligations is by taxation. This burden falls heaviest upon the masses, the common people, who are the producers of the indispensable necessities of life.

The men who till the soil, who tend the flocks and herds, who

dig from the earth the treasures which are hidden there, the men who take the raw materials which are provided by nature and convert them into the things which man requires for his convenience and comfort, who are real producers, they are the people who do the world's work, fight the world's battles, and pay the world's taxes.

I know there are those who will not agree with me in this statement, and I shall not discuss it with them at this time, only to say that I have given the subject as careful study as I am capable of doing, and have concluded that commerce, the professions, and the great industrial systems of our country find means by which the burden of taxation may be shifted until in the last analysis it falls heaviest on the classes to which I have referred.

AVOID MORTGAGING THE HOME.

My remarks are directed more particularly to my brethren who are engaged in agricultural pursuits. Israel has always been an agricultural and pastoral people. We are told that about fifty millions of dollars of our securities are now in the possession of the Federal Reserve Bank. The past we cannot well remedy, but we can, so far as the future is concerned, profit by its experiences. I feel that every mother of a family is entitled to a home, to shelter her and her children, upon which there is no mortgage, and I plead with my brethren to keep mortgages from their farms and homes so far as it is possible.

WHAT CAUSED THE DISRUPTION OF THE KINGDOM OF ISRAEL?

It was the burden of debt, and excessive taxation which accompanies it that caused the disruption of the great kingdom of Israel. At the death of Solomon, during whose reign Israel rose to the zenith of her power and glory, his son Rehoboam succeeded to the throne of David. And the people came up and said to him, Thy father made our yoke grievous, now therefore make thou the grievous service of thy father, and the heavy yoke which he put upon us lighter, and we will serve thee. The old men of the kingdom, men of experience, who were in sympathy with the people who made the petition, advised the young king to accede to this demand, but the young men, the companions of his youth, said, No; these old men are too conservative, they are not progressive, the glory and prestige of our court must be maintained, regardless of cost, these people are the subjects of the king; if they persist, we will go against them with our organized forces, and will subject them to the discipline of the state.

The result was that when the people returned for an answer to their appeal the king said: Whereas, my father placed heavy burdens upon you, I will make them heavier; if he made your yoke heavy I will add to your yoke, my little finger shall be thicker than my father's loin.

It was the fatal word which ruined the kingdom, for the people with one voice cried out, To your tents, O Israel, now look to thine own house, David. From that moment the decadence of Israel began.

ENSLAVEMENT OF THE PEOPLE CAUSED BY THE BONDAGE OF DEBT

I know of no better example of the inevitable consequence which follows the bondage of debt, than that recorded in Genesis, and it is the first example, so far as I am aware, where monopoly of the necessities of life resulted in the enslavement of the people.

AN EXAMPLE FROM THE SCRIPTURES.

There had been seven years of bounteous harvest in Egypt, during which time the people had done, as they always do, as we have done, in time of plenty, lived extravagantly, believing that prosperity would continue, and had neglected to make provision for changed conditions which were to come. There were far seeing men, as there always are, who were ready to take advantage of the knowledge which they possessed, and become the creditors of the people. Permit me to read:

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt, and all the land of Canaan fainted by reason of the famine.

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought, and Joseph brought the money into Pharaoh's house.

And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph and said, Give us bread: for why should we die in thy presence? for the money faileth.

And Joseph said, Give your cattle; and I will give you for your cattle if money fail.

And they brought their cattle unto Joseph, and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses, and he fed them with bread for all their cattle for that year.

When that year was ended, they came to him the second year, and said unto him: We will not hide it from my Lord how that our money is spent; my Lord also hath our herds of cattle; there is naught left in the sight of my Lord but our bodies and our lands.

Wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh, and give us seed that we may live and not die, that the land be not desolate.

And Joseph bought all the land of Egypt for Pharaoh for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.

* * *

Then Joseph said unto the people: Behold I have bought you this day and your land for Pharaoh, lo here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for food and for them of your households, and for food for your little ones.

From that day until the present the common people of Egypt,

the Fellahin, have tilled the soil as the tenants of royalty, the priests, and the military class, their masters.

It will be urged, and I admit the truth of the contention, that by the conservation of the resources of the country the lives of the people were saved, but how much better it would have been had these people been warned in advance, and being governed by the warning, conserved their own resources, instead of permitting them to pass into the hands of those who produced nothing, and then buying back, at exorbitant prices, that which they themselves had brought forth, paying for it with their own persons, their lives, and liberty.

IMPORTANCE OF THE OWNERSHIP OF LAND, DANGER OF BORROWING.

The great importance attached to this condition of debt, and the ownership of land upon which people live, is illustrated in the law given by the Lord, for the government of ancient Israel. Under this law it was impossible to transfer the title to land from the original owner, who had received it as a heritage, to the permanent possession of another. It might pass temporarily into the hands of strangers, but at the lapse of fifty years, when the great jubilee came, amid rejoicing and thanksgiving, the land reverted to the original owner, or his heirs, and another opportunity was given for independent existence. We have no such guarantee, once our heritage passes from us, it can only be recovered by infinite toil, and too often, not at all.

I do not wish to be understood to mean, by my remarks, that debt should never be incurred. That no circumstance can justify the borrowing of money, but I do say without hesitation that it is better never to be in debt, that it would be better never to borrow money, and I wish to warn my brethren and sisters of the danger which confronts us because of the great burden of debt which we are saddling upon our backs, and the backs of our children, a burden under which I fear they will faint, and fall by the way.

HOW THE PREVAILING CONDITION CAN BE MODIFIED.

There is no doubt in my mind that this condition can be greatly modified, if not entirely relieved, by returning to the fundamental principles of economy and simplicity of life which characterized the early-day administration of the affairs of both the State and the Church. I do not mean by this that we are to return to the methods employed by our fathers, but that we cease the unnecessary expenditure of money, as it applies to our every-day life. That we think less of pleasure, and more of the development of the work of the Lord. That we live within our means, and cease the frantic struggle for riches, which is taking hold upon us like the tentacles of an octopus.

Paul, writing to Timothy and foreseeing the conditions which would exist in the day in which we live, said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disbedi-

ent to parents, unthankful, unholy, highminded, lovers of pleasure rather than lovers of God—from such turn away.

PERTINENT QUESTIONS FOR THE PEOPLE TO ANSWER.

I have recently asked myself the questions: Are we gravitating toward this condition? Have we become pleasure seekers to the exclusion of our duty to the Church? Do automobiles, resorts, moving pictures and other sources of pleasure absorb our minds until we forget the obligation we are under to God, and our brethren and sisters in the Church? Do we needlessly waste money in the gratification of our love for pleasure and excitement, while our brethren are struggling in poverty and want? I leave you to answer the question.

Do not understand me to advocate that people are not entitled to, and should not have, wholesome legitimate recreation and amusement, I mean no such thing. It is the excess in these things to which I refer, and particularly to amusements the character of which are calculated to lead people away from the fundamentals of morality and virtue.

CONCLUSIONS BASED ON THE WORD OF THE LORD IN THE BOOK OF MORMON.

I suppose I shall be accused of being a pessimist, I suppose men will say that I am knocking business, and taking a gloomy view of the present, and the future which is before us. That I should say to you that times are good, that business is rushing, that better times are coming, that we should eat, drink and be merry, for the future is laden only with hope. Again let me read, briefly, from the word of the Lord, for it is upon his word that my conclusions are based. I read from the Book of Mormon:

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell.

Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say, That is of no worth; for the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity, they shall perish.

But behold, if the inhabitants of the earth shall repent of their wickedness and abominations, they shall not be destroyed, saith the Lord of Hosts. * * *

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish.

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others he will pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell, and he sayeth unto them: I am no devil, for there is none —and thus he whispereth in their ears, until he grasp them with his awful chains, from whence there is no deliverance. * * *

Therefore, wo be unto him that is at ease in Zion!

Wo be unto him that crieth, all is well! Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost! * * * And in fine, wo unto all those who tremble, and are angry because of the truth of God!

LET US NOT BE DECEIVED, BUT FAITHFULLY DISCHARGE OUR DUTIES.

I trust, my brethren and sisters, that this scripture has no application to us; that we are not being deceived in the thought that all is well in Zion; that the Lord will take care of his work without effort on our part; that it is no longer necessary that we pray to the Lord, and put our trust in him, as our fathers have done, that we may with safety relapse into a condition of fancied security, in the belief that Satan, the enemy of God, and all that is good is no longer striving for the mastery; that our tithes and offerings are no longer necessary in the development of the work of the Lord; but let us rather ponder the words of Malachi, which were quoted by Moroni to Joseph Smith, and, returning to the Lord in faith and works, have the assurance that he will return to us, and opening the windows of heaven pour out blessings upon us until there will not be room to contain them.

May the Lord help us all to comprehend the past, and profit by the lessons which it teaches, have understanding of the present, and faithfully discharge the responsibilities which devolve upon us, that we may be prepared for the great future which is before us, is my humble prayer.

A PRAYER FOR THE WATCHMEN ON THE TOWERS OF ZION.

That my brethren who are the presidents of stakes, bishops of wards, and who preside over the auxiliary organizations of the Church, may all be awake to the fact that the flood of the great river, made filthy with the sins of the world, is beating upon the head gates of the Church, and realizing the danger, stand as watchmen upon the towers of Zion should stand, watchful and unafraid, that the gates may be kept strong and firm, and the muddy waters be confined to their proper channel, is my hope and prayer, through Jesus Christ. Amen.

Sister J. P. Shaw sang a solo, "Come, ye blessed of my Father."

PRESIDENT RUDGER CLAWSON

Brothers and sisters, I ask an interest in your faith and sympathy while I stand before you. We are gathered here, a great body of Latter-day Saints, to worship God the Father and Jesus Christ the Son, and to lift up our voices in thanksgiving and praise for the many blessings which we enjoy—to lift up our voices by prayer and testimony and exhortation and the voice of melody.

SACRIFICE AND BURNT OFFERINGS TYPICAL OF THE ATONEMENT OF CHRIST.

The Lord Jesus Christ has wrought out for us a great salvation by the shedding of blood. The atonement is many times referred to in the holy scriptures of both the Old and the New Testament; and, in fact, in the very beginning this important matter was emphasized. When Adam and Eve were thrust out of the Garden of Eden the Lord commanded them to worship him and to offer the firstlings of their flock upon an altar of sacrifice. Adam was obedient to the commandment. Later an angel appeared to him and asked him why he was offering sacrifice, and he answered and said: "I know not, only that the Lord commanded it." And then it was that the angel explained the matter in very striking language. This is what he said, as recorded in the Pearl of Great Price:

"This thing is a similitude of the sacrifice of the Only Begotten Son of the Father, which is full of grace and truth. Wherefore thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forever."

Isaac was offered upon an altar of sacrifice by his father Abraham, and it seems that this was intended to test his faith and obedience. He readily responded, but the Lord would not suffer him to lay his hand upon the boy. Surely this offering of Abraham was typical of the great offering made by God himself, for it is said in the record that, God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish, but have everlasting life.

Let me remind you that there was a deep significance in the burnt offerings of the children of Israel in the Wilderness and in Palestine, because it was through these burnt offerings that the children of Israel obtained forgiveness of their sins, for the burnt offerings were typical of the great atonement that would be made by the Lamb of God in later years.

Isaiah, the Prophet, that mighty man of ancient times, speaks of the atonement in a very beautiful and expressive manner. Listen to the language of the Seer:

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . .

"He was taken from prison and from judgment: and who shall declare his generations? for he was cut off out of the land of the living: for the transgression of my people was he stricken. . . .

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

And the subject is also referred to in the book of Revelation, in chapter five, where reference is made to the Savior of the world:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

In the meridian of time the Lord required of his people a broken heart and a contrite spirit, and he introduced the sacrament saying:

"And the Lord took the bread and gave thanks and blessed it, and he gave unto them saying: This is my body which is given for you. This do in remembrance of me."

"Likewise also the cup after supper, saying:

"This cup is the new testament in my blood which is shed for you."

REQUIREMENTS OF THE LATTER-DAY SAINTS CONCERNING THE ATONEMENT.

And so, my brethren and sisters, it is in the dispensation of the fulness of times, for the Lord requires of us a broken heart and a contrite spirit, and the sacrament, which is regarded by the Church as a most holy ordinance, is again restored to the people of God. We are commanded to come together often and partake of the sacrament, in remembrance of him, of his suffering and death. Oh, how important is this subject. Again in one of the great revelations of the Lord to the Prophet Joseph Smith, and to the people of the Church, the Lord refers to this subject in a most touching and beautiful manner. Give ear, brethren and sisters, to these words which were uttered by revelation, in 1831:

"Hearken, O ye people of my Church to whom the kingdom has been given. Hearken ye and give ear to him who laid the foundations of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have their being. And again I say, hearken unto my voice, lest death shall overtake you in an hour when you think not, and summer shall be past and the harvest ended and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him, saying: Father behold the sufferings and death of him who did no sin in whom thou wast well pleased. Behold the blood of thy Son which was shed, the blood of him whom thou gavest

that thyself might be glorified. Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life."

THE ATONEMENT OF CHRIST THE SUPREME SACRIFICE.

These passages which I have read, and many more that occur in the Holy Scriptures, give us to understand that the atonement made upon Mount Calvary was the supreme sacrifice ever made in all the world. Oh, the height and the depth of divine love, the love of God for his children here upon the earth! We are put under an obligation that we never can repay in this life or in the life to come. The greatness of this sacrifice cannot be measured, cannot be fully understood by mortal man; but, nevertheless, we can get the benefit of it by faith and obedience to the commandments of God. That is what he requires, and I was going to say how simple it is to keep the commandments of God, and yet it may not be so simple, and it may not be so easy, because Satan very well knows the mark of our high calling, and he is seeking continually to lead away the Saints of God from the path of rectitude and from the path of life, but after all, my brethren and sisters, through faith and prayer and diligence, we will surely prevail.

May the Lord bless us to that end, may he give us a greater and a wider conception of the atonement wrought out by his beloved Son, I humbly ask it in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

I am indeed in a frame of mind this afternoon that I desire the faith and prayers of this vast congregation; that the Lord will bless me that I may say such things as will be profitable to all.

MISSION CONDITIONS IN EUROPE.

This is the first time I have had the privilege of being with you for more than two years, and during that time I have visited the countries of Europe where the Latter-day Saints have established missions. During my absence there has not been much change in conditions in the European field except that the way has again been opened in some nations for the elders from America to enter and preach the gospel. The same opposition exists in most countries to the teaching of the truth by our missionaries, but we have not been molested or seriously hampered in any place. Quite a change has occurred in Germany, in that our missionaries are made welcome, our congregations are so large that the meeting places are taxed to their capacity, and in some of the cities we have two congregations. Most of the work in Germany is being accomplished by local elders, about one hundred in number, with not to exceed six missionaries from America. Norway, Sweden and Denmark

have limited the number of missionaries allowed to enter there. Norway has only one missionary from home, at the present time, and no more are permitted to enter. Prest. August Schow has labored there with the assistance of a few local men during the past two years. During the first year I was in Great Britain, our missionary force consisted of twelve elders from home, three sisters and a few good local men who rendered assistance. Tracting and other work of that kind was done by women in many places under the presidency of Elder George F. Richards, and that continued till about a year ago, when elders began to arrive from Zion, and today there are over one hundred missionaries from this land laboring in the British Isles. Some of the local missionaries were excellent men, and rendered splendid service.

All of the elders were withdrawn from South Africa, many of them serving long-term missions. President Nicholas G. Smith and his family, consisting of a wife and three sons, remained there nearly eight years, and were succeeded about eight months ago by President J. Wyley Sessions who took with him his wife and two children. South Africa has opened her doors to our missionaries, and others will be sent now as rapidly as possible to continue the work in that land.

Holland is a fruitful field and Switzerland has many excellent branches of the Church. Our difficulty is that millions of people in all parts of the world have been deceived and made to believe that we are a wicked people. Evil stories have been circulated about us and those falsehoods have gained ground and have been given credence by many intelligent men and women. The adversary has sown the seeds of suspicion and hatred against the Church, and but for that reason our missionaries would be made welcome in every land.

PREJUDICES AGAINST OUR MESSAGE TO THE WORLD SOMEWHAT ALLAYED.

We are teaching the same gospel that the Savior taught, and the same influences that opposed him and his associates is potent in the world today. The adversary is determined that the gospel of Jesus Christ shall not be taught in its purity. We have the truth, and he knows that we have it, and he knows that millions of our Father's children would accept it gladly if they could hear it with unprejudiced minds.

If we have the opportunity to visit with intelligent men and women with sufficient time to explain our mission in the world, prejudice that has existed in their minds is dissipated and they are more friendly to the truth. The missionaries of this Church have gone into those lands to teach the gospel of Jesus Christ as it is recorded in the Holy Scriptures. They have desired to bestow a blessing on the people, and have endeavored to inspire hope, courage, and faith in the children of our heavenly Father, whose minds have been darkened because of the absence of the gospel in its purity.

The prejudice that has existed against us in the past has in

large measure been dissipated and hundreds and thousands of men and women have been made aware of the labor we are performing, but there still remains a feeling, and a determination, on the part of the leaders of some of the churches of the world, to prevent, if possible, the promulgation of the gospel of our Lord, as revealed in this latter day. Our problem is to find a way whereby we may present to all the people the gospel of our Lord. It is our problem, and with divine assistance we will find a way to solve it. It is incumbent upon us to ascertain if there is not some means whereby we may be able to do more than we have already done, if we would satisfy the requirements of our heavenly Father.

FAMINE IN THE WORLD FOR THE WORD OF GOD.

I congratulate the Latter-day Saints who have sons in the mission field. I have met many of them and they are splendid, humble, prayerful men, who are desirous of doing something to improve the conditions of the world and to teach mankind to prepare for the world to come.

There is no reason why all the children of men should not be provided with the necessities of life, if the products of the earth were equitably distributed, and they could be more evenly divided, if men would turn to the Lord and keep his commandments.

There is a real famine in the world for the words of the Lord, and many honest souls are earnestly seeking to know what our heavenly Father desires of them. I have met a number of the leaders of the churches of the world, and have found among them noble characters devoted to doing good, but I have rarely found among those who have been called to the ministry in the various church organizations, men who have an understanding of the purposes of their being, or who realize why we are here in this world. Men cannot teach what they do not themselves know. These good men, not understanding the gospel and the necessity for the ordinances of the same, confine their teachings very largely to moral lessons and to reading the psalms to their congregations. Isolated passages of scripture are chosen as texts for addresses on virtue, honesty, etc., etc., all of which are helpful and uplifting, but few sermons are preached explaining the requirements made of every soul before we can enter the kingdom of heaven. It is this information of which the world is most in need. Few ministers have a message for their congregations that inspires in them the belief in the divinity of Jesus Christ and the necessity of partaking of the ordinances of the gospel prescribed by him.

THE FOUNDATION UPON WHICH WE BUILD OUR FAITH.

I believe that we have a duty to perform and we will have to labor more earnestly in the future than we have done in the past to discharge it, if we fulfil the requirements of our heavenly Father.

The Lord has blessed us with a knowledge that he lives, and has a body, and that we are created in his image. We do not believe that he is some kind of essence or that he is incomprehensible. If you have received the witness that has come to me and know as I know that our heavenly Father has revealed himself to the children of men, that he is a personal God, that we are created in his image, that our spirits were begotten by him, that he has given us an opportunity to dwell upon the earth to receive a physical tabernacle, in order that we may be prepared to return into his presence and live eternally with him, I say, if you have received that assurance, then you have a foundation upon which you may build your faith. Take that from you, the knowledge that God really lives, the assurance that Jesus Christ was the manifestation of God in the flesh, take from you the assurance that there will be a literal resurrection from the dead, and you will find yourselves in the condition that our Father's children are in throughout the world, and I ask you, what comfort remains to you then? These are the truths that are fundamental.

THE FUNDAMENTAL PRINCIPLES OF THE GOSPEL SUPERIOR TO ETHICS.

The Redeemer of mankind was more than a good man who came into the world to teach us ethics. The Redeemer of mankind possessed more than ordinary intelligence. He was indeed the Son of God, the only begotten of God in the flesh. He was sent into this world to remove from the minds of men the delusion that had confounded them for many generations. He came to call men to repentance, to turn them from the error of their way. He went among them representing God the Eternal Father, proclaiming that he was in the image of his Father, and that those who had seen him had seen the Father, and told them that he had been sent to do the will of his Father, and called on all men to turn from the error that had crept in among them, to repent of their sins and go down into the waters of baptism. Following repentance there was something for them to do that was, and is, necessary to obtain salvation. Our brothers and sisters of the world in many cases do not believe that baptism is essential. They say it is an outward form of inward grace. If that were true, then why was it necessary for the only perfect man who ever lived upon the earth to be baptized? When Jesus presented himself to John, at the waters of Jordan, and bade him baptize him, John replied: "I have need to be baptized of thee, and comest thou me?", to which the Savior responded: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He did not say: "John, it is not necessary for me to be baptized, because I am the Savior of the world." He did not indicate that he thought it was unnecessary, but to him it was so important that he submitted himself to a mortal man possessing divine authority to preach repentance and baptism for the remission of sins.

There is no doubt in our minds that baptism is essential to salvation. Evidently the Redeemer of mankind believed it was. He in whose name we hope to gain eternal exaltation, and through whom we hope for a glorious resurrection, who came into the world and laid down his life that we might live again, thought it was important and necessary, and yet there are many of our Father's children who do not understand and do not believe that the Lord requires it of all men. The Scriptures contain several instructions regarding it. When the Savior sent his disciples out he said unto them: "Go ye into all the world and preach the gospel unto every creature." Was that all he required? That is what the man of today says who doesn't believe in the divine mission of our Lord. Even the ministers of many churches fail to emphasize the remainder of that same paragraph, but the Redeemer of mankind said: "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." He didn't say that they might believe just whatever they pleased. He didn't say that good intentions were sufficient. He didn't say, preach any gospel that you please, but he told them to preach his gospel and observe all the things he had commanded. He said: "And they that believe and are baptized shall be saved," but he didn't promise salvation to others. Our heavenly Father has made this clear to your understanding, my brethren and sisters, in this Church, and he will hold you responsible to teach it to others. You understand it and they do not. It is a duty of us all to see that it is made as plain as possible, and that the other ordinances of the gospel are taught to all men.

NECESSITY OF TEACHING THE FIRST PRINCIPLES AND ORDINANCES OF THE GOSPEL.

The necessity of faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost must be emphasized by us. Many leaders throughout the religious world claim authority to preach the gospel and yet they do not believe that baptism and the laying on of hands for the gift of the Holy Ghost are essential. The Lord has revealed to us the necessity of these ordinances. He has organized his Church in this day, and has conferred upon men divine authority and has commanded them, as he commanded men of old, to preach the gospel in all the world. We are only a little handful of people among all our Father's children, but I want to say to you that I believe we are more numerous than the members of the Church were at the time our Savior was crucified. The mission devolving upon us is the same as that given to his disciples in Palestine when he sent them into all the world with the command to teach his truth, and our reception by mankind is the same. He told his followers that they would be hated for his name's sake, should be put out of the synagogues, and some should be put to death, and the hatred that had been

his portion would come upon them. The same persecutions have befallen the elders of his Church in this latter day, as a result of teaching his truth. The same influences that sought to destroy the Church in the meridian of time, and finally overcame the men who held the holy Priesthood, are active in the world today—the same power that has tried to destroy every good man who has held the Priesthood from that time until the present.

OUR DUTY TO THE WORLD OF MANKIND.

Our brethren and sisters of the world do not understand, as you do, that there is an active Lucifer; they do not realize that there are evil spirits, tangible influences, abroad in the world, seeking to lead men to do the things that will deprive them of the Spirit of the Lord. You understand these things, and some of you have known by personal contact with the powers of evil how potent they are in this world. Our Father has given us the knowledge that this life is a probation, that we are building for the future, and how grateful we ought to be for this assurance, and Oh, how sad we would be if we thought that death terminated our career. If, when our life's labor on earth was finished, we had no opportunity to go on developing, there would be little to inspire us to live as we should here. The knowledge that all the good we accomplish here, and all development we make, will enhance our happiness eternally, encourages us to do our best. Millions of our Father's children in the world do not understand that truth, but they have a right to know it. Our heavenly Father has commissioned us to take that message to the ends of the earth and to declare it in such a way that men must consider it, and either take advantage of it or be left without excuse.

The Lord has not called the great Catholic church to perform this labor, nor the Methodist, nor the Presbyterian, nor the Baptist church. There are men in all these churches that our heavenly Father loves because of their virtue and because of the good they are doing, but they have not been divinely appointed to officiate in the ordinances of the gospel. He has commissioned you for a special work. You have been ordained and had conferred upon you his holy Priesthood. He has called you out of the world that you might unite in building Zion, and in disseminating his truth. Are you doing your full duty? Are you discharging the responsibility that has come upon you in return for your blessing?

LET US FEAR THE BONDAGE OF INIQUITY AS WELL AS THE BONDAGE OF DEBT.

We are a wonderfully blessed people, notwithstanding the fact that many are in the bondage of debt. I wish that were the only bondage. I fear many of the people of this great land are suffering much more from the bondage of iniquity. Many have need of

repentance, and if those who have received the word of the Lord and a witness of the divinity of this work will set their houses in order, if they will teach their sons and daughters the way of eternal life, and exemplify the gospel of our Lord in their daily conduct, I have no fear of the financial outcome. Our Father in heaven has made a wonderful promise that has been realized in the nations of the earth. He said: "Seek ye first the kingdom of God and his righteousness." Mind you, not last, but, "Seek ye first the kingdom of God and his righteousness, and other things will be added." There are those in this audience today whose parents came into this land in the depths of poverty, with scant clothing and no shelter, depending upon others for food to sustain life. They came seeking first the kingdom of God, and today their descendants live in comfortable homes, are educated in the best schools that there are in the world today, and enjoy surroundings that are ideal, as far as conditions in this world can make them so. They are honored among the children of men, known for their virtue, for their strength of character and their intellectual power. I ask you if the promise of the Lord in many of these cases has not been fulfilled? Surely "all other things have been added."

THE PROMISE OF ETERNAL LIFE CONDITIONAL.

The promise of the Lord that we may enjoy eternal life is conditional. That is, we must serve the Lord our God with all our hearts, we must serve him by caring for his children, by blessing mankind wherever our influence can be exerted to bring them into the marvelous light of the glorious gospel. We must impart of our temporal blessings as well as exert our spiritual influence for the uplift of our fellows. I stand here today profoundly grateful for the knowledge that has come to me. I am thankful that I am not dependent upon any individual for the testimony that I possess. Of course, I am grateful for the encouragement I received from others who possess light and truth, and who give encouragement by lives of righteousness, but I do not depend on any of them for a knowledge that God lives, that Jesus Christ is the Redeemer of mankind and Joseph Smith is a prophet of the Lord. These things I know for myself.

I have been in the valley of the shadow of death in recent years, so near the other side that I am sure that for the special blessing of our heavenly Father I could not have remained here. But, never for one moment did that testimony that my heavenly Father has blessed me with become dimmed. The nearer I went to the other side, the greater was my assurance that the gospel is true. Now that my life has been spared I rejoice to testify that I know the gospel is true, and with all my soul I thank my heavenly father that he has revealed it to me.

I have been permitted to perform missionary work in different parts of the world, an opportunity that I gratefully accepted. I have

been permitted to live with and associate most of my life with real Latter-day Saints, the best men and women that can be found in this world, and our Father knows how thankful I am for these blessings. I love my brothers and sisters, and I have affection for my Father's children who are not members of this Church, and inasmuch as he will give me physical strength and mental power, I desire to so order my life that I may be an uplift to all those with whom I come in contact. I desire to so exemplify the teachings of our Lord, and I presume all my brothers and sisters feel as I do, that when we stand in the presence of the Great King, after the labors of this life shall have been completed, and we answer to him for the time that we have spent here on earth, that there will be none who can truthfully say we were careless about dividing the truth with any of our Father's children, that none will be able to say of us that we knew these things were true but made no effort to explain them to our neighbors. Surely we would be condemned if one of our associates in life should stand in the presence of the Great Judge and say of us that we could have taught him the gospel, if we had made an effort, but that because of our neglect he would be deprived of a place in the celestial kingdom. Let none of us, my brethren and sisters, be justly accused in that way. Unto us much has been given, and of us much will be expected by our Father in heaven. We cannot be indifferent to the teachings of the gospel, we must not drift down the stream of life without an effort. Every day we should do something worth while.

ARE WE GRATEFUL?

The Lord has revealed to us so many truths in this latter day that we are aware of, that we cannot plead ignorance, if we sin. Men have been commissioned with divine authority, our Father has organized his Church, and has placed in it the ordinances of the gospel, he has commissioned men to do the same work that the Savior and his disciples did in the Old World, and upon this western hemisphere, among the ancestors of the American Indians. The greatest blessings and opportunities of all times have been bestowed upon us, and the question that should arise in our minds for all these mercies is: Are we grateful? Are you, my brethren and sisters, thankful to the Lord for this knowledge that has come to you? Do you really appreciate what it means? If you do, and desire that the Lord shall know that you appreciate it, then divide your blessings with his children. To his disciple of old the Savior said: "If you love me, then feed my sheep." Let us render service to our Father's children, and let it be of such nature that others observing our good work will be constrained to glorify our heavenly Father. Let us sustain those whom God has called to preside over us. Let our homes be the abiding place of the Spirit that comes from on high. Let us radiate an influence for peace and happiness among the children of men, so that our lives will be happy here, and when we are summoned to the great beyond

we will be welcomed by those who have been our companions in life, and by our Father in heaven because of what we have done for his children.

I am grateful to be home again, I thank you one and all for the companionship of the past, and hope that I may have the privilege of meeting you in your wards and in the stakes of Zion, and when I do that I may be favored of the Lord that through me you may receive a blessing. I desire to cooperate with you to increase the power of this Church for good, not only at home, but throughout all the world, and I humbly pray to our heavenly Father that we may so order our lives that when our work here is completed we may obtain eternal life in his celestial kingdom and enjoy the companionship of those we love who have been our associates here on earth, and I ask it in the name of Jesus Christ. Amen.

The congregation sang the hymn, "The Spirit of God like a fire is burning," and the meeting adjourned until 10 o'clock, Friday morning, the closing prayer being offered by Elder Henry W. Lunt, President of the Parowan stake of Zion.

SECOND DAY

The meeting began at 10 o'clock a. m., Friday, October 7, President Heber J. Grant, presiding.

The choir and congregation sang, "Come, let us anew our journey pursue."

Prayer was offered by Elder Sylvester Q. Cannon, President of the Pioneer stake.

The choir and congregation sang, "Now let us rejoice."

ELDER JOHN A. WIDTSOE

My brethren and sisters, I feel very humble, indeed, to stand before you on this occasion, for I recognize how very inadequate any man is who attempts, on these occasions, to do wholly the will of God; but I desire to say to my brethren and sisters that I consider it a very high privilege, at any time, to be allowed to bear my testimony to the truthfulness of the gospel of Jesus Christ, as restored in these latter days by the Prophet Joseph Smith. I know, my brethren and sisters, that this is God's work. I know that God lives; that he has instituted the great plan of salvation for the benefit of his children: that he is watching over us and that we may rest ourselves and our troubles on him and that he will lead us safely to the destined end. There is nothing in my life of greater value than this testimony. There is no assurance in my life more certain than that this is the work of God, and I am happy, as I have said, to be allowed to bear this testimony to my brethren and sisters assembled. I feel tremendously the responsibility of standing before you.

PEOPLE RESPONDING TO THE REQUIREMENTS MADE OF THE LORD.

During the last three or four months, I have been allowed to visit nine or ten stakes of Zion, in conference and convention capacity assembled, and I have been greatly impressed by the abundance of the Spirit of God which prevails among the people throughout the stakes of Zion. I have marveled at the devotion and the faith of many whom I have met. It has warmed my heart to see the vigor with which the work of the Lord is being conducted by young and old. It is difficult for me to say which has impressed me most, the thorough devotion of those who are old in the cause, or the eagerness of the young to take upon themselves the harness of the Lord to carry onward the work of the Church. I feel, my brethren and sisters, that while we may have many weaknesses—indeed I am sure we do have many weaknesses—and may need constant exhortation, advice and suggestions, such as we receive at these and other conferences throughout the Church, yet this people is so strong in faith and in

good works that God has made us—and I praise him for it—good material with which to build this latter-day work. I believe the spirit of God is with this people, and that the people are responding, perhaps in weak human ways, but are responding, to the demands and requirements made upon us by our heavenly Father.

A WONDERFUL FEAST AT THIS CONFERENCE.

We have had set before us during the meetings of this conference a wonderful feast. Admonitions have been given, instructions presented, and doctrines taught, ranging from the very highest, if you so choose to call it, to the very lowest; from the highest spiritual truths to the common, every-day, material needs of man. It has always seemed to me that in no particular does this work more appear to be a marvelous work and a wonder than in the great body of knowledge which has been given through the instrumentality of the Prophet Joseph Smith and his successors in office. It must be a man of many troubles indeed who has sat through these two meetings of our conference and has not found, in the words spoken, some key for the solution of his needs. As I understand the body of knowledge which has been given to this people by God, it is so vast and so comprehensive that it makes light the remotest corners of human needs. There is no place in the world, no condition of human affairs, which may not be made alive, really alive, by the knowledge which God has revealed in these latter days.

Nevertheless, I am impressed to say, that although we have so wonderful a body of knowledge, the most known to any people on the face of the earth, yet knowledge of itself is a lifeless and unsatisfactory thing. Every once in a while, as we journey through life, we meet some man who is rich in knowledge, but uses his knowledge only as an ornament on his intellectual mantel-shelf simply to be looked at, to be enjoyed as an ornament and nothing more. There is no truth more certain in all the world, than that in order to make knowledge—the things that have been taught us, of value, and really beautiful, and helpful in making our lives real living lives, knowledge must be put to some use. Knowledge unused is scarcely worth the having; but knowledge once used leaps into light and life and becomes a bright flame to guide and to help man.

TWO CLASSES OF SCHOLARS.

The question that has come before me continuously, during the two sessions of our conference, has been, as I have heard the instructions from the stand: "Will I be able so to apply these truths as to make them a living force in my life?" All humanity today may be classified, I suppose, into two great classes as far as knowledge is concerned—those who have knowledge and use it not, and those who have, perhaps, lesser knowledge and use it well. Those

who use the knowledge are the ones who today are leading the world in every proper human activity. We have in our universities and colleges two great classes of scholars; the non-productive and the productive scholar. We have the scholar who merely teaches what he has learned, and never attempts to use it. He is held in low esteem. We have the man, on the other hand, who believes in using knowledge as it is given to him, and he becomes a productive scholar. He carries onward the realm of knowledge, expands it, increases it, and becomes of great renown.

However, there are many ways of using knowledge. To my mind the greatest manner of using knowledge, the eternal divine knowledge which we have and which we call frequently the gospel of Jesus Christ, is to use it in such a way as to benefit the whole human race. Many men use knowledge for their own sakes. That makes it of less value. Indeed I suspect that one real difference between religion and ethics is in the manner in which truth is used. When truth is used for all men, for the carrying out of some great scheme of salvation, such as God has provided, then knowledge has its noblest use and worth. When it is used only for a few, for me and my family and those near me, the religious element tends to disappear.

ETHICS VS. A LIVING, VITAL RELIGION.

I remember that, a few years ago, we had in this city a visit from three or four members of the Chinese republic, distinguished men who came here to study the gospel of Jesus Christ as taught by this people, for the express purpose of taking back to China, if they could, some of the conclusions that we had reached, for the upbuilding of the Chinese republic. I remember the question was put to one of them at one of our gatherings: "Do you not have in your country a sufficient amount of truth to guide you? Do you need to come to this far western land, and to this far western state, to this humble people, to gain information that will help you in building the new China of which you dream?" And the wisest of them, an old man, rich in the experiences of life, through his interpreter, said to the small company assembled: "We have in China a system of ethics and that is all; we have no real religion. Our system of ethics is not so organized, does not have such life as to be of service for the whole people; and," said he, "the conclusion of four thousand years of Chinese civilization is that ethics will never save a people or make a people fully happy and contented. We need a living, vital religion."

I am impressed always with the fact, as I think about these matters, that the thing that gives us life and vigor, and makes us a peculiar people, different from all other people, that makes it possible for us to have such a great assembly twice a year as we have in this great tabernacle, is that we do know a plan of salvation that enables us and requires us to use all our knowledge for all people of all time—past, present and future—and that we do this work by the authority

of the Priesthood, which means simply that back of the plan and back of our efforts is a great, intelligent Will who has laid out the plan, who is carrying it onward, and whose agents we are in conducting the work on earth. It is the Priesthood, my brethren and sisters, given to all honorable, faithful male members of the Church, the blessings of which the women share with their husbands, which gives us life, which makes this Church a living, growing Church and kingdom, which separates us, if you choose, from all other kingdoms on the face of the earth, from all other churches; for no other organization, so far as I know, makes the same claim in regard to Priesthood that we make.

A PRIESTHOOD WITH A TRUE CONCEPTION OF GOD.

The conception of God held by any group of people may well be understood by the nature of the priesthood which that people respects. In fact, the priesthood of any people is really a definition of the God in which that people believes. If we find an impotent priesthood, a priesthood that dallies Sunday mornings, in the pulpit, with the vital issues of life, the chances are that that church also has a conception of an impotent God who also dallies, Sunday mornings, with the vital issues of life. If we find a vigorous priesthood which concerns itself with man's needs and life, day and night, from the week's beginning to the week's end; which attempts to understand man, and to serve the every need of man, and which guides the conduct of man into large dreams of life; then in all probability the group of people sustaining such a priesthood has a conception of a God who is real, a true Father of the men and women of the earth, who teaches the brotherhood of man. The priesthood of this Church which deals with all the affairs, temporal and spiritual, of the members of the Church, is an evidence of our conception of God: God is our Father: we are his children: he understands us since he has had, perhaps, experiences similar to ours: he looks into our daily life, and unto him we can go day by day, with the common, ordinary troubles of life and lay them before him, feeling assured that the God we worship desires us to approach him in all things, and that he will answer our prayer, even though that prayer concerns itself with the humble, simple affairs of life. The grandest conception of "Mormonism" is our conception of God. It was by divine purpose that the first great vision to the Prophet Joseph Smith was of the Father himself in person, who to the boy explained the order of things, and gave to the world again, forever, as I believe, the true knowledge of God. It was by divine purpose when the Prophet Joseph Smith was instructed as to the real condition in the world that necessitated the re-establishment of the Church and kingdom of God, that God said to the Prophet Joseph Smith:

They have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol * * *.

THE GREAT NEED OF THE WORLD IS A TRUE CONCEPTION OF GOD.

The first great message of this latter-day work has been with respect to God, and my testimony to you is, my brethren and sisters, that the great need of the world today is a correct understanding of God. This world is in turmoil and strife. The old paths seem insufficient. Men are seeking new ways to solve new problems. They are looking for safe principles or guides which they can apply to these new problems and test proposed new solutions. The only path to peace and happiness is through the proper knowledge of God, including his plan of salvation; and therein, and therein only, will the nations of the world find what they are seeking today. It is our duty to teach the word of God to the world. We shall have, as I view it, no real peace, no full satisfaction among the nations, until the knowledge of the true God is re-established and accepted among the nations of the earth. Many have made fun, in our day, of those who are seeking for God. H. G. Wells, the great novelist of England, has been ridiculed because, during the last few years, he has been seeking for God—a God he could understand and that his fellows could understand; a God who could help the nations in their trials; but I believe that H. G. Wells stands for a great group of men and women throughout the world who are God-hungry, who understand that the God they have been worshiping is incomplete, insufficient, mystifying and mysterious. They want a God, or a conception of a God, who may be understood by plain and simple people; who understands humanity and who, in a measure, perhaps, is of humanity.

May God bless us and help us to carry to the nations the great and wonderful truths we possess, and may we be given strength, from time to time, so to use the knowledge that we have, that it may burn as a living fire within our breasts, throughout this Church and before all the world, I ask it in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission)

My brethren and sisters, I have a high sense of appreciation for this privilege of standing before you to bear my testimony; and I sincerely desire to have the Spirit of the Lord to direct me; to that end I beseech of you, sustain me by your sympathy and your love. I have enjoyed more than I can tell you the remarks that have already

been made during our conference. I feel that they are timely. They are those principles which we need to apply in our lives. I am glad that I have been considered worthy to be associated with these good men who are directing the work of the Lord in this day; that I have been called into the world to preach the gospel, for I know it is the gospel of our Redeemer, that has all the elements of salvation within it, that gospel which will save us, not only spiritually at some distant far off time, but now and forever. It will save us temporally, physically, intellectually and morally as well as spiritually, and I feel highly honored to be called of God to go into the world to proclaim these glad tidings to my fellowmen.

We are meeting with fair success in the Eastern States Mission. We are being handicapped for lack of sufficient help just now. We made a good start in many places, but had to withdraw our forces from a number of localities. This I regret very much. Therefore, I appreciate the remarks of President Grant to you regarding this matter, showing you the importance of allowing your sons and daughters to stay in the field as long as possible to the completion of their missions. They have been called of the Lord and they will be released by the same authority in due time when you have done your part. O, my brethren and sisters, you cannot invest your means to a better purpose. You cannot invest them in a way that will bring you greater dividends than in sustaining your sons and daughters while they are proclaiming these glad tidings throughout the world. I beg of you, do your part and put your trust in God. Consult the bishop, as you have been instructed when you find it impossible to maintain your sons longer, and I believe you will find that the way will be opened up so you can sustain them until they have completed their mission.

I know that this is the work of the Lord, and O, the joy this sweet sentence gives: "I know that my Redeemer lives." It is the greatest blessing that has come into my life; nothing else gives me so much pleasure as to bear testimony of this. I know that Joseph Smith is a Prophet of the living God, sent in the latter days again to establish in the earth the Church and kingdom of God; and I wish I could burn that testimony into the hearts of all men with whom I come in contact, that they might partake of the joy that we experience in bearing witness of it, and the joy that it brings into my life every day. I cannot tell you how I know this. I know that I see you before me, and that is through the power of my mortal sense; but I believe it is possible for the mortal sense to be deceived; but, my brethren and sisters, it is not possible to deceive that which is divine by which power these glorious truths are revealed to my soul. It is true that Joseph Smith is a prophet of God, and that we have embraced the true gospel of our Redeemer, and if we only apply it to our lives we will earn our salvation in God's kingdom. We are being saved now, not in the sense that the world understands it; for they say we are saved, and

cannot sin, that there is nothing more to do. That is not true; it is a misunderstanding, as I see it; but we are being saved just as fast as we apply to our lives the glorious principles of the gospel of our Redeemer. We are being saved temporally just as fast as we live the laws pertaining to our temporal salvation; and if we continue therein we shall earn our salvation and exaltation in God's kingdom.

I feel that I ought not to take more time this morning. I am glad I am here, and to bear testimony of these things. My heart is filled with love for you, my brethren and sisters, and for the brethren who are directing the work of the Lord in the latter days. I realize it is an honor to be associated with them. I love them, and I too, sustain them by my faith and prayers and I hope also by my works. Brethren and sisters, let us be free in giving expression of our love in our daily lives. I sometimes think we are too backward in this matter. I would rather have the expressions of your good will now than your bouquets upon my casket when I am gone. Let us be free in facing our fathers and mothers, putting our arms about them and telling them, face to face, that we love them. Let us greet our brothers and sisters cordially and whole-heartedly and tell them we love them and delight to be associated with them. This should bring to their hearts good cheer.

Now, may the Lord bless you, my brethren and sisters. May his peace and blessings be with you in your homes, that you may apply in your lives the wonderful truths that have been spoken in our conference, is my sincere prayer, and I ask it in the name of Jesus. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church.)

I feel a deep sense of responsibility in trying to express my thoughts to this vast congregation of Latter-day Saints. The one thought above all others that has come to my mind is how thankful I am to my heavenly Father that I am permitted to be a Latter-day Saint; that I, as a member of the Church of God, have an opportunity of mingling with you. How thankful I am, too, that the Lord permits me to hold the holy Priesthood, with the privilege of ministering among my brethren and sisters. I feel that a tremendous responsibility rests upon all who hold this Priesthood; that it shall be magnified righteously before our heavenly Father; that we shall labor in the ministry with kindness, sympathy, helpfulness, and with love unfeigned, so that the great work of our heavenly Father may progress in the earth and accomplish its mission among the children of men.

I am thankful for the opportunity of mingling my voice in song and prayer, and to listen to the advice and counsel of my brethren. I hope we shall all go home determined to follow the splendid in-

structions to which we have listened, all of which are for our spiritual and temporal welfare.

I am particularly impressed by President Grant's advice that we get out of debt. Indebtedness is one of the great problems of the day facing the Latter-day Saints. We are today living under a commercial system of competition which has come from the world, and has replaced the conditions which prevailed in the early settlement of the valleys.

Our present financial situation should set us all to serious thinking. Is not the time coming when it will be necessary for the Latter-day Saints to return to those earlier methods of living—the old rules of co-operation and mutual helpfulness—each doing his share in the community? It was this system of co-operation that built the roads, canals, bridges, cleared away the brush, organized towns and villages, and laid the foundation for the great communities of Latter-day Saints who now occupy these mountain valleys. Co-operation results from the great truth that human beings must depend upon one another. Now we finance all undertakings with money in the form of bonds. These bonds and certificates of indebtedness are usually sold outside the state, and must be paid by our labor, whether we are engaged in the office, on the farm, or on the range. Are we not over-reaching ourselves and becoming the "hewers of wood and drawers of water"?

We cooperate wonderfully in spiritual things. Our system of organization, and the operation of the stakes, wards and missions, are the admiration of all unbiased investigators. In all the affairs of the wards and stakes, cooperation is the basic idea. But when it comes to business, we are actuated purely by the spirit of competition. That competition is for the profit of individuals or groups of individuals, and not in the interest of the community. Under our present competitive system of living, you will find in the small communities a number of people in commercial pursuits, supplying our needs for the purpose of making profit for themselves. Why not develop the spirit by which the community owns these institutions? Why not develop cooperative purchasing as we are now developing cooperative selling? This cooperative spirit could be developed in the cultivation of large tracts of land, in flocks and herds, merchandising, banking, canals and water problems, and in many other ways, some of which have already been developed in the older states and in the countries of Europe.

I just want to leave this thought to set us thinking more about this great problem of living, to see if, in the near future, we can put into operation some of the earlier methods in vogue among the Pioneers and early-comers to these valleys; when there was no money, when labor was wealth, and the ability to work and apply labor intelligently created wealth for the community.

I again testify to you, my brethren and sisters, of my thankfulness and appreciation for the gospel. I know this to be the work of God, for the Lord has manifested it to me in many ways, and I thank

him with all my heart, and with all my mind and with all my soul that I am a Latter-day Saint.

May he bless us with the disposition to understand the gospel, to manifest it in our daily lives, so that we may grow spiritually day by day stronger in the faith and more willing to keep his commandments, I ask in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission.)

I esteem it a very great privilege, my brethren and sisters, to stand before you this morning and bear my testimony because I know that the gospel is true. I know that it has been restored to us in this day and age in which we live, with all the gifts and blessings and the powers and privileges that have ever pertained to it in any age of the world. I am very grateful to the Lord that I am a member of the Church of Jesus Christ of Later-day Saints. I am thankful to the Lord for the holy Priesthood that I bear and for the calling that has come to me to minister in the world as a missionary. The happiest time of my life and I think the most profitable to me, has been spent in missionary labors among the children of men who have not been acquainted with these glorious principles of the gospel that we as a people enjoy. I feel that if the Lord requires it at my hands, I can feel happy in spending the rest of my life, or as much of it as he requires of me, in ministering the gospel to the people of the world who are not acquainted with these glorious and saving principles. I am very grateful that at this conference the president of the Church, whom we sustain as prophet, seer and revelator, has spoken to Israel concerning the missionary work that is expected of us. I think that there is no work or responsibility resting so heavily upon the membership of this Church today as that of disseminating the gospel among the children of men. As I travel up and down the country and see the millions of people who are in spiritual darkness but who are honest in heart, who are desirous of doing right, and who, if they err, err in ignorance, I feel greatly resting upon me, my brethren and sisters, the responsibility of carrying to them the gospel. We are grateful to have your sons and daughters laboring with us in the mission field and I trust that the admonitions that have come from the president of the Church at this conference, will be followed by the fathers, mothers and brothers and sisters, and by the bishops of this Church, in that they will encourage their sons and daughters and the members of the wards to remain in the mission, rather than to suggest to them that they discontinue their labors at an early date. When we are cultivating the fruits of the field, my brothers and sisters, we do not pick the peach or apple, or garner the wheat before it is ripe.

I sometimes think that those fathers and mothers who are so anxious for their sons to come home are doing that very thing, and their boys have not ripened in the service of the Lord. They come home and sometimes are not in as fair a way to make a success after they return as they would be were they left a little longer in the missionary field.

Our work has prospered during the year that has passed, in the Mexican mission. We have never baptized in any single year of the history of that mission so many people as we have baptized during the months that have passed of this year of 1921. With sixty missionaries laboring we have baptized two hundred and twenty-five people, and they are wonderfully faithful in their living of the gospel. I am grateful to the Lord that he has privileged me with my brethren to re-open the mission in the Republic of Mexico, after a term of years that we have not been able to labor there due to the revolutionary conditions; and I am thankful to him for the faithfulness and integrity and the faithful lives of the Saints who were left there for years, as it were, as sheep without a shepherd. They have remained faithful. We have been able to hold conferences with them recently as in the years that are past and they gather around the elders and are anxious to hear again the gospel taught among them, and their lives are an example worthy of imitation before the people with whom they are surrounded.

I bear you my testimony, my brethren and sisters, that I know that God lives; and that Jesus Christ is his Son and is the Redeemer of the world. I bear you my testimony that I know that Joseph Smith was a prophet of God, raised up to establish this work in the day and age we live in, and I know that he who stands at the head of the Church today is in very deed a prophet, seer and revelator unto the world, and I for one wish to follow his counsel and advice and admonition and put my life, so far as I can, in harmony with the principles of the gospel. The Lord bless you, my brethren and sisters, and help us all to serve him with full purpose of heart, is my prayer in the name of Jesus. Amen.

ELDER WINSLOW FARR SMITH

(President of the Northern States Mission)

I believe in the gospel of Jesus Christ. I believe that when God opened the heavens, one hundred years ago, and gave to the children of men the knowledge of himself and his purposes, he commenced a most momentous work, and that when he gave to us, the Church of Jesus Christ of Latter-day Saints, the responsibility of carrying his message to all corners of the earth, he meant that we should do the work. I believe in the principles of the gospel, not only in the first principles of faith, repentance, baptism by immersion, and the laying on of hands for the

gift of the Holy Ghost, but I believe also in the temporal principles of the gospel, those all important ordinances, those vital laws, those rigid rules of conduct that have been given to us by which we should order our lives, and I believe implicitly that God had a purpose when he gave to us a strict and a rigid plan for us to live. He will have a tried people and in order for us to be a tried people we must keep his commandments and live up to the rigid law he has given. I believe that the purpose of the gospel of Jesus Christ is not only to save the souls of men, but to save also their bodies, and that if we strive to save our bodies and shape our lives here on earth in harmony with the temporal plan, the rest will take care of itself. In the Book of Alma we read:

Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in no wise inherit the kingdom of God. But behold, this is not all—he has commanded you to repent, or he will utterly destroy you from off the face of the earth; yea, he will visit you in his anger, and in his fierce anger he will not turn away. Behold do ye not remember the words which he spake unto Lehi, saying that: Inasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord.

I believe the Lord knew whereof he spoke and that he had a purpose, a definite and a positive purpose, in giving to us the commandments that we have. I believe also that unless we strive to keep these commandments; unless we exert ourselves to the utmost to obey his divine law, we cannot look for, hope for, nor will we receive, the blessings that are promised upon the keeping of those laws. We have been blessed as a people. We have been gathered from all the corners of the earth. We have been sustained by our heavenly Father in times of adversity. We have triumphed, as it were, over the most momentous obstacles, and today the light of Zion stands here shining from the tops of the mountains, and the world is looking up and admiring the wonderful work we are doing. We dare not, my brethren and sisters, feel that we have accomplished all. No, we have merely begun. The work stands before us. The great field is here to be harvested. The world must be prepared. God has given us the responsibility. The charge is on our heads, and the burden is ours. Our duty is to preach the gospel of Jesus Christ by precept and by example. Our calling is to prepare the world for the coming of the Lord, and if we will do our duty, if we will exert ourselves to the utmost, if we will work, full of faith, full of zeal, full of determination, and give everything that we have, our hearts, our souls and our strength, the world will be prepared, and when the Lord Jesus Christ comes to reign as King of kings and Lord of lords, we, his people, will be accepted by him. God help us and sustain us to do that which he has given us to do, is my prayer in the name of the Lord Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

I am very happy, my brethren and sisters, to have the privilege of attending this conference; I feel that the Lord has greatly blessed all who have been here. The success which comes to this Church I think is largely the result of its members meeting together, in general conferences and in local gatherings, where they can receive instructions and counsel which they try to carry out in performing the work they have been sent into the world to do.

A great responsibility rests upon the Church of Jesus Christ of Latter-day Saints: The gospel which our Savior gave to his apostles in the dispensation of time in which he lived has been revealed anew in this dispensation and the same Priesthood that has been in the earth always under his direction is here today in the valleys of the mountains in Israel, where Israel is gathered and centered to carry out the great plan which our Father in heaven made before the earth was. This people are a great people; I feel that we owe a great debt to our Father in heaven for what he has done. We have assuredly been blessed. There isn't any doubt in the mind of any man or woman, I am sure, who has followed in his life the authority of the Lord Jesus Christ but that he has seen the return of the Lord's blessings to latter-day Israel with greater force than they were bestowed in former days. I am sure that the Church of Christ in the earth is stronger today than it was yesterday, but that it will never be weaker than it has been in the past, but that it will grow; and as the days come and go, the strength of the Almighty will be manifested in greater power upon the children of men than it has ever been before, until he comes.

When I look into the faces of men and women who are not of this Church, I feel that I owe unto them a testimony, if it is within my power to give it. For they lived at a former time and they kept their first estate. I often tell this to our missionaries in the field—that when they look upon the face of any man or woman they must remember one thing, that that man or woman kept the first estate. They may not have kept their estate as well as others have, but the fact nevertheless remains that they lived and were advanced as a result of their obedience. They received the blessings of the Almighty which gave them the privilege of living here in the flesh and receiving the blessings of the flesh, for it is a blessing to be permitted to live in a body of flesh and bone. It is our duty to warn them, to warn ourselves, to receive admonition and to give it unto others; for just so surely as the sun shines, as the Lord has said, there will come a time when men will be rewarded according to their works; and when men and women find out what they have lost as a result of their disobedience, the Lord's word will be fulfilled, and there will be weeping and wailing and gnashing of teeth.

It is the duty and labor of Latter-day Saints to deliver unto the

children of men the message which the Lord has revealed in these the last days. He spoke unto Joseph Smith. He said the things Joseph Smith declared he said. He delivered unto him the gospel, and the Prophet wrote and preached it. There isn't any doubt about it. I know as I stand here, and I say it to all the world: If there is an honest man, a man or a woman with a heart that desires to know the truth, that knowledge can come unto them. It is easy to receive, easy to understand. The gospel is not full of mysticisms or of things that cannot be understood, but it is a plain and simple plan which the children of men may follow and thereby go back into the presence of our Father in heaven. And unless they do this they cannot return where he is, worlds without end; so says the scripture given by the Prophet Joseph Smith.

These things are given to the world and the words that he gave to the world have stood the test ever since they came into the earth. For nearly one hundred years the Book of Mormon has been before the people, and it has never been proved to be untrue; but, on the contrary, as every year comes and goes it is proved to be a truth by many hundreds of men and women. More witnesses are added to the divinity of that work. And so it is with the revelations of the Lord in this dispensation of time. This gathering itself is a witness—it is a witness unto any man or woman who might walk into this building with a desire in his heart to know whether this is the work of God—this great congregation and the Spirit and power of God felt here are witnesses and will stand for or against men at some future day.

May the Lord give us the privilege to live faithfully unto the end of our lives, that we may return unto him, that we may send our sons, and daughters, and our message unto the world to bring as many souls unto Christ as is possible in the few short years we remain on the earth, I humbly pray, in the name of Christ. Amen.

A cello solo, "Andante," was rendered by Seymour Fisher, accompanied on the great organ by Edward P. Kimball, Assistant organist.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church)

I feel weighing heavily upon me, my brethren and sisters, the responsibility that comes to me at this time. Nevertheless, I am grateful unto God for this privilege of bearing testimony to you, and I sincerely pray that he will give me strength to speak words of encouragement. It is a wonderful privilege to stand here and look into the faces of those gathered together in this conference, and a great responsibility to endeavor to instruct you in your duties. This truly is a marvelous work and a wonder.

I thought yesterday, when President Grant mentioned the fact that we have nearly eighteen hundred missionaries in the world, preaching the gospel, how many of us here at home fully realize, or in a sense realize, the great missionary work that is being done. Every man holding the Priesthood of this Church, who is magnifying his calling before God, is preaching the gospel, and when I have seen the work that is being done on this block by Brother Goddard and his associates, directed by the Spirit of God, I am sure I am safe in saying that the missionary work being done right here, where the temple of the living God is located, "the mountain of the House of the Lord established in the tops of the mountains, exalted above the hills," is a "marvelous work and a wonder." How many of us realize that hundreds of thousands are coming here to our very doors each year to hear the word of the Lord. I wonder sometimes if the power of the Priesthood, and the manifestations of the power of God through it, are not so common to us that we pass them by, day by day, giving little heed to the warnings and encouragement they bring.

The other day it was my privilege to meet a reverend gentleman on this block. After discussing some of the principles of the gospel with him, he expressed a wish to know something more concerning "Mormonism," so called. It was my privilege later to take him to visit one of our Sabbath schools where those holding the Priesthood were meeting as quorums. He passed from one class to another, ending where the High Priests were in session. In going from the classes where he saw young men ranging from twelve to twenty years of age present in goodly numbers, he said, "Bishop Smith, how do you do it? How do you get them here? We can't do it, we can't touch men of this age." I answered: "See what they are studying. These young men hold the Priesthood; they are deacons, teachers and priests, having been ordained by those who have authority from God to do so. This Priesthood fills them, if they keep themselves clean, with a desire to study the principles of the gospel. There is a place in the Church for them to function. Their greatest desire is to honor the Priesthood and magnify their calling so that some day they will be found ready and worthy to go into the world to preach the gospel of Jesus Christ—this gospel which they are studying. That is the desire that actuates them and brings them here Sunday after Sunday". He said, "How do you get these young men here who are acting as instructors? How much do you pay them for this work?" I referred this question to the superintendent of the Sunday school, who answered: "There is only one man in this building who receives a salary for his work, and he is paid for doing the janitor work." The gentleman's reply was: "It is marvelous! It is a wonder! I am bewildered with it all. The only thing I can compare it with is, if you will pardon the comparison, a three ring circus. You have given me so much to think about, I am bewildered. I think I am safe in saying that you have here in this house today more people assembled for the

purpose of worshiping God than we have in the whole county where I live." His home is in another state.

Now, my brethren and sisters, those of us who hold the Priesthood have great responsibility. You, fathers and mothers, have a great responsibility. My special calling in this Church is to guard and guide the youth of Zion, and to encourage those who have been ordained to the Lesser Priesthood, which Priesthood holds the keys to the ministering of angels and the preparatory gospel, which is the gospel of repentance, and of baptism, and the remission of sins. It prepares young men to do the greater work required of them in later life. In that Priesthood, as we are today, the duties of the priest are to preach, teach, expound, exhort, to baptize and administer the Sacrament; to visit the house of each member, and exhort them to pray, vocally and in secret, and to attend to all family duties. The duty of a teacher is to watch over the Church always, and be with and strengthen them, to see that there is no iniquity in the Church, no backbiting, evil speaking or lying. The duty of the deacon, the little fellow, the beginner, is to assist the teacher, to keep order in the meeting house, and be on hand at all times to labor as directed by the bishop, to perform outward ordinances which help him to grow and become strong in the faith and useful in the hands of God. How many of us realize the blessings that have been promised to us through the Priesthood?

And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. (Doc. & Cov. 68:30-31.)

There is work provided for all, and all are expected to work, and are rewarded according to their faithfulness.

For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron, and the seed of Abraham, and the Church and Kingdom and the elect of God; and also all they who receive this Priesthood receiveth me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him"; [not a part, not a portion, but all that my Father hath shall be given unto him]. "and this is according to the oath and covenant which belongeth to the Priesthood. Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (Doc. & Cov. 84:33, 41.)

Oh, I sincerely pray, my brethren and sisters, that we will magnify our calling in the Priesthood. Oh, elders of Israel, let us see that there is work for those holding the Lesser Priesthood. See that these young men whose mission is to labor in the Lesser Priesthood have work to do, and as we are commanded here, take them with us:

And if any man among you be strong in the spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also. Therefore, take with you those who are ordained unto the Lesser Priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my Church unto me. Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? Also the body hath need of every member that all may be edified together, that the system may be kept perfect." (Doc. & Cov. 84:106-110.)

God help us to do our duty, is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER NEPHI JENSEN

(President of the Canadian Mission.)

With all my heart I am thankful for membership in the Church of Jesus Christ of Latter-day Saints. I am thankful that I know that the Gospel of Jesus Christ is in this Church. I am thankful that I have had the privilege of telling, in a humble way, some of the children of men of the great things which God has wrought in our day and time. I sincerely pray in my heart that I shall always have the strength and the desire to do my part in proclaiming the knowledge of these great things to the children of men.

I have had occasion, frequently, while laboring in the Canadian Mission, to discover the marks of truth in the gospel which we teach. Jesus said, "I came not to bring peace but a sword." Carlyle stated the same idea in the terse phrase, "Every fact is a battle." The greater the fact, the greater the battle. Truth is the greatest fact in the world. I have noticed that the truth that we teach does have the characteristics of a battle. Just a few weeks ago a very intelligent gentleman in the city of Toronto visited three street meetings upon the same evening. These three meetings were all being conducted at the same time. In two of them bitter attacks were being made upon the Latter-day Saints. The other meeting was being conducted by our elders. The gentleman visited the two anti-"Mormon" meetings and then finally came to the meeting in which our elders were preaching the gospel of Jesus Christ. He remained at this meeting to the close. At the conclusion of the service, he approached one of the elders and told of

his attendance at the other two meetings and asked the question, "Are the 'Mormons' the only people in the world?" Well, I hardly think that the Mormons are the only people in the world, but I am quite sure that they have the only religion in the world that has substance enough in it to keep the devil awake at nights.

I have had occasion to witness the purifying and ennobling power of the gospel of Jesus Christ. Some months ago a young man came to our mission. He was a graduate of the University of Utah. In the course of our conversation I asked him how he was going to maintain himself in the field and he said, "I have been teaching school for four years and I have saved a little money. I am going to spend this money in maintaining myself in the mission field." That remark is one of the most eloquent sermons I have ever heard. It is also one of the best testimonies of the divinity of the gospel of Jesus Christ I have ever heard.

I have also had occasion to notice the greatness and generosity of the Saints at home, in maintaining their sons and daughters upon the firing line of truth. A few days ago one of my companions came to me regarding his release. In the course of our conversation he said, "I have just received a letter from my father, in which he writes: 'It is hard to get money at the present time. I have kept five sons in the mission field, but I don't want you to think about coming home until you receive an honorable release.'"

I recall another letter which was received from a good mother in Israel, who had reared ten children. This letter was written to a sister of one of our missionaries. The good mother wrote his sister, "I would rather take in washing every day to keep my son in the field, than to think of his coming home until he has completed his mission."

I want you to know that I treasure the memory of these things above the price of rubies. They testify of great souls, of souls that have been made pure and great by the power of the gospel of Jesus Christ. With all my heart I am thankful for my membership in the Church that produces this kind of souls. I am thankful for the testimony of the truth which God has written upon my heart by the fire of the Holy Ghost. I know that this is the kingdom of the living God. I know that there is in this Church the power and the Priesthood of God. I know that there is in this Church the riches of God's truth and God's wisdom. I do know that Heber J. Grant is a Prophet of God. The promise which he sealed upon my head when I was set apart for my last mission has been fulfilled—a promise which no human power could make come true.

My brothers and my sisters, let us remember who we are and what our mission is in the world, and let us humbly and faithfully do our part, in the name of Jesus Christ. Amen

ELDER CHARLES H. HART*(Of the First Council of Seventy)*

No doubt all of us who have had the privilege of attending these conference meetings have felt that it was good for us to be here. I think that upon each occasion of one of these annual or semi-annual conferences a little different situation confronts the people. They are in need of a little different line of advice; and I felt, as President Grant gave his opening speech, that we had heard the right word, and that it only remained for us to follow the good advice, and that the work of the Lord, spiritually and temporally, in this intermountain country, would be greatly heightened thereby, I think the one thing that we need, perhaps more than any other, is obedience. Our third article of faith declares that salvation by the atonement is conditioned upon obedience to the laws and ordinances of the gospel. Another article of faith calls for obedience to the sovereign civil power and its laws. Many of the evils of the day result from the lack of obedience to the gospel and to the laws which govern us. Our modern scriptures, the revelations unto the Prophet Joseph Smith, are particularly strong in expressions as to the necessity of obedience, in order for us to have the benefit of the great sacrifice made by our Lord and Redeemer. In simplest form, perhaps, it is expressed thus: "My blood shall not cleanse them if they hear me not."

In the Old Testament there are many strong passages indicating the necessity of obedience in order for us to have the benefit of the principles of the gospel and of the atonement and of the promises. When our brother quoted from the Book of Mormon, from Alma, I thought of a similar doctrine, as expressed in the eleventh chapter of Deuteronomy, in the twenty-seventh and twenty-eighth verses, that there would be a blessing by obedience, and a curse for those who did not obey. We have some very striking examples in scripture of the view which the Lord took of disobedience. In the instance of the taking of Jericho, the very taking of it was based upon obedience. It would not have been sufficient if they had not complied with the direction as to the number of times that they should march around the city before it would be their privilege to take it. They were under strict command that it was not an expedition for spoils, and when one Achan disregarded that injunction and had to confess later that he had within his tent, the Babylonish robe, and the wedge of gold, and the shekels of silver, he was taken out and stoned by his comrades, because they realized then the necessity of obedience. King Saul no doubt learned his bitter lesson when the same rule applied to him, that it was not an expedition for private profit that he entered upon in proceeding against one of the heathen nations that merited destruction. When there could be heard the bleating of the sheep and the lowing of the cattle, which he had saved contrary to instructions, and he felt that

he had incurred the displeasure of Samuel and also of the Lord, how deep must have been his regret; how he would have retained Samuel to have him, if possible, wipe out the penalty for the act of disobedience. Another instance is the healing of the blind man by bathing in the pool under the directions of the Savior. Of course, he could not have received his sight by disobeying or any failure to comply with the directions that had been given him whereby he might receive his sight. So, not only in the Church, but in the family circle, there is need of obedience. If time permitted I think we might read with profit at this point, the second epistle of the Apostle Paul to his "son in the common faith," as he called Titus, but time will not permit. Let the Latter-day Saints read this scripture and read more of the scriptures, for I feel that there is great profit to us in so doing.

We are living in a time of commotion. We are still in the struggle of what has been called the "back-wash of the war." It is a time of unsettled conditions. The right of suffrage has been widely extended throughout the earth. There has come within the scope of governmental powers increased duties and increased powers, and men are trying to keep their bearings by fixing their gaze upon the land marks. I thank the Lord for the marks that we have in this latter-day revealed religion of ours; that we have been kept steady, just as an ex-secretary of state found during the war evidences of steadiness here among our people. We might now have fewer instances of suffering and more evidences that we are prepared to stand not only the shock of war but the shock of war's aftermath, if there had been more obedience. People have passed through a stressful time during the last few years. You people within the sound of my voice can testify to that, if not from personal experience, from the instances in the lives of your friends, some of whom have gone down in the financial struggle. I know of one instance of creditors pursuing their debtor, and after the struggle of the debtor had been so severe that he in the meridian of his life had been a victim of adverse circumstances, and had given his life as forfeit, the merciful creditor then greatly rejoiced. In speaking to me of it, he expressed great joy that he had exercised mercy and forbearance and had not contributed in any way to the untimely taking off of his brother. Some find themselves in the position they now are in as the result of disobedience, failure to hearken to the counsel of their stake presidents. I know of some neighborhoods where there is financial distress, and the people feel the pinch of indebtedness, just now as a result of failing to obey the caution given them by their respective stake presidents. I feel sure that the remedy has been offered for any little, or any considerable, inconvenience that the people may be passing through just now, if they will hearken to the voice of our prophet, seer and revelator. You are familiar with the story of the necessity for the cleaning up of a municipality in olden times, in order to properly receive certain guests; and the consideration

by the municipal authorities as to how they could do it upon short notice. Someone suggested that each one clean in front of his own property. That is all we have to do, it seems to me, each one of us, whether we belong to the Church or not, each one to whom this message of the opening address of this conference comes, to be obedient, to give heed to the suggestions, and the distress and discomfort, if any exists, will surely disappear.

I rejoice in the blessings and truths of the gospel. I felt, as Elder Widtsoe gave his testimony at the opening of his speech this morning, that that would be my testimony, and I would like it as such, without taking your time more to repeat it. I would simply like to make his testimony and the testimony of others of the brethren whom we have listened to today, my testimony. I rejoice in the knowledge of the truth. I marvel as I read the scriptures at the evidences that have been given, line upon line, chapter upon chapter, section upon section, of the fact that Joseph Smith was indeed a prophet of God: that not only knowledge, but wisdom dwelt with him. Someone has given us the distinction between the two and said: "Knowledge dwells in heads replete with thoughts of other men: wisdom in minds attentive to their own. Knowledge is proud that it knows so much; wisdom is humble that it knows no more."

We can learn even from that people whose representatives were referred to by Elder Widtsoe. I have often admired the emphasis they place upon honoring parents. They have said that out of a hundred virtues, the first to be listed would be "filial piety," the honoring of parenthood; and they also said that "out of ten thousand evils, lewdness would be placed as the first," as the most offensive.

May the Lord bless us and help us to be obedient to the will of our Father, and to live according to the conditions upon which blessings are predicated, that we may be the happy recipients of the same, I ask in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Elder Hart has asked you to read from the scripture. I thought I would do the same; and then while considering it, I believe that nine out of ten of you would not do it, so I am going to read an entire section of the Doctrine and Covenants: Remember this is the word of the Lord Almighty, a revelation from God to his people, the very first section in the Doctrine and Covenants:

Hearken. O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I, the Lord, have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

Wherefore, fear and tremble, O ye people, for what I, the Lord, have decreed in them shall be fulfilled.

And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure;

Unto the day when the Lord shall come to recompense unto every man according to his work, [not according to his profession, not according to his knowledge, not according to the testimonies he bears, but according to his work] and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth;

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles shall be cut off from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets;

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh,

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenants might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding,

And inasmuch as they erred it might be made known:

And inasmuch as they sought wisdom they might be instructed:

And inasmuch as they sinned they might be chastened, that they might repent;

And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time:

And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate through the mercy of God, by the power of God, the Book of Mormon;

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually,

For I the Lord cannot look upon sin with the least degree of allowance;

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

And he that repents not, from him shall be taken even the light which he has received, for my spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same;

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth for ever and ever. Amen.

A revelation from the Lord God to the Latter-day Saints.

Elder Melvin J. Ballard, the choir, and the congregation sang, "Who's on the Lord's side, who?"

Benediction was pronounced by Elder John A. Elison, President of the Raft River stake of Zion.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The meeting was opened at 2 o'clock by President Heber J. Grant, who announced that the choir and congregation would sing, "Do What is right, the day dawn is breaking."

After the singing, the opening prayer was offered by Elder Clarence Gardner, President of the Star Valley stake.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

To the man who communed with Jehovah was given a wonderful promise. The Lord said to him: "Thy people shall never be turned against thee by the testimony of traitors." This promise has been enjoyed, is enjoyed, and will be enjoyed by every president of the Church of Jesus Christ of Latter-day Saints; and with our leaders we will go on to victory, the victory which will win for us eternal life, growing up in all good things, perfected in doctrine, in Jesus Christ, our head.

It was a soul-thrilling message that our president delivered unto us yesterday morning. He stirred up our minds by way of remembrance to the divine mission of this Church: this mission is—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "Where there is no vision, the people perish." In this Church this vision is a broad and glowing light, and whenever we do not sense sufficiently our mission of preaching the gospel, it is a sign that our vision is dimming, and hence the necessity of prophets and apostles to remind us of our duties, and to make more clear this glorious vision which should always be before the eyes of every Latter-day Saint.

The testimony of Jesus Christ abides in this Church. Some of our young men may grow slack, seemingly indifferent; but sooner or later will come in their lives a great awakening. The testimony will flame up in their hearts in time of need. It may be that it will require the winds of opposition to make this flame spring up in their souls, but sooner or later, in their direst need, it will come to them; and this is a comfort and joy to the hearts of the Latter-day Saints. A young man laboring in the Georgia conference, several years ago, said he believed in the gospel, came on a mission because he felt it was his duty to come, but he could not say in his heart that he knew the gospel was the power of God unto salvation. After he had labored in the conference a couple of weeks, he and his companion were attacked by a mob. The mobocrats chased these young men for about two miles, and when the young man who said he had not a testimony, had outdistanced his pursuers, he faced about and, pointing his hand in the direction of the mob, said: "I know this gospel is true." Thus there came into that young man's soul the great awakening light.

The Church is the mother of men grown strong in giving. I believe that affiliation and adversity play an important part in our lives. I am reminded of the words of Alma, the Nephite prophet, in the thirty-second chapter of the book bearing his name. Some poor people came to him and declared that they had been cast out of their

synagogues because of their exceeding poverty. Alma had the courage to give them the counsel they most needed. I believe it takes as much moral courage sometimes to teach the poor as it does to counsel the rich. These people were poor in this world's goods, and poor in spirit. God said: "Blessed are the poor in spirit who come unto me." Unto these poor in heart Alma said:

I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren, because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble, blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth, shall find mercy; and he that findeth mercy and endureth to the end, the same shall be saved. And now as I said unto you, that because ye were compelled to be humble, ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word."

Brethren and sisters, will future historians write the melancholy story that the Latter-day Saints were compelled to be humble? I don't think they will. I believe that, aside from afflictions, from prosperity, we should always humble ourselves because of the word, because we know that this gospel is the power of God unto salvation. This personal testimony that comes to our sons and daughters, this testimony that they receive when they are baptized, when eight years of age and receive the gift of the Holy Ghost by the laying on of hands by the servants of God, this testimony is the secret and the reason for the steadfastness of the members of this Church. Against this testimony—which is the heritage of God's sons and daughters—the gates of hell shall never, no never, prevail. Amen.

ELDER NICHOLAS G. SMITH

(Late President of the South African Mission.)

What an inspiration it is to look upon this sea of faces, of people who have lived the gospel and who are striving to live it. What a joy it is, I say, to be here in your midst. I come as a foreigner. For eight years I have been in the South African mission. I remember when I was called to go there some of my friends said: "O, get it changed. Don't go down among the heathen," and I said to them: "But who am I that I can have my mission changed? I believe that the authorities of this Church are men called of God, and if they ask us to do anything it is from God himself, and who am I that I can tell the Lord that he does not want me in South Africa? These men who preside over the Church are God's servants and when they speak to us they speak with authority: and we have no right to suggest to them, or to the Lord, that he does not know where he

wants us. Wonderful has been the manifestations of the Lord shown to me in that land. They said I was going down there among the heathen. How surprised I was to find out the laws and rules under which they live! When I came home I discovered that in some respects we are following in the footsteps of the heathen. I found when we landed in New York, that we wore just about as many clothes as the heathen did in South Africa (Laughter). They have some other customs that would be well for us to copy after, as well as this custom. They have a rule or law down there which compels all the stores to close down one-half day each week; and upon that half-day the populace go out, and they have their sports and their games. They have another law which compels every store, even the drug stores, to close upon the Sabbath day—down amongst the heathen, if you please; and there are no moving pictures there upon the Sabbath day. Why, I was preaching in one of the wards one evening when an ice-cream wagon came along, clanging its bell, and some of the folks went out and bought a cone—I suppose to keep themselves awake until I finished talking. But these things are not right to my mind—speaking as a foreigner, as one of the members of the Church who comes from a foreign country to Zion, to learn of uplifting laws and ways; why can't we, Latter-day Saints, see to it that the Sabbath day is honored and respected in our midst? Why, the law should go out of Zion, and the word of the Lord from Jerusalem. Then why do we not have these rules in our own places of residence—right here in Zion? Another law they have down there: no one can buy fire-arms in that country who has not a permit from the magistrate; so that only loyal citizens are enabled to secure fire-arms. I never heard of a hold-up in that country all the while I was there. Think of it. Here in Zion, every time I pick up a paper, I read of dozens of them. Why is it? We might well copy after some of the laws and rules that the heathen have. Let me tell you, down there they have good laws, for it is one of the dominions of the British Empire, and the people make their own laws.

The Lord did not fail us in that mission, thank heaven. He sent a man down there in my place who is in very deed a servant of God, and now the way is opened up so more missionaries can go to South Africa. One of them has already arrived there, a young lad who went all the way to South Africa; he has been permitted to enter, and he is there now with President J. Wyley Sessions, who is presiding over that mission. And let me say to you, brethren and sisters, if you have a son who is called to that mission, rejoice in the fact, for he is down there with a man of God, and there is no better place to be in all the world.

By way of closing I desire to bear my testimony to you, to show you all how the Lord takes care of his own. You remember in

that awful October when the "flu" came over the earth, we had it down there. My mother wrote me from Salt Lake City and said: "Son, nearly one hundred people have died here during October." In return I answered and said: "O mother, if only one hundred had died in a day how happy we would have been here; but it was one hundred, two hundred, three hundred, four hundred, five hundred in a day; and when a week had passed five thousand people had died in the city of Cape Town alone, which is about the size of Salt Lake City. When the second week had ended ten thousand people had been taken by the scourge."

Think of it, brethren and sisters; and yet here we complain because one hundred had died in a month. During this time of death and desolation, it crept into the mission house. Our elders went down with the dread disease. Only one besides myself was left upon his feet—Elder Aaron U. Merrill, a grandson of the late Apostle Merrill, of Cache valley. I said to Elder Merrill: "Are you prepared to go with me to bless the people?" He said: "I will go, President." Mind you, we saw children dragging their parents' coffins along the street. But soon the coffins were all gone, and then we saw forty and fifty bodies wrapped in sack-cloth, placed upon motor trucks and taken off to the cemetery and thrown into trenches. Some of our friends we carried away in bread wagons, others in wheel barrows, others were carried away on the shoulders of men. Death and desolation all about us! When it came, there were fifty-seven members of the Church of Jesus Christ of Latter-day Saints who went down to their beds with this dread sickness. Elder Merrill and I went from door to door. Half of these people should have died, according to the rules of the game. The first door we came to we found a young woman, a girl, who had married a man outside the Church. We opened the door and walked in, because, mind you, people were unable to answer knocks. Some places they went into, they found as many as eight dead lying around in different rooms, some in the bed room, others out by the water, where they had been trying to get a drink, and where they had died. When this man saw us, he told us, in his delirium, to get out; but we refused. We got him on to the bed. We saw that he was dangerously ill. The doctor had been there just a little while before, and had said that both of them were dying. We administered to this young woman, according to the pattern which was set by our Lord and Savior, and which James tells us of; and the Lord raised her up. We went from house to house administering to the members of the Church who were sick with that dread disease, and the Lord raised up every one of them. Not one Latter-day Saint died in the city of Cape Town. One of the elders, Elder Charles Elmer Sessions from Kimberly, wrote to me and said: "President, the Lord has not refused to acknowledge a single one administration." Think of it, brethren and sisters. Why, we have God

with us here, here in Zion. We have the Priesthood here. The miracles are not to be read about in only the scriptures. Christ did not perform the last one, nor his apostles; but he said that greater things than he did should we do; and we have that power here with us. Let us exercise our faith, to the end that we might raise even the dead; because I testify to you that I have seen the dead raised. God bless us here in Zion, help us to live the gospel and to follow in the foot-steps and take the advice of the leaders of this Church, is my prayer, in Jesus' name. Amen.

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission)

I feel I can do no better during the brief moments I occupy this position than to add my humble testimony to the inspiring one to which we have just listened, concerning the spirit and power of the Almighty in the Church of Christ, wherein his authority is recognized and his blessing bestowed upon those who receive, through the ordinances of the gospel, the administration of the elders. I shall refer briefly to an incident of recent occurrence in my own home, in which, as many of my friends here know, Sister Iverson was seriously ill, and the manifestation of God's power on her behalf was marvelous in very deed. I think of it with unspeakable gratitude in my heart; but I shall pass to another incident even more striking than this one, though this was a marvelous manifestation of our Father's love and power in response to the prayers that were offered and the fast that was observed, not alone in the mission field but by the hundreds of kind, sympathetic friends here in Zion. To them we feel obligated and extend our sincere thanks and gratitude.

The incident I desire to refer to is an experience which came to a sister residing in Portland, the president of the Young Ladies' Mutual Improvement Association, who, when set apart by President Melvin J. Ballard, shortly before I came into the mission, protested that she should not accept the position because of the state of her health. But by him she was promised, in a blessing given in connection with her setting apart, that if she would accept the position the Lord would give her sufficient strength to attend to the duties of this calling and the meetings of the organizations. Her testimony is that she has never absented herself from these meetings, notwithstanding she has made equally great efforts on other occasions to attend Sunday evening services, but often was unable so to do. Her health seemed to continue to fail her and last November her condition became serious, and grew rapidly more serious until June of the present year. In the meanwhile many eminent physicians were consulted, and lastly a clinic of specialists, the senior member of which is a very distinguished surgeon and physician, concerning whom the Mayos have said so long as they have him in the northwest,

it is useless to send patients to Rochester. Under these specialists, she passed for examination from nine o'clock one morning until five in the afternoon, seven men having examined her, and the conclusions were that she was afflicted with cancer of the abdomen. I do not know the exact location, but every indication and every conclusion of these men was that she was suffering from cancer. Moreover I am told that she was also suffering from a dropping of the stomach and bowels. The growth in the abdomen was not only perceptible to the touch but plainly visible to the eye. When it was decided that she undergo an operation, after she had been administered to, about two weeks before her going to the hospital for this examination, and the decision was reached on the afternoon preceding the morning on which the operation was to be performed, word was sent out to the Saints and the elders, requesting that they meet in fasting and prayer on that particular morning. At nine o'clock in the morning she was placed upon the table, the anaesthetic was administered, and the surgeon rolled down the sheet and he was just about to make the incision when the abdomen, inflated highly as it was, deflated before his eyes. In perfect amazement he shook his head and said: "I have never seen anything like that before in my life. I can't understand it." He made a hasty examination which revealed nothing but normal conditions. He turned away and the nurses looked into each other's faces in astonishment. They too turned away. She was taken to her room, and when she regained consciousness she began to inquire as to why they had not operated. The nurses said: "We do not know. The physician said it was unnecessary." Shortly thereafter the physician appeared and she said: "Doctor, what is the reason you have not performed the operation?" He said: "Because I think it unnecessary, and I cannot tell you the reason why." She said: "I can. It is because the Lord has healed me in answer to the prayers offered by the members of the Church," and she bore her testimony to him.

He was a little fearful as to subsequent developments and desired she should remain there for two weeks for safety; but the following day she insisted that she return to her home. To him she said: "I am here on borrowed money. I am well. The Lord has made me well, and I desire to return to my home and children. If you do not believe I am well, you may call any physician you desire, or any number of nurses, and make a thorough examination, and if you decide I am not thoroughly healed and well, I shall remain as long as you desire me to." He said: "That is fair enough." They made a thorough examination, only to find that every organ of the body had resumed its normal position and condition, so to her he said: "Go home." Since that day she has enjoyed health that she never before enjoyed in her life. She looks ten years younger, has put on fifteen pounds of flesh and looks almost like a different being. The doctor said: "I cannot account for it," but I know, as she knows, that it was the power of the Lord in answer to the prayer of faith that healed this woman. I have heard upon several occasions, though I have not verified this

statement, that to this circumstance the doctor has referred, while speaking to some of his professional associates, as the " 'Mormon' miracle."

I testify that the power of the Lord is in this Church, that he hears and answers prayers, that our Father rules on high; that his Son is the Redeemer of the world, that Joseph Smith is his prophet, and this is the Lord's work. This is my testimony in the name of Jesus Christ. Amen.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy and President of the California Mission.)

I am glad, my brethren and sisters, for the opportunity of attending this conference. My soul has been made to rejoice in listening to the splendid counsels that have been imparted, and in hearing the testimonies that have been delivered concerning the wonderful work of the Lord. It falls to my lot, at the present time, to labor in the California mission. California, as you all know, is a state of considerable renown. There are things transpiring there that perhaps do not occur anywhere else in the world, as far as I know. There are a great many people in California who are there for pleasure, who have come from other sections of the nation, and from other nations, in order to enjoy the wonderful climate of California, and to spend the money that they gathered together. It is a common thing in Southern California for Canadian people to hold a reunion, and people who are from New York, and from Iowa, and from Illinois, and practically all of the other states of the Union; they come together in large numbers. It is astonishing at times, to note the number who congregate in these various reunions from other nations and states in the United States. I do not know whether anything of this character is found elsewhere in the nation or not.

I think there is a general feeling that the people of California are not seeking for religion. Nevertheless, I am very happy to be able to report that there are many very excellent people in the State of California, and that many of them give the missionaries opportunity to expound the principles of the gospel which they have been sent to teach; and there are a few who are convinced of the truth of that message, who yield obedience to the doctrines and become identified with the Church of Jesus Christ of Latter-day Saints. There are many people of our own faith who appear to be attracted to that state, and we are receiving hundreds of men and women who come from the various wards and stakes here in Zion to identify themselves with the branches of the Church that are located in California. We have some very excellent Latter-day Saints, just as good as can be found in any other part of the Church or in any

other mission, men and women who are devoted to the service of the Lord, who feel that they are under obligation to live the principles of the gospel and to convince others, by the example they set, they have indeed received the truth; men and women who are that willing to give their time for the building up of the Church and for the strengthening of the organizations that have been effected in various parts of the mission. In fact, there is a spirit, in connection with missionary work, which seems to seize hold of many people who have been indifferent to their religious duties here in the wards at home, and they become aroused to the necessity of devoting a little of their time to the service of God and the advancement of his work. We have had the joy of seeing a good many who formerly have been quite careless and neglectful, turn their attention to the work of God and render special service in advancing our Master's interests. I am very glad to be able to report that we have a corps of missionaries who are interested in preaching the gospel, and who, notwithstanding they feel weak, are bearing testimony, to the truth as it has been revealed; and even in California, the power of God is made manifest.

Just a few weeks ago, a telephone message was received, answered by a young elder of just a few months' experience. A person desired to know if he could be administered to. He was not a member of the Church, but expressed a belief in the truths of the gospel as it has been taught by the missionaries. He was informed that if he had faith to believe that God, our Father in heaven, would hear and answer the prayers of his servants, there would be no objection to his coming to receive the healing ordinance. He came into the office on crutches, and two young boys, in the fear of God, anointed him with holy oil, and laid their hands upon him. They rebuked the trouble that had been preying upon him for a long period of time, and when the ordinance was completed and one of those elders took his crutches and offered them to the man, he looked up into his face, smiled, and said: "My brother, you don't know what has taken place. I am healed!" He walked from the building without his crutches; and, on the following day he accompanied the missionaries on a ten-block walk to show them the residence of a person they were seeking; and he has continued free from the ailment that held him down for a long time.

So that, God is in California, notwithstanding its pleasures, and the fact that there are tens of thousands of people who think little of him, and who are not seeking for religion. There are other men who love the Lord, who are willing to listen to the testimonies borne by his servants, who hearken to the doctrines that are expounded, who are going to believe by the power of God and the Holy Ghost that they come in contact with the truth, who have the courage, even in pleasure-seeking California, to cast their lot with the people of God,

and to give of their time and their substance that the purposes of God may be accomplished.

In California, in this time of stress, we have asked the people to think of the missionaries. I would like to say to the fathers and mothers, here at home and in that mission, that Latter-day Saints have responded quite liberally and have contributed of their means, that others who were in distressed financial conditions might be aided, and possibly prevented from returning home. I am glad to say that we have missionaries today who are faithfully pursuing their labors, who have been preserved in the mission field by the faith and liberality of the Latter-day Saints who are in California; for, in every conference of the California mission, there are people who have contributed of their substance, that they might help the missionaries, that none of them should return home before their labors are completed. Of course, they have not been able to prevent some of the missionaries from returning; but they are helping, according to their substance, to provide for them.

I suppose it is natural, when one is engaged in missionary work, that he feels that the important thing, as announced in this conference, is the message that has been delivered by President Heber J. Grant in relation to missionary work. I hope fathers and mothers will take to their hearts the message as it has fallen from the lips of the prophet of the Lord. I think there is very great necessity for such a message. I have never before come in contact with a spirit like the spirit which prevails in some sections, at the present time—the spirit of the missionaries and some fathers and mothers, that they know when their sons and daughters should be released from the mission field. I have had considerable experience in the mission field and I have never before come in contact, in any other missionary labor, with a spirit of this sort. I know what my own feelings were and the feelings of my companions, in my early missionary experience. Why, we would have died in the mission field before we would have suggested to the mission president that we ought to be released to return home. I myself have recommended men to be released because of ill health, when I have had fear in my heart that they would lay their bodies down in a foreign land, and they have pleaded, in tears, that they might be permitted to remain in the mission field. They had an absolute feeling of opposition to such a release, and a determination to remain and fulfil the mission to which they had been appointed. I have had men, right on this temple block, almost command me as the president of the California mission, to release their sons to return home. I have received letters from fathers, from various sections, intimating that they will no longer provide the means to sustain their sons in the mission field. I recognize the fact that we do live in strenuous times, that fathers and mothers are having great difficulty to provide the necessary means to meet the expenses of

their missionary sons and daughters, but I do not believe that it is the right or the prerogative of any father to write to the mission president demanding the release of his son or daughter. I believe the proper course to pursue is to confer with the authorities at home, those who know the conditions and circumstances, and if it be necessary for them to be called from the missionary field, let them be called because of recommendations that have been made by the bishops, or stake presidents, who are familiar with all the circumstances. There is no desire to hold men in the missionary field to the injury of fathers and mothers; but there is a desire, a strong desire, that when the Lord God Almighty has touched the souls of young men, has made them know the truth, and has fired them with a desire to preach the gospel of the Lord Jesus Christ, they shall be given the opportunity, and not be called home to their sorrow and disappointment, and to the weakening of their own faith. I would that the men of Israel might sense the obligation that rests upon them in relation to the preaching of the gospel. It is not only the call of the president of the Church, but, as he quoted from the Scriptures, it is the call of God. He that is warned, let him warn his neighbor. When I think of the great hosts of men who have been specially ordained as witnesses of the Lord, Jesus Christ, men of power, men of experience, men of capacity, and not one of them in the missionary field, I do not think that a very extravagant statement.

There are only boys in the mission field, boys in their teens. You men of thirty years of age, forty years of age, filled with physical power, and the power of God, is there not responsibility upon you in relation to the preaching of the gospel? I think there is, and I think it ought to be possible, in the midst of the hosts of men who have this experience and ability, for a few of them to be standing by the side of the boys and girls who manifest their faith and their willingness to preach the gospel of the Redeemer. I thank God that notwithstanding their feeling of weakness, wonderful development takes place among these young men and women. I thank God that the boys and girls in the mission field have been made to know the truth of the gospel just as thoroughly as their fathers and mothers know it, by the experience that has come to them as preachers of righteousness. We ask for help, I wonder if there is any mission president who could say, when one of his missionaries found financial difficulty, that a bishop has felt that responsibility was upon the community that he represented, and that the people have been called upon to contribute a little of their means, that their boy or girl might preach the gospel? There are many of that kind, I fear, but I believe this responsibility is upon every ward, and upon every stake; and that, notwithstanding financial stress, there are means in the land to provide for missionaries, if the people have the disposition. I think this

disposition should be cultivated, that the gospel message might be carried to the people, that repentance may be called among the people, and men and women may be invited to the waters of baptism, to receive, by the holy ordinance, the remission of their sins, and by the laying on of hands, be brought in communication with the Holy Ghost and receive from God our Father a knowledge of the truth as it has been revealed.

That is your business just as much as it is my business. I happen to be in the mission field today; it may be your turn tomorrow. All of us should be lending assistance, that our skirts may be free from the blood of our fellow men. I thank God for the gospel. I rejoice in preaching it. I am glad to be a missionary. I am proud of my associates. I am glad to bring to fathers and mothers the glad news that their sons and daughters love the truth, and that they comprehend, measurably, the great plan of salvation. I bear record to the work of God, to the power of God. I bear record of the truth of the promises of God, in relation to the development of his purposes and the triumph of his work. God help us all to do this, for ever and for ever, and be found at the post of duty by night and by day, I humbly pray in the name of Jesus Christ. Amen.

A duet, entitled, "Glory Forever," was sung by Emily Grant Young and Elma Young, violin obligato by Willard Weihe, with Tracy Y. Cannon at the organ.

ELDER JUNIUS F. WELLS

(Assistant Church Historian.)

I esteem it a very high privilege to mingle my voice with the voices of my brethren, in declaring the kingdom of God and his righteousness before the great congregations of his people. I esteem it a very great privilege to be present at this conference, the first I have attended since President Grant succeeded to the presidency of the Church. I rejoice in seeing the manifestation of the spirit and power of his high office resting upon him, as I have witnessed it resting upon all of his predecessors, except Joseph Smith, the prophet, whom I did not know. I rejoice, my brethren and sisters, in the progress of the work of the Lord. I recall fifty years ago sitting in this house listening to that great prophet and apostle of our Lord Jesus Christ, Elder Orson Pratt. Upon that occasion he told of his conversion to the gospel at the age of nineteen, immediately after which he set out afoot, on a journey of between two hundred and three hundred miles, that he might visit Joseph Smith and gaze upon the face of that remarkable man. He was satisfied, when he did so, that

he stood in the presence of a prophet of God, and he received the ministry of that prophet. He was called immediately into the service of the Lord and the prophet told him that it was his destiny to be a preacher of the gospel; that the time should come—this was only five months after the organization of the church, in 1830—when twelve apostles should be chosen such as there had been in the days of Christ, and that he should be one of them. This astonished Elder Pratt, beyond measure, but he lived to realize the fulfilment of that prophecy, within five years, in 1835, when the apostles' quorum was organized. I recall upon the occasion of this wonderful discourse that Elder Pratt expressed his happiness and joy in the great progress that the work of the Lord had made up to that time. He foretold, in quoting from the scriptures, from the prophets and from the Psalms, the time when the fulness of times of the gentiles should come in. He still declared, after preaching for forty years, ever since the organization of the Church, that the time was coming and should be fulfilled within the generation in which the Church was organized. He did not pretend to say just how soon it should be fulfilled, but he said: "Forty years have passed since we commenced to declare that this time was approaching. I do not know that I shall live to see the fulfilment of the prophecy concerning it, when the ambassadors of the Church, the elders, shall go forth, not so particularly to the gentiles, but shall turn from them and go forth particularly to declare the word of the Lord to the Jews and to the descendants of Jacob, others of the house of Israel. That time is coming, he said, when there shall come forth from God a direct commandment to His servants that they should carry this message to the house of Israel, and, that they should go swiftly. They should be welcome when they then go in their ministry. He said that hundreds would receive them, and thousands and tens of thousands would welcome them for they should go in power: "In the day of my power, saith the Lord, my people shall welcome me." He pointed to the young men who were assembled in the congregation. I happened to be one of them, and it seemed to me that he was pointing at me. Anyway, I was thrilled to the marrow of my bones, for he said: "You young men, who are sitting before me, will see the fulfilment of the times of the gentiles, when this message shall be taken to all the house of Israel. The responsibility of carrying it rests upon you, and God will require it at your hands." A year after that, very much to my surprise, I was called to go on a mission. I was but a boy, and I desired to go to college instead; but my father said he could not send me to college, and proposed that I should go on a mission. I said: "Very well, I will go, get through with my mission, come home and go to college on my own account." He placed his hands on my shoulders and said: "You will never get through going on a mission, not as long as you are a Latter-

day Saint." That seemed a hard saying. Instead of then giving me two or three hours' instruction he said: "Get the spirit of your mission. Don't know too much but believe all you can. I guess I needed that. I had not been in my field of labor, in old England, more than a few weeks when I obtained the spirit of my mission; then I understood what my father meant, and I declare to you, my brethren and sisters, that from the moment I received the testimony of my mission, of my calling in the priesthood, and of my right to speak in the name of the Lord to my fellow creatures, it has been inconceivable down to the present moment when I should not be a missionary—in one fashion or another. I believe I have been, sometimes not very useful, but at other times perhaps more so, in different ways engaged in promulgating this work now for fifty years, and I thank God for it with all my soul, that I have been, in His mercy and providence, thought fit to perform some part in carrying on this great work.

I rejoice in the greatness of this work, in the prosperity of this people, in the approach of that condition of power that its message will be welcome throughout the length and breadth of the earth, when it shall be carried as it has never been carried before, when it shall be taken on swift wings, through the clouds, on the wings of the wind. I was telling a Catholic priest the other day that some of those angels the Apostle John saw flying in the midst of heaven, did not have feathers; but they were in flying machines, and that we Latter-day Saints expected to carry the gospel like the angels sung of by the prophets of old, to every nation, kindred, tongue and people, flying with the everlasting gospel to preach to them that dwell upon the earth. I have seen that partly fulfilled already in watching President George Albert Smith and his son soar up from the Hangar in Brussels and fly away to London in an aeroplane—angels, ambassadors of the Lord, having the gospel of Jesus Christ to preach to them that dwell in Great Britain. We will send many of our missionaries that way, in the time of many of you, young men.

I rejoice, my brethren and sisters, in the testimony the Lord has given me. I know that his power, that his Priesthood is upon the earth and that we who bear it have a message that mankind stands in dire need of. There is no salvation outside of the ministry of the Church of Jesus Christ to the children of men, and no other people possess it, but this people, to whom it was given through the ministry of Joseph Smith the prophet.

May God help us to be worthy and stand firmly, and assist in promulgating the truth, to the salvation of our fellow creatures, is my humble prayer in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy)

When I look out over this vast congregation of men and women, I am deeply impressed with the benefits, as well as the obligations, that come to us by reason of that wonderful association which we have with one another. I am also led to reflect that with every association that we form there will come certain obligations and we may derive certain benefits. When our father Adam was placed in the garden of Eden, he was there alone. He formed no association with other men, for there were none, but he stood alone. Under conditions of that kind, isolated as he was, it became his solemn duty to make of himself a splendid and suitable companion. This everyone can do when he becomes isolated, by the development of holy meditation, by keeping himself clean and unspotted from sin, by being worthy, by taking proper care of himself, both bodily and spiritually. But the Lord saw that it was not good for man to be alone and he gave Eve unto Adam to be his wife, and thus a new association was formed, and with that association came additional benefits and likewise additional obligations, the obligation of husband to wife and wife to husband. When children came, a new and enlarged association was formed and with it came the additional benefits of the family organization, and also the obligation of father and mother to their children and the obligations of the children to their father and to their mother. It is then incumbent upon all who form this family association that they shall discharge with fidelity the obligations resting upon them in order that they may receive the benefits that come by reason of it.

So it is with every association that we form and there are many of them. There are business associations, co-partnerships, joint stock institutions, and whenever such associations are formed they likewise have their obligations and benefits, and it becomes incumbent upon all to discharge, with fidelity and with honor, those obligations and thereby reap the benefits. Human beings, essentially social in their nature, continue to enlarge the scope of their association and form themselves into civil governments. All nations, kindreds, tongues and peoples together with their subdivisions into states, counties, municipalities constitute such associations, some better than others, because they are better governed or organized under better laws than others, but responsibilities and obligations come to each member of such association commensurate with the amount of power or influence that the individual member of that association exercises and can or is permitted to exercise for the benefit of those with whom he is associated.

In a despotism, an absolute monarchy, where the king rules, and the people only submit, great is the obligation of the king, but the individual citizen's obligation is correspondingly less. In our own government, where the people rule, each individual citizen is a ruler in the

nation and great is his responsibility; great are the obligations that rest upon him by reason of that citizenship, for he himself is a ruler, a sovereign, and helps to form and fashion the government of which he is one of its rulers. If we have good government it is because the individual citizens are good. If we have a bad government it is because the individual citizens are bad. That applies not only to the nation at large, but to the state, to the county and to the city.

In this great republic, where all just powers are derived from the consent of the governed, how great is the responsibility of the individual citizen. How we ought to discharge, with fidelity, the obligations incumbent upon us as citizens! No citizen of this republic has the right to find fault with his government, unless he has exercised his power and his rights as one of those citizens, endeavoring to make the government what it ought to be. No citizen who has not exercised this power has the right to blame the sheriff or the mayor or the governor or any other officer of the state if, perchance, the laws of his state are not being enforced within the state or the county or the city in which he lives, for it is his own fault and he can blame no other; but when he has done his part, then he can be justified, and not otherwise.

What a wonderful privilege it is to be a citizen of a republic where every citizen has an equal right. He should then exercise the same for the welfare and exaltation of the people. "Righteousness exalteth a nation, but sin is a reproach to any people." Sin should not be permitted to go rampant when it is a violation of law, and every good citizen will see that he does his part to have wholesome laws passed, and that they are executed and administered as they should be, in the spirit of right and in opposition to wrong. When we read in our newspaper files of the gross transgression of law all over the land, the people violating the provisions of the Constitution, which we believe has been inspired of God, how our hearts must be filled with indignation against this wanton violation of law. When we see such wholesome legislation, as the law prohibiting the sale and manufacture of intoxicating liquor, wantonly being violated, and how many officers there are who perhaps are not in sympathy with the law or, what is worse, corrupted by the bribes of the law breakers, wink at such violations, how humiliated we must feel when we realize that these are the men whom we have chosen to execute the laws, and we are therefore ourselves to blame. Indifference to politics, neglect to attend primaries, apathy in matters of such vital importance as the government for which we are directly responsible, will not exonerate us from this blame.

There is another association to which I desire to call your attention, a still grander and greater one than those which form the nations of the earth. It is all-embracing in its scope. It is the Church and kingdom of God; and in looking out upon this

congregation, made up of men and women coming from every nation under heaven, formed under a supreme law, the perfect law of liberty, the gospel of the Lord Jesus Christ, designed to exalt the children of God, to liberate them from the bondage of sin, governed by the gospel of the Lord Jesus Christ, the only plan by which men and women can be brought in harmony with the will of their Creator, how my heart thrills with joy and my bosom swells with pride to feel that I am a member of it. Then I think of the obligations; and Oh, how great the benefits! Our obligations to God; the Giver of all good, a life of devotion and obedience to his law; our obligations to one another as members of this great association; a life of honesty and integrity, of virtue, of brotherly love; our obligation to ourselves, to keep ourselves clean and unspotted from the sins of the world. In short, the obligations of this Association are so all-embracing that they include within them all the obligations of every proper association which we may form, and preclude our membership in any other.

Those who faithfully discharge the obligation of this association will incidentally fulfil those of all the rest, the obligations of husbands and wives, of parents, and children, business obligations, and the obligations of citizenship. Unfaithful husbands and wives are not good members of the Church. Parents who fail to teach their children, both by precept and example, are not good members. Men and women who violate the laws of their country, state and city, and especially officers who wink at such violation, or who conspire or join in their violation are not only not good citizens, but they are likewise not good Latter-day Saints. Not only is it an obligation to lead a clean and virtuous life, an honest and moral life in our association as members of the Church, but also in every other association. No man is a good citizen if he leads an immoral life. No officer is a good citizen who winks at and condones the violations of law. Such men may be found who will cry themselves hoarse in lauding the "Stars and Stripes," and prate about the Constitution and the principles of human liberty, and are frequently found at the primaries and conventions seeking nominations to public office, but if they are unclean they are not good citizens. "When the wicked rule the people mourn." Hence the obligation to choose good men and wise men for places of public trust.

Many and great are the blessings to be derived from our association in the Church of Jesus Christ of Latter-day Saints, but they may only be realized when we fulfil the obligations in connection therewith, the obligations of faith in God and repentance from sin, the works of obedience to the law of the gospel. Then shall we be cleansed from sin in the blood of the Lamb of God, then shall we be enlightened by his Holy Spirit, then shall we grow in the knowledge of God and good works day by day, and finally receive the crown of life which the Lord has promised to them that love him, even "Eternal Life,"

God's greatest gift to his faithful sons and daughters. May they all be yours, I pray in the name of Jesus Christ, the Lord. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy.)

During our two day's conference I have listened with a great deal of interest to what our brethren have said to us. My mind has been very active during the conference, and I have thought about a great many wonderful things, to me, that might sound very flat to you; but for some reason, this afternoon, I feel like a fellow who had run entirely out of material, having exhausted the material that I had, in thought. I think of what Elbert Hubbard said. It struck me rather strangely the other day. He said: "If you are going to reform the world you had better begin with yourself, and there will be one rogue less in the world." Of course, I did not want to apply that to myself, but I would not object to applying it to you.

Now, brethren and sisters, I shall address you for a short period of time, only a few minutes—although it seems a long time to you, and does to me; it certainly will before I get through. My voice has been heard among this people for nearly thirty years. I think I have been in the ministry here at home for nearly that length of time. I would not give my experience and the association I have had with the brethren of the authorities for all the riches in the world. I hope, brethren and sisters, that during these thirty years, I have created an impression in your minds—at least I have tried to do that—that I am trying to be honest. I am trying to be truthful. I am trying to be sincere and loyal and unafraid. There is nothing that I desire more, outside of the Spirit of God and the honoring of the Priesthood and the sustaining of this work, than to have an honest mind. It seems to me during the past few years that the minds of many are warped. We do not think honest; we do not hear straight, nor do we see straight. I am sure, from the experience I have had in the Church, that the Lord can do very little for a man who persists in being dishonest and untruthful; and, of course, it goes without saying that no man or woman in the Church of Jesus Christ can be immoral, and have the Spirit of God to be with them. I read in the Doctrine and Covenants the message that was given to the elders in early days. The Lord said: "But with some I am not well pleased." Now, what was their trouble? "Because they will not open their mouths but hide the talent which I have given unto them, because of the fear of man. Woe unto such, for mine anger is kindled against them, and it shall come to pass if they are not more faithful unto me it shall be taken away even that which they have." I realize, my brethren and sisters, that, during the past thirty years I may have said some foolish things. I have, in my own way, given the people a good deal of chaff to get them to take a little wheat, but some of them haven't got sense enough to pick the wheat out from the chaff. If a man in this Church ever does

say a foolish thing, they will remember it to the very day of their death: and it is the only thing some of them do remember. I think they do mighty well to remember that. .

I find out some things by reading the Doctrine and Covenants—which, by the way, I do read. I am familiar with the Bible, a little, and the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. I have wished, sometimes, that there would be a big fire and burn all the rest of the books so that we would read these books more. Sometimes I feel that a man ought to be imprisoned for writing any more books; because I got my experience mostly by reading the books which contain the revelations of the Lord. I got my first experience in the Southern states in two years, and I read the Bible; I read the Book of Mormon; and I read the Doctrine and Covenants and the Pearl of Great Price. I don't believe the man lives, unless God inspires him, who can ever breathe into a book what you can get out of the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price. That is my testimony. Joseph Smith said that a man will live nearer to the gospel of Christ reading the Book of Mormon than any other book that has ever been written. I want to say to the Latter-day Saints that according to my judgment and experience—I am old enough to know a few things, and I am old enough to remember some things—some of the greatest inspired men we have ever had in the history of this Church have been men who have read the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Now, brethren, I do not want to say anything to hurt anyone's feelings about books that are written. I read the Bible through once, and when I got through I said: "I will never tackle it again in the flesh;" but I have read in it, and I am acquainted with it, and I have marked it. I would not give my Bible for all the Bibles in the world, because it is the only Bible I can find anything in.

The first council ordained one thousand and forty seventies last year. The Lord has said in the Doctrine and Covenants: "There are many called and few are chosen." As I said, there were one thousand and forty seventies ordained last year; and why are they not chosen? The Lord gives us the answer clear and plain. I am glad he talks plainly. Why are they not chosen? "Because their hearts are so much set upon the things of the world, and they aspire to the honors of men." They would break their blamed necks to get an office in the state or in the nation. I haven't heard of anyone breaking his neck to go on a mission—not lately. Now brethren, I know what the trouble is. You remember not very long ago that Brother Hyrum M. Smith, when he presided over the European mission, sent word to us and gave the sign of distress, like all these mission presidents are doing now. He wanted one hundred capable, efficient, competent men—just what they need in every mission in the world. So the First Council started out to get them. We made a thorough canvas, and we never dreamed

but what we could get one hundred out of the councils of quorums, the presidents of seventies, without any trouble at all. We interviewed those seventies by the hundreds, personally interviewed them, looked them in the face, and we never found one single president that was not willing to go, not one that I remember, but when we looked into their financial affairs they could not go. They seemed to be alright spiritually, but it was their financial troubles. That is the trouble now.

I believe in all that President Grant said. I preached it years ago, after I went broke, with just as much vehemence as he ever did in his life. I preached until I was almost exhausted. I remember a sermon. I think it was a very wonderful discourse, too. I was up in Smithfield at a conference, and I preached to the people on the subject of debt. I had just been through the mill of the gods, and they ground me to powder. I went "over the hill to the poor house," and I think I was able to tell them a pathetic story; they sold me out, just like they would sell cattle; and yet I was in the missionary field at that. I told my story, and told it very plaintively; and there was a salesman at this meeting. I saw him the other day at one of our conference meetings. That made me think of it. He was a salesman of the Co-operative Wagon and Machine Company. After I preached my discourse I met this man and he said: "Brother Kimball, that is the best sermon I ever heard. I never sold as many implements in my life as I did after you preached that sermon." After I had warned the people and forewarned them, that to be in debt was to be in hell—I don't know anything about hell, but that is the worst hell I have ever been in—to be in debt. I can tell you how you can keep out of debt; but I can't tell you how to get out after you get in. I had a man come to me the other day who wanted me to indorse his note. I had sworn, almost on an oath, I would never sign another note, not even for my wife. But he looked at me so pitifully, and was in such dire distress, and I had so much confidence in him, that I told him I would sign it, although I was quite sure I could not pay it if he did not. He applied at one of our banks. They did not know me, for which I was very thankful. I went to the bank and looked the man in the face. He said: "Mr. Kimball, haven't you got any collaterals?" I said: "Collaterals—I should say not! I haven't got a collateral of any kind." He said, "How do you expect me to take your indorsement?" I replied, "On my looks and general character. That is all I have got." And he turned me down; and I have been tickled to death ever since. That is the way to keep out of debt.

I thought I would like to read some scripture as a closing of my remarks: I am sure I can make it in two minutes. It is something my father read, in reading from his old Book of Mormon, that was published or printed in 1830. I found this page worn almost out, and I wondered what it was. This is what I found. It was just such a condition that we are now in. They had had war, and they had had famine, and then they went to the prophet and appealed to the Lord, so that the famine was withdrawn, and it says: "That ended the

eighty and fifth year." In thirteen years that people fell down two or three times, and yet they were God's people. This is what he said. I want to read it to you and impress you, if I can, with this one thought: "And thus we can behold how false and also the unsteadiness of the hearts of the children of men; yea, we can see the Lord in his great infinite goodness doth bless and prosper those who put their trust in him. Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time,"—Now that strikes me as a strange thing. After God has done all that for his children, and it could not be written any better if it was written of this people, how God had blessed them—"then is the time that they do harden their hearts, and do forget the Lord their God and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

"And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror and with famine and with all manner of pestilence, they will not remember him."

We are just like all other children of God, in all other dispensations. Notwithstanding the fact that we are a chosen people, for a special purpose, our hearts have been hardened and we have forgotten our God—some of us. Now, brethren, I think you will have no trouble in getting out of debt. At least you can get out as well as I have.

Now, brethren and sisters, I am glad; I thank my God that he chastened me. I thank God that I have had the love and affection of my brethren. I thank God that I am alive. I know the gospel is true. I know it because I learned it through adversity and through suffering and through hardships. I never learned it because I was Heber C. Kimball's son, because I was the son of a prophet. I learned it just as he learned it. I may not have paid as big a price as my father did, but I paid for pretty nearly everything I have. I paid well for it, but I am satisfied. I sustain the brethren of the authorities, and I uphold their hands. I never felt better in all my ministry in this Church than I do today. I thank God the sun shines. I thank God the grass is green, and the water runs down hill; as it did not for a long while. Now the Lord bless you. Amen.

The choir and congregation sang, "Redeemer of Israel," and Conference adjourned until 10 o'clock, a. m., Sunday, October 9. The closing prayer was offered by Elder C. Alvin Orme, President of the Tooele stake of Zion.

THIRD DAY

On Sunday morning, October 9, at 10 o'clock, the Conference continued, the Tabernacle being filled to its full capacity, every seat and isle being occupied, and hundreds were standing by the doors; besides, there were crowded overflow meetings at the Assembly Hall and the Bureau of Information. President Heber J. Grant presided.

The choir and congregation sang, "Come, come, ye Saints."

Prayer was offered by Elder William N. Patten, President of the Lost River stake of Zion.

The choir sang the hymn, "When dark and drear the skies appear," words by Emily Hill Woodmansee, and music by Professor Joseph J. Daynes, former Tabernacle organist.

PRESIDENT HEBER J. GRANT

I really believe that this is the largest gathering I have ever seen in this Tabernacle of a Sunday morning. I am told that the Assembly Hall is full and running over, and that there are several hundred people still standing up. It will therefore be necessary to hold an overflow meeting.

In announcing the hymn, "When dark and drear the skies appear," President Grant remarked: The words of this very splendid hymn are by Sister Emily Hill Woodmansee, the music by our late organist, Joseph J. Daynes. No person that I ever knew, lived more perfectly in keeping with these beautiful words than the good sister who wrote them. She came to this country, dragging a hand cart all the way from the Missouri River to the Salt Lake Valley. She lived and died one of the true and faithful Latter-day Saints. She has written some of the most inspiring of the many inspiring hymns that we have in our hymn book.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

Well may we sing "Providence is over all." Who is there that can doubt that the hand of Providence governs and directs in the affairs of this great Nation of which we form a part? Is there any one of us who can doubt, that the hand of the Lord is over all the nations of the earth, that they all are his children, and that he has care for them all? Is there any one of us who has any doubt, looking at this vast congregation, that the Lord is with us? The incentive, the motive, that brings these semi-annual gath-

erings, is a testimony, an evidence to us that the Lord is still with his people. It has been remarked during this conference that there never was a time when there was more evidence of the Spirit of the Lord in the hearts of the people in respect to matters spiritual—temple work, priesthood work, the desire to perform the labors that the priesthood are called upon to perform—than there is now among the people. The Lord is operating through his Spirit in the hearts of this body of priesthood, the priesthood of the Church of Jesus Christ of Latter-day Saints, in a most marvelous manner. Truly, I thought, as I came into this building this morning: "This is a marvelous work." It is a wonder to me to see this large body of men; for, where we go in Church association, and congregations generally, outside of this Church, the great majority, so far as I have been able to observe, are women who take a most active part—and the Lord blesses them for doing it—but here we have not only our sisters, who take a most wonderful and splendid part in the activities of the Church, but we have such a crowd of men here, good men, able men, men who want to do right, men who are doing right, clean men, and trying to keep the commandments of the Lord. It is wonderful to me. How does it all come about? Whose power is it that does this, that accomplishes this? Is it the power of man? No, it is the power of the Almighty God, the power that resides in the priesthood of the Church. The power of the Lord has truly always been over the nation. The nations are in his hands. When he undertakes to break down this power or the other, it is easy for him to do it. When he with-draws his spirit from the children of men they are left to themselves, and we see it. We can go through history and see instances, repeatedly, where the people have been left to themselves, through their wickedness, and they have gone into unbelief and darkness, and have dwindled away. He says in the revelations, in the last days, that he would finally withdraw his spirit from the people of the world if they did not repent and follow him. And woe be unto the people when that Spirit, which overrules for good, has been withdrawn from them, for that is the life-giving power. It is that Spirit that formed this government and gave us our Constitution. The Lord raised up wise men, he said, wise men for that very purpose. It was the Spirit of the Lord, making for liberty, that operated in the heart of a Martin Luther, of an Oliver Cromwell, and men of that character, who received a great portion of the Spirit of the Lord to direct them in their efforts; and Providence was over all.

The Lord has operated through them but in this body of priesthood he has told us that he would give unto us more power, the power of Priesthood, more power than he had given to men who are not ordained to this Priesthood. What is this power, what is this influence that causes them to operate in their activities in the Church

in the way that they do, so that for one thing they have not a beggar—not a beggar in all the Church of Jesus Christ of Latter-day Saints, so far as we know, in any part of the world, certainly not one here in Zion; that is something to be noted—What is it that causes these sisters to sacrifice as they do of their time and of their means, to give their efforts for the betterment of their neighbors and their friends, for the uplifting of the people? It is the power and spirit of the Priesthood which they partake of; for, let it be said that while our sisters are not ordained to the Priesthood, yet we might just as well remember, we lords of creation, that we never can attain to exaltation in the Kingdom of God, not one of us, without our wives. It does not matter whether he is a president of the Church or what office he holds, or how great his Priesthood or calling: “The man is not without the woman in the Lord,” in the Church, in the Kingdom of God. He can’t be redeemed or exalted in the presence of God without his wife; so they partake of this honor, of this majesty, this power in this wonderful organization. Nothing like it, nothing can be thought of like it in the world, where there is such a union, men and women operating together, everyone members of the Church, everyone having a voice and a vote—the most democratic organization in all the world because everyone has that power: and, let me say, while the hand of the Lord is over all the nations of the world, yet the special power and the evidence of it that he would give to this people, and something more than he had ever given to any other people, is before us.

I read from the 84th Section of the Doctrine of Covenants; “And this greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God;” and this is life eternal, to know him, the only true God, and Jesus Christ whom he has sent. “And this greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh.” That is the word of the Lord. That is what we have. That is what the Lord has given us. I do not need to ask Latter-day Saints, which is the way? They are not groping blindly for the way of life, for the path that leadeth to eternal life. They have found it. They know it. They have it. In the world, where they have not this knowledge of God, nor the key of it, nor the power that goes with it, they are more or less groping for the way. They have lost the way; they are feeling their way, doing good, no doubt, many, many millions trying to do good, and will do good, seeking the way of life, and yet, sometimes, when the truth is placed before even those who are good people and doing good,

as was remarked here the other day, they cannot accept it because the sacrifice seems too great.

But this is certain, everyone that seeketh, findeth; "If you truly seek, ye shall surely find." The Lord has decreed it, and, as we are told in the Book of Mormon, there is a promise held out, that if you seek with real intent, with an earnest desire to know of the truth, you can find it; and no man or woman who has ever put that matter to the test but what has been able to come to a realization and finally to a knowledge that this is the work of God, the Church of Jesus Christ of Latter-day Saints in very deed.

Now, my brethren and sisters, I testify of it. I know that the power of godliness, as I have read here from this book, is manifested in this Church, and without this Priesthood, and without the ordinances of the gospel, and the authority of it, the power of godliness is not manifest to men in the flesh, and never will be. It is something to be proud of and to rejoice over. I bear testimony to you once again that the Lord is at the head, the Lord our God is giving direction and guidance to this Church and people, through his appointed servants whom he has called, whom he has brought to their present positions. They did not do it themselves, not by a long way, nor would they for a moment attempt to claim it. They never did and never will; but the Lord has done it. It is marvelous in our sight. It is a wonder how he operates and guides and directs in all the activities of the Church.

God bless you, my brethren and sisters, in this work. God bless our liberty-loving nation. It stands for liberty, after all. God bless every influence and power in every church, in every association, in every organization in the world, that makes for liberty and righteousness, peace on earth and good-will to all men. May the Lord help them, too; but in this Church, in this organization, where He acknowledges this Priesthood, this special gift, this special power, where the power of godliness is manifested through it; and without it—so says the Lord, not I—the Lord says that without this Priesthood and the ordinances that go with it, the ordinances of the gospel, the power of godliness is not manifest to men in the flesh. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

My Brethren and Sisters: This conference has been one of inspiring testimonies of God's work in the earth to redeem his children. With you, I feel to dedicate my life to better service among my fellow men for the cause of the Master. Service may be rendered in our daily activities of life, and though we feel at times how prosaic our duties are, yet with the Spirit of God with us, our words and deeds

may radiate new life and hope to those with whom we come in contact. Life is a way of strenuous duty, but when we have been thrilled with Christ's love, we do not think of self, but the good of all humanity is our aim. You recall that St. Luke tells us in exquisite words how the shepherds returned to their flocks after they had heard the angels' song, and had seen the Christ-child in the manger. Though they had seen the Redeemer and had partaken of his spirit, they returned to their daily duties with hearts full of sweetness and light, and were thankful for their powers to perform their daily work and duties with an eye single to God's glory.

I was very much impressed with the words of Bishop Charles W. Nibley this morning. They contained much food for thought. They suggested to me a very important question for us all to think about: "Is the world to the point of a moral collapse?" This question, though one of large proportions, should be of interest to every one who has an interest in life. I am an optimist, and know full well that every child of God has more good in him than bad, but I have come to believe that mankind is suffering for the want of spiritual light, and that old standards of morality are fading away. The Christian sects today are teaching many false doctrines in the name of the Master; and our universities and schools are giving foolish theories in the name of truth. Much of our teaching has become nothing but a suppression of the powers of the individual child to live; and the planting in his heart of false conceptions of life. Today, our teaching has become mechanized; and much of our education reminds me of a "Tibetan prayer-wheel, busily turning, but barren of purpose." Teachers today are following an old time groove: they are traveling in a rut, and their words are barren of spiritual life and inspiration. I have a right to speak thus, for I am a teacher, and I realize something of our faults. It is due largely to the lack of spiritualizing of our children in the schools and churches that the world is lacking in high standards of morals. Our methods of teaching are wrong, because we are wanting in knowledge and spiritual insight into humanity's heart. Our schools and churches must be revolutionized and made to come into the new age in standards and in a knowledge of God's purposes.

Last evening, I had the pleasure of listening to our friend, Dr. Schwartz. He made a plea for Russia and the Russian people. Not only Russia, but all the nations of Europe need help, for their people are starving. They need not only bread; but they are in sore need of the "bread of life," for they have strayed from the teachings of Christ, the Master. I wish to say to Dr. Schwartz and his people that the gospel of Christ Jesus is again restored to the earth in its purity; and there is only one way in which his people and all peoples can come into the light, and that is through the Gate of Eternal Life as revealed by our Savior. All people must yet seek the "way, the truth, and the light," and mankind must unselfishly and humbly go to God for divine guidance. The Latter-day Saints declare that the Priesthood of

God is again on the earth, and that the lives of those holding the Priesthood must be clean and pure.

The spirit of man is divine. We are of God, with the same powers in embryo likened unto a God. We believe with all our might and strength that the light within us and the divinity of our own spirits will yet cause us to be truly and greatly educated children; and we base our testimony of life on the inner light, the power and light of God within us. We Latter-day Saints are not basing our lives on gold and silver and worldly goods. While we know that we are in a life wherein we are to deal with materiality with the world, we do not believe in "pinned-on" religion or frivolous and conventional facts called education, but we take a stand for the real development of the individual and his unity and unification with God almighty and his great work. We are hoping that the time will come when it may be said of us that the Latter-day Saints are not only the most intellectual people in all the world, but they are the most spiritual, and they win souls unto the true and living God by the spiritual life they express in their words, actions and thoughts. "Mormonism," or the gospel of Jesus Christ, teaches us that the Master, Jesus Christ, is the Redeemer of the world. He is the Son of the living God. He is blessing us, and is watching the nations and all his children. We know full well that every individual born of woman is a child of this living God; and we bear testimony to the fact that the living God has spoken, and therefore it is imperative that we base our lives upon a knowledge of him who created all things. He lives in heaven as our Father, whose kingdom is to be established upon the earth. We must therefore become children of the light. There is too much stuck-on religion in the world. We do hold that that word "religion" has become more or less false throughout the world, but we bear our testimony to you that pure religion, the relationship of God to man, is known through the Spirit of God and in no other way. All the teachings of Jesus might be put into a small brochure and read possibly within a period of thirty minutes. Why has the Master's life influenced the world as it has done? Because he not only knew the truth, but was of the truth, and the greatest man is the man of the truth. His whole spiritual, mental, and moral life is the expression of the power and divinity of Almighty God.

God is watching the nations of the earth. He loves his children, and I believe that Russia, Germany, Austria, Turkey, and all the nations of earth will have great prophets and teachers who will direct those people to a higher and truer life. I do not wish to be understood as saying that the peoples of the different nations are wholly in darkness. Far from that. The world is becoming more civilized, and all nations and peoples have given something of eternal truth to the world. I think, in fact, that the great religions of the world—Buddhism, Brahmanism, and the philosophy of Confucius have with Christianity lifted the human race to a realization of something of the pur-

poses of God. In the gospel of Jesus Christ is the power of all goodness and truth, and in it we live and have our greatest hopes for the future. It will be by humble acknowledgement of God that the nations will be kept from a moral collapse.

May God bless the suffering nations of Europe. May he heal up the wounds of the people of that great and noble nation, Great Britain; may he help France—the nation that has stood for the intellectual development of mankind; may he help Italy, the nation of art and beauty; may he bless Germany whose people are good, and who have had a pride in their industrial and intellectual life; may Russia be brought to the Gate of Life, for her people have a natural spirit of thrift and intelligence. May God bless all peoples, and may he hasten the day when all shall sing, “Peace on earth, good will toward men.” May we as a people go forth from this conference with a stronger testimony of the truthfulness of the word of the Lord; may we forget self, and live for the good of others. May selfishness go from our lives, and may we live in accordance with the laws of the divine priesthood of God. Then our lives will be sanctified. Amen.

A sacred solo, “Oh, for a burst of song,” was sung by Judith Anderson Beard.

PRESIDENT HEBER J. GRANT

President Grant read the following, dated Waterloo, Belgique, September 2, 1921: Greetings from Orson F. Whitney, May Wells Whitney, Thomas M. Wheeler, Arthur H. Taylor, Lillian D. Lillywhite, John P. Lillywhite, Alvin S. Nelson.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church.)

At the sight of this wonderful congregation here, this morning my heart and soul are filled with blessing for this people, and praise to our Lord and Redeemer who sacrificed his life upon the cross for us and who, in these the last days, has restored to the earth the wonderful plan of redemption, that we all, through obedience unto that plan, may come back into the presence of our maker. I suppose about ninety-eight, or more, per cent of this wonderful congregation here today are descendants of that Joseph who was sold by his brothers, and are of the lineage of his favored son Ephraim. Despised by most of his brothers, and, separated from them, and taken into a strange land, Joseph was protected and blessed. The Lord

made of him an instrument through which salvation came to many people,—a valuable lesson that you and I today, and in fact the whole world, if they will only learn it, may appreciate and enjoy. Without reading the scripture, I should like to refer those who do read the Bible to the life and history of that wonderful youth of the Lord. He was so blessed that the Lord manifested his power unto him. That power was so arranged that not only the people of his own race, his own family, were saved from famine and from many other conditions of life, but whole nations of people were saved. In fact the whole plan of his mission and ministry is a type of the great plan of salvation which the Lord taught unto Joseph Smith and which he in turn taught the people would come to pass in the last days. Just a verse or two:

“And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph and said: Give us bread. for why should we die in thy presence? For the money faileth.” * * *

And Joseph said: “Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph, and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year.” The next year the same, and so on, until, they had given all their money and all their cattle, and when all their earthly possessions had gone, they finally came and offered themselves to Joseph and to Pharaoh that they might be saved alive; and (because they did give all of their possessions, their lands and actually themselves, they sacrificed all that they had in order to be saved, through the blessings of the Almighty, through the ministry and mission of one of his chosen servants who was led away into a strange land and in a peculiar manner.

“Then Joseph said unto the people Behold, I have bought you this day and your land, for Pharaoh; lo, here is seed for you, and you shall sow the land. And it shall come to pass, in the increase that ye shall give the fifth part unto Pharaoh; and four parts shall be your own for seed of the field, and for your food, and for them of your households, and for food for your little ones. * * *

The thought is this, brethren and sisters, after they were saved alive, that was not sufficient. The Lord in his mercy provided for them to continue to live, to continue to live through working the lands which they had sacrificed for their living, and for their very existence, literally for their salvation. They were to continue to labor in the land and to have their actual salvation in that land, but they were to honor the rulers and the leaders of the land through giving them one-fifth of their increase. We are not asked to give quite that much.

I would like to refer you now to the more modern scripture upon this very subject. A descendant of this Joseph who was carried away from his brothers through his mission and ministry by the blessings of the Almighty did bring about literal salvation, not only to his own family but to all of the people of the land who rendered their service unto him. Reading from the third chapter of Second Nephi, concerning a descendant of this Joseph, of whom I have spoken: "And thus prophesied Joseph: "Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded for this promise, which I have obtained from the Lord, of the fruit of my loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise;

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me: for the thing which the Lord shall bring forth by his hand, but the power of the Lord shall bring my people unto salvation."

I testify to you, my brethren and sisters, that the work which was entrusted into the hands of Joseph the Prophet, in these the last days, is to be a literal type. In other words, it is the actual restoration of this great plan of redemption which will not only save the house of Joseph, not only to save you and me who are here, representatives of that great family in Israel through our lineage and our obedience, but, it will save all who come in from the lands surrounding us, from the nations of the world, who render obedience unto the laws that govern it. Its fulfilment will be literal in these the last days. I testify to you, my brethren and sisters, that we are enjoying today the blessings of plenty, the blessings of the productions of the land; and as a servant of the Lord, I give thanks to our Father for those glorious blessings. I praise and thank him for the glorious plan of redemption, and trust that we shall return unto him that portion of our increase which he requires at our hands, and continue to live and enjoy the blessings of this land of Joseph; and in these the last days be instruments in the hands of God to bring about this literal salvation to the souls of men, that we may not only enjoy the blessings of our home and our lands, but that we may enjoy those unto his chosen children, that we may live, unitedly together, sharing our blessings, and our privileges and returning unto God the faith and works which he requires at our hands, that we may continue to live. In so doing we will not only honor ourselves and receive our blessings as they have been promised, according to the records, as they were promised to that Joseph who was sold by his brothers, and to our Prophet Joseph Smith who was raised up of the Lord in these the last days, but we shall enjoy the blessings as they have been multiplied unto us in these the last days, to bring about that wonderful and glorious salvation of the souls of all men. We sang yesterday that song about Joseph who gave his life as a martyr, for

his testimony concerning the work which the Lord entrusted into his hands. I should like to read again the last verse of that song:

Sacrifice brings forth the blessings of heaven.
Earth must atone for the blood of that man.
Wake up the world for the conflict of justice.
Millions shall know brother Joseph again.

Hail to the prophet—and so forth.

His life and ministry were an actual type in fulfilment of that type which was given to Joseph who was sold into Egypt, to bring about the great plan of redemption, that we may all, after we have made our sacrifices, through giving into the Lord that portion which he requires,—in service, and the fruits of our labors,—continue to live and enjoy the blessings of heaven and earth,, which blessings I pray for, for us all, in the name of the Lord Jesus Christ. Amen.

ELDER MELVIN J. BALLARD

One of the great responsibilities which rests upon the priesthood of this church is to carry the message of the gospel to the nations of the earth.. Considerable emphasis has already been placed upon the subject by the President, in his opening remarks, and by other brethren. Since my heart is in this work, I desire to bear testimony of the great value of the missionary labor, the blessings and benefits derived therefrom and the absolute need of its being carried forward in the world today.

IMPORTANCE OF MISSIONARY WORK.

Since some of the brethren, who are in charge of the missions, feel that Latter-day Saints need to be stirred up with a renewed determination, not only to send the missionaries into the field, but to maintain them while they are there, I wish to endorse their plea. I feel impressed, my brethren and sisters, that the days are numbered when we may be permitted to send our missionaries unto the Gentile nations of the earth. The Lord has indicated in the revelations to the Prophet Joseph Smith, that there was to be a dispensation of the preaching of the gospel to the Gentiles and that the day will come when their period, the times of the Gentiles, shall close. Since we have discovered, by the reports of the missionaries that there has been a marked increase this present year in baptisms, it surely should be an incentive, on the part of Latter-day Saints, to send the laborers, while the day lasts, into the vineyard where truly the harvest still appears to be great and the laborers are few. I hope and pray, therefore, that we shall not fail, and I know we shall not, in discharging the duty which devolves upon us toward the nations of the earth in this respect. For this gospel was not delivered to the Latter-day Saints

for us alone; it was sacredly entrusted into our hands for ourselves and to preserve it for the whole world. There never has been a time, since the missionaries began to preach this gospel, when we have forgotten this obligation. Always there have been men worthy and willing to go. We have seen days that were more trying than these, and still there were missionaries provided. We have seen days when there were many things to lure this people away from missionary work, but still the hearts of our people have not been turned from the great labor which God has given to this Church, of carrying this gospel to the nations of the earth. There were days when the gold fever swept the whole country, and our people were nearest to the point of interest, still they were not deterred from this great responsibility by the allurements of gold. Our missionaries met those gold seekers as they pushed their handcarts across the plains, to carry the message of the gospel to the children of men. Surely we have acted as if we believed what we said, namely, that these are the last days, the days of God's judgments, that they now hang over the nations of the earth, and we alone know the means of escape. Men of Israel, we have been sent to inform all men to flee from the wrath that is to come and to find salvation in this world as well as salvation in the world to come.

THE SAINTS HAVE ALWAYS PROVED TRUE TO MISSIONARY OBLIGATIONS.

While this has not been altogether a pleasant message to deliver, nevertheless, our brethren have been true, and by thousands have delivered it faithfully and acceptably to the Lord. Using President Ivins' illustration, we have acted as if we realized the seriousness of the situation. For if there is a possibility of the head-gates coming out and the floods coming in on the people; if there is a possibility that the dam above the valley might break and the people in the valley be engulfed in the on-rushing water, what would we do? If we knew the danger, or if we saw this peril to men, from afar, or other calamities that might come upon them and we knew about it, would we peacefully find a place of security ourselves and watch while their calamity came? No, we would exert ourselves to warn men to flee from the danger. And this is the spirit that has actuated those warnings that have been uttered by the brethren who have spoken at this conference; this is the spirit that accompanies our missionaries who go into the world and cry repentance to this generation, warning them to flee from the wrath that is to come. But, since they do not see it, we who see and know it, with all the earnestness of our souls, we must proclaim repentance unto this generation. Some have repented, but the majority have not.

DISPENSATION OF PREACHING TO THE GENTILES DRAWING TO A CLOSE.

Thank the Lord that the day of their repentance is yet extended, but it shall not be extended forever, because we are drawing to the

close of that dispensation when the gospel shall be preached to the Gentile nations, and the wheat is being gathered. Thank the Lord there is still some wheat, and as long as the days last, my brethren, we are to thrust in our sickles and reap, and send forth men to discharge this great duty and responsibility; for, when the day cometh that the calamities that are spoken of shall be poured out upon the nations of the earth, let us have no regret that we failed to discharge our duty. Do we rejoice at the prospects of chastisements that shall be ministered to men who do not repent? No, we do not. In my heart I know—and I speak for you, my brethren—we do not feel just exactly as Jonah did, who when he prophesied of judgments upon the people, if they did not repent, and when the judgments of the Lord were averted, through the repentance of men, he felt bad because his prophecies had not been fulfilled. No, I would rejoice with all my soul if these things that await the nations of the earth could only be averted. I would be happy; for do we not love the souls of the children of men? I have spent thirteen years of my life in missionary services and all of you who have spent years of your life out there in the service of our fellow men—walking in the rain, or in sunshine, in the mud and in the cold, because we love their souls—which we could not have done without begetting love for them. And if it were in our power to change the conditions we would do it; but we cannot; even God himself cannot change the conditions that will result, except men repent. If they repent, then they shall escape; but if they repent not, then they shall taste of these things that are coming.

LET US ROUND UP OUR SHOULDERS TO OUR DUTY, WHILE THE DAY LASTS.

In the meantime, while the day lasts, let us round up our shoulders and discharge that duty, out of love for those who are yet in darkness and yet in the world without the knowledge of this truth; that they may come to Zion and rejoice with us, and that we may have our garments clear of the blood of this generation, and that our heavenly Father may be justified in that which he shall cause to come upon the unrepentant and the wicked.

Now, my brethren and sisters, I feel sure that after the appeals that have been made, we will gather our strength and send it forth to continue to discharge this great responsibility; and those who do not have sons in the field will lend a helping hand to those who do, that the boys who have not means shall not be under the necessity of coming home, but that the bishops, as suggested, shall call for help and support and strength at home. There is no greater work devolving upon the Church than the preaching of the gospel while these precious days last. Let us not falter nor hesitate, but go forward and be justified.

OUR DUTY TO THE GATHERED SAINTS.

The other great responsibility that rests upon the priesthood

of this Church, and all the members of the Church, is that we shall sanctify ourselves and our sons and daughters, and preserve that which the Lord has given us; so that we may establish here a people who shall be an ensign and a pattern, an example to the world, as well as to prepare the people for the coming of the Redeemer to live among men in the flesh.

I wish to read a few words from the 105th section of the Doctrine and Covenants:

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people.

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now;

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them,

And are not united according to the union required by the law of the celestial kingdom;

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

THE GOSPEL THE KEY TO SOLVE THE WORLD'S VEXING PROBLEMS.

Now, my brethren and sisters, I rejoice that, notwithstanding we are in the midst of these chastisements—not because, perhaps, of any deliberate wickedness on the part of the people but because many of us have heard the warning voice of the shepherd of Israel, but have not heeded that warning voice, I want to say to you that there is no plan devised for the solution of these vexing problems that are now before us and before the world; there is no plan devised that shall succeed, except the plan that our God has given to this people. In the restoration of the everlasting gospel there was given and committed to man in this dispensation every means, key, principle and power to solve each and every vexing problem that now distresses the world. We have been given those principles, and, thank the Lord! we are making some progress toward their solution. I rejoice, notwithstanding we are occasionally in need of chastisement, that we are not going to fail. I know that. You will read that in the days of Daniel, he, looking down through all the ages following his own day, saw the rise of the kingdoms of the world and their dissolution, until he saw, in these the last days, the kingdom of God being established, as a stone cut out of the mountain without hands.

GOD'S WORK WILL NOT FAIL, NOR BE GIVEN TO ANOTHER PEOPLE.

In connection with the rise of that great work of our Father in the last days, he declared a new thing, a thing that never was declared to any other dispensation from the days of Father Adam, namely, that the work of God in that day should not fail; it should not be

overcome; neither shall it be left to another people. Two wonderful promises. I recognize that in the dispensations that have preceded our own, men have hoped and dreamed that there would be established in might and power, the work of God but in sorrow they had to see the power of evil triumph in the world. But that shall never be repeated again, for this work has been established to roll forth, and it shall not fail. You may fail; I may fail, but this shall not fail. I rejoice to know that, while some of us may falter and hesitate, this people shall not be rejected. The Lord said to Daniel that the work should not go to another people; and the Lord has indicated that in a revelation given to the Prophet Joseph Smith. You find it in the closing two verses of the ninetyeth section of the Book of Doctrine and Covenants:

ZION SHALL NOT BE MOVED OUT OF HER PLACE.

But verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me;

For she shall not be removed out of her place; I, the Lord, have spoken it.

That kind of a promise entails the necessity of chastisement, when we need to be chastened and corrected and brought to a condition of repentance. I recognize that the Lord cannot fulfil his work nor accomplish his purposes without our willing obedience. He will not use this people unless we are willing to be used; but he has means of correcting, he has means of chastisement, which he will apply from time to time, and the only thing that impedes our progress today is our own lack of willingness to follow the counsel of those whom God has appointed to lead this people, because of the imagination of our hearts that we are wiser than they are.

AN APPEAL TO FOLLOW THE COUNSEL OF OUR LEADERS.

I want to make an appeal to the brethren and sisters of the Church and to the priesthood of the Church who lead in the wards and stakes of Zion, that we shall rally to those whom God has appointed to lead this people. What brings success? Doing the right thing at the right time. What will relieve this people of their present difficulties? Following the counsel of those men who have been appointed, in the wards and the stakes of Zion, to lead this people, not only in spiritual matters, but in material things as well. We do not wish that these brethren shall be appointed dictators or directors, but they are there for counsel and advice. I know that there are brethren who think that they know more than the bishop of the ward, and they would not go to him to counsel with him concerning their material things; nor would they go to the president of the stake or even to the president of the Church. But I want to tell you there is a wisdom and an inspiration resting with these men, who

have been called to be leaders of the people, that is greater than the wisdom of men who may think they know very much more, but who, nevertheless, will discover that these are the days when the wisdom of the wise shall perish and the understanding of the prudent be hid. The light, the wisdom and the revelations of the Lord come to his humble servants to counsel and advise this people, and it will lead them to victory, as it has done in the past—to success in material things as well as in spiritual things.

ASK THE LORD FOR COUNSEL.

I ask my brethren and sisters to be more diligent with reference to seeking for proper guidance and direction in material things. When you do not know what to do, study it out in your mind. You get the key in the ninth section of the book of Doctrine and Covenants, which is applicable to these circumstances, and also to the affairs of life with which we are concerned. Go and study it out, and when you reach your conclusion, if you are not clear in your mind as to the thing you want to do, go and ask the Lord before you do it, as to whether it is right. If it is right, he will cause your bosom to burn within you, and you will know whether it is right. If you do not have that feeling, but only a stupor of thought, and there is uncertainty about it, turn away from that thing. Be sure you are right and then go ahead; and we can't be sure we are right until we receive the witness from the Lord, that it is the proper thing to do. I bear testimony to you that the Lord is concerned in the material prosperity of this people.

THE BASIS OF MATERIAL BLESSINGS.

God will never give this people that which will turn them from him. Whenever he sees that in our increase in the things of this world there is danger that our hearts will be turned away, he knows how to shrink that prosperity and bring us just where he wants us. He will continue to do that until we are willing to be led; and when the people are willing to follow those whom God has appointed to lead them, and they will serve him, pay their honest tithing, and keep his commandments, I will tell you there are blessings of a material character beyond anything we have ever conceived of, that the Lord could give this people immediately if he desired. O, I have faith in him. There will come tight times, yes, and days of peril. I think it is a blessing that the granaries and the barns are full. Do not complain about it. Brethren, do not be disturbed over it. It may be possible that even in this the Lord has a plan and a purpose, for, O, how much worse our condition would be if our banks were full of money and our barns were empty and our granaries were vacant. There are coming days of trial. There are coming days of famine, and the world shall feel the pang of hunger beyond that which they feel today; but even today, there are millions in Russia and in China,

notwithstanding the world is full of abundance, who are suffering the pangs of hunger. There is coming a day when the crops shall be destroyed by a hail storm; and how easy to deluge the whole world in famine! Let this people keep a surplus of their foodstuffs, both for man and beasts, and it will be profitable to them. One good season may liquidate our material obligations, if we will be wise and prudent, and listen to the counsel of the brethren. Let us be economical and save, and pay our tithes. In this time when we are tempted to take everything we have to meet our other obligations, let us not forget the obligations which we owe to the Lord, if we want to be vindicated. I will tell you, as the Lord God lives, if this people will turn to the Lord and serve him, cease our extravagance, pay our tithes, and humble ourselves, we will see deliverance, and we will not come into bondage nor into difficulties; and there is no other way out of it that I know anything about. I rejoice to know that we have men who can stand as watchmen upon the towers of Zion and call our attention to these things.

THE DANGER OF IMMORALITY.

In conclusion let me make an appeal to you concerning another thing. Not only is there sweeping over the world distress of a financial character, waves that are deluging people in distress, in debt and in obligations, but there is another thing that is more serious. I would that this was the only thing that was afflicting us and the only thing that is imminent in the world. Far more precious to us than our houses and our lands and our fields are our sons and daughters, and the evil one has conspired to capture them. He is not so much concerned about getting our farms and fields, but O, more precious than all these things are our sons and daughters! Sweeping over the world are waves of immorality, for the standards of the world have broken down, and these dangers are all about us. Shall we stand when this tide comes upon us? I believe we shall; and yet, as a watchman upon the towers of Zion, I call you, my brethren, to watch, to work, to pray, and to guard the flocks over whom God hath made you overseers, that the insidious influence of evil, if it comes in to seek to corrupt the morals of this people, shall not have power to succeed, but that we shall live up to the standards under which I was raised, and you were raised, that we shall teach our sons and daughters that next to murder itself, is the crime of sexual impurity. We have that standard. We expect the boy to be just as clean and as pure as the girl whom he marries, to be his wife and the mother of his children. We have been preserved and protected up to this time by living up to these standards. Let us not lessen the requirements, not a bit; but emphasize them, and fortify our boys and girls against that which is conspiring against them. If they shall succeed in preserving themselves, during these perilous times, and come out clean and uncon-

taminated, I will tell you that their praise will be sung; yes, by more people and in louder acclaim than the praises of our fathers who subdued the desert and made it blossom as the rose. Good is coming to Zion. While she has her days of chastisement, repentance will come; we will not be forsaken by the Lord, if we will not forsake him, and may God grant that we shall not. Let us all go home resolved more nearly to serve him and keep his commandments, and then, I will promise you, all shall be well with Zion and her people, which may God grant, in the name of Jesus Christ, Amen.

ELDER RICHARD R. LYMAN

I desire that during the few minutes I stand before you, the words I speak may be prompted by the inspiration of our heavenly Father.

TWO TYPES OF GREAT SPEAKERS.

There have been two types of great speakers; shall I say two types of great orators? One type reached its highest form in Cicero. The other type reached its perfection in Demosthenes. It is said that when Cicero stood before the people they all listened with great interest, and as they were leaving the assembly they said to one another: "How well Cicero speaks." They had praise for his voice, praise for his words, praise for his rhetoric, praise for his eloquence.

But when the multitudes listened to that master speaker, Demosthenes, they never thought of his language, his rhetoric, or his words, but rushed from the building exclaiming: "Come, let us go up against Philip!"

PRESIDENT GRANT'S WORDS URGE US TO ACTION.

In the remarks of President Heber J. Grant, we heard words like the words of Demosthenes. This good shepherd told us to get out of debt and remain out of debt. As soon as possible I propose to get out of debt.

ON THE WORD OF WISDOM.

He asked us also to remember the Word of Wisdom. President Grant has himself been a model in the matter of keeping the Word of Wisdom. I doubt if any other man has appealed to the people more earnestly or effectively to induce them to live in accordance with these inspired health teachings than he has.

It has been variously estimated that ten per cent or twenty per cent, or forty per cent of the people in the Church use tea and coffee. I propose that when we leave this conference we do so accepting the message of the prophet of God, that is, that we leave the building determined to live in strict accordance with the Word of Wisdom.

ON HOME INDUSTRY.

The President, the man whom we sustain as our Prophet, also appealed to us yesterday to support home industry. I propose not to talk about his eloquence, but to leave the building determined to reform in this respect. Will you do the same thing?

I wish I could say, as he did, that he was standing in shoes made at Z. C. M. I., and that he has worn Z. C. M. I. made shoes for thirty years. I have made a resolution that at the next conference I will stand, on one condition, in Z. C. M. I. shoes—Will you do the same thing? That condition is that they can find a piece of leather big enough to make them. (Laughter.)

The President said that while the Knight Woolen Mills of Provo were manufacturing cloth for making clothing, he wore home-made goods. He did not say here what he said to me before the meeting, namely: "It was my intention to have a suit of clothes made from cloth from the Knight Woolen Mills before this conference, but I have been away from the city and from the State so much of late that I did not get it done."

When in Provo the other day I went to the Woolen Mills and purchased an overcoat, made of Utah wool by Utah workmen, and it is the best bargain in every sense I ever had in an overcoat. The reason I am not wearing it is because the weather, or this building is so hot. I promise to leave here with a resolution to the effect that if Brother Golden Kimball will sign a note with me, to get the money, I shall have a suit made of goods from the Knight Woolen Mills before the next General Conference.

Long years ago when the people of America were about to declare their independence and that great American, Benjamin Franklin, was before the House of Lords being examined, he was asked the question: "But how can you live in America without the products of England?"

Benjamin Franklin replied about as follows: "The goods that we receive from England may be divided into three classes: First, the necessities; next, the mere conveniences; and third, the luxuries." You have all seen that picture I am sure, of a sheep with a little wagon behind carrying its great big tail. That was devised as a result of the remarks of Benjamin Franklin.

He said: "In America the people are loyal, they have quit eating lamb, so they will have more wool, and it is only a question of a little time until we can produce all of the necessities. It will be but a little longer when we can also produce the mere conveniences; and the luxuries," he said, "because of the patriotism of our people, are cut off already."

So I appeal to you Americans to listen to the voice of the man who stands at the head of the Church, and support home industry.

I was at the Fair yesterday. It was gratifying to see there the

products of the institutions and organizations of our own State. I propose to listen to the words of the man who stands at the head of the Church, and leave this conference saying: "Come, let us go forth and use first the products of our own State."

RELIGIOUS AND INDUSTRIAL TRAINING OF CHILDREN.

1 But that is not what I want to talk about. In the 22nd chapter of Proverbs, and the 6th verse, appear these words:

"Train up a child in the way he should go, and when he is old he will not depart from it." The 29th and last verse in that same 22nd chapter says:

"Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men."

So I desire to urge the proper training of our children, the bringing up of the child in the way he should go. I urge faithful devotion to business. I ask you this question. If you have a son, in how many ways is he trained to make a living? I have the reputation, especially among the engineering students of the University of Utah, of helping them to find employment. I have helped a good many others, and I have been surprised when some young men have come to ask for employment to find before me a human being with untrained hands, and untrained eyes, and untrained ears, and an untrained mind. Honor be to the man who took his boy to an expert workman and said: "I want my boy to learn to work. I would like to have you give him some employment."

"I don't have very much business," replied the man, "I have no work for him to do. If I had the work, I haven't the means with which to pay for his services."

"Well," said the father, not in the presence of the boy, however, "I will let the boy board at home. You go to him, tell him you will pay him for his services \$15 a month, and each month I will give you a check for \$15."

Honor to the man who teaches his boy to work, and is more concerned in having him learn to do things than in securing financial compensation.

Honor also to the man who took his boy to a ranchman, a man who was a financial success, who had flocks and herds and fields, fields of grain and fields of hay, and said: "I would like to have you take my boy and train him to do things. I am not concerned whether you pay him anything or not, but I want you to teach him to work."

I had a little pamphlet put in my hands the other day, and in it is a story something like this: ("It is up to You," by Parlette.) A newspaper man in a paper mill was watching the operations of a machine with interest, when along came a man with an oil can, squirting oil into the squirt holes in the side of the machine. He asked that man a few questions that he answered fairly well. Then he

asked something about the process going on in the next room, and the man replied: "I don't know nothing about it, boss, I haven't worked there." So he said he asked him another process and the answer came the same: "I don't know nothing about it, boss, I haven't worked there." He asked him a question about the pulp mill: "I don't know nothing about it, boss, I have never worked there." He asked him a question about the office, the number of people employed in the plant: "I don't know nothing about it, boss, I haven't worked there." And so the newspaper man, to himself, said: "Nobody home."

The newspaper man asked: "I presume, my friend, that you are new in this plant?" "No, no," came the reply, "I have been squirting oil into this machine now for twelve years." Twelve years and "don't know nothing" about any other part of the institution. He said: "I took off my hat in the presence of the dead." (Laughter.)

As he was leaving he asked the foreman: "You see that man standing over there with a can in his hand? Is he a human being, or do you just wind him up?"

A STUPENDOUS PIECE OF WORK BEFORE THE SAINTS.

The appeal I make to you is for the training of the hands, the training of the eyes, the training of the ears, the training of the minds of the young people in the Church. We have before us to be done the most stupendous piece of work that has been given to any people, that is the preaching of the gospel of Jesus Christ to every nation, kindred, tongue and people. This cannot be done by our boys alone. It will take men, strong men, men of training, men of experience, men of education, men of brains. The Church can have in it a great army of such strong characters only by training our children in the way they should go. The Lord bless us all, Amen.

PRESIDENT HEBER J. GRANT

When the British General with his army entered the City of Jerusalem I felt that the time of the Gentiles was very close to being fulfilled. At my request the choir will sing a song written by a converted Jew, the father of our faithful Latter-day Saint sister, Sister Rebecca Neibaur Nibley—"Come thou glorious day of promise!"

By special request the choir sang, "Come, thou glorious day of promise," by Neibaur.

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray;
When hosannas,
With united voice they'll cry.

Lord, how long wilt Thou be angry;
 Shall Thy wrath forever burn?
 Rise, redeem Thine ancient people,
 Their transgressions from them turn.
 King of Israel,
 Come and set Thy people free.
 O, that soon Thou wouldst to Jacob,
 Thy enlivening Spirit send!
 Of their unbelief and mis'ry
 Make, O Lord, a speedy end.
 Lord, Messiah!
 Prince of Peace o'er Israel reign.

Announcement was made that Elder Ernest W. Wood, and President Lewis W. Shurtliff, of Weber stake, were ill, and desired to be remembered by the congregation of Saints, and they were prayed for by President Daniel Heiner, who offered the closing prayer.

The meeting was adjourned until 2 o'clock p. m.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, October 9, 1921. Elder John A. Widstoe of the Council of the Twelve presided. The music exercises were furnished by the Cottonwood ward choir, Cottonwood stake.

The choir and congregation sang, "For the strength of the hills, we bless thee."

Prayer was offered by Elder E. S. Rolapp.

The choir sang the anthem, "Rouse, O ye mortals."

ELDER JOHN A. WIDTSOE

My brethren and sisters, we may not be in the great tabernacle, a few rods away, in which is a great congregation of five or six thousand people; but we are here in this smaller building for the same purpose as are those in the larger building, and we are entitled to the same Spirit and should enjoy the same blessings. I am sure we shall have a splendid meeting here this morning. President Grant has sent us some faithful brethren to speak to us, and I know that we shall have the Spirit of God to bless and to comfort us during this hour.

A TESTIMONY FULL OF JOY.

I bear my testimony to you that I am happy to belong to this great people, chosen in the last days for the carrying on of the purposes of the Almighty. I delight to bear my testimony that I know that this is the work of God, that Joseph Smith was a prophet divinely ordained and set apart to carry out the great latter-

day work that was planned before the foundations of the earth were laid. I know that in the light of the gospel, man may walk in happiness and in enjoyment throughout this life's journey, and ultimately, when we shall pass through the great veil, we may enjoy exaltation and eternal life throughout the endless ages. This testimony fills my heart with joy; and when, on a morning like this, I find these two great halls crowded to their capacities, and yet see beyond me a great concourse of people who are probably assembling in another overflow meeting, I praise God that he is blessing us so abundantly.

Who would have thought, in 1830, when a handful of people assembled to organize this Church, that in ninety years these thousands of people would assemble in these valleys, then unknown to the civilized world, twice a year, in devotion and fidelity to God. My experiences on this land and in other countries have demonstrated to me that a sight like this is not to be witnessed anywhere else on the face of the earth. Ten thousand people at least, I imagine, are on this square today, with the common purpose of worshiping their God, of testifying to the things that I have been testifying to you here this morning. And, probably anyone of these ten thousand could stand on this platform, as I do now, and bear his living testimony that this is the work of God.

Some years ago a mother with her children was standing near the statues of Joseph and Hyrum Smith on this block. They were looking at the conference crowds. One of the children, a girl pretty well grown into young womanhood, felt the spirit that we feel on this occasion, and she said to her mother: "Mother, mother, mother! If I know nothing else in this world, I know that I am a Latter-day Saint. I want to live with this people. I want to die with this people; I am of this people." That is how we all feel; we are leaving the world and we praise the Lord for it.

Not only in numbers have we become a "marvelous work and a wonder" in a little less than one hundred years; but in a greater and a larger sense have we become a marvelous people, for we have impressed our thought upon the whole world. The world does not believe today as it did ninety years ago. A few days ago I picked up a recent number of a great magazine, and my feelings were roused within me and my testimony increased, when I found one of the writers declaring to the readers of the magazine that "God cannot look upon sin with the least degree of tolerance," borrowed almost word for word, from section one of the Doctrine and Covenants. In such a way have the doctrines taught by the despised Latter-day Saints been appropriated by the nations of the earth; and whether the people of the earth accept the inspiration of Joseph Smith, nevertheless, in fact, the whole current of human thought has been changed by the doctrines of this people. That is perhaps the greatest achievement of "Mormonism" during the last ninety years, unless it be the achievement

to secure a body of people numbering hundreds of thousands who almost always see eye to eye, who understand as with one mind, who feel as with one heart, who worship God alike, and who in that united worship and action find a tremendous advantage in life. Do you know of a happier people than we are? I have not found a happier people. I find happiness wherever I go, for Latter-day Saints understand the truth. They have seen the beginning and they know the end of the designs of God with respect to his children. They do not grope in darkness. Who cares if we are few in comparison with the 1500 millions of people on the face of the earth? We are as yeast in the dough, and will yet ferment the whole earth.

A few weeks ago I was in Canada, where I spent some time with people not of our faith. One afternoon we had a social affair, which ended in an automobile trip over some interesting places in that neighborhood. By my side sat an old gentleman, who was the man who drove the first railway train over the Canadian Pacific railroad into Vancouver. He told the story of that railroad; how a group of men saw a vision of the possibilities of building a railroad over the Canadian mountains, and how, with little influence, money and power, they formulated a plan to build from ocean to ocean a great continental railroad which would open up to humanity the great Canadian dominion. This man said: "I am ashamed to tell you how often I ran trains into Vancouver without a single passenger on them, during the first few years of the history of that railroad," and he said, "when we got a crowd of four or five people I thought the railway was coming into its own. One day we had 7 passengers, and we were all jubilant until we discovered that six of them were employees of the railway and traveled on passes." That was about a generation ago. Today, as I found, one almost has to plead for a seat on the trains that run every day over that same railroad. Who cares about the hard beginning and the empty trains when the end can be seen from the beginning? The makers of the Canadian Pacific railway saw the building of homes and schools and happy families, the growing of a civilization in that part of the world, so what did they care about the difficulties and modesty of the beginning?

MARVEL OF THE SETTLEMENTS IN UTAH.

You also, my brethren and sisters, saw the end from the beginning. If we know the message of the Prophet, what do we care about the hardships or the modesty of our beginning or of the difficulties of today? I know that the germs of permanent greatness lie in this great work; and I am content and glad and grateful to have been born into the worldⁱⁿ this age, to do my work; even if some one after me must have the joy of realizing even more completely the vision of the past.

Who thought when we came to the mountains in 1847 that

we could build here an empire? Even Brigham Young, led by the Spirit of God, having visions by night and by day, of the future of his people, did not fully comprehend the destiny of this people when established in this once arid valley. But is it not wonderful that these great leaders did believe and trust in God as they did? The story is told that Brigham Young was met by the trapper Jim Bridger, who came to the Great Basin about 1824 and lived here for a quarter of a century; and that he said to Brigham Young, "I have spent a quarter of a century in the Great Basin, and I can't see any possibility of building a state on these barren wastes. I doubt if grain can be raised in the Salt Lake valley." But Brigham Young, taught by Almighty God, said, "You who have spent your life in these valleys may come to me with these conclusions; but I know that within this great American desert we may yet build homes and enjoy prosperity and happiness, and fulfil the destiny that God has promised his people." That is the difference between the inspiration of God and the judgment of men!

ALL LIFE WAITS ON US.

We are a small people in the eyes of the world; but we have an understanding of the purposes of God, and the gift of the priesthood and the authority to act for God in the accomplishment of his will. The living and the dead are depending upon us for the truth and the power of salvation. The living must hear our message; and the dead are waiting for us to open the doors through which they may go on to a greater life in the great hereafter. All life waits upon us and our actions for the fulfilment of the prophecies of holy men and the promises of God. I feel tremendously the responsibility that rests upon me as a member of this Church, having all this knowledge, having all this authority, having all these things placed before me to do. God grant that I may do all that God desires me to do, that I may not fail on account of any hesitancy on my part.

I pray that God may give us a full conception of the meaning of this great Latter-day work, and give us strength from day to day to enter into partnership with him to accomplish the great work that he insists shall be done for the human race in this great stage of our existence, I ask in the name of the Lord Jesus Christ. Amen.

ELDER ARNOLD G. MILLER

(Late President of the Australian Mission.)

My brethren and sisters, I feel the responsibility that rests upon me at this time, and my heart is fluttering, perhaps, as is general when I have been called upon to face a congregation.

I have recently returned from the Australian Mission, about seven months ago. I want to say of the Australian people that they are not in general a religious people. They are hospitable and among them many intelligent people. Among those who have been converted to the faith we can find as fine people, perhaps, as any that may be found. Among the elders who labored with me, there could be no finer young people anywhere than those young men were. Remember we were laboring under very difficult circumstances at the time. The world's war was one, when it was impossible to get elders from Zion to fill our ranks where they were depleted as our elders were sent home. They left us with very few to carry on the work in that far-off land.

Perhaps the idea prevails among the Latter-day Saints that the people of Australia were against the "Mormon" people; in other words, that they had formulated laws against them. But this is not the case. I wish to defend that people. There was a rule passed by the British counsel, at the time they were engaged in that great struggle, that there should be no foreigners sent into the colonies during the prevalence of war. I was under the impression that the people there were compelling our people to keep away from that land. But as I put it up to the American consul there, he gave me to understand differently. I got a letter to the Secretary for the Colonies there, at Melbourne, and when I went to him and asked him why they were discriminating against the American citizens, he said they were not, that there were no laws passed by them against us; it was simply a rule passed for self-protection by the parent government. I saw very readily that they were right in doing this, because in the early stages of the war people were sent out in the guise of missionaries, and they were stirring up revolt among the nations, especially in India, and I commended them on the position they took. But that did not alleviate our situation. We finally got an order passed by which the British officer at Washington was directed to vise the passports of men from this country. And finding that we had lost so many men from our ranks, they allowed us to send so many more. And then we found that our government had proscribed men, so it left us with very few men in that field. We used what local ability we could. Finally, when the armistice was signed we received a small company of men to relieve the situation, but for a long time we had twelve men only in that great country having an area larger than the United States, and we did the best we could under those conditions.

In coming in contact with the Australian parliamentarians, men who sat at the head of the government, we had a splendid opportunity to preach the gospel of the Son of God. The question would be asked by the men to whom we appealed, "What do you teach our people? What are your practices? What is your policy as far as emigration is concerned?" All of these things are vital questions to the Australian people. They wanted to know what we were teaching, and they got

an opportunity to learn what we believed as to a personal God. We believe in God as a personal being, and in Jesus Christ as another personal being. We believe in the Holy Ghost as a personage of spirit, these constituting the Godhead. We also believe in the doctrine that Jesus came and atoned for the original transgression of man, and that through him and by him all will be resurrected from the grave. We believe that as individuals, we will have to give an account of our actions here upon the earth, and that we will pay the penalty for our transgressions. But we believe that somewhere, sometime in the great beyond, there will be a time when the gospel will be preached to all people, whether in this mortal life or behind the veil, when all will have an opportunity to hear, and to have a place in the kingdom of God. Again, we teach our people that they are to be subject to kings, presidents, magistrates, etc., and obey and sustain the law, and that our policy was at that time, knowing the opportunity there for colonization and for building up of institutions for the betterment of that people there. We had a splendid opportunity; we reached the chief men in the republic to tell them what we believe. We even reached Hon. William Hughes, who was at the head there, and I told him these things. He listened very attentively. "Well," he said, "it seems to me that we ought not to bar your people, nor bar your elders from coming into this land." We told him what we had done for the "flu" there. We had this scourge very severely in Melbourne. In Sydney it was not quite so bad, where I was. But one of our elders who was at Melbourne visited the homes of some sixty people, and administered spiritual and temporal comfort, in connection with his associates. There was one local elder at one of the hospitals who was in a dying condition, and as far as any mortal aid was concerned he had passed by the portals of this earth, so to speak, and was entering into the great unknown. The elder procured a permit, and was permitted to visit the man and stay with him, which he did day after day, until the sick man was finally put on his feet, and today that man stands as a living witness of raising the dead in these last days.

Brethren and sisters, miracles have not ceased. I have seen them in numbers of instances where I have labored, where the sick have been healed, and the barren have been made fruitful, and many other wonderful things done by the power of God. I have seen the power of God made manifest in the lives of those who have faith in the blessings of the gospel.

I know that the gospel is true. God burned that into my being in my youthful days; and I know that Joseph Smith is a prophet of God. I have said to some men whom I have met: you may look, perhaps some of you may sneer at our child-like faith; but I thank God for that child-like faith. We cannot help what we believe in, because God has revealed it to us by the Spirit of God, the Holy Ghost.

Once upon a time, when I was talking with one of these men, when it was reported that some of our elders had been accused of

taking their women out of that country, as they thought, that man said to me: "Do you affiliate with other churches?" I said, "Oh, no, they will not have us fellows; we are too tangible; we preach, perhaps, a different doctrine." "But," he said, "Isn't your faith the same as preached by the world in general?" I said I did not know but it was. I said, there is a difference, though. I picked up a book and I said, we open the scriptures and we believe the things that are written in the book, and we try to keep our lives in accordance therewith. Your people believe the book when it is closed. You are believing the traditions of men. Here, let us take up some of the very principles that we believe in. We believe that Jesus Christ came upon the earth to atone for the transgression of our first parents, Adam and Eve. But let us not put it "transgression," it was a preconceived plan. There was something to be gained. But for the action called the transgression of our first parents, we would never have been here. We would have been ever in the spirit world; but inasmuch as death came upon our first parents, and we were all subject to death and dissolution, the spirit will have a body; that it became necessary that we should be redeemed from the condition of mortality that we were placed in, and that through the redemption all men would be resurrected from the dead. I said to those gentlemen: I am convinced of the work of the Lord. I have been time and time again over the whole territory of Australia, including Tasmania; I have labored some in New Zealand, and I have visited also the Samoan, the Sandwich Islands and others as a humble elder of the Church of Christ, and going from house to house and from hamlet to hamlet, preaching the truth, and I have found very few who believed actually in the resurrection of the dead.

To us in Zion it is a bold statement, but it is a fact, very few people of the world believe in the resurrection of the Lord Jesus Christ. Now, I believe that Jesus Christ came, that he fulfilled the predictions of the ancient prophets, particularly Isaiah, that he would be lifted up and would be slain for the sins of the world. He came and fulfilled these predictions, and as a result, all mankind will have the benefit of that great gift that he bestowed upon us.

But aside from that, the time and place of resurrection, which will come to every son and daughter of man, will be according to our fitness. The Apostle Paul said that every man would be resurrected in his own order, Jesus Christ being the first fruits of the resurrection. I have taken up a labor with them, showing what is shown in the scriptures, and showing that their spiritual heads ignored these very things.

We have talked sometimes on the resurrection, and shown them plainly that Jesus was crucified, and his body laid in a tomb, and that a guard was placed over his body for fear that something might happen to give the disciples of Jesus a chance to claim that he had prophesied truly that he would rise again. The Jews went to the Roman

governor and they begged that there might be a guard placed over the remains of Jesus, that no such thing as this might take place; and on the third morning, before it was light, there was a wonderful convulsion of nature, and the Roman guards became frightened, and they left the place. you know in those times it meant death to a Roman soldier to leave his guard. Now, it is not likely that those men left that place in the night, as those men thought might have been the case; but something came that probably frightened those men almost to death; and early in the morning one of Jesus' followers who had been greatly benefited by Jesus, in having had evil spirits cast out of her, came to the sepulchre, and there Mary found the stone rolled away; and then she departed and went to the house of Peter and John, and she apprised them of the fact and they ran to the sepulchre. John outran Peter, and arrived first, but when Peter came, he bolted into the sepulchre, impetuous as he was, and found the linen cloth or napkin lying at the foot of the sepulchre; but Jesus' body was not there. Now what took place at that time? Just the fulfilment of the promise Jesus had made them, that he would come forth. They discovered then the things that they had an idea of, but not a present knowledge. They discovered then the reality of the resurrection of the Son of God. They had perhaps looked upon him as an advanced teacher, something like Confucius, Mohammed and other great teachers in the world, but perhaps had never realized the tangibility of a resurrection. Mary came back, and as she was weeping, she looked upon the sepulchre and she saw two angels dressed in white, one sitting at the foot and the other at the head, where Jesus had lain, and they accosted her in these words: "Woman, why weepest thou?" She said, "Because they have taken away my Lord and I know not where they have laid him." And as she was turning she saw Jesus standing, but knew not that it was Jesus. And he said, "Woman, whom seekest thou?" And she said, supposing him to be the gardener, "Because they have taken away my Lord and I know not where they have laid him; if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." And then, as Jesus turned facing the woman, he said: "Mary," and she recognized him and was convinced, and in the excitement she went to embrace him, but he said, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God, and your God."

Now, in talking upon this proposition at one time, a man claiming to be a linguist said, I want to give you the right rendition of "touch me not." He said it meant "don't detain me." It sounds better to me. But, however, Mary was an ambassador at this particular time. You remember, Mary went to the disciples and told them he had gone to his Father. Now, many manifestations took place at that particular day. But there was gathered together a little knot of these people. They were discussing the wonderful things that had taken

place, and at that particular time Jesus came and stood in the midst of them, and said, "Peace be unto you." But they were affrighted and terrified, thinking they had seen a spirit. That is, they thought it would be a spiritual resurrection, not a tangible one. Jesus accosted them, knowing the fears in their hearts, saying: "Why do fears arise in your hearts, behold my hands and my feet, that it is I, myself." Then he stretched forth his hands before them and said, "Handle me and see; for a spirit hath not flesh and bones as ye see me have." He showed them his hands and feet, and while they believed him not for wonder and for joy he said unto them, "Have ye any meat?" And they gave him a piece of broiled fish and honey comb and Jesus ate it before them. Thus Jesus demonstrated to those people that he was tangible and real, a resurrected being. Paul says, "We do not know how we will appear, but we will appear like unto him." He says further, "If we have been buried with him in baptism, we shall be like him in the resurrection of the dead."

In discussing this subject before the people, we have found people who admit that inasmuch as Jesus' body had not become corrupted it would be possible to accomplish this great thing, but deny the resurrection of the body after it has gone into the mother earth. Then we bring up the incident of his providing food for a multitude of people in four or five loaves and a few little fishes, and yet after feeding some four thousand people, they had twelve basketfuls remaining. We argue the point to the people of the world set forth in the first chapter of John, that by him and through him were all created. Now, if God created this earth, then should we curtail his power, and say that he cannot bring back the elements and breathe into them, so to speak, the breath of life. Another scripture, found in Mathew, 27: 51,52. "And the graves were opened, and many of the saints who had slept came out of their graves and went into the holy city and appeared unto many." Here is an evidence of one of the apostles, who perhaps gave up his life for the testimony that he gave to the world, that there were others resurrected after the resurrection of Christ.

Again, now nearly one hundred years ago, on the Susquehanna river, when two men had gone out to pray in regard to baptism, there came a personage who declared he was John the Baptist the one who baptized Jesus in the river Jordan, and said: "Upon you my fellow servants (as he laid his hands upon their heads) I confer the Priesthood of Aaron, which has the keys of the administration of angels and of baptism for the remission of sins; and this will not be taken from the earth until the sons of Levi do offer again an offering in righteousness." They felt his hands upon their heads. John, who had been taken before the Master was slain, he had been resurrected from the dead.

I am taking up too much time, excuse me. Oh, I love the doc-

trines that are contained in the Bible. I love to ponder over the revelations of God in the Doctrine and Covenants.

I wish to say to the young people that there is no myth in the resurrection of Jesus Christ or of other individuals. I like to proclaim unto them that I know that Joseph Smith was a prophet of God. That God revealed himself unto him, because of the prayer of faith in his early manhood. I have this testimony, too, for God revealed it unto me in my early manhood. I was sceptical, was worrying. I had my doubts and strugglings. I wanted to know if Joseph Smith was a Prophet inspired of God; I wanted to know if the Book of Mormon was true, because I had been reading it and pondering its pages, and had found many things there that I could not understand because they were too great for my conception. I wanted to know if the things incident to the establishment of this great latter-day work were true. And the Spirit of God came upon me upon a desert plain where I then was, and it filled my whole being with a living fire, it radiated to the very tips of my fingers, to the very hairs of my head, and I was shown these things that I could not understand before; it burned into my being that Joseph Smith was a prophet of God, and that the Book of Mormon is true.

I would like to follow out the story of the resurrection at some future time. I pray that we may have the living faith that our forefathers had; that we may demonstrate in that child-like, living faith the purposes of our Father, which I ask in the name of Jesus Christ. Amen.

A baritone solo was sung by Elder Charles R. Pike.

ELDER OWEN BENNION

(President of the Duchesne Stake of Zion.)

My brethern and sisters, I have a great prayer in my heart this morning. It is that those of us who occupy the time may do so under the inspiration of the Spirit of the Lord, and those who listen may have that same inspiration, that each one of us may be able to gather from the speakers such encouragement or such exhortation or advice as may be best fitted to our present needs.

I am very grateful that my parents received the gospel, many years ago, in the Old world, and that I was permitted to be their son. I have great sympathy with the boys and the girls who have been reared in the land of Zion. I have a great appreciation of the temptations the evil one places in their way. I have a great appreciation of the responsibility that rests upon them to set examples of righteousness before the world, and take advantage of the opportunities that the Lord has given; and I beg of these my brethern and sisters who have

been so situated as I have, whose parents have left the old world and have come here for the sake of the gospel, that their sons and daughters might be properly trained, and that they might be the means of giving the light of the gospel to the world; I hope that our heavenly Father will give them a sense of responsibility that rests upon them through this great privilege they have. Those who are present who have received the gospel themselves in the Old world have been under great responsibility, and they have come to this land of Zion. They have come because of the testimony that perhaps many of their former associates in the Old countries did not have and perhaps a testimony that their children have not had and sometimes they will be turned aside somewhat by the actions of their sons and daughters. I hope they will realize that the evil one works in Zion as well as out of Zion. For myself, I have a great sympathy, and a great understanding for the Scandinavian gentleman who said: "If there is anything that is not good for me, that is what I would like; if there is anything that I ought not to do, that is what I want to do." The evil one works upon those in responsibility to such an extent that we ought to have charity for them. I have had in my mind these men. I have had in my mind the responsibility that rests upon the young people, and I would like to say to the fathers and mothers present, it seems to me that we leave too much responsibility of training our young people aright to our heavenly Father, or to the circumstances around them. We fail to realize sufficiently that our heavenly Father does work through us, that it is our responsibility to take care of all these boys and girls; that because we know that the gospel is true, it does not follow that they know it. It is just as necessary that the spirit of that gospel should come to them as it was that it should come to us. They have to know for themselves that the gospel is true just as we have to, and just as our grand-parents have to, and just as our grand-children will have to know it.

We sometimes fail to realize that the temptation of the evil one come to our children and grand-children as well as they come to us, and it is our responsibility to care for and look after them. It is our responsibility to see that from the time of their baptism they are trained in righteousness, truth, and charity. The mother who teaches the little ones to pray must take care to see them grow up in the truth, that they may follow in the path in which they have been started.

I want to testify to you that it is time half wasted, if we stop there. Even though there comes a time in the lives of the young people when they are not just what we would have them to be, when the right thing comes they will exhibit the influence of the early training they have received, and it is a responsibility that devolves upon us, fathers and mothers, to give them that teaching. What can religion class teachers do if there is no foundation laid in the boy or girl of fourteen years of age brought to them? The familiarity of the

teachings of the Sunday School leaders and the leaders of the religion classes and other organizations are such that the responsibility of religious training rests upon us. I noticed that President Widtsoe used the word "entertainment," and corrected himself. I would like to say that there is too much of an idea among the Latter-day Saints that we have to be entertained at all times. Our religion is not a matter of entertainment. I have heard men and women complain that they cannot get their boys and girls to go to meeting, because it is not entertaining. You know what the Catholics claim, that if they have the child until it is nine years old they have it afterwards, for the rest of its life. Their religion is not entertaining. I have seen young men and women and old men and women, count beads, because of the training they had when they were children, before they were nine years old.

It is my testimony that the Lord knew what he was talking about when he said the Latter-day Saints should teach their children the gospel before they are eight years old, and when he says that our young boys should become deacons and teachers at a certain age, that is the time that the Priesthood should be given unto them. The same time and the same opportunity comes but once in a life time.

It is my testimony that the gospel is true, that while we may fail, the Lord never fails in his promises. I pray that the Spirit of the Lord may be with us, that we may live our religion one day after another. That is all that is required. I ask in the name of Jesus Christ. Amen.

A solo and chorus, "Calvary," was sung by Lily Bennion and the choir.

ELDER ANDREW JENSON

(Assistant Church Historian)

My beloved brethren and sisters: I have enjoyed this meeting so far, and in the remarks I shall make I hope I may be blessed with the inspiration of the Almighty. And while I do not desire to detract in the least degree from the gospel discourses and the practical advice from former speakers, to which we have listened, yet I desire to add something in the nature of testimony, perhaps out of the ordinary way. I desire to do this with a view to strengthen us in our most holy faith and make us understand better than before, if possible, that God is with the true Latter-day Saints and that those who have enlisted in his service and who remain faithful and true to the whisperings of the Holy Spirit and to those who rule in the midst of Israel,

will always be in the right, and consequently prosper, while those who are disobedient and rebellious will fail.

I have lately returned from a special mission to the Republic of Mexico and to most of the Latter-day Saints missions in the United States, during which I have traveled about 20,000 miles and have had occasion to visit many places which I never visited before. I had already visited many foreign lands and nearly all the foreign missionary fields of the Church, but it so happened that my historical labors in the United States, so far as the missions here are concerned, were left until the last. In traveling through our American missions, as I have now done, I found myself repeatedly standing on what we sometimes term "sacred ground," because the places seen were closely connected with the early scenes of the Church, and I was brought face to face with many things of a historical nature which I did not experience on my travels to foreign countries.

There are two things which deeply impressed me, while on this special mission—something that I cannot dismiss from my mind upon my return home. One of these is the predictions contained in the Book of Mormon concerning the Indians, or Lamanites, the aborigines of this western hemisphere. On my sojourn in the Eastern States mission I had occasion to stand upon the hill Cumorah, as I had done upon two former occasions, and also had the privilege of spending a night in the old Smith home, near Manchester, western New York, where the angel Moroni appeared to the Prophet Joseph Smith that memorable night between September 21 and 22, 1823.

I have always been interested in the Book of Mormon, having read it over and over again since I was a boy, and while visiting old Mexico, together with Prest. Rey L. Pratt and others, on my late mission, I began to study with greater interest than ever before the predictions contained in the Book of Mormon regarding the Lamanites and the possible fulfilment of these predictions. The remnants of the house of Israel, now known as the North American Indians, have so far disappointed us to a certain extent. We have had missionaries among the Indians since the beginning of 1831, and some of the very best and most faithful elders in the Church have devoted the principal part of their lives endeavoring to learn the various languages or dialects spoken by the several tribes of Indians in the United States. But after all their efforts in that regard they have only been able to reach a few people, and their labors have resulted in bringing a still smaller number of Lamanites to a knowledge of the truth, and of those who have been baptized quite a few have not been faithful to their covenants, but have returned to their old habits and uncivilized ways and thus rendered the Church very little assistance. On this account we have been inclined to attach but very little importance to our Indian missions, or even to the mission established many years ago in our sister republic on the south, the Mexican mission. For compared with some of the missions among white people in our own country, and in foreign lands, the fruits or results have not been satisfactory. In view of these facts, some of us have

been led to query: How shall the predictions of the Book of Mormon regarding the Lamanites be fulfilled? And will they ever become a white and delightsome people and assist the so-called Gentiles (who shall be converted, to build up Zion and establish truth and righteousness upon the earth? Those of us, however, who have accepted the Book of Mormon as an inspired record will not concede for a moment that the words of the Lord will fail; hence, we naturally extend our vision and researches to other tribes of Indians, besides these once powerful tribes within the boundaries of the United States.

We, therefore cast a glance southward into old Mexico and through the great countries beyond—down through Central America and South America, where there are millions and millions of Lamanites, direct descendants of Father Lehi. We read with mixed feelings of sadness and joy about the Spaniards, who many years ago conquered the Aztecs of Mexico and the powerful tribes in South America, and who compelled the natives, at the point of the sword, to abandon their idols and paganism and accept that kind of Christianity which is represented by the Roman Catholic Church. We deplore the methods used to bring this change about; we shall always sympathize with the great Aztec Chief Montezuma and his people, when we read of the tyranny and oppression practiced upon them by Cortez and his soldiers. But there is one redeeming feature connected with all this Spanish warfare and bloodshed. The conquerors taught the inhabitants of Mexico, Central America and South America the Spanish language, which language is now spoken by nearly all peoples in these lands. Consequently, when our elders at the present time are sent to labor in the Mexican mission, and they succeed in learning the Spanish language, they can preach the true gospel of Jesus Christ to many millions. This fact stands forth in great contrast to the activities of Jacob Hamblin and others who labored as Lamanite missionaries in the United States, who could only reach a few small tribes after studying as hard, and perhaps worked harder to learn a local Indian dialect than our missionaries do in learning the Spanish language. I therefore look for the Mexican mission, now by many considered of but little importance, to flourish by and by, and become one of the best and most important missions of the Church, and I would further suggest that whenever the time comes that these Lamanites in the south shall embrace the Gospel, there will be a sufficient number of them to fulfil every prediction contained in the Book of Mormon concerning the Lamanites, and justify every expectation that we have had in regard to the help which these remnants of the house of Israel shall render in building up Zion in these last days. I desire to present this matter to you as my testimony and my faith in all that God has ever spoken through the mouths of his holy prophets. Heaven and earth may pass away, but not one jot or tittle of that which God has spoken will ever fail. Every word of prophecy contained in the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, and perhaps many others not contained in these four standard works of the Church, will surely be fulfilled in the own due time of the Lord.

The other matters, which attracted my attention and created special interest in my mind, while traveling recently in the United States, were certain facts connected with the several factions of apostate organizations which have broken away from the Church since it was first organized, a departure from the true order of the Church commenced almost immediately after Joseph Smith began his divine mission upon the earth. Ever since that great Anglo-Saxon Prophet began to receive glorious visions, converse with angels and obtain the gifts of translation, the devil has tried to counterfeit everything the Lord has done, and that, too, with considerable success, by deceiving people through impostors or tools who were willing to be used for that purpose. Through these emissaries the evil one has attempted to confuse the minds of mankind by introducing into the world through his agency and inspiration all kinds of imitations to deceive the very elect, if possible. Thus, if a servant of the Lord prophesied in the name of the Lord, the devil would do the same thing and claim that he also did it by the power of God, when in reality it was inspired by the powers of darkness and deception.

Soon after Joseph had received the gift of translating sacred records by the gift and power of God, other men were influenced to translate by some power which they themselves perhaps did not understand, and while some of these efforts seemed at first to be somewhat successful time proved them all to be failures. The Prophet Joseph in his history records as early as September, 1830, that Hiram Page, one of the Eight Witnesses to the Book of Mormon, had in his possession a certain stone by which he obtained certain revelations concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in modern revelation. The Whitmer family and Oliver Cowdery were among those who believed in some things brought forth through this stone. So Joseph, the Prophet, enquired of the Lord and received the revelation which constitutes the 28th section of the new edition of the Doctrine and Covenants. And at a conference held soon afterwards Bro. Page, as well as all members of the Church who were present renounced the said stone and all things connected with it.

In February, 1831, a woman, who professed to be a prophetess of the Lord and who believed the Book of Mormon to be true, made "pretensions of revealing commandments, laws and other curious matters," so it became necessary for the Prophet once more to enquire of the Lord and in answer the 43rd section of the Doctrine and Covenants was given, in which the Lord plainly said that "there is none other was given unto you to receive commandments and revelations until he [Joseph Smith] be taken, if he abide in me," etc.

Soon afterwards, when the Saints began to congregate in Ohio and there became quite numerous, they were blessed with many of the gifts and powers of the gospel; but almost at the same time, according to the statement of Parley P Pratt, "some very strange spiritual operations were manifested, which were disgusting, rather than edifying.

Some persons would seem to swoon away and make unseemly gestures and be drawn and disfigured in their countenances. Others would go into ecstasy and be drawn into contortions, cramp, fits, etc.; others would seem to have visions and revelations which were not edifying and which were not congenial to the doctrine and spirit of the Gospel; in short a false and lying spirit seemed to be creeping into the Church." The question was referred to the Prophet Joseph, who enquired of the Lord, the result being a revelation given in May, 1831, in which the Lord explains the difference between the manifestations of the power of God and the manifestations of the power of evil. (See Doc. & Cov. Sec. 50)

According to the historian, Geo. A. Smith, the first attempt to establish an apostate Church, was made by one Wycam Clark, in Kirtland, Ohio. This Mr. Clark was baptized about the same time as Sidney Rigdon and, in company with Northrop Sweet and four others, seceded from the Church and said they would carry the whole world with them by preaching "Mormon" principles. They had two or three meetings and then the society broke up.

Geo. A. Smith also says: "Another species of apostasy took place in the neighborhood of the forge at Kirtland. A man named Hoten seceded from the Church, denounced the Book of Mormon and the Prophet and established himself under the name of the Independent Church. A man named Montague was made bishop. This church got to number about ten members. They pretended under the order of the New Testament to have all things in common. In a few weeks the bishop, who had charge of the temporal things, made a charge on the president for visiting his pork barrel, and the president charged the bishop with visiting his wife, and that broke up the society." (See *Deseret News*, Vol 7, page 364).

Bro. Smith also mentions a man by the name of Hawley, who was attacked by a spirit of revelation, somewhere in the state of New York, while he was plowing, and it took him in such a hurry that he had no time to put on his boots, but traveled barefoot to Kirtland, some 600 miles distant, to warn Joseph that he was a fallen prophet, that God had cut Joseph off and placed in his stead a man by the name of Noah, and the reason why Joseph was cut off was that he had suffered the men belonging to the Church to wear cushions on their coat sleeves and the women to wear caps. He went through the streets of Kirtland with a dismal howl, crying: "Woe, woe, to the people." On one occasion, about midnight, Brigham Young went out and took with him a cowhide and said to Hawley: "If you don't quit annoying the people with your noise, I'll cowhide you." Mr. Hawley then considered that he had suffered persecution enough for his Master's sake and shup up his noise.

After the selection of the first quorum of Twelve apostles, in 1835, and after the dedication of the Kirtland temple, the spirit of apostasy became more general, and one of the First Presidency, several of the apostles, and other prominent men in the Church, were all carried away in this apostasy; and one of their number, namely,

Warren Parrish, who had been a traveling missionary in the Church in the Southern States, and known as an eloquent preacher, undertook to organize those elements into a Church. They were going to renounce the Book of Mormon and Joseph Smith and take the "Mormon" doctrines to overthrow all the religions of the world and unite all the Christians into one great religious band—they to be its great leaders. This apostasy took place in 1837 and 1838. When Heber C. Kimball, while filling a mission in 1844, was crossing Fox River on a ferry, he encountered Warren Parrish as a grave-looking man—a strait-jacketed fellow, dressed in black, with a white handkerchief around his neck. He spoke to Elder Kimball, saying: "Elder Kimball, will you have the goodness not to say to the people here that I was a 'Mormon!' I am a Baptist minister and am preaching in that meeting-house at a salary of \$500 a year. If they find out that I have been a 'Mormon,' it would hurt my influence very much indeed." The question arises: Where was the big church he had tried to build up. He had tried pleading law, but failed, and he had been peddling bogus money, which also failed, like the big church speculation. George A. Smith in explaining the origin of the Warren Parrish movement says: I recollect waking up late one evening when I was quite a young man and hearing my father and one of the brethren talk. Being a little disposed to listen, I learned that there had been considerable of a difficulty between Parrish and one of the brethren. This was when he was in good standing in the Church. He had been too kind with the brother's wife. Then I learned the commencement of his apostasy.

At the breaking up of Far West, Mo., in 1838-39 Isaac Russell, one of the missionaries who first brought the gospel to Great Britain, undertook to lead the Saints into the wilderness. He gathered some twenty followers, but did not succeed. He afterwards suffered much persecution in Missouri and died in Richmond Sept. 25, 1844.

David Whitmer, one of the Three Witnesses to the Book of Mormon, like all the witnesses to that sacred record, remained faithful to his testimony regarding the Book of Mormon, but otherwise he fell into darkness and allowed himself to be influenced by a number of apostate leaders, such as James J. Strang, and later Wm. E. McLellan. And when he became an old man, he undertook to organize a church of his own, claiming that inasmuch as he had been ordained and set apart by Joseph Smith to preside over a stake of Zion organized in Clay county, Mo., in 1834, he had as much authority as the Prophet himself. He obtained a few followers in Missouri, but not enough to make a complete church organization. He presided over his little church until he died in 1888, and when I visited Richmond, a few months later, his nephew John C. Whitmer, a son of Jacob Whitmer, had succeeded him as president of the Whitmerite faction. There is a very small remnant of that church left yet.

Mr. Francis Gladden Bishop, commonly known as Gladden Bishop, and his brother I. H. Bishop, also started a church of their own, which became known as "Gladden Bishopites." Mr. Bishop believed

that the valley of the Colorado was the place of refuge for the Saints at the time they were expelled from Nauvoo. He had joined the true Church in 1832, and after being ordained an elder did considerable missionary work for the Church; but he fell into darkness, and, under the influence of a delusive spirit, he organized a new church, as stated. He was on trial as early as 1842 before the High Council at Nauvoo (Joseph the Prophet being present) on complaint of having received, written and published or taught certain revelations and doctrines not consistent with the doctrines and covenants of the Church. At first Mr. Bishop refused to present the written revelation, but finally read portions of it to the council. The purported revelation appeared to be the extreme of folly, nonsense, absurdity, falsehood and bombastic egotism. Joseph the Prophet explained the nature of the case and gave a very clear elucidation of the tendency of such prophets and prophesying, and then delivered Mr. Bishop over to the buffetings of Satan until he should learn wisdom. The council then disfellowshipped Mr. Bishop. It was after that that he organized a church of his own.

Oliver Olney, who joined the Church at an early day and had presided over the Teachers in Kirtland was disfellowshipped in Nauvoo, Ill., by the High Council of that place for setting himself up as a prophet. Later (Feb. 10, 1843) Oliver Olney was tried before a court in Nauvoo for stealing goods. He declared before the court that he had been visited many times by the Ancient of Days, that he had a mission from him to the four quarters of the world, that he had visited them all except one in the south, that he had suffered much for two or three years for want of clothing, that he despised a theft except to clothe himself, etc. Joseph the Prophet declared that Olney had never seen the Ancient of Days, or anything like him, but that he was under the influence of a wicked and delusive spirit.

William Law acted for a while as second counselor to the Prophet Joseph Smith in Nauvoo, Ill., and while on terms of intimate friendship with the Prophet he was, Judas-like, plotting with his enemies to destroy him. His treachery was found out and he was dropped from his position and excommunicated from the Church. But so strongly did this base man profess to believe in the doctrines of the Church that after declaring Joseph Smith to be a fallen prophet he actually attempted to organize a church of his own. He put himself at the head of it as a prophet, chose two other apostates to act with him as counselors, and proceeded to select twelve men to be his apostles. This movement of his and his confreres was the height of impudence and hypocrisy, and of course it failed.

When Joseph, the Prophet, was martyred the members of the Church were placed in a position which they had never before experienced. Nobody had looked for Joseph Smith's early demise (he being only 38 years of age) although he had hinted at it several times. But the people seemingly did not understand him, no more than the disciples of old understood Jesus the Christ when he talked to them

of his early death. Not until he arose from the grave did the apostles and disciples of old understand. The Church in our day did not understand the principles of succession of the presidency of the Church, in 1844, as well as they do now. Sidney Rigdon who had acted as first counselor to Joseph the Prophet came forward after the martyrdom of Joseph and wanted the Church to accept of him as the Guardian of the Church. He had not been true to the Prophet Joseph for several years, and after his case had been investigated by the apostles and high council at Nauvoo, he was excommunicated from the Church. He then went to Pennsylvania and organized a church of his own, which had some following for several years and did not altogether cease to exist as an organization until the death of Sidney Rigdon, in 1876.

William Smith, the Prophet's brother, who had succeeded to the position of Presiding Patriarch of the Church, also tried to organize a separate faction, but most of his followers subsequently left him to follow James J. Strang, another pretended leader.

James J. Strang had joined the Church shortly before the death of the Prophet. He claimed to have received a letter from the Prophet Joseph appointing him to preside over the Church, in case the Prophet should die, and he made further assertions to the effect that he had seen an angel, received revelations, etc. He tried to organize a stake in Vorce, Wisconsin, with two or three hundred followers, and afterwards moved his headquarters to Beaver Island, in Lake Michigan, where he founded a town called St. James and had his followers anoint him a king, to preside over the kingdom of God, claiming at the same time that Joseph Smith had only been president of the Church. For a short time King James reigned apparently with a degree of success, but after a while he became overbearing and tyrannical in his ways, and on a certain occasion he had some of his disobedient or rebellious followers whipped in public. This so exasperated the parties thus punished that they improved the first opportunity they could find to assassinate James J. Strang. This took place in 1855 on Beaver Island. This was the end of "King James," but strange enough some of his followers continued to adhere to his false doctrines and really believed that he was called of God, that he had received revelations and was the true successor of the Prophet Joseph. About twenty years ago one of the Strangite apostles visited Utah. There may be half a dozen Strangites yet alive.

On my recent visit to Texas I became quite well acquainted with the career of Lyman Wight in that country. Lyman Wight was a strong and influential man in the days of the Prophet Joseph, and had acted for several years as one of the twelve apostles, but when Joseph passed away Lyman Wight claimed that he would not follow Brigham Young or any other man in the Church. Hence, when it was decided (at the time of the exodus from Nauvoo, in 1846) that the Saints would seek a new home in the Rocky Mountains, Elder Wight refused to go into that desert country, having perhaps forgotten that Joseph Smith had predicted that the Saints should become a

mighty people in the Rocky Mountains. So, instead of working in harmony with the other members of his quorum, he led two or three hundred people, members of the Church, first into the Indian Territory and later to that part of Texas where Austin, the capital of that state, now stands. There, in a beautiful valley, he built a mill and endeavored to establish a colony but failed. He tried three other localities but failed again in regular succession, until many of his followers left him and he himself died as a drunkard, in 1858. Lyman Wight remained true to the first principles of the gospel and tried even to practice the rules of the United Order, or something similar, in which the members of his church should be equal in temporal as well as spiritual things; but while he was colonizing in one of the best districts of country and should have met with great success, he entirely failed, as stated, while Prest. Brigham Young and the Twelve who remained true to the Church proceeded in the successful establishment of settlements of the Saints in the Rocky Mountains, though that part of our great country which is now Utah was at the time of Lyman Wight's departure for the south a desert and desolate country as compared to Texas.

George Miller had been one of the presiding bishops of the Church in Nauvoo and had led one of the leading camps of the Saints westward into the wilderness. But he became disaffected and with a small faction, over which he gained influence, he also went down into Texas, where he for a short time affiliated with Lyman Wight, but fell out with him and left for the north, afterwards to become a follower of James J. Strang.

Alpheus Cutler, who joined the Church at an early day and was quite active in Missouri, was chosen a member of the High Council in Nauvoo, Illinois, and afterwards acted as President of the High Council at Winter Quarters, Neb. When Prest. Brigham Young left Winter Quarters, in 1848, on his second trip to the Valley with a large emigration Alpheus Cutler remained in Iowa, where he for some time was identified with the Silver Creek branch, but he was disfellowshipped from the Church at a conference held in Pottawattamie County, Iowa, for exercising an influence against the migration to the Valley and for advocating the building of a temple, etc. At a general conference held in Salt Lake City, in 1850, Father Alpheus Cutler, as he was generally called, was excommunicated from the Church. After that he organized a church of his own. According to the statement of Bishop Abraham A. Kimball Alpheus Cutler changed his residence from Pottawattamie county to Manti, Fremont county, Iowa, where he organized a church and constituted himself as its leader, calling it "The true Church of Latter-day Saints," and presumed to officiate in the ordinances of the Church of Jesus Christ of Latter-day Saints, such as baptisms, endowments, etc. He also energetically denounced polygamy and the law of tithing, and taught his followers that Joseph Smith was a true Prophet of God, but that Brigham Young was not his successor, but an imposter and that he (Alpheus Cutler) was the true leader and held the authority to carry on the Latter-day work.

This pretended "true church" was organized with Alpheus Cutler as president, Edmund Fisher as first, and Chauncey Whiting as second, counselor, and Grandfather Fisher as patriarch.

It so happened that Heber C. Kimball had married two of Alpheus Cutler's daughters, but when Heber C. Kimball, in 1848, took part of his family to the Valley, these two Cutler girls, who each had a son, remained in Iowa. The two young women subsequently died, leaving the two sons of Heber C. Kimball (Abraham A. and Isaac) who subsequently were told of their real parentage, which had been kept from them by their grandfather. Abraham A. Kimball (afterwards Bishop of Kanosh, Millard county, Utah,) became identified with his father's family in Salt Lake City in 1862. The next year he was called on a mission and sent east to get his brother Isaac to the Valley, in which he succeeded. On this trip Alpheus Cutler, who had now become an old man looking toward the end of his journey, confided to his grandson as follows: "I know that Joseph Smith was a Prophet of God, and I know that Brigham Young is his legal successor, and I always did know, but the trouble with me was that I wanted to lead and could not be led. I have run my race, and sealed my doom, and I know what I have got to meet." He then, addressing Abraham, his grandson, said: "Let what may turn up, never yield the point (never leave 'Mormonism'), for it will save and exalt you in the kingdom of God." He wept like a child after saying this, and then continued, speaking to his grandson: "One favor I wish to ask you, namely, that you will not divulge this confession to those whom I lead, while I live." Shortly after this Alpheus Cutler died and the church which he had organized ceased to exist.

In 1848 a man by the name of James T. Brewster associated himself with Hazen Aldrich (at one time a president of Seventies) and organized a church, June 26, 1848, on the pretense that the Lord had rejected the original Church, and he (Brewster) having received a commission of the Lord to call together all the pure in heart to establish anew the Church. Brewster also claimed the extraordinary gift of reproducing under the inspiration of the Almighty the lost books of Esdras, as a continuation of the First and Second Book of Esdras, which are known among the apocryphal writings of the Old Testament. There are still a few Brewsterites in existence.

Granville Hedrick is the founder of a sect now known as the Hedrickites; they are the possessors of the temple lot in Jackson county, Missouri, and claim to be a branch of the original church organized in 1830, but reject all the revelations received by the Prophet Joseph Smith later than 1834.

The Josephites, or so-called Reorganized Church, came into existence as a real organization, in 1860, when young Joseph, a son of the martyred Seer, accepted the leadership. The original membership of this Church was to a great extent made up of Strangites, Wightites, Wm. Smithites, Cutlerites and remnants of other factions by means of whom the followers of that organization are trying to bridge over the interim, 1844-1860. The "Reorganites"

represent the only faction of apostate organizations which at the present time, so far as numbers are concerned, can claim any consideration.

Joseph Morris, an early convert to the Church in Wales, was severely hurt in his youth from being hit in the head with a lump of coal, while working in the coal mines of Wales, and after joining the Church, and while doing missionary labors, he showed repeated signs of insanity, and finally a delusive spirit took possession of him after his arrival in Utah, and he organized a church and established himself on the Weber river as a prophet, in 1861. He pretended to receive a number of revelations which have since been published in a book, but he came in collision with the territorial authorities in 1862 and was killed together with a few others of his followers. His organization known as the Morrisites was broken up, yet there are even now a few alive who still believe that Joseph Morris was a prophet.

William S. Godbe was once a prominent man in the Church, but when co-operation started in 1868, he, as one of the merchants of Salt Lake City, rebelled, withdrew from the Church and organized with others what was called the "Godbeite movement," which, however, flourished only for a short time.

There are a number of other factions which might be mentioned, but time does not permit, such as the Bickertonites; also the Modern Brewsterites (a movement set on foot by one F. R. Brewster, who called himself the Seventh Angel, the Captain of the Lord's Host, etc., early in the '80's in Salt Lake City). An organization made by the late John E. Forsgren, who established himself in a tent east of Salt Lake City with twelve women, representing the twelve tribes of Israel and others could be mentioned. In fact I could mention altogether some thirty attempts made by apostates or seceders from the Church who claimed to succeed to the divine calling of the Prophet Joseph Smith. We have the history of all these factions at the Historian's Office, and are gathering additional information about them from time to time.

President Young said at the important meeting held in Nauvoo, Ill., Aug. 8, 1844: "If an man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the apostles which will carry them off victorious through all the world" (*Mill. Star*, Vol. 25, page 216).

This prediction on the part of President Brigham Young has certainly come true, and in my remarks I have only endeavored to show this great fundamental truth, that where the Priesthood of God is exercised in righteousness, there is success and happiness, while the dissenters and apostates have always met with failure and disasters. The history of the Church affords us abundance of proofs to establish this fact. It all goes to show that when we do what the Lord wants us to do, when we say

what the Lord wants us to say and go where the Lord wants us to go, we will prosper. By doing this we will gain the victory over every species of evil, and, if we remain faithful to the end, be saved in the kingdom of God.

May God help us to be true to him and to ourselves, and to the principles which we know to be true, I pray in the name of Jesus Christ. Amen.

Manasseh Smith and the choir sang the hymn, "Victory."

Benediction was pronounced by Elder James Z. Stewart.

SECOND OVERFLOW MEETING

A second overflow meeting was held outdoors near the Bureau of Information at 10 o'clock, Sunday morning, October 9, 1921. Elder David A. Smith of the Presiding Bishopric presided. Tracy Y. Cannon acted as chorister, and Frank W. Asper, as organist.

The congregation sang, "Come, come, ye Saints."

The opening prayer was offered by Elder Alfred W. Peterson, of the Salt Lake stake of Zion.

The congregation sang, "High on the mountain top."

ELDER JOSEPH R. SHEPHERD

(President of the Logan Temple)

This is certainly a glorious morning. All nature is smiling upon us. The Spirit of the Lord is with us and has been with us in our conference, and will continue until its close.

I have been thinking, as I have been sitting here this morning, of the words of the prophet wherein he said:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Surely we have here a fulfilment of this prophecy, for I doubt not that if I were to ask how many nations were represented here this morning, even in this overflow meeting we would find representatives from nearly every nation under the sun. We would find either those who have been gathered from the nations of the earth them-

selves, or we would find their sons or their daughters, or grandsons or granddaughters here.

The thought that came to me in connection with this prophecy was, what a mighty responsibility rests upon this people who have gathered here, my brethren and sisters, for a specific purpose. The blood of Israel has been gathered from the nations where it has been scattered. This is the day of gathering-in of the house of Israel; and the gathering in the tops of these mountains is for the purpose that we may learn more fully the ways of the Lord and that we may be able to walk in the path that the Lord would have us walk.

And I have been wondering whether the younger generation, the sons and daughters of the fathers and mothers who have heeded the call of the Lord through his servants, have within them the same degree of faith and a desire to carry on his work, for which their fathers and their mothers have been gathered. Are we becoming careless in regard to these things? Are we forgetting the mission to which we have been called as a people? Are we observing the commandments of God, and are we doing those things that the Lord desires to have done through the gathering of Israel?

In the hymn that we have just sung is one of the purposes for which this people has been gathered in this day and to these parts: that we might erect temples and participate in the sacred ordinances of the house of God. The hearts of our fathers and our mothers, when they crossed the plains, notwithstanding the arduous journey that they undertook, were filled with joy in contemplation of the very thing of which the prophet spoke, that they should come here unmolested, and that they might here serve God according to the dictates of their conscience; and further, that they might establish themselves here and build temples to the name of the God of Jacob. As the hymn says, we are here that we may be saved, and also become saviors to those who were not permitted to enjoy these blessings.

The gathering of the blood of Israel from the nations of the earth is a very important part of the mission of the Church of Jesus Christ of Latter-day Saints. The blood of Israel has been mixed among all the gentile nations, and it is in the providence of our heavenly Father that in the last days they shall be gathered together; and we are here, my brethren and sisters, and should see to it that the spirit of scattering does not enter into our souls.

Growing up, we have a large number of young men and young women, whose greatest desire should be to enter into the temples that have been erected, and there enter into solemn covenant with their heavenly Father to serve him and to obey his laws and to assist in the establishment of Israel in this land. I have thought many times of the advice given to our young people concerning making alliances with those who are not of the same faith,—not that we have any quarrel with our neighbors,

not at all; not that there are not just as good people, so far as they understand things, outside of the Church as inside,—but, my brethren and sisters, this is a day of gathering and concentrating the blood of Israel. And, now that we have gathered out of the nations, let it be known that our sons and daughters, who are of the blood of Israel, should ally themselves together, when the time comes to enter the sacred relationship of husband and wife. It is displeasing in the sight of our heavenly Father that by our acts we should nullify, in effect, the very purpose for which we have gathered here.

I have been impressed concerning this thing. We should seek to gather the blood of Israel; we should seek to intensify the blood of Israel in our posterity. And how can that be done? By those who are of the blood of Israel allying themselves together in this sacred relationship. And then, as generations shall come and go, can you not see how the preponderance of the blood of Israel will come? It is a gathering, my brethren and sisters.

I wonder if some of our parents who have given their lives in the establishment of their children in this favored land, would not be greatly disappointed if they found that their boys and girls were forgetting one of the great purposes for which they have gathered, and that they, like old Israel, are seeking after strange gods. From the beginning of time it was the will of God that those who entered into covenant with him to keep his laws and commandments, should only ally themselves with those of the opposite sex who similarly entered into covenant with him. We read right in the beginning, that one of the chief reasons why the curse of God was poured upon the people, why God became displeased, was because the sons of God looked upon the daughters of men and took them as their wives, as they pleased. Now, this is plain; we should understand it. Who were the sons of God? They were the ones who entered into covenant with him and who received of his commandments and acknowledged him as their Father and God. And who were the daughters of men? Those who had no faith in God and rejected him and his laws and his counsels. And it displeased the Father that there should be an amalgamation of these two opposing powers or factors; and from that time to the present, that commandment has been to Israel, and it is the law of God to Israel today. There are plenty to select from; look at the hosts of Israel as they are gathered together. We need not enter into this most sacred relationship with those who have not similar faith and ambition and desires. It will never be productive of good. I have heard presidents of the Church, for years, say—and their advice was not only to Latter-day Saints but to other people—that it was not good that those who have opposing ambitions and views and faiths try to amalgamate together as husband and wife, because it will not work out. Either they will lose faith and disregard the faith that they have, or else there will be eternal trouble.

I believe this a matter of great importance, my brethren and,

sisters, and I speak to you as parents, and I speak to you as young men and as young women; if your young people want happiness, peace, and the fullest joy in this life and the life which is to come, let them remember the advice and counsel that God has given his people, and in their selections, let them make selections of husband or wife from those who have the same faith and ideals, and ambitions, and who are journeying toward the same goal. This subject of marriage, my brethren and sisters, is more important than some people think; it means more. It is the laying of the foundation for eternal glory and happiness in the celestial kingdom of God, if entered into with the proper spirit and with the proper understanding of that sacred relationship. What a sorrowful thing it is to know that there is such a large percentage yet of the sons and daughters of these pioneers, who came here and gave their all for the gospel's sake, that nearly one half of them reject the opportunity granted to them of entering into this sacred relationship, which God ordained in the way that he did.

I said we came here to build temples. One of the ordinances of the house of God is the solemnizing of this sacred relationship. And how blessed are those who have been born under the covenant, that they, having a high regard for the faith of their fathers and for their own faith, go to the house of God and there are sealed to their husband or wife for time and for all eternity. What is more sad than when death comes into the family and the wife or the husband is stricken, than to realize then that the relationship that has meant so much to them is at an end. And it is at an end, my brethren and sisters, unless it has been solemnized by those who are authorized of God, and the couple have been sealed together for time and for all eternity.

And let us remember, too, that now is the time; *now* is the accepted time. There are many who, for various reasons, which I have not time to discuss, refrain. They are those who have a kind of faith and a desire to do it, though not very strong, thinking, "O, that can be done sometime later on; we will leave this for someone else to do" or "we will do it when we get old." They procrastinate. It is dangerous, for let it be known, my brethren and sisters, that no man no woman, will ever receive the same degree of glory in the world to come, who refuses and rejects to do the thing they may do in this life—I care not if the work is done for them by somebody else.

I hope the Latter-day Saints understand that. Certainly we do work for the dead; but some people have an erroneous idea that those who refuse to do the work in this life, and for whom the work is done after they have passed away, are just as well off then; that is a mistake. The primary principle of vicarious work for the dead is to do for themselves. You know our Christian friends on the outside—we call them Christian, even if they do not call us Christian—have

found fault with this doctrine of doing work for the dead, charging us with this that it is an encouragement for impenitence and of putting penitence off. That is not true; they do not understand what we believe in. Work may be done even for the sinner, but he will never receive the same degree of glory, as if he had done it himself.

Now these are some of the things, my brethren and sisters, that I thought of this morning as I saw this great audience here, and as we sang this hymn concerning the gathering of Israel, and as we sang the hymn in the opening of the meeting of the travels of our parents and grandparents of this country. I thought "Why all this?" It was that we may enjoy the greater blessings of the gospel that are administered in the house of God. That is one of the chief reasons. And here we are living under the shadow of the temple of God. Will we, any of us, reject the opportunity that we have for receiving these blessings? I hope not. I am glad to say that so far as my personal experience goes, the spirit of the work is growing, and the testimonies of the divinity of the work are growing in the hearts of the people, and in proportion as our young people and our old people will go to the temple of God and receive the blessings administered to them there, it will give them additional testimony of the divinity of the work. Let us as sons and daughters of the noble pioneers who came here and left their all for the gospel's sake, be true to them, their memories, and their faith, and let us carry on the work that they expect of us. And may God's blessing be upon us to this end, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES N. LAMBERT

(Former President of the New Zealand Mission)

I rejoice with you, my brethren and sisters, in the privilege that is afforded us to worship our heavenly Father on this beautiful morning.

It is now something less than a hundred years ago since the Church of Jesus Christ of Latter-day Saints was established. Shortly after the Church was organized, in this day and age, the Lord said that he was about to commence a marvelous work, a work that would possibly not be understood by some. Shortly after our Church became a church, in the state of New York, our people—your people and mine—were compelled to move from that state because of persecution that was heaped upon them. They went from the state of New York into Ohio, and from Ohio to Missouri, and from Missouri back into Illinois. And then came the movement west into the valleys of the mountains. Some that were weak, who felt that they could not stand the heat and the burden of the day, fell by the wayside. The Lord blessed those, however, who had the tenacity, the will, the desire.

It is recorded that even in the first company of pioneers who came here July 24, 1847, there were some who could not see the blessings of the Lord that would attend the people in the settlements of this valley. They were willing to take a chance as to what lay beyond, between here and the Pacific ocean; they reminded President Young that they had seen many places from the Missouri river unto this valley that appeared more inviting to the human eye than they saw when they first caught a glimpse of this valley. President Young's remark to them, however, as his prophetic eye could see what lay in the future for the people who settled here, was, "This is the place." And when reminded that this was a part of the Great American Desert, he said that we would yet make it literally blossom as the rose. My brethren and sisters, you can testify to the truthfulness of this prophecy of President Brigham Young. Surely the Lord has blessed us; surely the Lord is blessing us. Wherever our people have settled, from Canada to Mexico, from California to states east of us, the Lord has blessed our people and blessed their efforts.

I wonder if all of us are striving to do what is required of us as Latter-day Saints. Brother Shepherd in reminding us of one of the greatest blessings that has come unto us, one of the greatest gifts that the Lord has conferred upon us—to be married in the temples of our God, to be sealed to our companions, not only for this life, but for the life to come—wondered if all of us who are here this morning are doing our utmost to live up to that blessing. Are we teaching our children the blessings that have come unto us and that have been taken advantage of by us?

You know we have been accused many a time of being a peculiar people, peculiar in our ways. In the first few years of the existence of our Church we were accused of believing in a God that has body, parts, and passions, of believing in a God that could hear and answer our prayers, of believing that we could ask him to direct us in the way in which we should go and that he would do so. We have been held up to ridicule, not only in this country, but throughout the world, wherever the gospel has been preached. But I believe the tide is turning; I believe the people of the world are beginning to admire us and, perhaps, to sing our praises.

You will remember that it is recorded in the Scripture that the Lord said we should beware when people would begin to say all manner of good things in favor of us, but rejoice and be exceeding glad when the world said things falsely against us. It was my privilege only a few weeks ago to talk to a prominent physician in this city, a man who does not claim to be a Latter-day Saint; and when he learned that I had recently returned from a mission where I had been preaching the gospel for some years, he said, "This system that you 'Mormon' people have of sending your missionaries into the world is a wonderful thing; the other religious sects of the day do not have it; the other religious organizations won't do it; it is left entirely

for the 'Mormon' people to do it. I wonder how you started such a thing." I told him that away back in the beginning of our Church, the Prophet Joseph Smith received a revelation to send our elders out two by two, to preach the gospel without fear or favor, to deliver the message that they had received, to warn their neighbor, even as they had been warned, and that we go out without hope or thought of reward so far as this life is concerned, when a call comes to us, whether to a man or woman, to go out and preach the gospel, and we have been set apart for that particular work; that the Lord blesses us, and many return here seeing the fruits of their labors, and those who have not even had this privilege, later on see that others reap from the seed they sowed.

I was reminded, in talking to this doctor, of the remark that was made some years ago by a prominent Salt Laker, a man who had come here and married a Salt Lake woman after he had visited all parts of the United States and other parts of the world. In the Commercial Club of Salt Lake City here, he made the statement that never in his travels had he met a people who were so ready to make answer, who were so ready to talk and discuss things, and give a reason for the hope that is within them. He said you can go into the smallest hamlet and find men and women there who can do it, and I marvel at it. A man who heard him make this statement was rather anxious to find out just why he thought he had found such a condition. This brother wanted to know if he had the right idea about it, and so at the close of the meeting in the Commercial Club, he asked this gentleman to what he attributed this ability that he found so peculiar among our people. He said, "That is no secret; it is this wonderful missionary system that you 'Mormon' people have, of sending your young men and your young women into the earth, into the various parts of the world to preach the gospel. They come back bubbling over with new ideas. They bring back the best things that they see, no matter whether they go to Japan or to Australia, or to South Africa or to various parts of Europe, or to various states of this Union."

There is nothing in the world, my brethren and sisters, that benefits a person like comparison, travel, education. Do you wonder, therefore, at the high standard that is maintained by our people here in this state? We compare most favorably, when measured by the various states of the Union or various countries of the world, as far as education is concerned. We have ever sought education. Our elders who go into the various mission fields and who come back with these excellent ideas gathered up from peoples to peoples, disseminate these good things among the rest of us. We have ever striven for that which is good and wholesome and pure, from the very things that we were taught in the early history of the Church, that "The glory of God is intelligence," that all we seek after here, all the good, the excellent things we get here, and remember and understand, will

rise with us in the hereafter, and by so achieving, by so accomplishing and understanding these things, our power will become much greater in the other world. Do you wonder, then, at the ambition, do you wonder at the desire that is in the heart of every Latter-day Saint? Not at all. Do you wonder, then, that every parent puts forth his best efforts to teach his son or his daughter the things that are most dear to him, the gospel of eternal life, the gift of eternal life, that has been so much misunderstood, by the people of the world? You elders, and you sisters, who have been abroad preaching the gospel and have heard ministers and others contend that the gift of eternal life in the kingdom of God is the gift of God without any effort on our part, you have heard it, and you have wondered and marveled at the misconception that some people have.

Let me point out a comparison that I have made on many an occasion when such arguments have been brought up. There is no state in the Union, no country in the world, that affords an education to a young man or woman, more than does the state of Utah. Our boys and girls growing up here are compelled to go to school. Books are found for them; pencils, paper, ink, are furnished them. They can go to school, and if they live any great distance, conveyances of some kind are provided for them. This 'gift' of education is theirs. It is not theirs for the asking, because it is forced upon them; they are compelled to take it; a boy or girl in normal conditions must go to school and receive an education; they are compelled to. Would anyone say that education is not free? Why no; we boast of it; we prate it, we sing of it; our missionaries in going to the uttermost parts of the world tell of the splendid things that we have achieved, and how when we are measured up to our sister states in this Union, we compare well with them. And yet, do you mean to tell me that any boy or girl will ever go from one grade to another without an effort on his own part? Did you ever hear of anyone being graduated from the eighth grade into the high school without an effort on the part of the one who is receiving this splendid gift, without price, of education? Why no, and do you think a person can be admitted at the University who has not credits entitling him to go there? Not at all. And yet this education is free. No one would have the temerity to say that this education is not free. It IS free; yes, for those who WORK for it. God Almighty is not going to save his children in ignorance. Just as I quoted to you a few moments ago, "The glory of God is intelligence;" God rejoices in seeing his children grow and develop and become something. He does not look down upon us with any degree of satisfaction and joy when he knows that we are ignorant or will remain in ignorance—either in the principles of the gospel or in anything that is going to make us bigger or better or greater. God almighty will rejoice in seeing us become bigger, greater, better.

I rejoice with you, my brethren and sisters, in this wonderful

conference. I rejoice with you, and bear my testimony to you that I know that this is the Church of Jesus Christ, that within this Church are found the blessings of Almighty God, and that we cannot expect to find them, nor will we find them, outside. The Lord has been merciful, kind, considerate, long-suffering, and patient with some of us. May we appreciate these blessings. May we appreciate the outstretched hands of our Father, that are continually beckoning for us to come to him to receive at his hands these wonderful blessings that we have preached about, that we have sung, that we have told in story.

My God add his blessings, my brethren and sisters; may he sustain us and uphold us in all our righteous endeavors, is my prayer, in the name of Jesus. Amen.

ELDER NICHOLAS G. SMITH

(Former President of the South African Mission.)

My brethren and sisters and friends. I delight to testify to the goodness of God to me and to his people. I delight in having the opportunity of preaching the gospel. I love it. I love the people of this state. I love the "Mormon" people wherever they are, and I love all good people. Sometimes I think, when we are talking to ourselves and about ourselves, perhaps we laud ourselves a little too high. Speaking as a foreigner—for I may be counted as such since I have spent the last eight years of my life doing missionary work in the Union of South Africa—I can see a few things that look a little bit peculiar to me. Brother Lambert has just been telling you of some of our virtues, of how high we stand along educational and other lines; I picked up a Milwaukee paper not long ago, and it said that Utah was a wonderful state; they do lots of fine things in Utah, but that Utah is a pest house; they have more small pox than any other state in the Union. Now, stop having small pox! (Laughter)

I was impressed with the remarks of President Shepherd concerning some of the ordinances of the gospel. What a joy it is to us Latter-day Saints when we hear people abuse us on account of our faith and some of the doctrines of the gospel of Jesus Christ. It has not been very long since one of the ministers, when they were gathered together here in a convention in this city, made the remark that the "Mormon" people stand today where they (the ministers) stood one hundred years ago, that they still cling to the errors of a hundred years ago. Brother B. H. Roberts, in speaking in the tabernacle in answer to the accusations on the following Sunday said, "Well, we are thankful the Lord said that was the trouble with mankind; they are in error." You will remember the words of the Lord to the Prophet Joseph Smith, "They draw near to me with their mouths,

and with their lips do honor me, but their hearts are far from me, and they teach the doctrines and commandments of men." They were in error; they did not acknowledge it then, but now we find them acknowledging it.

They say we stand where they stood one hundred years ago. Is it true? From which one of them did we learn about this great temple work? From which sect, if you please, did we copy temple building? Was it from the Presbyterians, or from the Methodists? No; they did not tell us about the hope that we should have for those who have gone before. We did not copy it from any of them, did we?

I remember down in South Africa, upon one occasion, I had been talking with a minister of the Church of England about the gospel, and this matter of salvation for the dead came up, and I told him our belief along these lines. "Why," he said, "that is blasphemy to think of such things, to teach that there is a hope after we are dead. You drive people away from the church. Do not talk such rot." I went into his church in the city of Ladysmith, and there were eleven of us present, counting the minister and myself! And we drive people away from the church! I said to him, "Come out to Salt Lake City, and I will take you into one building where ten thousand men and women are worshipping the true and living God, and yet you will tell us we drive them away from church by teaching that there is a hope for the dead."

Think of it, my brethren and sisters, that tabernacle is full to overflowing with thousands and thousands of people, the Assembly Hall is overflowing, and here in the open air we have gathered together hundreds of people to worship God, and they would tell us we drive them away from the church because we teach the gospel of Jesus Christ. We teach that he is a loving Father, and it counts; it pays. Just think of condemning all his children who have not had the opportunity of accepting this gospel here!

After the war had been going on for a few years, I had a Church of England minister say to me, "Well, there must be hope for the dead; when we think of our young boys who have gone to France and given up their lives, surely there must be an opportunity for them; there must be some hope for them." Why, of course, there is. Would our heavenly Father condemn all of these men, hundreds of thousands of them, who never cared a thing about Jesus Christ, who were careless, cared not for religion? Will God condemn them? The only answer one can give is "No." Then will he condemn the untold millions of others who have perished in the same way, or in other ways? Are they condemned? Of course not. It is not reasonable. That is not the sort of God that the "Mormons" want to believe in. And from which of these sects did we copy such ideas? From which of the sects did we copy the belief that God is a true and living God,

has body, parts, and passions? Which one of them dares stand up and declare that we copied it from them?

Which one of the sects dare say today that we copied the Word of Wisdom from them? I pray you, which one did we copy it from? And yet today we find it taking hold of other sects. One church has adopted it *in toto*. They do not eat meat, use coffee, or liquor, or tobacco, they have taken the word of wisdom over completely, and where did they get it? We did not copy it from them; no; it was given by God himself to his prophet.

And so it is with many others of the beautiful principles of the gospel of Jesus Christ. Who taught us to believe in a preexistent state? And yet they are coming to that. Which one of them did we copy the law of tithing from? And yet they have found it of such importance that they sent a minister here to study the system, right here in Salt Lake City among the Latter-day Saints, to see whether it might be adopted by the Methodist Church. I had a Church of England minister tell me that he really believed that we must have a personal God, that he must be a God with body, parts and passions. They are beginning to come to it. We took it from none of them. We had it, we got it from God. It was revealed from him to his prophet here on earth.

And, brethren and sisters, we who have these blessings, how we should value them, and how we should strive to live up to the gospel of Jesus Christ! Every blessing that existed in the days of old is ours. If we will have it we have but to cultivate our faith to that end. I tell you that I know that he has the power to raise the dead, to heal the leper, to cleanse all who are impure, if they will but listen to his purifying gospel and have faith in him.

You think it was an exceptional miracle when, after crossing the sea, the Savior with his disciples came upon one who was a maniac, and cast the devils out of him, but it was not; it is something that is occurring all the times. It was my privilege, in company with Elder June B. Sharp, of this city, to go into an asylum down in the city of Cape Town, and there we found a woman insane, whose husband had heard of the Latter-day Saints and who had written and asked if we would visit her. We went there, and they told us that she was mad, and they took us into her presence, and we saw from her eyes that she was possessed, and I said to Elder Sharp, "She is possessed of an evil spirit; we will rebuke it." And we bowed our heads, and by virtue of the Holy Priesthood in us vested, we commanded that he come out of her and leave her. And from that instant, she was healed. We went away from the asylum, and a day or two later, Elder Sharp left for home. I was going down a week later to see how she was getting on. I met one of the nurses and she said, "Why, she has gone home: after you men were here the other day, she suddenly regained her senses, and after we watched her for about a week, we released her, and she has gone back up to her home." We heard no more

about her for about six months, when one of our elders, traveling without purse or scrip, from Bloemfontein down to East London, stopped and held a cottage meeting in Queenstown, and a strange woman stood up in the cottage meeting and said. "I feel that I must bear my testimony to what these men have been saying. I tell you that I was mad, insane, and two of these men came into the insane asylum, and by the power which they said they had, they rebuked in the name of Jesus Christ the evil spirits which they declared possessed me, and from that instant I was another woman; I was cured absolutely."

I know, my brethren and sisters, that God is watching over his people, but I wonder at times if we are reaching out to him. Why, our faith is right, we can have encircling that great temple before us a pillar of fire by night and a cloud by day, to be the wonder of all the people of the world who come here to this block to hear of "Mormonism" and the gospel of Jesus Christ. They do wonder when they come here. But if our faith is right, and if we will have it, I tell you we can place around that temple, a pillar of fire, which will cause the nations of the earth to look up and come here in millions to visit us, instead of in hundreds of thousands. Brethren and sisters, let us live the gospel of Jesus Christ. Let us do our part and support the authorities of the Church. And if we will live the gospel, as one of the apostles declared at our conference session the other day; if we live the gospel, we will not need to be worrying about debts; we will be out of debt. God help us to do it; God bless us each and every one, is my prayer. Amen.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric)

I have been thinking while these brethren have been talking to you, "What was it that caused President Shepherd to leave his home and his business and all that he had and move to Logan to take charge of that Temple when requested to do so by the presidency of this Church? What was it that caused Brother Lambert to leave his business, his home, and all that he had to go down to the South Sea Islands to preside over a Mission there and take the gospel to the natives? What was it that kept Brother Nicholas G. Smith in South Africa for eight years?—all at their own expense and personal sacrifice as far as this world's goods are concerned. Was it not faith in God and a desire to be worthy of his blessings?

I have been wonderfully impressed with the remarks that have been made, especially the remarks of President Shepherd, whose life's work is to labor in the temple.

Two or three weeks ago I stood at the east end of the Tabernacle

with a body of men who held the office of bishop in the Church to which they belonged, and who are, I believe, sincere, men who are endeavoring to better the condition of their fellowmen; one of them turned to me and said, "Bishop Smith, what do you do in the temple?"

I answered, "We baptize for the dead; we perform the marriage ceremony."

"Baptize for the dead?" said he—"baptize for the dead? Why do you baptize for the dead?"

Here another one said, "Don't you remember? They did that anciently. In I Corinthians, 15, Paul calls attention to the fact that at that time they were baptizing for the dead."

Now, I want you, my brethren and sisters, to try and get the spirit of this work at this time. Cast your eyes upon that building. you will see that the architect has tried to interpret the word of God in the decorations on the building; for, carved in the stone windows, you will see symbols of the sun, and the moon and the stars. What does it mean? It means that we believe in the words of the Savior, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 1, 2, 3.) And Paul gives us more light. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." (I Corinthians 15:40, 42.)

We are told in the Doctrine and Covenants (Sec. 76: 50-57), that to receive an exaltation in the celestial kingdom is not possible except through the Priesthood and through faithful observance of all the laws and ordinances of God. Every one of God's children who come to this earth are entitled to everlasting life. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. * * * And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25, 29.) But where is that existence to be? Those who are faithful in all things will be saved in the celestial kingdom, where God dwells and rules. Those who have not been faithful in all things, but have fallen short, will be saved in the terrestrial kingdom, the kingdom which is presided over by Jesus Christ, his Son. Those who have chosen to go their own way and have failed to keep the commandments of God, in so far as it has been their privilege to know them, must be content to receive their salvation in the next world, in the terrestrial kingdom, which is ministered to by angels. "And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end." (Doctrine and Covenants 76: 112.)

Now it is for us to choose; it is for us to labor diligently, or go

our way as it pleases us to do, and receive in God's kingdom the reward that we merit.

Why do we baptize for the dead? Because God is a just God, and the same law that applies to me applies to you. The same requirements are made of you that are made of me; I must do the same things that you must do, to receive the glory that God has promised unto me and unto you. There are many who have not had the privilege of hearing the gospel; there are many who do not know what God's plan is. There were many anciently. Jesus the Christ, after his death, went to bring the gospel to those who were in prison. "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." (I Peter 3:19, 20, 21.) And so all men will have the privilege of hearing God's word; they will have the privilege of selecting and choosing for themselves what their final reward will be. Baptism, being an ordinance that can only be performed in this life, must be performed by some mortal being in this life, which, if accepted by the person for whom it is done, will have the same effect as if done personally.

Why are we hunting for our genealogies? Why are we seeking to know who our ancestors are? Why does the spirit of this come upon us? Because we have that promise that came to the Prophet Joseph Smith, which promise President Grant read the other day: "Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming." (Section 2, Doctrine and Covenants.)

The fact that we have the desire and are being baptized for our dead by the thousands, should be an evidence to us that Elijah has come in this day, as testified to by the Prophet Joseph Smith and Oliver Cowdery: "After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Doctrine and Covenants 110: 13-16) In this temple they are taking through hundreds of people every day,

performing that work, in order that those of their kinsmen who have gone, not knowing the laws of the Lord, should have the privilege, after having heard it, of accepting the gospel and receiving the blessings God has promised unto them.

Now, my brethren and sisters, I know that you have the spirit of this work, the most important work that we have to do. And I again voice the sentiment of Brother Shepherd; let us look to our own homes; are we faithful, worthy, diligent, in doing that which we are called to do? Are we teaching our children and bringing them up in faith before God? Are they looking forward to the time when they can go into that house and prepare to receive the blessings of God? I want to tell you that those of us who have not been doing so are forfeiting our right to the blessings and must be content with our salvation in a lesser degree of glory than that where God dwells.

I humbly pray that the spirit of this great work will rest upon us, that we will go forward with all our might, with all our strength, humbly praying that God will help us to carry on the work required of us, his children. God bless us to this end, I pray, in the name of Jesus Christ. Amen.

The congregation sang, "We thank thee, O God, for a prophet," and the benediction was pronounced by Patriarch William Jex, of the Nebo stake.

THIRD OVERFLOW MEETING

A third overflow meeting was held in the Assembly Hall, Sunday afternoon, at 2 o'clock, October 9, 1921. Elder George Albert Smith of the Twelve presided. The music was furnished by the Cottonwood ward choir, Cottonwood stake; instrumental music by an orchestra conducted by Adelbert Beesley.

The choir sang an anthem, "In our Redeemer's name."

Prayer was offered by Elder Lawrence Fullmer.

Ada McDonald and the choir sang "Inflammatu8."

ELDER GEORGE ALBERT SMITH

I am sure it will interest you all to know that a cable has just been received from Calcutta, India, informing us that Brothers David O. McKay and Hugh J. Cannon have arrived there safely on their tour around the world to visit missions.

ELDER BENJAMIN GODDARD

(In charge, for many years, of the Bureau of Information)

I sincerely trust, my brethren and sisters, that I may not only have your attention, but your faith and prayers. The last few days I have not been strong, but I feel that through your faith and supplications to the Lord he will aid me in performing this task that has been assigned to me.

It is my privilege, day by day, to meet many thousands of people who are coming from all parts of the world; and while we sat in the tabernacle this morning, I observed some distinguished representatives from foreign countries. I watched them, as they gazed steadfastly over that vast congregation, and observed that they listened very intently to the inspiring remarks that were made by the speakers. I felt in my soul that they must have been impressed with the wonderful faith on the part of this people. They must have marveled at what they witnessed.

I am convinced that there is more vitality in "Mormonism," more vigor and evidence of the rich outpouring of the Spirit of God, more demonstration of spiritual life than can be found among any other people that I know of. When our brethren spoke from the stand with such eloquence, such power, inspired as by the Spirit of God, I felt that those fervent testimonies were not merely demonstrations of the ordinary intelligence of man; but that their minds were quickened, their words were made eloquent, by the influence of the Spirit of Almighty God, and we had a spiritual feast.

As I think upon this subject, I wonder if it occurs to any of our stranger friends, why there is so much vitality, so much inspiration in "Mormonism." I have thought of the wonderful revelations given to us of the Lord in the Doctrine and Covenants, Pearl of Great Price, and Book of Mormon, I have begun to realize why there is this vitality, and why the Latter-day Saints ought to praise God that he has given unto us in these last days so many revelations of his will. I call the attention of the Latter-day Saints to this, and of course it is an old story. It is nevertheless true, and if in our family circles we could get our children around us a little more frequently, and tell them these old, old stories, it would do a wonderful amount of good. We ought to go back to Holy Writ, with regard to the labors of the Master, the Lord Jesus Christ, the Redeemer of the world, and interpret his great mission for the benefit of our young people. We can testify also that we are living today in the dispensation of the fulness of times. Latter-day Saints realize that God has given to them many wonderful truths, and marvelous demonstrations of his power.

We have taught to our children the actual manifestations of the

Father and the Son to the Prophet Joseph Smith, that God the Father and his Son Jesus Christ appeared to that young man at the inception of this work. But we want to tell them the story, time and time again, in such a way that they will feel impressed with the truth of it, that they will realize that what we tell them we feel in our souls and believe it to be true. We remember the wonderful manifestations given to the Prophet Joseph Smith through the angel Moroni, of his appearing and giving to us, through that young prophet, this sacred record, the Book of Mormon. We realize how we have received the Aaronic Priesthood through the ministrations of John the Baptist, and received the Melchizedek Priesthood through the ministrations of Peter James, and John to the prophet Joseph Smith, And then as we tell the story of these wonderful events in Church history unto our children, they will realize that this is a "marvelous work and a wonder," established by remarkable revelations of God's power, and they certainly will realize that we have abiding faith in these things. I believe that Moroni, an ancient prophet who lived on this continent, appeared unto the Prophet Joseph Smith, and to this we are indebted for the Book of Mormon, the word of God containing the fulness of the gospel, and we are inspired by its teachings.

I believe that that which is stated in the 13th section of the Doctrine and Covenants actually took place; that John the Baptist, who held the authority anciently, actually appeared before Joseph Smith and Oliver Cowdery, and bestowed upon them the authority of the Aaronic Priesthood; and then, as recorded in section 27, Peter, James, and John came with the greater power, giving them the keys of that authority and bestowing upon them the Melchizedek Priesthood, we bear testimony to these truths, and we exhort our people to study these sacred volumes. God has done well for us. He has fulfilled his promise. He has caused his word to go forth with power unto the nations of the earth. He has blessed our elders who have labored in the various mission fields, and today upon the temple block there are tens of thousands who have been gathered from the nations (or their parents, perhaps), and have been brought to these beautiful valleys by the preaching of the gospel to the nations of the earth. Now all these things we believe in. You believe in them, I know, just as fervently as I do. But God has so blessed us, and so wonderfully inspired our prophets to give us demonstrations of his power, that it has placed upon us obligations greater than ever to him. He expects more from us than from any other people that ever lived in the wide world.

In the days of the Savior very few were brought to the knowledge of the gospel. In this day thousands upon thousands have been brought to the knowledge of that same gospel and into the fold of his Church through the ministrations of humble elders going forth in weakness, and often unqualified for the labor, but they have had the authority of the Holy Priesthood and by virtue of that God has blessed their

labors, and they have convinced the honest in heart and brought many to a knowledge of the truth; and now, in all the nations of the earth, they are saying, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." By virtue of this, God's people have been gathered in this dispensation.

Now, in view of these great blessings, what manner of men and women should we be? Should we not make our lives conform to the teaching of this great work? The strangers here, our neighbors surrounding us, know not the truths we believe in and what lives we are supposed to live. I wonder if by our consistent labor, by the righteousness of our conduct, we are bearing testimony, day by day, that we are really inspired of God?

There comes to my mind one instance where wonderful results came from faithful and consistent living. I love our presiding officer here, Brother George Albert Smith, as I love very few men here on earth; but I loved his father, I believe, as much as I can ever love him. Let me give you an instance in his life. Many years ago, in the early morning before many had eaten breakfast, several people came into the Bureau in almost a blustering manner, they evidently were, "hail fellows well met." One of them approaching me said, "Can you tell me if John Henry is in town?" Sometimes such familiarity with the names of our leaders is objectionable, but his manner was such that I could not take exception to it. I asked, "Who do you mean?" He replied, "John Henry Smith." I answered that I thought he was at home, and accordingly I telephoned him. President John Henry Smith asked, "What do you want, Brother Goddard; I am just getting up, just shaving." I said, "I scarcely know, but there is a gentleman here who wants to see you." He asked his name, and I replied, "Mr. Case of Kansas." He promptly said, "Hold him right there until I can come." I detained the gentleman, conversed with him and found he was a very prominent official of the Irrigation Congress, and that he and Brother Smith had been associated for many years. They had attended the Congress sessions, the banquets and other functions. Finally President Smith came in. Have you ever observed John Henry Smith when he was going up to an old friend, putting forth his arms and encircling his comrade with those arms? He did it with this particular visitor. He hugged him as if he had been his own brother, and said, "I am mighty glad you are here." The stranger seemed equally affectionate toward President Smith. A few years later this visitor came a second time, and as he and his party came in, he remarked, "Mr. Goddard, I want you to meet my son." He continued, "I want to tell you why I love John Henry Smith. All his associates know he is a 'Mormon,' that he stands by his convictions, that he is sincere, that he believes in all that he says. This boy of mine was with me at a banquet we attended some time ago in Kansas City. At the table I placed the boy near John Henry Smith, and I sat a little further

away. I knew what was going to happen. I knew what Mr. Smith would do. When he sat at the table he very quietly and without ostentation took his glass and placed it upside down. Oh, I tell you. I watched this boy. I wanted to know how my boy was going to be impressed with that example; and when I saw him at John Henry's left hand take up the glass that was before him and turn it upside down, as an indication that he wanted neither wine nor champagne, nor any other kind of liquor, I felt to thank God for the influence that John Henry had upon him."

We shed tears together, as we were talking over some of these circumstances. This incident impressed upon me the necessity of living an upright and consistent life, that we believe in and fully sense what we profess, and that we are endeavoring to live in accordance therewith.

I had the privilege, a few days ago, of meeting a very large number of representatives from the Eastern states, and as we stood under the shadow of the temple they asked many questions regarding that sacred edifice, and just what it stands for. I explained the gospel principles, with regard to our own salvation and exaltation, and the salvation of our dead, the unselfish labors performed in the temple and the baptisms for the dead, how the Saints labor therein for their ancestors, as far back as they can trace their genealogies. I felt that they were impressed with what the Latter-day Saints are doing and with the breadth of the revealed plan of salvation. While we were thus conversing the east gate opened and a large number of people passed in carrying their valises and going to the temple. "What are they going to do?" was the query. I dwelt at some length upon the devotion of the people who were going to be baptized for their ancestry, in the faith and belief that when the gospel is preached behind the veil unto the dead, they may have the blessings pertaining to that holy ordinance. Many expressed their deep interest in these and other truths expounded to them. About a year ago a young lady came to the Bureau and in an earnest and intelligent manner, investigated the gospel; ultimately after months of prayerful study she applied for baptism. Soon afterwards she secured volumes on genealogy and learned that her family was linked up for centuries with some great characters known in American history. One of these volumes was loaned to me, and I took note of a stanza that impressed me as having a lesson for the Latter-day Saints generally. I submit it to you in conclusion, and trust that we may be alive to the responsibilities God has placed upon us:

If you could see your ancestors
All standing in a row,
Would you be proud of them, or not,
Or don't you really know?
Some strange discoveries are made
In climbing family trees,

And some of them you know, do not
Particularly please.

If you could see your ancestors,
All standing in a row,
There might be some of them, perhaps,
You wouldn't care to know;
But here's another question, which
Requires a different view,
If you could meet your ancestors,
Would they be proud of you?

I submit to you, that the work now being done in the temples for our ancestors will cause thousands upon thousands to be proud of these who perform the work, and eternal blessings will be received for the diligent performance of these labors, but the Lord have mercy upon those who neglect this sacred duty.

May God give us a full appreciation of his work and an intelligent comprehension of it, that we may all merit and receive the Spirit to enable us to labor for the accomplishment of his purposes, and that we may labor zealously for the salvation of our families and our kindred that have passed away. I ask it in the name of Jesus Christ. Amen.

ELDER JOSEPH H. DYE

(President of the Shelley Stake of Zion, Idaho)

I trust, my brethren and sisters, that while speaking to you I may enjoy the spirit that has prevailed during this conference. I would not like to occupy this position without it being of some benefit to you as well as to myself. I feel that time is very valuable, that you have come here to be blessed of the Spirit of the Lord, and that you should receive that blessing in your gathering.

Brother Goddard referred to the spiritual part of our religion, the inspiration which directs this people. I want to bear my testimony, as one of the humble servants of the Lord, that in my ministry have I noticed this inspiration upon the brethren who are somewhat far from the center stake of Zion. The instructions that are given in this conference come very forcibly to my mind, something that I valued two months ago. I have noticed that on other occasions when there have been special instructions given to us as a people, they have come to us in our stakes as an inspiration from the Lord. I do not speak of this with any praise to myself, but I speak of it to show to you, that it is a testimony to me that the Spirit of the Lord is permeating this great assembly, and that its influences extend throughout the length and breadth of this great land of ours, where the people are worthy to receive it; and I think that under the influence of this Holy Spirit we are bound to succeed, especially if we put into practice that which we are taught.

One of the ancient apostles in teaching the people in his time made a statement like this: "Today is the day of salvation for you"; and I have had a thought during this conference, and from the report of the instructions given that will go out among the people, and especially when these thoughts go out to the young people, that today is your day of salvation; today is the day that the Lord has given you to prepare not only for life in the future, but to prepare for this life, in order that you may have the blessings here as well as hereafter.

For illustration, where is there a greater blessing than health to our people, to any people? Without health we are helpless. We are of very little use unless we have health and strength, and the Lord has told us how to obtain that health and strength. Yet many of our own people do not cherish these words of the Lord as they should do, because they are breaking these laws of health and depriving themselves of the blessings that they might enjoy. Is not today the day of salvation for these young people? Certainly it is—not to wait till they get old for their salvation, going on in a reckless way, being out late at nights, using those things which are forbidden, as they grow older they will realize this, but this opportunity will be gone. The period of youth will have passed, and opportunity neglected, and the result is they have lost that salvation that they could have secured.

"Of all sad words of tongue or pen,
The saddest are these, it might have been."

I often think of our young people as well as many of our older ones, that they will see the day when they will look back and sigh for that which might have been. And where we have neglected to take advantage of these opportunities, that, sometime, either in this life or the hereafter we will think what we have missed, and then these words will come forcibly to us, "The saddest are these, it might have been."

Many times our young boys, and older ones too, have had a chance to receive the Priesthood, one of the greatest opportunities that can come to a mortal man; and yet many of them would prefer, perhaps, some of the things they cherished in the flesh, such as the use of tobacco, the pleasures of the world. They would rather have them than receive the Priesthood. And it strikes me, O what are we doing as members of the Church when we take such a course, when we fail to receive the things that are of greater value unto us, both here and hereafter. Will there not come a time of reckoning and is not today the day of salvation to us? A time to prepare not only for this life but for the life to come?

I read here in the Doctrine and Covenants, that those who receive these two Priesthoods (the Aaronic Priesthood and the Melchizedek Priesthood) become joint heirs with God the Father and with his son Jesus Christ, and that all the blessings that they have to give are theirs, inasmuch as they receive these two Priesthoods

and remain faithful to them. O what a blessing to become joint heirs of God with his Son Jesus Christ in all these glorious things. That is further than eternity, and yet those blessings are within our reach if we will take the opportunity that is presented to us. So again, let me say, today is the day of salvation, for you and for me, and we should not neglect these things, and should not have to look back and say—

“Of all sad words of tongue or pen,
The saddest are these, it might have been.”

I see a few young people here before me this afternoon, I wish there were more, because I love to speak to the young people, because they are the people whose course I feel we should direct. The young people sometimes give way to pleasures that surround them, the environments which are about them; they partake of them more or less, and they do not think, I feel, as seriously of the gospel and of the future as they should do. There comes a period in their lives when they want to get married, and we do not blame them for wanting to be married. If there is anything that I despise, in the walks of life, it is the old bachelor or the old maid. And so I think that our boys and girls should have this opportunity when young, especially when they are married in the right way, and that is coming to the temples which have been provided where they may be sealed together for time and for all eternity. Now, for illustration, we will say, here are two boys raised in the same community, taught by good parents. One of them, when the opportunity comes, goes to the temple, as all good boys should go, and there he receives his companion for time and eternity. The other thinks, “Well, I believe I will be married by the justice of the peace, or by my bishop. What a difference between those two marriages! Don’t you see at once that one is cutting himself off from the salvation, the glory, that he might attain to? I imagine that I can see these two young boys with their wives, as time goes on, one going into eternal glory and eternal lives, the other deprived of those blessings, because he has neglected those privileges he had while in the flesh. What will it be to that young man? Is not today his opportunity for salvation, is not today the day to prepare for salvation, not only in this life but in the life to come? I certainly think it is; and, should they neglect this opportunity, when they go to the other side they will look back and regret the course they have taken; or, on the other hand, be glad that they had the opportunity and improved it in this life, for salvation in this life and also in the life to come.

I rejoice that this Church calls us all into the service, gives us all a chance to receive the blessings of the Lord, and if we neglected it, we deprive ourselves of the blessings of the Lord. In one of the beautiful hymns in our hymn book, Sister Eliza R. Snow says, and we so often sing:

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.

We came to this world for a wise and glorious purpose for which God sent us here. We should take advantage of the opportunity.

May the Lord bless us, and help us to realize our advantages in this life, and by improving our opportunities may we realize his blessings, I ask in the name of Jesus Christ. Amen.

ELDER THOMAS N. TAYLOR

(President of the Utah Stake of Zion)

My brethren and sisters, indeed I feel the great responsibility of attempting to address you here this afternoon. I realize, perhaps, that many of you have come from long distances, in order to be fed the bread of life, and I pray God the eternal Father that he will inspire me that some thought may be left with you that perhaps will stimulate you to go ahead and do the things that you ought to do and that we all ought to do.

I rejoiced very much in hearing Brother Goddard refer to that universal lover of the Church, Apostle John Henry Smith. Most of us have in our lives some dark days, some days of trial, some days when we feel that we can hardly stand the load that we have to bear, and when we have had the privilege of having a man so full of faith, so full of love, of humanity, as to throw his arm around us and give us an embrace that we need, we love to think of his memory. There is no reason why he should not have been loved as he was loved throughout this whole community, and more. It is a beautiful thing to be a universal lover of men, and be loved for good deeds. He was a wonderful example, a powerful man, who could exercise forbearance towards his fellow men.

This conference to me has been a very unusual one, a very inspiring one. One of the brethren, excusing himself from coming up to conference, said, "I dislike having to be excused from going to conference, because everyone feels that each conference is just a little better than the one before. I feel that inspiration has come to everyone of us. I feel that the Lord has answered the prayers of his people in this conference. I feel what a splendid thing it is that the temporal things of life can be so beautifully blended in the spiritual things of life, and that the two can be considered and appreciated together.

Since coming to this house, I have been reminded of one of the most remarkable things that ever came to my attention. I shall take the liberty of telling the story, one that is coupled with the building of this assembly hall. It entered into the life of a boy friend of mine, whose parents had come from the old world. His mother was a member

of the Church, but his father was not. His father was very much in love with his mother, and felt she would be happier if she gathered with her people. They came and settled in this city, with the understanding that if the mother ever became dissatisfied they would return, and with that understanding the father had made provisions that they should go back. They had not been here long before they met with a very sad misfortune; the little home they had was burned down, and all they had was destroyed. The boy got work on this block, helping with this building during its erection, running errands here and there for his first month. I remember for that period he received \$16 on the old tithing office in this city. He went home with that order. The first thing his father said was, "Have you paid your tithing on that, my son?" The lad said, "No, I have worked pretty hard for that and I don't propose to pay any part of it." The father asked, "How do the people get the money to build that assembly hall?" He said, "I don't know how they get it, but I have worked pretty hard for this \$16, and I don't propose to give any of it up." The father took him by the hand, and said: "I am not a member of the Church that you have seen fit to be baptized into. I have not been able to understand their principles to such an extent that I have felt like joining it, but I want to ask you a few questions: Am I rearing a boy who would try, if they had a little sociable, to climb through a window, or climb under a tent? Am I rearing a boy who would avoid paying his obligations as a man? I want to say to you, as long as you are a member of the Church of Jesus Christ of Latter-day Saints, I want you to be an honorable man, and I want you to pay your tithing on that month's earnings. Ten per cent of that should be paid to the Church, in order that they may build such buildings as you are working on. I want you, my boy, to be honest. Before there is anything done with that order, I want you to go to your bishop and pay to him, who has the collection of these things, the amount that he is entitled to."

Why, you say, that hasn't very much to do with the spiritual development of that man. Do you know what it has done for him? He has grown up in this community, and he is now one of the most honored in this community, a man whose integrity and whose honor never has been and can never be questioned, a man full of devotion and integrity; and what started him? Suppose his father had been a little careless, suppose his father had decided, "Why, we have had a great misfortune. I don't think they need what little you have worked for?" What effect would that have had? I don't think there has ever been a dollar in his hands, from that time until this, that he has not paid a tithing on. I thank God for my privilege of being associated with him. I thank God for the instructions given by that father, although he was not able to see all the truth of this work. O, I have wondered so many times, how many fathers and mothers in Israel have embraced the gospel of Christ, who have known how to teach their children what it means to live the gospel. Many, so many, of us like to consider the law of tithing, to construe that law, more or

less as a voluntary donation because we do not have to give quite so much.

I remember one man in the ward where I had occasion to labor in the bishopric; I went through the questions with him, "Shall I mark this as a full tithing?" "Yes, I think you'd better mark it full," he replied, "I have been in the habit of paying about that much, and I think you'd better mark it in full." I said, "Is it in full?" He said, "Yes, I think you'd better mark, in full." "Well," said I, "I am a little afraid you don't understand the law of tithing?" "Well," he answered, "I think you'd better mark it in full; I think it is all I can afford this year." I simply want to call your attention to this, that you cannot compromise; the laws of God must be lived up to in one thing as well as another, and when you come to construe them to suit yourself, your own convenience, you are shutting out yourself from the blessings that you ought to enjoy, from the full love that comes to a man who does his duty and keeps the commandments of God, the blessings that, I feel, have come to that boy.

Are we kind to our boys? Are you kind to your boys? Do we get them around us at night, and tell them such things as I have told you, teach them the truth, and show them what is right? Do we try to encourage them to read the biographies of men who have conducted their lives in conformity with this work? If we do, we are having a family circle that is very enjoyable. If we are talking to them of family prayer; if we are talking to the boys or girls, and say, We are talking to our Father in heaven. How many of you have called on your little boy or girl, and said, "Will you lead us in prayer to-night?" The tears almost come to your eyes to hear a little child ask the Lord to bless some one near to their heart, to bless Brother Smith who is sick, bless my little companion, make him well, Father, that we may play together." Is that prayer worth anything to hear from your little boy?

I beseech of you, my brethren and sisters, to encourage it. I beseech of you to teach your children correct principles. Teach them the laws of God; teach them that he has revealed those laws for their development and for the building up of his Church and kingdom. Of course, that is a very important thing, but the great thing in their lives is to teach them obedience to the laws and ordinances of the gospel of Jesus Christ, those means that are absolutely necessary in order to come into God's Church, and these are the things that are absolutely necessary to come into their lives that they may be strengthened and developed and prepared to meet their neighbors as they live here, and to meet eternal beings and exaltation in the hereafter.

I wonder how many of you, mothers, are kind to your girls! I wonder how many mothers are able to set aside some of the affairs of life, to take a few minutes to talk to their girls. How many fathers are willing to put their arms around them, and ask them what their troubles are? Do you encourage that confidence, do you make the

way open and pleasant that they can come and talk to you? You know sometimes we get in the habit of kissing our boys and girls. I don't know, but I feel it is a very sweet ending of the day when one of my boys or girls comes to me at night and gives me a good-night kiss. O what it is to encourage these young people that God has blessed us with and placed in our hands to raise.

A very unfortunate thing occurred once in my experience of some 28 years in the bishopric in the ward where I lived. A beautiful young lady came to the house one night, and she said: "Bishop, I would like to go to the temple." It has been my habit to talk to boys and girls when they are going to the temple, and try to impress upon them the importance of that great principle that has come into their lives, and offer to them, if possible, words of encouragement. This young lady, after carefully questioning her as to whether her life was such that she felt that she could go to the house of the Lord and receive the sacred blessings that are given there, broke down and began to cry. I said, "My girl, what is the matter?" She sobbed. I said, "Can't you tell me what is the matter?" I said, "Does your mother know of your trouble?" She said, "No, I can't tell her, it would kill mother." I said, "You have told me, and I am almost a stranger to you." She said, "Yes, but I can't tell mother." I said, "Is it possible that your mother is not close enough, that she is not the one to go to with all your troubles?" She said, "I can't tell my mother." I said, "Yes, I will tell your mother." She said, "Don't." I said, "Yes, I will." I said, "You go and tell your mother, and then come and tell me." She came back to see me the next day. The mother, a very proud, demanding woman, came and asked me why I talked to her daughter as I had talked. I had her sit down, and I told her the story. She started to fly at the girl. I said, "One moment, if there is ever a time in her life that she needs a mother, needs the sweet influence of a mother, it is now. Now, I pray you, not one harsh word to that beautiful girl, whatever you do, and whatever she has been doing. I am not criticising you before your girl, but I pray you, put your arms around that girl, and make her life sweet and wholesome." I was very happy to meet her a year or two afterward.

It is only one of the things that come up. And while we are criticising our boys and girls, I want to ask the parents in all sincerity, in all the fervor of my soul, are we doing our part? Are we able to say we are doing what we ought to do? If we are, then God will help us. Sorrows and trials will come, we cannot stop them. But let us remember the beautiful things we have heard during this conference. O God, help us to live for the things that we know are true. Let us stand true to the obligations that we have entered into, I ask in the name of Jesus Christ. Amen.

ELDER JAMES GUNN MCKAY

(Recent President of the Combined London, Norwich and Bristol Conferences)

My brethren and sisters, I am very glad to be with you here in conference. I am happy to feel the inspiration that is attending this conference, and know that God is attending this people. I know that from the bottom of my heart. I know that from all the experience that I have had in this Church. There are no doubts in my mind concerning this fact, that this is God's church, and that he is guiding its destiny, not only its destiny but its officers, and what they teach and direct his people.

When called to the British mission I had occasion to find out that its late president, Hyrum M. Smith, was a chosen vessel of the Lord to preside over that mission, when the great war broke out, well nigh engulfing all the European missions. I know of no man among all the authorities of the Church that could have stood against that great wave of excitement and held those missions together, as well as that great son of God, Hyrum M. Smith. He stood as a stone wall against the excitement and the fears of the Saints and the elders. When the time came to close that mission he had the inspiration upon him. He was qualified although his difficulties were great, yet he was able to rise to every occasion. Soon the time came when those elders who were under his administration were to be released, and we were pondering our hearts who was the one who should preside over the European mission to succeed President Smith. Soon the word came that Elder George F. Richards was to be appointed. I had occasion to say that God is guiding this Church, and whoever is appointed, that man is fitted for the time and place. In the course of time, President Richards came. He was the one who had to gather in the local people, and place them as presidents of branches and other officers. He was the man who was qualified, by his experience and his makeup and his care and caution, full of the inspiration of the Lord, to meet the conditions under which he was called to preside. Not only that. When he went about his duties, you could see as he went into a conference how the Spirit of the Lord rested upon him, and when he suggested a local man for a position that required experience and understanding, you could not have suggested a better man than he chose under those conditions and circumstances, and he could not have chosen a better man for that place. It shows quite well, that even this people are not guiding themselves, neither are their officers guiding this people through their reason, but they are receiving inspiration, as they are entitled to, to lead this people.

When President Richards was about to be released, of course all were excited. There weren't very many of us elders. We wondered who would be the man for that purpose. Well, when the cable came,

that President George Albert Smith was appointed, we knew at once that the way was opening for the missions to be rejuvenated again. There was no better man. And I want to say this, I may not be able to attend his funeral—he may live longer than I, so I am going to give him a few bouquets now. I believe in that. I don't know that corpses care very much for flowers. President George A. Smith came over there and under his training men among the nations of the earth were led. He was able to go among those officials, he was able to procure concessions and permits for the elders to come, because he was a man best qualified, in my judgment among all the authorities of the Church to preside over that great mission at that particular time. Look at the wonderful work that he accomplished. There were only a few elders there. The way seemed to be hedged up, and yet he came imbued with the inspiration of the Lord, and was able to knock at the doors of the officials, to gain their confidence; and eventually we obtained the privileges we wanted, that elders might come to take up their work and fulfil their missions in furthering the cause of God and accomplishing his work, and in that way he secured to us a testimony that God directs that work.

There are some who ridicule and say our officers are appointed by the wisdom and favoritism of men. I want to tell you if there are such cases they are few in this Church. If a man is living as he should live, he is entitled to go before the Lord and ask him for what he needs, what knowledge he may desire, and the Lord will place it in his way.

I remember on one occasion when President Smith came to London to appoint a new conference president. He had written to me about the elders there, and finally he came; and we met together to counsel over the matter. He said he thought so-and-so is the man, and you know that man's name had been in my mind ever since I had begun to pray about the matter. He had prayed also, and the Lord had designated to him the man who was to preside. That man was chosen, and he has made a wonderful success, and is still there. I know the Lord does not make mistakes.

My good father labored in the Southern states. When he was released, the President said, "You are now appointel to go to Scotland." My father said to himself, "A man should not be appointed to go on two missions without going home." So he went into the woods and prayed, to learn if it was the mind and will of the Lord that he should go to Scotland before returning home. When he prayed the third time, the word of the Lord came to him, "The words of my servants unto you are my words; do as they instruct you, and my blessings shall attend you." He made his way to New York and there met John Henry Smith. He said, "I am not prepared, Brother Smith, to go. I haven't any means. I have been preaching in the south without purse or scrip." Brother Smith said, "Come with me." They went into

a large mercantile house. He met the manager. The manager patted my father on the back, and said, "I want you to try on a new overcoat, that we have in the office." He said, "I haven't seen you before, but I want you to take that overcoat with my compliments." Father had been praying that his way should be opened up. His passage across the ocean was paid by strangers. So I say, we are not left alone. We are not left in doubt, and if any of you are left in doubt concerning the counsel of the authorities of this Church, and you will obtain his mind and will in no uncertain terms. Just as sure as the Latter-day Saints will seek God they will be guided aright, and they will know that the Lord has placed the right man in the right place. I know that God lives, and that I can approach him, and that I can receive answers from him, as I have done in many, many cases. Missionaries have a great many experiences which teach them these things.

There was an elder who was sent for by two companions who were in trouble. He was running to catch the train, the station master saw him and held the door of the car open as the train left the station; but as soon as this elder got to the door something said to him, "Don't go." He stopped. The station master said, "Why don't you go? You have run two or three blocks; you are the strangest men on earth, you 'Mormons', I don't know what is the matter with you. Why, you have come running down here out of breath, and just when you see your way clear to go on, you are not going." He said, "I know where you will end your days if you are not careful." The elder took the next train, and later that day he found that the train which he had refused to board had broken through a bridge and every soul had perished. Had he not listened to the inspiration of the Spirit of God, had he not been guided by a heavenly influence, he, too, would have been one of the victims. See how an elder may be guided by inspiration. God help us that we may feel that inspiration that is in his Church, and if we do not feel it, let us get in tune with it, for God is speaking unto his people, privately and otherwise; and if you have not a testimony, seek him that you may obtain it, just like Samuel said when the Lord called him, "Samuel, Samuel," three times. Samuel arose and said, "Speak; for thy servant heareth." The Lord is anxious to speak to us through the means that he has. We need to be in communication individually with the Lord as well as with the authorities of the Church, that we may have inspiration, that we may have the blessings and the gifts of God with us continually.

It is well enough to read the story of Abraham, Isaac and Jacob; but to sit at a table of spiritual feasting, to dine with the Lord on a few of the things that you know have come from heaven direct is worth all of the scriptures, valuable as the scripture may be; and if you have not had that, and if your testimony has not been added upon and added upon, I beseech you to turn that door that Heaven may speak to you in your work and in your life, so that you will have no doubt that God has established his Church never to be thrown down.

May we fulfil our covenant. May we feel this inspiration in our lives, for this is my prayer, in the name of Jesus Christ, Amen.

ELDER GEORGE ALBERT SMITH

I have rejoiced today, as I have during the other days of our conference, in the Spirit of the Lord that has been poured out upon the people. It has been a time of feasting to me, greeting my friends and looking into the faces of men and women who have come to wait upon the Lord.

THE WORLD IGNORANT OF CONDITIONS CONFRONTING IT.

I am thankful that we are not in doubt as to what the attitude of our heavenly Father is toward his children, and I am thankful that those who have been called to address us in this conference have been inspired to tell us things that give us courage and hope. The people of this world, generally speaking, are not aware of the real condition that confronts them, but you have been advised of what awaits you. You have heeded the call and have partaken of the ordinances of the gospel and many of you have received a witness that your action is approved of the Lord. The brethren who have addressed you this afternoon have borne testimony of the divinity of this work; but the most important testimony to you, the most important testimony to me, is that individual witness that comes to us that we have done well, and that we feel that our heavenly Father has approved our action.

OUR RELIGIOUS BELIEF.

We believe in God the eternal Father and in his Son, Jesus Christ, and in the Holy Ghost. That is not incomprehensible to us. It has been made plain to us, that these are the Godhead that we worship. We believe that our Redeemer has revealed himself to the children of men in the days that are past, that the Old and New Testaments contain his wise counsels, and in addition to that, we believe that he revealed himself to the people who dwelt on this Western continent after his resurrection. The Savior appeared and directed the organization of his Church in the western hemisphere, as he had done in the eastern hemisphere. We believe that our heavenly Father has spoken in our own day also, that he heard the humble prayer of a youth in Palmyra, and answered his prayer and blessed him with a knowledge of his personality, that all people might know the Lord, if they will.

NATURAL THAT THE PROPHET JOSEPH SHOULD SEEK THE LORD.

It was a very natural thing that Joseph Smith should seek the Lord. He came of a race of people who believed in our heavenly Father, in the divine mission of the Savior, in the efficacy of prayer, and that God would hear and answer his people if they went before him with a proper spirit. It was easy for this young man to believe, because he had been born and reared in a believing household; and when he went out into the woods in response to the injunction of the scripture (James 1:5): "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he believed that his prayer would be answered, and our heavenly Father has promised his children from the beginning, that, "by faith ye may know all things." The result was that wonderful manifestation, unlike any other that we have ever heard of in the history of the world. We have heard of instances where our heavenly Father has manifested himself; we have read of instances where the Redeemer of mankind has manifested himself; but we have never read of any instance where the Father and the Son before have appeared to any living being and have spoken to that individual. People of the world do not believe it. Men and women have been taught that the heavens are sealed. They have accepted the scripture because they have been taught that the Bible is the word of the Lord. Many of our Father's children have never given thought to the teachings of the Lord, and when this youth declared that in our day, at the very time when we needed light most of all, when men and women were running to and fro for the word of God and could not find it, as predicted by the old prophets, the Lord had manifested himself, he was ridiculed. Faith prompted Joseph to seek God in prayer and ask which church he should identify himself with. What was the response? Did the Lord say, "My boy, they are all good, they are all striving to keep my commandments, the men who are leaders of all these churches are approved of me, any church will do, they will all lead you back into the presence of our heavenly Father?" The boy might have expected such an answer from the conditions that existed. But he wanted to know what to do, and he had full faith that the Lord would tell him. So when he prayed, he asked which of the churches he should join, and I presume he was astonished when our heavenly Father said to him, "Join none of them; they teach for doctrine the commandments of men; they draw near to me with their lips but their hearts are far from me; they have a form of godliness, but deny the power thereof." Think of a boy fourteen years of age arising from his knees in the woods near his home and announcing to the world such a message at that! Can you imagine that a youth would have dared

to do such a thing as that? But with the witness that had been given unto him by his heavenly Father, with that commandment from the Lord himself, dared he do anything else than make the announcement that the Lord had spoken to him? It is true, his statement was rejected, and those who should have been his friends turned away from him and even said it was of the evil one. What was the boy's testimony?

So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation.

THE RESULTS OF JOSEPH'S VISION.

What of the results? From that boy who, at fourteen years of age, beheld the Father and the Son, there came that wonderful message that our Father in heaven and his Son Jesus Christ are glorified men. That the Savior of the world had been resurrected from the dead; that youth beheld what the world had known, but for some reason had forgotten, and he began bearing witness of it to the children of men. He went about, performing his duty, and in due time, by the power of God translated and gave to the world the Book of Mormon, a faith-promoting record, second to none. Under the direction of the Lord he organized the Church with the same officers that were placed in it in Judea. The Lord recognized and approved them. He directed those possessing divine authority, to confer it upon them, and by his instruction the Church was organized in the year 1830. From that time it has continued to grow. The people of the world have generally refused to recognize this Church as divine. All the so-called Christian churches have been allied against it. What have been the results? By the thousands, men have accepted the truth and have been willing to go into the world bearing their testimony of it, paying their own expenses, working without money, trusting in God, the eternal Father, to lead them on their way. Why do this? Because that testimony was burned into their souls. Would brethren and sisters have filled missions in the world, have departed from their homes, left their loved ones, and gone into the world without purse or scrip, or paying their own way, had they not known, as you know, that our heavenly Father would reward them for it? The result of this work has been marvelous in its development, despite the opposition of all the forces of the world. Our Father in his mercy, has led this people over the

many snares and pitfalls that the adversary has prepared. The world have seen the development of the Church and they have marveled, and people have said, "What has made its people what they are?" The answer comes ringing true, because it is our Father's work, and no power on the earth can stay its progress.

OUR GRATITUDE DUE TO FATHER IN HEAVEN.

Oh, my brethren and sisters, those who have received the same witness that God has burned in upon my soul, be grateful and show it by your lives. You men and women who have been gathered from the nations of the earth as a branch from the burning, be sure that you are mindful of his glorious gift unto you, and that you are indeed grateful unto him.

We will not be popular with those who are unrighteous. This Church is opposed by the same power that sought the life of the Savior, it has followed the prophets of this dispensation, and many of you have lived to see the hand of the Lord as he has thwarted the powers of evil that they have not been able to overthrow this work. I am grateful for the knowledge that has come to me. I am not dependent upon the testimony of anybody else. It is not necessary that my brethren and sisters declare this work to be true. But it is music to my ears when they do so. From my childhood I have sought to serve the Lord; from my youth I have been taught to keep his commandments. And since I have been called into the ministry I have sought to do what the Lord would have me do, making mistakes as others make mistakes, but through it all I have had the sure witness that my heavenly Father knows I was trying to do my best, and have felt all the time that he would preserve me, if I would honor him and magnify those whom he has called to preside over this Church. I have known that by obedience to his teachings to the children of men, no power could stay the effort that I was making, and that in the end I would obtain eternal life. That has been my testimony.

THE SWEETEST TESTIMONY OF ALL.

We have listened to a variety of narratives, but I want to say, the testimony that is sweetest of all to me is the testimony that my Father lives, and that he, my heavenly Father, has placed this work on the earth, that he has called men to act in his name, and that all men who will believe and comply with the requirements of the gospel will eventually be redeemed in his presence and obtain glory, immortality and eternal life.

What can we give in return for that wonderful information that has come to us? I feel as humble as a little child, and I am grateful that at my time of life (and I have passed the meridian) I see more clearly than I have ever seen before, our Father's love and mercy extended toward the children of men.

COMFORTING TESTIMONY.

I testify that I know that God lives. I know that Jesus of Nazareth is the Redeemer of mankind, and there is no other name under heaven whereby we may gain a salvation but his. And there is no way by which we can obtain an exaltation in the celestial kingdom of God but by obeying the laws and ordinances that he has laid down. I know that Joseph Smith was a prophet of the living God. He gave his life as his testimony to the truth of the gospel, and it will be borne to all the world. He was a prophet, and those who have succeeded him have been prophets. President Grant is a man of God, and I desire to sustain him and hold up his hands that all Israel may be blessed by his ministry, and I say that every man and woman who will do that will enjoy the blessings of the Almighty.

This is our Father's work. He has pointed out the way whereby we may gain an exaltation. He has organized his Church. He has instituted the authority of this Church in his own way, and all the wisdom of the world cannot change it, and all the opposition of this world cannot overthrow it.

A PRAYER FOR PEACE, LOVE AND ORDER.

I pray that the Spirit of the Lord may find place in the hearts of the children of men, that in the great gathering about to be held in the city of Washington the representatives of the nations may be inspired to so organize and so arrange that many of the evil conditions in this world may be set aside, and that the awful calamity that befell us in the late war may not be repeated. It is our duty to pray for good men and wise men, and to hold up their hands in their attempts to perpetuate peace and law and order among the nations of the earth.

Now any man who refuses to assist in carrying into effect the constitutional law of the land not only is he a lawbreaker in the sense that he consents to things that are evil, but I want to say that he is in opposition to the will of our heavenly Father. (Read Section 134 of Doctrine and Covenants.)

May God add his blessing. May peace be in the homes and at the firesides of the Latter-day Saints. When conference closes, let all return to our homes determined that, "As for me and my house, we will serve the Lord." And if we will do that, the blessing of the Almighty will rest upon us, Zion will arise and shine, she will put on her beautiful garments, and all the world will turn their faces to the land where men are keeping the commandments of God. That this may be our happy lot, and that we may be worthy of the blessings that are bestowed upon us by our Father in heaven, is my prayer, in the name of Jesus Christ. Amen.

The general authorities of the Church were presented and unanimously sustained as in the Tabernacle.

The choir sang an anthem, "Glory to God in the highest."

Benediction was pronounced by Elder Charles W. Hatch, late President of the Birmingham conference, England.

FOURTH OVERFLOW MEETING

A fourth overflow meeting was held out of doors near the Bureau of Information, Sunday afternoon, October 9, 1921. Elder Charles A. Callis, President of the Southern States mission, presided. Tracy Y. Cannon acted as chorister, and Frank W. Asper as organist and accompanist.

The congregation sang, "Praise to the man who communed with Jehovah."

Prayer was offered by Elder Tracy Y. Cannon.

The Pioneer double mixed quartette, directed by Tracy Y. Cannon, and consisting of William Cook, Anna Dillmor, Fred W. Weight, Carry Christensen, Wilford Keddington, Ralph Sperry, Bertha Harbrecht, and Isabel Donaldson, sang, "Grant us peace."

ELDER WALTER P. MONSON

(Former President of the Eastern States Mission)

I assure you it is a great pleasure to meet you on this occasion, and to associate with my brethren in the declaration and defense of the truth, and to enjoy this opportunity to bear my testimony to you, my brethren and sisters; because that testimony which has been borne under the guidance and direction of the Holy Spirit of the Lord, or that public commitment of one's feelings before one's brethren, adds strength to one to resist the temptations which beset mortal men, as perhaps no other one thing will do.

While upon my mission in the east, and after a street service, an under-professor of Columbia University asked how it was that in a recent visit to Salt Lake City, Utah, he found so many people who were set upon living religious lives. I explained to him the peculiar organization of the Church, showing that we had not a paid ministry, who were to mould public sentiment and to give counsel and instruction pertaining to one's conduct in life; but that in the services held among our people we had the peculiarity of calling men from the congregation to give a reason for the hope within them. He saw our point of view, that while one individual who may rest in comfort upon the rear seat in one of our gathering places one Sunday, another

next to him, may be called upon to address the congregation; and one who has committed himself in public utterance goes away with a determination to live the life which he has declared it was his determination to live.

I care not how little or how much one may speak, if but for a short time, and he expresses his desire to be honest, truthful, virtuous, possessed of loving kindness, neighborly, I believe that the Lord has made it impossible for him thus to commit himself in his public utterances, and go straightway from the meeting, be dishonest, unvirtuous, profane, or to be anything except that which he has asked, through the assistance of the Lord and the faith and prayers of his fellowmen, to be. And further, the individual who remained upon his seat, not having been called upon, naturally realizes that he is a part of this peculiar organization, that if they have called upon his neighbor this time, they may call upon him next time, hence, he also commences his reform, there and then, else when he stands before the public, he may stand with apologies written on his countenance, because the people with whom he has associated know his life, and it is ill becoming of one whose life is not what it should be to stand as an instructor of righteousness. My mind turns to section 68 in the Doctrine and Covenants, which contains the doctrine quite distinct of itself, and in contradistinction to the religions of the world:

My servant, Orson Hyde, was called by his ordinance to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with, and expounding all Scriptures unto them.

And, behold, and lo, this is an ensample unto all those who were ordained unto this Priesthood, whose mission is appointed unto them to go forth;

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost,

And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation:

Behold this is the promise of the Lord unto you, O ye my servants;

Wherefore be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

This is the word of the Lord unto you my servant, Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. M'Lellin, and unto all the faithful elders of my Church.

What wonderful power is here portrayed as being possessed by one who, under the inspiration of Almighty God, can bear testimony that Jesus is the Christ, which testimony can only come from a possession of the Holy Spirit of God which leads into all truth. How different from that system which depends upon an education, a college

training, a university atmosphere, carried by the individuals who occupy the pulpits of the world. How much better it is, and I am sure that you agree with me, to sit and listen to the word of the Lord for but a brief period, when spoken under the inspiration of the Lord, than to hear the empty eloquence of one who has paid more attention to rhetoric than to truth.

As Latter-day Saints, we must not fall into the ways of the world. I would not have it understood that I am against preparation—because I am for preparation, and I do not believe that the Lord can direct a good sermon from an empty mind. I believe that it is necessary for one to devote himself to prayerful study; that the Holy Spirit of God may be enjoyed in the interpretation which one finds in the study room, as well as the inspiration of the Lord when, in public, he declares the truth.

When I was a child attending the Primary association, we were taught to sing a little kindergarten song—I am not sure that it is not taught now; in fact, some of my children sing it:

I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with him then.

I wish that his hand had been placed on my head,
That his arm had been thrown about me,
That I might receive his kind looks when he said,
“Let the little ones come unto me.”

O, how I longed for a time when I might receive these favors; how I yearned for the knowledge of that which I had not, of having been associated personally with him when he walked upon the earth and mingled with men! I thought no greater people could ever have lived than those who lived during the time of Christ. But I have learned different. I have reached the conclusion that this is the choicest time for one to live: when the Holy Spirit abounds, and is free for all who will conform to the requirements under which it is enjoyed. Think of Peter, faithful though impetuous Peter, who rubbed shoulders with his Master; who stood side by side with him when scorn was hurled by the enemy; when he boasted of his own strength, “If all depart from thee, yet will I stand with thee.” The Savior saw the boastfulness of his nature and warned him and said, “Before the cock shall crow, thou shalt deny me thrice.” When Jesus was taken into the court of Herod, where a fire perhaps was built to light the night, Peter skulked along the shadow of the wall; he wanted to be with his Savior, but his own strength failed him, and when a little maiden pointed out and said that he was with the Savior, Peter denied it. When they asked him to say certain words which, because of his peculiar tongue, he could not say, then they accused him again, and he cursed and swore and said he did not know the Savior. That was after he had rubbed shoulders with the Master. But did Peter ever

deny Christ after the promise of the Comforter had come upon him, after he had tarried in Jerusalem to receive the same? No; and we are told in tradition that, at the close of his life, when he was sentenced by Roman power to give his life for his testimony, and was to be crucified, as was the custom of the Romans to mete out capital punishment, he said, "I am not worthy to be crucified as my Lord and Master was crucified; let me be crucified with my head downward," because he had denied the Christ. Such was the valor, such was the courage, such was the testimony of Peter when the Spirit of God came, like the cloven tongue of fire upon them during the Pentecost, and afterward in his life, when he devoted himself to the work of the ministry in feeding the sheep! "Feed my lambs," he had been admonished by the Savior.

Now, my brethren and sisters, have we the Spirit of the Lord in our hearts, and in our homes? If not, is it not time we were putting them in order, in order that the living testimony of Jesus may be found abiding in our homes, and in our daily conduct in life; for, after we have been forgiven of our sins through baptism, through obedience in baptism, the Spirit of the Lord comes as an attestation from our Father that our lives are approved of him, whatsoever our conduct may have been in the past. "When ye shall receive the companionship of the Holy Spirit of the Lord, then know ye that God has forgiven our sins." And when you have not that Spirit, then it is time to bow in sackcloth and ashes, repent and secure that Spirit, so that when we are called from time to time, we may speak that which will be the word of the Lord, that which will be scripture, that which will be the mind of the Lord, that which will be the power of God unto salvation.

I have a testimony in my heart of the truthfulness of this work, and I bear it to you in all sincerity that, as I know anything in life, I know that the gospel is true, and that it will serve the greatest human need today upon all the face of the earth. May God help us to apply the principles of the gospel in our daily lives, that we may be found faithful, full of zeal, full of the testimony of Jesus, and the love of our fellow men, and dwell in the confidence of God, I pray, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission)

Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

These are the words of our Savior, spoken to those who believed on his name when he administered among men. There is no difference, my brethren and sisters, in the gospel message delivered to all the world by the Savior and his disciples in that dispensation, and the gospel message delivered to the world by the Savior through his prophets and disciples in this dispensation; and the requirements placed upon the Saints of that former dispensation were no greater than the requirements placed upon the Saints in the dispensation in which we live. We are told the position that we occupy, the position of being the "salt of the earth"—a very necessary article—and we are admonished that if we are not the salt of savour, we are unfit to be used and only fit to be cast out and trodden under foot of men. And we are told furthermore in this scripture that I have read, that if our righteousness does not exceed the righteousness of the scribes and the Pharisees, or the world that surrounds us, we can in no case enter into the kingdom of our Father in heaven.

The Latter-day Saints are called a peculiar people in the world; those who come up to Zion and visit upon this block and learn the story of "Mormonism" first-hand, and learn of the lives of the Latter-day Saints, are led to exclaim, "They are a peculiar people." And it is right that we should be peculiar, for truly we could not follow these admonitions, and not be a peculiar people. Our peculiarity consists of the fact that the members of the Church of Jesus Christ of Latter-day Saints are righteous in excess of any other people upon the face of the earth; and I want to tell you that that man who claims membership in the Church of Jesus Christ whose righteousness does not excel the righteousness of the world, is not one hundred per cent Latter-day Saint, and save he repents, he can in no case enter into the kingdom of our Father in heaven.

We have a message of life and salvation to declare unto the children of men, and from the very incipency of this work, the missionary spirit has rested upon the membership of this Church; and when our grandfathers, who composed the membership of this Church, numbered only a few, they were called and sent forth into the world to declare the glad tidings of salvation unto the children of men. They went to preach a righteousness in excess of the righteousness enjoyed in the world and the churches thereof; and their mes-

sage was, as was the message of the disciples and apostles of old, "Repent ye, for the kingdom of heaven is at hand." The gospel is committed again unto man. It is, as has been quoted to you this afternoon, the power of God unto salvation, and it is unto all men everywhere. And for ninety years, this message has been going forth; it is going forth today; and many hundreds of thousands have been gathered out, and they have made their lives better; they have made their lives sweeter and cleaner, and they have attained a righteousness in excess of that which they enjoyed before; and though many of those who have been gathered out were good, honorable people, in whose hearts there was a desire to serve the Lord, nevertheless, because of lack of opportunity to know him and to know the truth of the everlasting gospel, they were not able to serve the Lord in full purpose of heart, but through the gospel teachings, they have been permitted to learn more and to attain more, and consequently are better. And woe unto us as a people, or as individuals, when it may be said of us that our righteousness is not in excess of the righteousness of the people of the world of men who surround us!

It has been my privilege for fifteen years consecutively, my brethren and sisters, to be engaged in the ministry abroad, and I have come in contact with the world, and have learned the condition that exists in the world today; for while many are accepting the truth, and many are being brought out and are enjoying these blessings that I speak of, still the great majority of men everywhere are not inclined toward God; they are not seeking after him; they are not striving to serve him in full purpose of heart.

On the third and fourth of last month, I held conference with our elders who were laboring in the city of San Antonio, Texas. We had an admirable conference among the Mexican people there, but we found people disposed not only to dispute us, not only to argue with us, but actually to break up our meetings and to divert our message, and if possible, thwart the purposes of the Lord in the declaration of the truth to the people of that city. In one of our sessions, there filed into our meeting seven ministers of different denominations, leagued together, as I learned afterwards, with the avowed intention of heckling us and breaking up our meeting. They started it, but by the power of the Lord, we were able to quell them and we were able to preach the gospel. I suppose that the Spirit of the Lord rested in such power upon us that they could not but feel it. The result was that though they came to molest they marched away when the services were over, without even trying to carry into effect that which they had come to do.

I walked up and down the streets of San Antonio between the afternoon meeting and a meeting that we held with the English speaking people at night, and I felt very depressed. I saw the throngs going hither and thither, bound upon pleasure; and this Scripture that I shall read to you kept repeating itself in my mind.

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away. (2 Tim. 3:1-5.)

I saw them seek after pleasure; I saw that they were without natural affection; I saw, my brethren and sisters, through their dress, through their conduct, and through snatches of conversations that I overheard on the street and in the hotel lobbies that they are unclean, they are immoral; and as I walked down to the hall where the meeting was to be held, I felt an impending spirit of gloom, I recalled, as I have told you this afternoon, that the gospel message of necessity must be preached by this people in all the world, and I also read that the Lord has said that after the testimony of his servants, shall come the testimony of pestilence, wars, bloodshed, famine, floods, and of diverse things that shall take away the lives of men. Well, I left San Antonio the next day, but I was led to remark in my talk that night in San Antonio that I feared that the judgments of God would be poured out upon the specific city of San Antonio if they did not repent of their sins; and it was only five days until the lobby of the hotel in which I had stayed, held many feet of water. Thousands of people were left homeless. Millions of dollars of treasure were swept away: and hundreds of lives were lost.

I want to tell you, my brethren and sisters, we are living in a day of the fulfilment of the prophecies of the Lord, and I do not esteem it a mere chance that that seven inches of water in one afternoon fell upon San Antonio and that vicinity. I take it—because I felt it coming before it came—that it was the judgment of God calling those wicked people to repentance. I do not take it that there was not enough room in Texas for that flood to have fallen outside of San Antonio, if the Lord had wanted it to. Neither do I take it that there could not have been another place in Colorado where the floods could have come that destroyed the city of Pueblo and the people thereof. And I want to tell you that they are the judgments of the Lord, and I look forward to a greater demonstration of them in the future.

It is our duty, my brethren and sisters, to fulfil the obligations resting upon us. The decree has gone forth that every knee shall bow and every tongue confess that Jesus is the Christ, and it will come. Whether it will come because they accept the testimony of the servants of the Lord, or whether they be brought low by the judgments of God, the people of this world will acknowledge him and bow in reverence and worship before him.

The Lord bless us and help us to perform our part. You, fathers and mothers of the missionaries, the Lord bless you and make you feel

your true positions in this great work. We mission presidents cannot begin to do it; we need the assistance of your sons, and we and your sons cannot do it all without the assistance of you parents. Sustain them, encourage them, sacrifice, if need be, to aid them, and the Lord will bless you, and I promise you that sacrifice in this direction will bring forth the blessings of heaven to you. God grant it unto you is my prayer in the name of Jesus Christ. Amen.

The double quartette sang, "Christian, the morn breaks o'er thee."

ELDER WINSLOW FARR SMITH

(President of the Northern States Mission)

In standing before you today, my brothers and sisters, and endeavoring to give you something that will be of benefit to you, I must ask for your faith and your prayers, for I realize that without them it will not be possible for me to give you anything worth while, and that with them, and with the sustaining power of the Almighty, the words I may be given to say will be of great benefit to you.

I endorse, from the bottom of my heart, the remarks of the speakers who have preceded me, and as I have listened to them and have heard their words of encouragement, yea their words of prophecy, I have marveled at the blessings of our heavenly Father and the wonderful power that he gives to his servants, when they are called to perform a duty and when they surrender themselves to him. It has been my lot, and no doubt the lot of many of you, to hear the learned divines of the world in their studied discourses, preaching along the lines of ethics and morals, and even along the lines of religion, as far as they understand it; and I have wondered frequently that they have given so little. Only recently I read a many-paged address of the most prominent bishop of one of the best known of the Protestant churches, and I sat with my pencil in my hand to mark passages that might be of interest and of value to me, and when I had finished this sermon and glanced back to see where I had marked it, I discovered I had underscored two lines, which afterwards I noticed were quotations from an old history. I compare things of this kind with the wonderful power of the servants of the Lord, with the masterful, powerful, spiritual addresses that you have listened to during this conference, and there comes to my mind this passage in the first chapter of Corinthians:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

And as I pondered this thought, my mind reverted to that wonderful manifestation of the power of the Almighty, of one hundred years ago. When the hour had struck, when the time was there, when the earth was ready for God once more to reveal his mighty work, in place of going into the universities and the schools and among the learned divines, he went into the back woods of the state of New York, and chose that unschooled boy, raised him up, and gave to him such marvelous knowledge, light, and wisdom, that the influence of his work is going to all the corners of the earth. The peoples of the world are taking notice and are adopting, one by one, the principles that this boy prophet of the nineteenth century gave to the world.

This thing called "Mormonism" is a divine thing; it is a most powerful thing, and its potency grows day by day. Its influence is being felt, and the world is being made better because of these men and these women who put themselves in tune with God. And when they are in tune with him, through obeying his laws, they receive the Holy Ghost, and having received this most blessed boon from our Father, disseminate its blessings and wonderful gifts in all the world. This is the work of God; he, the Almighty one, is with it; he has placed it on the earth for a definite purpose; and in place of the creeds of the present day, the creeds which the people find uncomfortable and unsatisfying, he has placed the gospel of Christ in its fulness, and he has charged his people to carry it unto the whole world and to preach to all the children of men this wonderful gospel of the kingdom, that they may work out their own salvation, that they may prepare themselves for eternal life, and that in preparing themselves, they may find joy and comfort and gifts and blessings here and now in mortality.

Why, do you know, my friends, to the average Christian person, religion does not mean very much? It is a kind of life-buoy, a kind of a fire-escape, a kind of a something that will save him from going to hell. But to a Latter-day Saint who studies his religion who knows what it is, and who lives righteously before God, there comes into his life a most wonderful, blessed knowledge of what the gospel really is and there unfolds before him a most beautiful philosophy of life, life here and life hereafter. He finds comfort in his efforts to progress and he enjoys, day by day, the blessings of God.

Now it must appeal to you, my brothers and sisters, that when that unknown boy, unschooled in the theologies of the world, announced these most marvelous truths, that in and of himself without the help of God, he could not have done what he did. It must appeal to you that with him there was a higher power, and as you meditate his eventful life and ponder his most marvelous work, truly it must burn itself into your soul that this work performed by the Prophet Joseph Smith, the restoring of the gospel, is not the work of man, but the work of Almighty God.

I am reminded of the story in scripture where the Apostle Peter and his associates had been cast into prison because of their preaching Christ and him crucified, and how in their power they continued their work, how they were miraculously released from prison, and they went forth and preached again. And they were called before the high priests and the doctors of the law again to be tried.

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

And he said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

And after this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

I might say that these words of Gamaliel are just as potent today as they were when they were uttered, two thousand years ago. With this latter-day work, we know God raised up a prophet and followed him with other prophets, men to lead, to guide, to instruct his people; and when this work commenced, it was the work of God, and though it has been opposed for one hundred years, though it has been fought against, though the people have used their mightiest weapons and the best brains of the world have combatted it, it stands today and will stand a monument to Almighty God. It will continue to grow, and ultimately it will triumph, for it is the work of God. This is my testimony in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission).

My Brethren and Sisters: I would much prefer to have listened to my brethren talk, but since the duty is put upon me, I cheerfully respond; but I beseech you, sustain me by your faith and prayers that my remarks may be directed by the proper spirit.

This is the first time I have had the opportunity of addressing a congregation of Latter-day Saints in the open air. It would be considered by me a most glorious privilege to stand before such an intelligent congregation of non-believers but I confess that I am a little nervous in standing before my brethren and sisters.

However, I know that God lives and that he will make no

requirements at the hands of his servants except he provides a way and gives them the strength and ability to perform the duty acceptably, provided they put their trust in him. Therefore I assure you I stand before you in the name of our heavenly Father with an earnest desire to bless and encourage you.

I have enjoyed very much the remarks of our brethren, and the spirit of our meeting thus far, and throughout the entire conference which we have attended in the past few days. I feel the instructions have been very timely, and desire in my heart to live them more perfectly in the future. What a wonderful people and community we would be if we would sustain one another loyally, and sustain our home industries loyally, as suggested by President Heber J. Grant in his remarks at the first session of our conference.

President Grant's remarks regarding our patronizing home industry brought to my mind experiences of recent years during which time I labored throughout the length and breadth of the inter-mountain country striving to persuade the people to be loyal to one another and sustain themselves by patronizing home industry. My labors were quite generously rewarded for which I am very grateful to my brethren and sisters, because it is through their patronage of home industry, to a certain extent, that I am now able to maintain myself while doing missionary work. Nevertheless, I am confident of the fact that we could all improve a great deal in our attitude towards home industry, and thus add very materially to the general prosperity of our great state. I was greatly surprised to find that, in many instances, it was necessary to give the merchants some slight advantage in order to induce them to handle the home products, they were not willing to give it an equal show with the imported article. It almost seems like we are prone to give goods manufactured outside our state the advantage, which is very inconsistent when you stop to think of it. Every time we buy an article manufactured in Utah, we are helping to give employment to our brethren and sisters, our neighbors and friends, our fellow citizens, and, as explained by President Grant, in the Tabernacle yesterday morning, every dollar thus put into circulation in our midst enriches the community many times its value by paying many obligations.

I'm sure the results would astonish us if we would be absolutely loyal to home-industry for a brief period. For illustration: we manufacture in Utah a very good grade of overalls, than which there is nothing better made in the United States. Now if only fifty per-cent of the overalls consumed in the state of Utah were the home product it would be necessary for both the Z. C. M. I. factory, and also the Scowcroft factory at Ogden, to double their capacity; in other words, if the people of Utah would be absolutely loyal to home industry as pertaining to overalls, the state would sustain at least four big factories instead of two small ones and thus give employment to hundreds of women at good wages. The same thing applies to other articles made

within our state. I know from experience it brings a high sense of satisfaction to patronize home industry, it gives one a sense of a clear conscience, and he is able to look his fellow citizens right in the face.

On one occasion I labored earnestly with a prominent merchant of the state trying to persuade him to handle the home product in preference to the imported, without success, until I observed that a great many of the checks issued to our employees in the factory were cashed at this merchant's store. When this merchant saw the large percentage of these factory checks endorsed by his firm he began to see the light; he realized that he had been standing in his own light and henceforth became a loyal booster of home-made overalls. Personally I prefer our home products, even at a higher price than the imported, if necessary to pay it; however, as a rule, the home product is able to compete with the imported goods in price as well as in quality; therefore, my brethren and sisters, I most heartily endorse the remarks of President Grant as pertaining to home industry, and I know that you and I and every citizen of this inter-mountain country will feel well in loyally patronizing our home industries and thus doing our bit to sustain one another. This, like all unselfish service rendered our fellow-men, in the final analysis, rebounds to our own good.

Now, I had not intended speaking along this line, but I hope you will accept of the remarks I have made in the spirit thereof, they are given in the spirit of love, with a desire to help build up Utah, the Queen of the West.

Now, my brethren and sisters, I feel that as a people we do not fully comprehend the strength of our position in the world, nor do we comprehend the great responsibility placed upon us nor the power or God's holy Priesthood. It behooves us to bring up our children with a more comprehensive understanding of the gospel of our Redeemer, that they might go into the world better qualified to explain its glorious principles. We are recipients of all blessings which the rest of the world possess, and in addition we have the power of Almighty God within us, given through the holy Priesthood. A great responsibility is upon us. Our missionaries are accomplishing a wonderful work, but if we could send them forth better equipped the results of their labors would be much more satisfactory. The gospel of Jesus Christ, of which we have been made happy partakers, has all the saving powers within it and will save us temporally, morally, physically, intellectually, as well as spiritually, and the whole world is starving for these redeeming principles. We must go forth and proclaim these glorious truths earnestly to all the world, manifesting the fruits of our religion in our lives, both at home and abroad and never be found tearing down that which the world is doing.

The spirit of the gospel of Christ is not one of negation but a constructive plan of redemption which if adhere to will save us now,

not at some far off time but now, and eternally just as fast as we incorporate these glorious principles in our daily lives. Now I would not have you understand that I am preaching the doctrine so commonly taught in the world that belief alone will save us; if our belief is sincere and leads us to do the things which our Master has commanded we shall work out our salvation, just as quickly as we accept the principles of the gospel of Jesus Christ in our lives. However, this does not mean that we cannot sin as taught by many professed Christians throughout the world.

One of the conditions upon which the Savior's plan of redemption was accepted by the hosts of heaven was that we should have our free agency while in mortality, and while it is true we can become strongly fortified against sin by right living and by constantly resisting evil, it is not a fact that we cannot sin. This brings to my mind an experience while laboring as a missionary in England, years ago. On one occasion I approached a door where I was graciously received by a very intelligent-looking woman. After listening to my story, she smiled upon me and said that both she and her husband were saved, and had been for a number of years, that they had Christ within their hearts and could not sin. I labored very hard to show this good woman that she was mistaken and that we were all susceptible to sinning while in mortality, but she got quite offended when I disputed her statement that she could not sin; however, apparently I made no impression upon the good woman, but I learned afterwards that at the very moment while I was at the door talking to this woman her husband was on his way to London with his neighbor's wife, having eloped with her.

I know, my brethren and sisters, that that doctrine, "By grace are ye saved," as it is being interpreted by the world is a pernicious one, it puts a premium upon indolence, and is quite contrary to the spirit of the gospel of the Redeemer as we understand it. There is much for us to do, in fact the Savior has given us the opportunity of working out our salvation and in my mind the essence of the gospel of our Redeemer is work and therein will we find joy and satisfaction.

I am sure that when life's book is opened before us we shall be judged according to our works, and woe be unto the indolent and slothful, those who have been deceived by these pernicious doctrines which makes religion easy for people who have become lovers of pleasure more than lovers of God. One of the universal or most commonly accepted teachings among the Christian world which we have to contend with today is this idea that we are saved, that there is nothing for the individual to do, any attempt to add to what the Savior already has done for us is sin. The followers of this idea are very set in their notion, we are seldom able to make any impression upon them. They have certainly been deceived by the powers of the evil one.

I am very glad to report to you, my brethren and sisters, that the missionary work is going along in a satisfactory manner. Of course,

we regret the loss of so many missionaries due to financial depressions in the west, but notwithstanding this we are able to show a splendid increase in missionary activities. We are having some wonderful experiences, our workers are finding great joy and satisfaction in their labors, and the Lord is blessing their efforts. These young missionaries are showing the fruits of the gospel of Jesus Christ in their living, while out in the mission field, and I hope you good friends will encourage them to continue on in the same way after they return. Two of our elders recently had a very interesting experience, showing how the fruits of the gospel are made manifest in the lives of men. It seems that these two elders had interested in their teachings, a young man and his wife who, finding themselves unable to refute the teachings of the elders, had appealed to the young man's father, who happened to be the leading minister of their town, but to the young man's astonishment he found that his father was unable to explain the scriptures as clearly as the "Mormon" missionaries, notwithstanding his father was a man of degree while the "Mormon" elders were not so well equipped with education of a worldly nature, but they were commissioned of the Lord to teach and preach the gospel of our Redeemer.

It seems that this young man desired to have his father meet the "Mormon" elders, but the father was indignant at his son's request, he thought it an insult to ask him with all his learning, to meet and discuss the gospel with these illiterate "Mormons." However, the young man planned to have the missionaries chance to drop into his home at the same time his father was there partaking of dinner, this proved to be a wonderful opportunity for the young man and his wife to have all their questions, which had accumulated in weeks past, answered to their entire satisfaction, and apparently the minister was unable to explain the scripture to the satisfaction of this good young man. In due time the reverend gentleman found himself badly concerned and as is often the case he flew into a rage and began to curse everybody in general and the "Mormons" in particular. At this point the young man arose and said emphatically, "If this is the fruit of the gospel you teach, Father, I want none of it," and he turned to the young missionaries and said they had manifested the fruits of the true gospel of our Redeemer, patience, love, kindness, and he expressed a desire to have strength and fortitude to accept the true gospel, which he did in a very short time afterwards, and he is now a very devout Latter-day Saint and is very happy notwithstanding he has been disinherited and disowned by his parents.

It is indeed a very interesting sight to see men of high learning and men of real ability lose their nerve and their heads when attempting to question the humble "Mormon" missionaries; on many occasions I have seen the scriptures literally fulfilled wherein it was said, through one of God's holy prophets, that the Lord would confound the wisdom of the wise with the weak things of the earth, etc.

Now, my brethren and sisters, this young couple as I have just

stated, were made exceedingly happy through accepting the gospel of our Redeemer. I'm sure they were given the wonderful gift of the Holy Ghost which is promised to those who are baptized worthily and have hands laid upon them by one who has the authority to officiate in the name of Jesus; and so were our parents before us, when we accepted the gospel in our lives. It is the one thing that will continue to make us happy just as long as we live it. We must not deceive ourselves by feeling that when we went down into the waters of baptism we finished the work. This is a mistaken notion. We have just begun our work of observing every principle of the gospel as taught by the Latter-day Saints and, as stated in the beginning of my remarks, we shall earn salvation just as quickly as we obtain a knowledge of the principles of the gospel and live them. If we would obtain temporal salvation, we must live the temporal laws of the gospel of our Redeemer. I exhort you, my dear brothers and sisters, as well as myself, to strive more diligently from now on to live up to the teachings of our leaders, and I hope every one of us will return to our homes from this conference with a determination in our hearts to be loyal to one another, be loyal to our brethren and sisters who preside over us, and the holy Priesthood of God, thus honoring our Father in heaven. We shall find great joy and satisfaction in so doing. There is no other name under heaven whereby we can be saved, except the name of our Redeemer, and there is no other plan under heaven whereby we can obtain satisfaction in this life except the plan laid down in the gospel of Jesus Christ.

We are indeed highly favored of the Lord to be happy partakers of this glorious gospel of our Redeemer. To a certain extent it is with this as with all other blessings of life, we do not appreciate them fully only by comparison, or when separated from them. In order to appreciate the beauties of the gospel which we are partakers of, it is necessary for us to go into the world and see what error and what folly is being taught under the name of religion. I am indeed grateful that my parents had the courage to come out of the world and accept of that which the world speaks of contemptuously as "Mormonism." I am indeed grateful that they had the courage to do this, for had I been raised in the world, it is possible that I would not have manifest the courage which my good parents did. Therefore I praise the Lord for my parents, and for his blessings toward me, for he has made it known to me that the gospel, which my parents embraced and which I now enjoy, is the true gospel of our Redeemer and that it has in it the power of God unto salvation to every one who will believe it and obey its principles.

Surely any unbiased person who would read carefully the history of our Church must recognize in its progress some super-human power; just last week I had the privilege of visiting the deserted city of Nauvoo in company with President Winslow F. Smith, of the Northern States mission. This was one of the most flourishing of cities,

and in all likelihood would have become the capital of Illinois. When the Saints were driven out it had a population of 25,500 people, while Springfield, Ill., at that time, had but six or seven thousand, and Chicago had but 12,500 people; after our people were driven away, others acquired this city and the farms surrounding it for a mere song; yet, with only mortal vision and wisdom, they failed utterly, and today Nauvoo is the most deserted village I have ever visited, while our Saints, driven through the trackless desert, wended their way to the Rocky Mountains, and here, in the midst of great hardship, established a great commonwealth. This notwithstanding we have submitted to a terrible "tax," as the world calls it, that of tithing, or a ten per cent of our incomes; and further, notwithstanding we have paid the same taxation as all other people, federal, state, county and city, and have met all donations required of us liberally; and further, notwithstanding our people have sustained their sons and daughters and husbands in the mission fields for at least a period of two years during the productive period of their lives. Notwithstanding these many handicaps, from a worldly standpoint we were recently accused on the streets of Rochester, N. Y., by a very eminent divine, of being the richest people in the world, and, if to be rich is a crime, I fear we are guilty. Statistics show that a larger percentage of our people own their homes than any other people in the world, and that, as a community, we are richer than any other community of like number, I say surely in the face of these apparent disadvantages the unbiased man must recognize some divine help in our behalf.

I rejoice exceedingly, my brethren and sisters, in the knowledge of the gospel which God has given me, and I earnestly desire to encourage you, my brethren and sisters, to live more closely to the Lord, for we are passing through perilous times, and it behooves us to stand in holy places, manifesting the fruits of the gospel of our Redeemer in our everyday lives. One of the most desirous fruits of the gospel is that of love for one another. I want to urge upon you to manifest this beautiful quality more freely in your lives toward one another. It will make you happier, and I am sure it will make greater your admiration and love for our kindred, and for our brethren and sisters, friends, and neighbors. Do not wait until they are dead to place bouquets upon their caskets, let us now put our arms about our parents, and brothers and sisters, and tell them that we love them, thus radiating sunshine wherever we go, showing practical results from the gospel which we have accepted. Life is a wonderful gift, and it is ours to live every day, and great possibilities lie before us, notwithstanding we have adversities.

In conclusion I will quote the last verse of one of our Sunday school hymns, I think we can apply to our lives, and it is appropriate for our consideration during these perilous times:

"You can live a happy life,
In this world of toil and strife,
If there's sunshine in your heart;
And your soul will glow with love,
From the perfect light above,
If there's sunshine in your heart today."

God bless you. Amen.

ELDER CHAS. A. CALLIS

(President of the Southern States Mission)

It is my humble prayer that I may be guided in my remarks by the Spirit of the Lord, under which Spirit my brethren have spoken to you—by which Spirit I testify unto you that they have declared unto you the word of the Lord. The Lord be praised for this glorious conference that is now drawing to a close, and we praise and thank him for the presence of the First Presidency and General Authorities of the Church, who have spoken unto Israel the word of the Lord, which is able to make us wise unto salvation. These leaders have spoken by the power of the Holy Ghost, and by that power their words have been carried to our hearts.

We are a blessed people. Out of the world, out from the midst of the fog of superstition, error and unbelief, God has called us. But what for? To idle away our time? No; for a special work he has called us. We are a peculiar people and, as the brethren have said, a people who are doing good works among the children of men. I believe and testify that the sacrifice of the Saints of God in living their religion, paying their tithing and sending their sons and daughters into the world to proclaim the fulness of the gospel, is sacred in the sight of God. And let us not deceive ourselves; if this work could be accomplished without sacrifice, it would cease to be a work of blessing; for "sacrifice brings forth the blessings of heaven." The light we are upholding before the world is Jesus Christ, our Savior, our Redeemer; and with his doctrines we are salting the earth, and it shall yet be said by those who now oppose us that the faith of the Church has done more than any other religious belief in preserving and keeping alive in the hearts of men the knowledge of the true and living God.

"We believe that a man must be called of God by prophecy, and by the laying on of hands, of those who are in authority, to preach the gospel and administer in the ordinances thereof." By that authority your sons and your daughters go into the world to preach the everlasting gospel, to deliver a message that is vital to the eternal salvation of the children of men. We are met frequently by men who declare they get their authority from the Bible. This is incorrect. Before we had the Bible, in its present form, there was authority, and there was also religion. Religion does not come out of the Bible;

neither does authority. Both existed before there was any Bible. And, in this dispensation of the fulness of times, by John the Baptist, and by Peter, James and John, the Father restored to the earth this power, this authority, this holy Priesthood, which is exercised in the spirit of love and meekness and persuasion for the eternal benefit of the sons and daughters of God. This is the authority which exists in this Church.

The judgments of God are in the earth, and so are his blessings. The divine mission of the Prophet Joseph Smith may be proved and established beyond successful contradiction by the presence of judgments, pestilence, and famine in the earth, and by the presence of war—all of which were foretold by this choice seer and prophet, Joseph Smith; but the divine mission of Joseph Smith may also be proved by the blessings of God that are in the earth. We are told that one of the signs that was to precede the second coming of the Son of God was the inauguration of a glorious work for the salvation of the dead. In Malachi we read,

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

We Latter-day Saints are living and working in the realization of this splendid promise of unselfish and magnificent work for the salvation of the dead; and it is one of the proofs which establishes beyond a doubt that Heber J. Grant is a prophet of the living God. The prophet who stands at the head of the Church is given the keys of that kingdom, which holds the power to permit work to be done by the living for the dead. In the Southern States mission—in every mission—on the isles of the sea, the hearts of the people are turning to their loved ones that have gone beyond the veil, and the activity in this temple—which is a sermon in stone of the faithfulness and unselfish devotion of God's people—this spiritual activity, the work for the dead, is increasing by leaps and bounds, and the hearts of the people in the distant missions and in the islands of the sea are being turned to their dead; and, inspired by the Holy Ghost, they have this work done for their dead kindred. If the president of this Church did not possess the authority to have this work done, do you think that the Holy Ghost, which guides unto all truth, would move the people on the isles of the sea and the missions outside of Zion to have their work done for the dead under the authority of President Heber J. Grant? No, it is because they know by the Holy Ghost, the testimony of Jesus Christ, that there is the power and the authority of the holy Priesthood in this the Church of Jesus Christ of Latter-day Saints. The Lord said to one of his Nephite prophets:

For my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever. (II Nephi 29:9.)

• And unto Moses, God declared:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

My brethren and sisters, we are the people of God, whom he is using to perform this great and glorious work; and whether in life or death, as the work of the Lord never ends, your work and my work shall never end; but so long as we continue faithful in this and in the world to come, we will be preaching the gospel of Jesus Christ and working for the salvation of the souls of the sons and daughters of God. Is not this a glorious work—more than world-wide? It is eternity-wide, never-ending; and in this work we will find the joy, the peace, and the reward that passeth all understanding.

I bear you my testimony that Jesus Christ is the Son of God, the Redeemer and the Savior of the world, the Being who saved us by his precious blood, the Being who is leading this people today as surely as he led ancient Israel. I also bear you my testimony that Joseph Smith is a prophet, seer and a revelator, a man raised up of God to do a mighty work. He came into the world with God's message in his heart, and in courage and faith, he proclaimed that message until his glorious life ended in martyrdom. By the same spirit in which I bear this testimony, I testify that Heber J. Grant is the leader of this people, chosen of God, a man who holds the power, the authority of presidency, the prophet, seer, and revelator—a blessing, a leader, a teacher, a counselor, a friend unto this people; and I bear this testimony in the name of Jesus Christ. Amen.

The general authorities of the Church were presented, as in the Tabernacle, and unanimously sustained.

The congregation sang, "Do what is right," and one verse of, "We thank thee, O God, for a prophet."

The benediction was pronounced by Elder Alvin T. Thorup, of the Liberty stake.

CLOSING SESSION

Conference was continued in the Tabernacle on Sunday afternoon, October 9, at 2 o'clock. President Heber J. Grant presided. Overflow meetings were announced at the Assembly Hall, and at the Bureau of Information.

The choir and congregation sang, "O say, what is truth," announced by President Grant as the favorite hymn of the late President Anthon H. Lund.

Elder Moroni Lazenby, President of the North Sevier stake, offered the opening prayer.

The Tabernacle choir sang, "Sweet is thy work my God and King."

ELDER GEORGE F. RICHARDS

My heart is filled with gratitude on this occasion, my brethren and sisters, for the blessings of our heavenly Father which I enjoy in common with you. I feel greatly honored in being permitted to sit beside the members of the First Presidency of the Church and members of the Council of the Twelve, in the midst of these General Authorities of the Church, and to have their fellowship and esteem, I would have been pleased to have enjoyed this seat that I have been occupying, all through the conference, if it had pleased the Lord and the brethren that I should have done so; but inasmuch as I have been asked to make a few remarks, I sincerely hope that I may be inspired of the Lord to say the things which he would have me to say. I realize that there is a greater responsibility resting upon me than upon some of the lay members of the Church, because of the position to which I have been called, and the authority which has been placed upon me to be a special witness of the Lord Jesus Christ in all the world, whither my lot shall be cast. I feel very happy in, and thankful for, the testimony which our heavenly Father has given me of the truth of this great latter-day work which came forth through the instrumentality of the Prophet Joseph Smith. I know that it is true, that there is in it the power of God unto salvation, both in this life and in the life to come.

THE NOBILITY OF OUR ANCESTRY AND BIRTH.

I know that God lives, that he, through his Son Jesus Christ, is the Creator of the heavens and the earth, the seas and fountains of waters. I know that he is our very eternal Father, the Father of our spirits, and I rejoice in the nobility of our ancestry, and birth. Brethren and sisters, and friends, when we think of the block from which we have been hewed, I am led to remark: "What manner of men and women ought we not to be, we who have inherited, through our spiritual birth, the very attributes of Deity which in their perfected state and condition make our eternal Father what he is?" We are required to develop these attributes.

THE PURPOSE OF OUR BEING.

We are placed here upon the earth that we may be tried and proved to see whether we will serve God at all hazards, and keep his commandments, and endure the tests which shall be made of our faith and our integrity. The scriptures say: "Let

this mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God." As Christ felt, so we are admonished that we should feel, just as good children here on earth should try to emulate all that is good and noble and great in their earthly parents. When there was a great controversy in heaven it was upon this point, as I understand, that of being obedient or of being disobedient. In other words, there was one great one who came forth and wanted the Father to make him his son and give him the privilege of saving mankind, but in doing so he would take away the agency of man and the honor and glory of God. There was another, who was our Father's firstborn. The platform of principles upon which he stood was: "Father, thy will be done, and the glory be thine forever." That took with the Lord and with the hosts. We who are privileged to enjoy the blessings that we enjoy here in this life stood with Christ our Savior upon that platform. It pertained not only to the former existence, but to the existence of man in mortality and beyond the grave.

JESUS' CHRIST OUR GREAT CAPTAIN.

Christ, our Lord, was true to the trusts reposed in him. He was our great captain there and has been our great captain here. He has marked the way, and every path defined. When he came here he said that he came not to do his own will, but the will of him who sent him—the Father, and he has stated that if any man will do his will, he shall know of the doctrine whether it is of God or of man, whether he spoke of himself or of him who sent him. I thank the Lord that we have so far advanced in doing the will of our Father in heaven, in yielding obedience unto the laws, ordinances and commandments of the Lord, that we have received this witness unto ourselves, as many hundreds of thousands of honest men and women in the Church can testify today. I rejoice not only in the testimony our Father has given to me, but in the testimony he has given to you, my brethren and sisters of the Church.

WILLINGNESS OF THE SAINTS TO WORK.

While there are some who have been wayward and indifferent, who seem to have forgotten the covenant which they made before they came here, to do the will of our Father—and we are constantly laboring with such—the great mass of the Latter-day Saints. I firmly believe, are trying their utmost to do the will of our Father as pertains to them in this life, and they have the testimony of the truth and manifest it in their works in the Church, answering every call that comes to them, recognizing the authority which the Lord has placed in the Church, whether it be to go abroad into other lands among strangers, leaving loved ones, leaving professions, business interests, all that they

have, to preach this gospel of the kingdom as a warning unto the world, or whether it be to labor at home in the stakes in the wards, in the quorums, in the auxiliary associations, or in the temple of the Lord, or wherever they are wanted to go. Whatever they are called upon to do we find that willingness of spirit to answer the call of authority, take up the responsibility, make sacrifice, and work to help the carrying on of this great latter-day work, our Father's work, unselfish service to our fellowmen, whether they be in the Church or not, whether we have known them or not, whether they be dead or alive, this unselfishness is in the hearts of the Latter-day Saints, a desire to help the Father to carry on his work of salvation.

THE WONDERFUL ACHIEVEMENTS MADE.

A wonderful work is being accomplished in the midst of the people, and we have the evidence in the organization of the Church, in the perfected state it is in at the present time, in the organization of the Sunday schools, the auxiliary associations, the quorums of the Priesthood, and in our temples. In all this work we have the evidence that God has not forsaken his people since the death of the Prophet Joseph Smith. Those who have come after, who have succeeded him to the presidency, have received the mantle of the Prophet, each in succession, and his administration has been attended with the power of God for the growth and the development and onward progress of his work in the earth. As we see the work today, we have a living evidence of God's power that is in this work, and with his people. We do know that the truth will ultimately triumph, that this Church and kingdom is established never to be thrown down or to be given to another people. Zion's young people are as faithful today as they ever have been, and are willing to carry on the work and bear the responsibility as it comes to them, and they are being better prepared, than were the former generations in this Church, to take this responsibility, and do effective work. I thank the Lord for the efficiency of his ministry at home and abroad, for faithful men and women who are willing to sacrifice and to give and to do for the accomplishment of the Lord's purposes. I trust that I am not jealous or envious of any living man. I do hope that I do so love the Lord, our God, and love his work, and love the brethren, that I desire to see the work succeed, and to see my brethren honored and successful in this work. I have no need to covet what any other person enjoys in the way of ability or power for good. The Lord has blessed me even more than I could deserve, and now I pray you, brethren and sisters, do the will of the Lord, follow the direction of him who stands at the head and be on safe ground, sure of salvation, and I promise you in the name of the Lord you shall obtain it. Amen.

PRESIDENT HEBER J. GRANT

Read the following cablegram from Calcutta, India:

"President Heber J. Grant.

"Salt Lake City,

"Greetings, God bless everybody.

"DAVID O. MCKAY,

"HUGH J. CANNON."

ELDER JOSEPH FIELDING SMITH

ELIMINATION OF GOD FROM EDUCATION.

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

These are the words of an ancient prophet. I believe them most sincerely. My reason for quoting them is due to the fact that at a meeting, this morning, the statement was made, in remarks by one of our educators, that the Lord has been eliminated from our education and that he is being eliminated from the doctrines of some of the so called Christian churches, for they are attempting to harmonize their teachings with certain ideas that prevail in the world which are in conflict with the truth. This same brother made a statement to the effect that a student, seeking advice regarding a certain course including certain subjects in science, was informed by his teacher that he would have to choose between his faith and the course of study that would be given in the school, for they could not be harmonized.

COURSES OF STUDY IN CONFLICT WITH FUNDAMENTAL TRUTHS.

I regret exceedingly that courses in study in the public schools, in the college's and places of learning throughout the land, are in conflict with fundamental truths of the Christian faith; and, for one, I desire to express my feelings, and to declare that I consider it an outrage against the liberties of the people, when we are denied the privilege of teaching principles of eternal truth, in the realm of religion; when we are denied the privilege of praying to our heavenly Father in the schools, or referring to the Supreme Being, for fear that we will offend someone; and at the same time instructors are permitted to advocate that in the school which the teachers themselves profess and declare to be in conflict with the fundamentals of the faith which I believe, and which thousands of others accept throughout this nation and other nations of the world as divine truth.

JESUS CHRIST THE SON OF THE LIVING GOD—A FUNDAMENTAL TRUTH.

My brethren and sisters, we have assembled here from all the stakes of Zion; we came with one thought in mind, and that was to receive light and truth, to receive encouragement, guidance, and instruction, that we might again return to our homes rejoicing in the testimony of the knowledge of this gospel, renewed in our faith, invigorated, built up and strengthened. I pray you that when you return, you remember the things that you have heard; if not the words, at least that you will absorb that which has been said, that it may become a part and parcel of your being, that you will go away rejoicing and feeling that you have been fed the words of eternal life, and above all else I say this to you: Let it be uppermost in your minds, now and at all times, that Jesus is the Christ, the Son of the living God who came into the world to lay down his life that we might live. That is the truth, and is fundamental. Upon that our faith is built. It can not be destroyed. We must adhere to this teaching in spite of the teachings of the world, and the notions of men; for this is paramount, this is essential to our salvation. The Lord redeemed us with his blood, he gave us salvation, provided—and there is this condition which we must not forget—that we will keep his commandments, and always remember him. If we will do that then we shall be saved, while the ideas and the foolishness of men, shall perish from the earth.

CRITICISM FROM A GREAT CITIZEN.

I want to read to you, and I will do it in conclusion, the words of one of our great citizens, a man that I honor and respect because of his integrity, because he is honest, because he is courageous, because he stands for the truth, as he understands it. These words were uttered some time ago by Honorable William Jennings Bryan, in the city of New York, before the Brooklyn Academy of Music:

The Nebraskan exhorted his hearers to dismiss the Darwinian theory as false to Christianity, and criticized the colleges and schools for failing to teach students Bible truths, declaring that today's crying need is "to love the Lord thy God with thy whole heart, and thy whole mind, and thy whole soul." He said in part:

"I am impressed by the lack of earnestness of those who teach religion. Our young people in the schools and colleges often go out to battle with life without the benefit of religious teaching. Neutrality in religion is taught in our universities. We have been too lenient to those opposed to teaching religion in the schools. We have allowed them to take God out of education.

"One thing I observe is that mystery in the dining room bothers us not—it's only in the church. In the former we eat and are not harmed. But in the latter we want to 'understand' everything. And yet in the dining room there are many mysteries."

THE CHRISTIAN FAITH CANNOT BE HARMONIZED WITH THE FOOLISHNESS OF MEN.

With that I fully agree. The reason that there is a lack of spirit and force in the religious teaching of the world is in part because they have tried to harmonize the Christian faith with the foolishness of men; and, of course, it will not harmonize with falsehood and with the doctrines of men. But we have received the light of the everlasting gospel. It is our salvation. Let us adhere to it, and worship the Lord and keep his commandments, as we have been instructed to do, in the name of his Son. This is my prayer, in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

Never, I believe, have I experienced more inspiring upwellings of thanksgiving and praise in my heart respecting the Latter-day Saints in general, than I have during this conference. Looking from my position upon the stand upon this vast body, and realizing that this multitude represents comparatively but a small part of the membership of the Church, so assembled in an official capacity, I am impressed by the sense of solidarity and greatness of the Church. I have been struck by the uniform attentiveness. I have seen no evidence of frivolity, of giving way to the consideration of matters other than those of the hour and minute. I have watched carefully; and I have failed to see neighbors talking together. The people present have been following the remarks of the speakers; they have been attentive to what has been said.

IN HARMONY WITH THE WORD OF WISDOM AND WISE COUNSEL.

I agree most heartily with every word uttered in praise and encouragement of the Latter-day Saints, who are verily the people of God, chosen by him and unto whom is committed this gospel with all its powers and privileges, including the authority of the holy priesthood. While equally optimistic with those of my brethren who have pictured brightly the assured future of the people of God, I am also in harmony with the words of warning and wise counsel, that have been given, not in pessimistic spirit, but in wisdom; and I say unto you, let us heed them.

COUNSEL IS BINDING UPON THE SAINTS.

Do you ever think of the inconsistency of raising you right hand in solemn witness before God that you will sustain certain men who have been called and ordained, in the manner appointed of God, as your leaders, as prophets unto the people, verily as revelators, and then, though perchance you come together and hear their words, going away and pay no attention to them? When one speaks with the power

of his Priesthood, and in the authority of his office, then what he speaks is binding upon himself and all who hear. Oftimes I tremble, literally, as I consider what I am doing when addressing the Latter-day Saints, for I know that what I say unto them is binding upon me, and that I shall be judged by the precepts that I impress upon them; and what I say under such conditions is likewise binding upon those who hear.

You cannot, we cannot, pass by lightly the words that come by way of counsel and instruction from the ordained servants of God, and escape the inevitable penalty of that neglect. Nevertheless, we have our agency; we may choose to disobey, but we must take the consequences of that choice.

LET US BE GENUINE AND LIVE UP TO OUR PROFESSIONS.

Latter-day Saints, let us be what we profess to be; let us be genuine; let us live up to the religion and the principles of the gospel of Jesus Christ that we proclaim. We profess to be a prayerful people. Do we pray? Are our homes kept pure by prayer? Prayer is the Lord's great sterilizer against the germs of spiritual disease that make their way into our homes, contaminating the atmosphere, poisoning the food we eat. I don't mean your family prayers only; but do we individually pray? It is possibly that a mass or collective condition may exist which is very different from the individual condition. There may be a home in which prayers are said, but yet perhaps no member of that household is really prayerful. Do you feel urged at times to seek a place where you can be alone with God, where you can pray, pray unto him, not for others to hear, not to conform with some regulation or custom, or even because of counsel or advice, but because you feel the need of communication with God? Have you not read of the Christ, who, after a period of strenuous ministry, went to seek rest; and do we not read that he arose next morning before it was day and went out where he could pray? He needed that help that prayer alone could bring.

Great and grand as is this people, mighty as are the works that have been accomplished through the blessings of God through his servants in these days, there is too little real prayer among the Latter-day Saints, too many prayerless homes, and hence the spread of spiritual contagion among some of us. Thank the Lord not among many, relatively speaking. I have faith in my people, for I know that they are the Lord's people, and I am proud to be one of them; but when the cry shall come, as come it shall: "To your tents, O Israel," for there are struggles ahead, the Lord knows where to find those who have been faithful. They are in the valleys of these mountains, by the thousands and tens of thousands. Young men, young women, men and women of mature years, who have never contaminated themselves, who are acceptable unto the Lord, who have never bowed the knee to Baal, who are the Lord's own. They are here, and though there be a few

who go astray, yet the Lord will bring them back if they will but repent, and make it possible for him to bring them back.

BLESSINGS COME THROUGH COMPLIANCE WITH LAW.

Do you know that we tie the Lord's hands, figuratively speaking, again and again, so that he can't do what he wishes to though we say he is omnipotent. He can't pour out blessings when we have not complied with the law upon which those blessings are predicated. He can't do it, or he would be unjust. He can't do it, or he would be untruthful; and were he untruthful, were he unjust, he would cease to be God.

I am glad that we praise and worship the living God, and that we know of him; and I feel that we are living in the day of the realization of his mighty promises to Israel of old, addressed directly to Israel, when Israel as a kingdom had arrayed itself against Judah as a kingdom, and when Israel, or the kingdom of Israel, had gone off and left the choice and chosen land given unto them. Oh, how the Lord pleaded with them. He said unto them that if they would come back and would obey him and keep his commandments, he would shower blessings upon them. Among other things he promised this: I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. Do we not live in that day, the day of the realization of that promise?

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word!
What more *can* he say than to you he hath said,
You who unto Jesus for refuge have fled?"

WHY AFFLICTIONS COME.

Has he not given us prophets and apostles to teach, patriarchs and high priests, elders and seventies, the Lesser Priesthood, and provisions in the auxiliaries, for the instruction of every soul from the cradle age to the age that is considered as marking the natural end of man's life? The Latter-day Saints are largely a highly educated people, in the things of the Lord; nevertheless, we are not as well educated as we ought to be. We do not read enough, we do not study enough; we do not pray enough; or we would know more of the word of God and of his will concerning the people.

When trouble comes upon us, I admit that then we seek after him; and I think we are very much like the Saints in the early days of the Church; those who were persecuted in Missouri, while yet the Church had a center in Ohio. The Lord was telling the people in Ohio concerning his people in Missouri, their brethren, their brothers, members of their own households in many cases. He was telling them why the Saints in Zion or Missouri, had suffered as they had suffered:

"I, the Lord," he said, "have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;" and then with that pathos and love ever characteristic of God the Father and his Son Jesus Christ, the Lord Jesus added:

"Yet I will own them"—I will own them. I can't let them go. I will chasten them and cleanse them, but I will own them still, "and they shall be mine in that day when I shall come to make up my jewels.

"Therefore, they must needs be chastened and tried," aye, "even as Abraham, who was commanded to offer up his only son;

"For all those who will not endure chastening but deny me, cannot be sanctified.

"Behold I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

"They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

"In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me."

LET US BE SAINTS INDEED AND NOT PRETENDERS.

Many of us can't stand prosperity. We forget the Lord until we find ourselves in distress, and thereby we demonstrate that we are yet not wholly what we profess to be. I cited prayer as a simple illustration. I ask again, do we really pray? We profess to be living according to the law of the tithe; we profess it; we proclaim it; yet we are not living the law of the tithe. It is a gladsome fact that there are many amongst us who are conscientiously obeying that law, many with whom God is well pleased; but, sad to say, there are many who content themselves with making a little donation to the Lord, and then they call it a tithing. I understand that the application of the term is definite. If we profess to be tithepayers, let us be tithepayers; not go around with a false face. If we profess to be making offerings for the poor, according to the order and system established in the Church, the value of the two meals from which we are supposed to abstain on fast day, let us give that food for the help of the poor. Do not pretend to do it only.

Oh, what it is to be a pretender! I feel that if I preach to you and do not follow my own preachings, that my place is among the hypocrites, and I have read with trembling what the Lord thinks of hypocrites. Now I do not say you are hypocrites; I spoke of myself; but I know I would be a hypocrite if I profess to be living the law of the tithe and simply give a little donation to the Lord that bears no proper relation to the blessing he has poured out upon me. I am cheating him—think of it, cheating my landlord who has given me

the place I call home, food for my household, clothing for my family, and many blessings of life, and who, moreover, has trusted me to keep the account, and to reckon up how much is due; who has given me those things on a graded rental, with the understanding that if times are hard and my income be thereby lessened I need not pay him so much, because I do not get as much; and that if times are good and my income is larger, that I can pay him a little more.

Have you ever found a landlord in mortality who would make any such arrangement? The Lord has said to me in effect: "Now this has been a hard year for you. You have not had as much income as you had last year. I am going to lower your rent. You just pay one-tenth, that is all, but it will be less than you paid me last year." The landlords on earth, at least some, with whom I have had to deal have said: "Look here, times are pretty hard. I must raise your rent; and you must pay it in advance." The Lord says: Pay when you receive the blessing.

Again I say, Latter-day Saints, let us be what we profess to be. The Lord, in the passage I have read, spoke of the time in which he would come to make up his jewels. He loves jewels, but they must be genuine. No colored glass for rubies, no mere paste for diamonds, they must be the real thing; and when he comes to make up his jewels, I would rather be found a little tiny one-hundredth of a carat diamond than a glass imitation the size of the Culinam, the biggest diamond ever found. The Lord help us to be what we seem to be, before him, before our brethren, and in our own consciences, I humbly pray in the Master's name. Amen.

The choir and congregation sang, "O ye mountains high."

PRESIDENT HEBER J. GRANT

We have with us today the only living survivor of the Pioneers who came here with President Brigham Young—Brother Lorenzo Zobriskie Young. I doubt if he could be heard, so we will only ask him to stand up and let us take a look at him. This is Brother Young, the only surviving member of President Brigham Young's company, which came here in 1847. [He was one of the two children who came with the company—Perry Decker, being the other child.—*Clerk.*]

PRESENTATION OF PEACE RESOLUTION.

President Grant presented the following resolution:

The Church of Jesus Christ of Latter-day Saints, brought forth and established by the power of God and dedicated to the mission of preparing the way for the glorious coming of the Son of God to reign in the earth, in truth and righteousness and peace, beholds with deep interest every authoritative movement taken by the nations in the interest of World Peace.

It is believed that the conference called in Washington to consider the limitation of armaments and questions concerning the Pacific and nations of the Far East may, under the favor of Heaven, promote this great objective.

To the end that it may do so, the Latter-day Saints in general conference now assembled approve the appointment of a Sabbath day before the eleventh of November, 1921, on which in all the wards and stakes of Zion, and in all branches of the Church in the United States and in the Missions throughout the world, the members of the Church shall be called together in their usual places of worship to engage in special and solemn prayer for Divine guidance of the International Conference on the Limitation of Armaments, that the cause of Peace may be thereby enhanced, and an amelioration of the burdens of mankind secured.

President Grant: It is moved and seconded that this resolution be adopted by the Latter-day Saints in General Conference assembled. All in favor raise the right hand.

There was a unanimous vote of approval.

ELDER SEYMOUR B. YOUNG

(President of the First council of Seventy)

If I did not know that the gospel is true, and that Joseph Smith was divinely inspired to organize the Church of Jesus Christ once more on the earth, I would not be here today, and I would take no interest in this particular time that I stand before you. But so well do I know of the truth of the gospel that I am glad of the opportunity, and glad of the honor accorded me by the President of the Church to stand before you for a few minutes, and lift up my voice in testimony of the great truths that we all love and believe in.

Seventy years ago last June, on the 23rd day of that month, I sat on the steps leading up to our little cottage door fronting on the Mulholland street on the outskirts of the city of Nauvoo. On that morning, passed before our cottage a little distance away, some sixteen men in a small company of horsemen, with the exception of the sheriff or the officer from Carthage who rode behind the company in a buggy with two of his assistants. In the van of that company were the Prophet Joseph Smith and his brother Hyrum. My mother, standing with her five little children on the steps of our little dwelling made this remark, and it has never been forgotten by me, although I never heard her repeat it after: "There goes the Prophet Joseph and his brother Hyrum. They are going to Carthage." She hesitated a moment and then she added: "I fear they are going to their martyrdom." The days dragged wearily until the 28th of June. About daylight, in the morning, our neighbor, Jacob Gates, who afterwards became prominent as one of the Seven Presidents of Seventy, associated with my father, President Joseph Young, knocked at our door and said: "Sister Jane, are you awake?" No doubt he would have

called "Brother Joseph," but my father was in the eastern states on a mission. My mother said: "Yes, Brother Gates," and I remember the startled tone in which she asked the question; "What is it?" he answered: "The Prophet Joseph and his brother Hyrum were murdered in Carthage jail last night at 5 o'clock." For this dastardly and cruel deed there was great responsibility resting upon the leading men of the state and especially upon Governor Thomas Ford who, on the morning of the 27th of June, with a small body guard went to the city of Nauvoo, leaving the Prophet Joseph Smith and his brother, the patriarch Hyrum Smith, and a few of the brethren with them in Carthage Jail to the tender mercies of the state militia, known as the Carthage Greys, who had declared the day before, in the presence of the Governor, that they would take the lives of Joseph and Hyrum Smith. I am sure that sooner or later Governor Ford will be called to an account for that responsibility, and he with others guilty of this terrible crime will have to answer for it by paying the uttermost farthing. And so, with reference to the Savior of the world, Pontius Pilate is still held responsible for the crucifixion, and he has never been able to wash his hands of that crime. During his trial Pilate said to the Savior, "What is truth?" The Savior did not answer, and Pilate said, "Why dost thou not answer me, dost thou not know I can send thee to the cross, or that I have power to set thee at liberty?" Oh, the awful responsibility resting upon Pilate, and he, like Governor Ford, will be required to pay the uttermost farthing, sometime, somewhere. There has been written a classical poem on the subject of the crucifixion, and Pilate's connection therewith. I will read you the poem from memory, but will preface it with quotations from Matthew 27th chapter.

And when Pilate was set down on the judgment seat, his wife sent unto him, saying: Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

And when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

THE DREAM OF PILATE'S WIFE

You cannot wash your hands of this: that crimson would defy
 The many waters of the sea, the cisterns of the sky.
 His blood will be upon your name: nor years can wash it white—
 Not till the leaping seas shall wash the great stars from the night.
 You say the Galilean only dreams a foolish dream,
 That he is but an idle leaf upon an idle stream.
 No, he is the man of the people, hated by scribe and priest:
 He is the fear at the Temple door, the specter at the feast.

Shall the whispering house of Annas draw down upon your head
 The hatred of the future and the shadow of the dead?
 Why palter with this priestly crew? They hold a long intent:
 When the wheels of the street have pity, will the hearts of the priests
 relent?

You say you fear Tiberius,—you fear the roar of Rome;
 But this man is to Caesar as a sea-rock is to foam.
 Whoever turns from this man's truth, he takes the thorns for bed,
 He plows the seas for gardens, and he sows the sand for bread.

Oh, let the Galilean go, strike off his cruel bond.
 Behold that fathomless silence and those eyes that look beyond.
 There's more than mortal in that face,—than earthly in this hour;
 The fate that now is in the bud will soon be in the flower.
 O Pilate, I have suffered many things in dream today
 Because of this strange teacher of the strait and mystic way:
 I saw him hanging on a cross, where the stones of Golgoth are:
 Then laid, at last, in a guarded tomb, under the evening star.
 I saw him rise again one dawn and down a garden go,
 Shining like great Apollo white, our god of the silver bow:
 And then the wind of vision tore the veil of time apart,
 And love of him ran greatening from camel-path to mart;
 His story was a wonder on the eager lips of men,
 The scourged Galilean walked the roads of earth again.
 I saw Jerusalem go down before the wrath of spears,
 And turn into a field of stones under the trampling years.

All these fair towers and walls went down, with a great and terrible
 cry,
 While signs and portents so threw on earth their shadows from the
 sky,
 Where spectral warriors strode the clouds like giant cherubim,
 Going to battle in the night, now glorious, now dim.
 Then whispers wild; the shout of crazing prophets on the street;
 The wail of mothers by their dead; the sound of running feet;
 And then the temple reddened up, and stood, a cone of flame.
 Then ashes, and Jerusalem had withered to a name.

World-battles raged around this man, the world's mysterious king;
 But over the storm of ages I could hear the Seven-Stars sing.
 Rome crumbled and I heard a voice across the ruin laugh;
 A Power had risen on the world, shaking its thrones as chaff.
 And down the ages rang your name, a byword and a jeer:
 "He suffered under Pilate!" sounded ever in my ear.
 The deeds of some are clean forgot, but yours did breathe and live;
 Some are forgiven in the end, but none could you forgive.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

I desire to call your attention, for just a few moments, to the resolution which you so unanimously, and, as I judge, enthusiastically voted to sustain. I am sorry that we shall not have larger opportunity to go into the theme which that resolution naturally presents to our minds. I do not know whether the international conference on the limitation of armaments, to be held in Washington beginning on the third anniversary of the signing of the armistice, which brought to its close the great World War—I do not know, I say, if that conference will result really in the limitation of armaments among the great

nations that will be represented in that conference. I realize, I think, in part at least, the great difficulties that confront such a conference in the present unsettled state of affairs of these nations; but while I do not know whether it will be successful or not, I think I do know that it is the duty of the membership of the Church of Jesus Christ of Latter-day Saints to put forth every effort within their power to further the probability of the limitation of armaments among the nations of the earth. The old theory used to be that in order to preserve peace you must be prepared for war. The years between August, 1914, and the 11th day of November, 1918, demonstrated the fallacy of that theory. I am sure if there shall come an agreement upon the limitation of armaments, a long step will have been taken in the direction of world-peace, and therefore even if there exists but just a bare probability that something favorable in the interest of world-peace may be accomplished, it is becoming in the Church of Jesus Christ of Latter-day Saints to make it known in all the world that we stand in favor of every movement that even holds out a prospect of peace on earth and good will to men. I can only refer to just one concrete example of the folly of what the nations of the earth are doing in this mad struggle that they are engaged in, in the competition of armaments.

The Government of the United States recently received from the contractors the battleship *Maryland*. It is the proudest possession of our navy. It requires a crew of fifteen hundred men to man it, and one hundred officers, making in all to man that one battleship sixteen hundred men who are, of course, withdrawn from productive pursuits in life. It was builded at a cost of forty-two millions of dollars. It has as its chief armament eight sixteen-inch guns at a cost of two hundred fifty-six thousand dollars per gun. The guns can be fired one hundred times, and then they go to the junk heap. That is one of our battleships. Its life of usefulness and effectiveness will be eight years. After eight years, you must by that time have another ship of the same calibre and quality to take its place, with still further ships if you are going to keep your relative position in the naval strength of the world. We have three such great battleships as this, that is, we have two others of the same type, the *Colorado* and the *California*. We have eight other battleships in course of construction, but the dates of their completion are not fixed, at the present time. If our own naval program shall proceed as planned, and England shall go on with her program as planned, by the completion of these programs, we shall nearly have overtaken the great navy of the world-wide empire of England. Japan, to keep up in the mad race, is likely to ruin her people in that effort. She can only maintain her relative position in the struggle, by a continuation of her predatory methods, by encroaching upon the rights and privileges of other nations in order to make good her part in her alleged struggle for existence, and her naval program is said to be attendant upon it.

And so one might go on to call attention to the varying phases of this useless competition going on in the world, in the matter of naval armament, to say nothing of the army programs and the development of land forces in the several nations of the earth. We have evidently come to the time when there will come through limitation of armaments the security of the world's peace, or we shall go on and on until we repeat—which God forbid—repeat the awful cataclysm of war and destruction such as we witnessed during the world's great war but recently closed.

The Lord gave a commandment unto his people, early in the history of this dispensation, at the time when they were driven from their homes in Missouri and inquired earnestly of the Lord to know what they were to do. He commanded them to raise a standard of peace, not only in reference to those who had maltreated them and driven them from their homes, but to raise a standard of peace to the whole world, and to proclaim peace. (Doc. and Coc. 105:38-40). That is our mission, chiefly our mission, to prepare the way for the coming of the Prince of Peace himself, whom the angels and the inhabitants of the earth shall again proclaim the giver of "peace on earth, good will to man." That is our program; and since this international conference proposes to limit the armaments of both land and sea forces, I for one hail it as an indication that the Spirit of the Lord is working in the hearts of the people and the leading statesmen of the world to bring to pass peace among the nations, and so I want the privilege, for one, of standing in the midst of my fellows and at least raising my voice in good cheer towards the achievement of that noble end which the conference has in view. But, Latter-day Saints, if this resolution just passed is not of the spirit, and if it be not your intent to rise as one man in Israel and pledge your earnest effort, with prayer to God, for the achievement of this thing, I pray you cancel the vote that you have cast. Let us either not do this thing, or do it with all the strength and power that God will give to us in desire and in prayer.

I shall conclude, however reluctantly I leave the theme—I shall conclude by reading to you a prayer which perhaps in the meeting that you are to hold on the day appointed, when you shall assemble in solemn prayer service for this great cause, might not be inappropriate. It is a prayer which was given by revelation of God, ninety years ago, through the Prophet of the new dispensation. There seems to be no historical conditions existing at that time that especially called for such a prayer. It is introduced in the history of the Prophet with the mere statement that "In the fore part of October I received the following prayer through inspiration." The heading of the prayer in the Doctrine and Covenants is as follows:

"Revelation on prayer, given through Joseph, the Seer, at Hiram Portage Co., Ohio, in the fore part of October, 1831."

And this is the prayer; and, like all the prayers given of God, it is brief:

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight.

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth;

Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom;

Pray unto the Lord, call upon his holy name, make known his wonderful works among the people;

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth;

Wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.

ELDER STEPHEN L. RICHARDS

I fear lest I shall say a word to detract in any measure from the noble themes of this conference, for the subject which, with the help of the Lord, I would present for your brief consideration, is indeed a very humble one.

HOME, THE BASIC INSTITUTION.

When I contemplate the great organization of the Church, with all the means and facilities which the Lord has placed at our command to carry forward his work, to educate the people in the ways of the Lord, and to ultimately establish his kingdom, I always revert to one great institution as being basic in its nature, and fundamental in its importance. That one institution, to my thinking, has done more to influence the lives of human beings than has any other of the institutions given to us. It is the sacred institution of the home.

THE GREAT AUXILIARIES CAN NOT TAKE THE PLACE OF HOME

I have for a considerable number of years had the opportunity of engaging in the work of the various organizations of the Church. I know something of the great accomplishments of the auxiliary organizations which devote themselves, in large measure, to the care and culture of the young. I know what great effort is put forth by them to teach the principles of the gospel, to stimulate righteousness in the

hearts of the youth of Israel. It is my observation that these great institutions of the Church, however much of good they may accomplish, can in no sense take the place of the home. They cannot be proxy for parents. Men and women to whom have been given the most priceless heritage given of God to man—children—can in no wise escape the great responsibility devolving upon them—to rear their children in the fear and admonition of the Lord.

THE OLD FASHIONED HOME DETERIORATING.

I have been led to think that the old fashioned home is deteriorating. I have feared that its influence upon humanity is becoming less and less. We have come to regard the places in which we live as mere accommodations, mere boarding houses, wherein we eat and sleep and from which we are to make our escape as soon as may be. This characterization does not apply to all homes; but I believe that it applies to altogether too many homes.

HOME, THE FOUNDATION OF SOCIETY.

I believe in the home as the foundation of society, as the cornerstone of the nation, and as the primary institution of the Church. I cannot conceive of a great people without great, good homes. I believe that the first calling of man and woman is to form a good home. I know of no honor that can come to men and women that exceeds the honor of father and of mother, I regret that not all men who enter into this sacred relationship, which lies at the foundation of home, are real fathers; and I likewise regret that every woman who comes into the temple of the home as its priestess does not in full comprehend the great responsibility and the wonderful privilege bestowed upon her. I sometimes think that the processes of modern education are inclined to educate our people away from home rather than to home.

NO GREATER DISTINCTION THAN MOTHERHOOD.

I believe that no greater distinction may come to the women of our land than to be in verity mothers in Israel. I am not unmindful of the progress that woman has made in the last half century and of her present influence in public and other affairs. I welcome that influence. I am always willing that our women should take a large interest and exercise a large influence upon all the affairs of State and of Church, but I want to say that no woman can ever attain a place of renown and distinction for any work performed in this world that is comparable with the high place of mother and wife.

THERE IS NO GREATER CALLING THAN FATHERHOOD.

I want our men to know that of all the vocations they may pursue in this life, no vocation is fraught with so much responsibility and attended with such boundless opportunity as the great calling of husband and

father. In this Church I believe we have the highest and most exalted conception of home and family that exists anywhere in the wide world. Attention has already been called to the fact that we base our very hope for exaltation and eternal life upon those relationships that lie at the basis of home. No man, whatever his accomplishments may be, can, in my judgment, be said to have achieved success in this life if, when he goes hence he may not take his posterity with him, and may not be surrounded by them in the day of the Lord, when he shall be called upon to account for his life in the flesh.

AN APPEAL TO THE FATHERS AND MOTHERS OF ISRAEL.

Time will not permit the elaboration of this humble but exalted theme. I would that every father and mother in Zion would bind their children to them with ties of love and affection that will hold them safe in the hours of temptation and danger and trial. We of the auxiliary associations and institutions of the Church cannot hope to do more for you than merely to supplement and complement the work of the home. You can not place the chief responsibility with us; and, therefore, I appeal, in the name of the children, to the fathers and mothers of Israel, for closer attention to and study of that great institution, the home. I appeal for more of comradeship between father and son, for more of chumship, confidence, and love between mother and daughter. I believe in home-made men and women. I believe they are more assured of success in life; they will make better citizens; that they will accomplish their destiny far more acceptably to our Father, than will lodge-made and club-made, fraternity-made, union-made, society-made men and women. I plead for the return to old-fashioned, domestic family life, that there may be stimulated in the hearts of men a love for home and all its surroundings; and as we now disperse to go to our several homes, up and down this land, God grant that that great institution may be the place where Latter-day Saints are nurtured and conserved, and where a citizenship of this great nation and of this great Church shall be assured for the establishment of our Father's kingdom, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities of the Church, and, by vote of the assembled multitude, they were unanimously sustained in their various offices and callings as follows:

GENERAL AUTHORITIES OF THE CHURCH.

First Presidency: Heber J. Grant, Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

The counselors of the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, Presiding Bishop; David A. Smith, First Counselor, John Wells, Second Counselor.

Trustee-in-Trust: Heber J. Grant, as Trustee-in Trust, for the Church of Jesus Christ of Latter-day Saints.

Church Historian and Recorder: Joseph Fielding Smith as Church Historian and Recorder, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Church Board of Education: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, Stephen L. Richards, Richard R. Lyman; Arthur Winter, Secretary and Treasurer.

Commissioners of Education: David O. McKay, Stephen L. Richards, Richard R. Lyman.

Superintendent of Church Schools: Adam S. Bennion.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball, Assistant Organist; Tracy Y. Cannon, Assistant Organist; George C. Smith, Secretary and Treasurer. And all the members of the Choir.

Clerk of General Conference: Edward H. Anderson.

PRESIDENT HEBER J. GRANT

PRESIDENT EMMELINE B. WELLS.

Since our last meeting here, in general conference, one of the most faithful and best beloved, and most remarkable workers in the Church among our sisters, has passed away, the late Emmeline B. Wells, who lives in the hearts and memory of the people. She bore

testimony to the divine mission of the Prophet Joseph Smith, from my earliest recollection until she passed away, some ninety-odd years of age, with a power, a force, and a spirit that I have seldom heard from the lips of any person. I rejoice that she had the opportunity of traveling over the stakes of Zion, from Canada to Mexico, and in many foreign lands, in attending many gatherings of noted women in the world, at home in these United States and abroad. Wherever she went she bore that testimony and, by the integrity of her heart, by the wonderful and splendid intellect that she had, and above all, by the burning testimony of the divinity of this work, in which we as Latter-day Saints are engaged, she made friends for this people among all those with whom she came in contact.

REGRETS THE LIMIT OF TIME.

There has been but one regret in my mind during this conference, and that is that we have had to limit the time of the speakers, asking some not to exceed ten minutes, others not to exceed fifteen, and allowing none to go beyond twenty minutes. I sometimes feel that we make a mistake in not having four days of conference, so that when men are speaking under the inspiration of the Spirit of the living God, they will not feel that they have to say "Amen" upon the moment. At the same time, I believe that we feel better and that we accomplish more, if we can start on time and close on time.

BLESSINGS FOR THE PEOPLE.

I feel to bless the people for the wonderful attendance at this conference. I feared on account of the hard times, and the great financial depression, that our conference would not be as largely attended as heretofore; but our gatherings here this morning, in this building, in the Assembly Hall, and in the overflow meetings, and our gatherings this afternoon in all three of those meetings, I believe have been larger than upon any other occasion in the history of the Church. Zion is growing. The faith of the people is enlarging. Their attendance at their sacrament meetings, and at their priesthood meetings is increasing and they are becoming more and more faithful in performing the duties and the obligations that rest upon them in the auxiliary associations. They are doing better; more work is being accomplished in the temples than ever before; and the people are growing in the light and the knowledge and testimony and the love of the gospel. I pray God to bless the Latter-day Saints in every land and in every clime, I pray for his blessing upon the honest the world over, and I pray for peace and happiness to come to the inhabitants of the world.

We will now close our conference for six months, by the choir singing the words of a song given by revelation from God contained in the Doctrine and Covenants, Section 84.

The music was written by a former citizen of this state, Arthur Shepherd, who has gained for himself a national reputation as a composer of music.

The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

The Lord hath redeemed his people,
And Satan is bound and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength:
And truth is established in her bowels:
And the heavens have smiled upon her:
And she is clothed with the glory of her God.
For he stands in the midst of his people;

Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever, Amen.

The choir sang an anthem, (words from Section 84 Doc. & Cov.) "The Lord hath brought again Zion."

Conference was adjourned for six months.

Benediction was pronounced by Elder J. William Henderson, President of the Panguitch stake of Zion.

Professor Anthony C. Lund conducted the singing in the Tabernacle, Professor J. J. McClellan played the accompaniments and interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon. Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Clarence Cramer and Clyde Rasmussen; in the Assembly Hall and Bureau of Information, by Frederick E. Barker and Fred G. Barker.

EDWARD H. ANDERSON, Clerk of the Conference.

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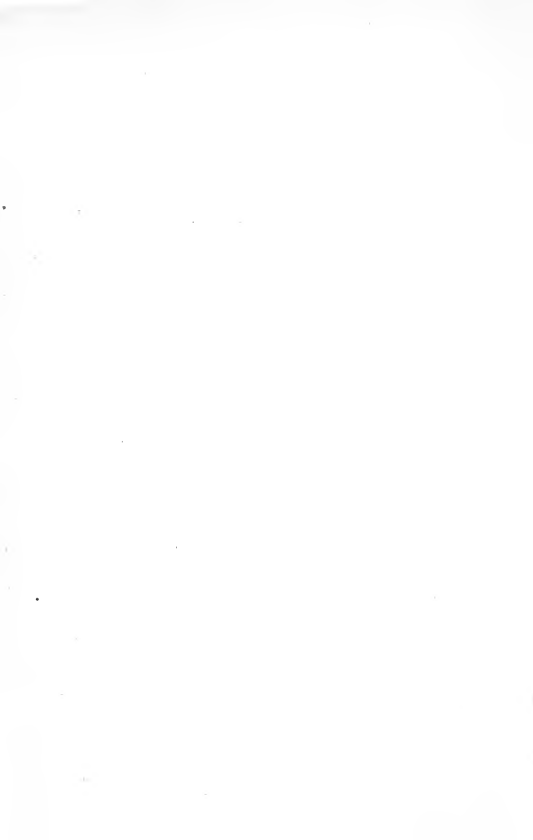
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Ninety-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 92nd Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Thursday, April 6, 1922.

President Heber J. Grant presided and announced the opening of the Conference.

AUTHORITIES PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins.

Of the Council of the Twelve Apostles: Rudger Clawson,* George Albert Smith, George F. Richards,* David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts,† Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart.†

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells.

Of the Church Historians: Joseph Fielding Smith, Church Historian; Andrew Jenson, A. William Lund, B. H. Roberts, and Junius F. Wells, Assistant Historians.

There were many presidents of stakes and their counselors, patriarchs, bishops of wards and their counselors, and numerous other prominent officers, men and women, representing various quorums of the Priesthood and auxiliary organizations of the Church.

The following mission presidents were in attendance: George W. McCune, Eastern States; Winslow Farr Smith, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States;

*Reed Smoot was absent in Washington and Orson F. Whitney presiding over the British mission.

†J. Golden Kimball was absent in California owing to sickness; and Levi Edgar Young owing to his work at the U. of U. Elder Young was present at subsequent meetings.

John M. Knight, Western States, Joseph W. McMurrin, California; Heber C. Iverson, Northwestern States; Rey L. Pratt, Mexico; Nephi Jensen, Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was filled, every seat being occupied, both in the gallery and in the body of the building, with people from all parts of the Church.

The choir and congregation sang, "Come, come, ye Saints, no toil nor labor fear."

The opening prayer was offered by Elder Alonzo A. Hinckley, President of the Deseret stake of Zion.

The choir and congregation sang the hymn, "Zion stands with hills surrounded."

PRESIDENT HEBER J. GRANT

I am delighted once more to have the opportunity of meeting with the Latter-day Saints in General Conference assembled. I am pleased indeed to see so large a congregation here today, considering the inclement weather of some months past, and the great need of our farming community to stay at home to prepare their farms for the coming harvest. It shows the faith of the Latter-day Saints when they neglect their ordinary temporal affairs, and, upon a week day, assemble in such large numbers as we see here before us. I believe this is one of the largest congregations I have seen for a number of years, except on the Sabbath day, of Conference when, as you know, the building is overcrowded and we have to hold overflow meetings.

THE INSPIRATIONS FROM A NOTED HYMN

I never hear the opening hymn, "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way," but that my heart goes out in gratitude and thanksgiving to God for these wonderful men and women who sang this hymn, day after day, and week after week, and month after month, as they were crossing the plains, coming fifteen hundred miles from the city of Nauvoo, where, as you know, they had been expelled by a mob. A gentleman said to me in substance, when I sang him this hymn one day as I was taking him up one of our beautiful canyons, "Mr. Grant, I have never heard a single verse of any hymn that has impressed me more with an absolute and perfect faith in the immortality of the soul of man than that last verse in your hymn, 'Come, come, ye Saints.'" Previously he had asked me for a copy of the hymn which I gave him, and in addition, I had given him a copy of *The Songs of Zion*.

"And should we die before our journey's through, happy day, all is well. We then are free from toil and sorrow too, with the just

we shall dwell." I am convinced that every one of the people who traveled a thousand miles over an almost trackless trail to these valleys of the mountains, and who sang this hymn, had an absolutely abiding testimony in their hearts and souls of the immortality of man. There is no doubt in the mind of any Latter-day Saint that the body shall be literally resurrected, that we shall meet God, our Father, in whose image we were made, that we shall meet our Redeemer, our elder brother, the Son of the living God. We have in very deed found the place which God for us prepared. We have in very deed been blessed of God. We have become, as the Prophet Joseph Smith predicted, a mighty people in the midst of the Rocky Mountains. He said that the Saints should continue to suffer much persecution and affliction, that many should be put to death by our persecutors, and others should live to go and assist in building cities and making settlements and should become a great and a mighty people in the midst of the Rocky Mountains. This part of the country was then considered a worthless tract; it was put down upon the maps as the "Great American Desert," but the inspiration of the living God to Joseph Smith as shown by the prophecy that he uttered and had recorded, was that we were to come here; and we have come here, and we have become a mighty people in the midst of these mountains. Brigham Young announced that in vision the Lord had shown him this valley, and when he stood upon the hill to the east and saw the valley, he said "This is the place." When I think of this great building erected by him and remember that the few nails used in it cost at the rate of \$1.00 a pound, and that it is held together with wooden pins and tied with raw-hide—when I think of the erection of this building and the organ here and all the great things that were accomplished under the direction of that wonderful pioneer, especially when I hear this hymn, my heart goes out in gratitude, that I, too, had a father who was one of those who came here in early days as a pioneer and that he had in his heart the love of God and the faith that God had prepared a place for us, far away in the West.

CONCERNING THE GREAT SUGAR INDUSTRY OF THE INTERMOUNTAIN COUNTRY

I have received a communication asking me if I did not think I had charged a little bit too much when I received \$900,000 commission for raising \$2,100,000 to help out the Utah-Idaho Sugar Company. I did not get one dollar of commission, neither did the "Mormon" Church get a dollar of commission; but the "Mormon" Church used its credit for \$2,100,000 to buy \$3,000,000 of preferred stock, (less the limited amount which the share holders took, which was a little less, as I remember it, than 10 per cent of the capital stock). We did this to save the sugar industry, and I spent weeks of my time borrowing money for the Church—something we do not like to do, and

would not have done except to save a great industry, for the benefit of the farmers and the stockholders of the company.

I want to say to the Latter-day Saints that the first beet sugar factory ever built in the United States of America, with American machinery, was built by the people of Utah, at Lehi; but for the fact that the Church of Jesus Christ of Latter-day Saints used its credit and borrowed the money to build that factory, during the panic of 1891, that factory would never have been built. I was utilized by President Woodruff and his counselors as the financial agent of the Church, and I went to New York, to Boston, to Hartford, to Philadelphia, to San Francisco and other places, and borrowed money upon the credit of the Church to finish that factory, for the people who had subscribed for stock in it, because of the panic, failed to fulfil their pledges. It is only fair to say that many of the bankers were not willing to loan money to build that factory, even to the Church, because banks were failing all over the country. I made a proposition to the bank that loaned the last \$100,000 for the building of the factory that if the banker, the cashier and manager of Wells Fargo Bank of San Francisco, would write the names of twenty-five of the strongest financial men in Salt Lake City who were "Mormons" I would promise that twenty out of that twenty-five would individually and collectively guarantee the payment of the \$100,000. I used to be his office boy in Salt Lake City when he was the manager of Wells Fargo Bank here, and I pleaded with him that as he believed in me as a boy, to believe in me now as a man and as one of the leaders of the "Mormon" Church. He laughed and said, "Why, Heber, that is an impossibility, no set of men on the face of the earth would guarantee four Church notes for \$25,000 each. I said, "All I ask is for you to give me the privilege, and if I fail to get the twenty signatures, then I do not ask you to loan me the money." He said, "My boy, I will go you 100 per cent better; you offer me a margin of five; I will give you a margin of ten. I will write thirty names, and if you can get twenty out of the thirty, your Church can have the money." He wrote four or five, tore up the slip of paper, threw it in the waste-basket and said, "By the way, Heber, twelve or fourteen years have passed since I left Salt Lake, many a man who was wealthy then may be busted now; I will just have my successor in Salt Lake write those thirty names and when you take him the notes he will pay you the money. I came home and the man wrote thirty names. I secured twenty-four signatures out of the thirty and three of the men on the list were out of the city, and I secured one endorser who was not on the list, the late David Eccles, who was worth more than any half dozen of the men who signed. David Eccles who heard me telling the story, asked me the question, "Is my name one of the thirty?" When I said, "No," he said, "I would like to look at those notes." I had said they were payable, one in six months, one in twelve months, one in eighteen months and one in twenty-four months.

He did not look at the face of them; he turned them wrong side up and wrote his name on the back of them and said, "My name won't hurt them." Then he said, "You tell President Wilford Woodruff that David Eccles always keeps two or three hundred thousand dollars where he can put his hand on it by giving thirty days' notice, and that, as these notes fall due, if he will give me thirty days' notice, I will take them up, and he can pay me in one year or five years or ten years or whenever convenient.

There is, perhaps, nothing more tiresome to an audience, accustomed to hearing a man speak always without reading, than for him to read to them, but I am going to tire you by reading an editorial from the *Improvement Era*, entitled, "Integrity and Industry."

"In the practical religion of the Latter-day Saints, we find not only spirituality, but integrity; not only faith, but works" * * * *

I may not have been a very good preacher of the gospel of the Lord, Jesus Christ, from the standpoint of doctrinal preaching, but I have endeavored, to the best of my ability, since I was called as a boy forty odd years ago, to preside over the Tooele stake of Zion, and forty years this coming October, to be one of the apostles of the Lord, Jesus Christ, to preach the doctrine of St. James, "I will show thee my faith by my works." He wanted men to show their faith by their works; and I have announced to the Latter-day Saints time and time again from my first public speech lasting seven and a half minutes, after my call to the ministry, that I did not ask any man to be a more honest tithe payer, or a more perfect observer of the Word of Wisdom, or to be a better observer of his family and secret prayers, or to be more liberal in proportion to his means, for the advancement of God's kingdom, than I would be; and, thank the Lord, I have kept that promise, made to the people of Tooele. I believe in the Latter-day Saint who is honest with the Lord, God Almighty, who believes it a privilege to contribute to the Lord one-tenth of all that the Lord puts into his hands, I believe in the man who goes down on his knees and supplicates God every day of his life for the guidance that comes from above; I believe in the man who observes the Word of Wisdom and who has faith enough not to take into his system those things that the Lord, God Almighty has revealed to us are not good for man.

"* * * * not only thrift, but industry, not only co-operation, but unselfish service. In a community where these characteristics predominate, the consequence must necessarily result in a God-fearing, clean, loyal, prosperous and dependable people.

"As an illustration of these remarks, we cite the wisdom displayed in the saving of the sugar industry of Utah and Idaho from the recent threatened disaster. The founding of the sugar industry was one of the grandest happenings that could come to the West, and is an illustration of the wisdom, faith, and integrity of those who stood and who stand at its head. Had this great industry, which was seriously threatened, not been sustained and protected, the disastrous effects would indeed have been far-reaching.

and the loss most dreadful, not only to business, but to individual producers as well.

"In view of these facts, and considering the benefits to be derived from this accomplishment, the following statement, from one who is well-informed on the subject, must prove of great interest, both to manufacturers and farmers, as well as to the people in general:

"For the various sugar companies of Utah and Idaho during the season of 1921, there were approximately 160,000 acres of sugar beets grown by approximately 16,000 farmers. About half of this amount was raised for the Utah-Idaho Sugar Company. The 16,000 farmers delivered from the 160,000 acres to the various companies in the two states approximately 1,600,000 tons of beets, from which upwards of 4,000,000 bags of sugar have been manufactured, which, if sold at the present price of about \$4.50 per bag, would amount to approximately \$18,000,000, this being distributed, about one-half to the farmer, and the other half to the workmen and manufacturers for material, etc. While the manufacturers of this sugar will undoubtedly sustain a loss, unless the price of sugar increases, yet the benefits to be derived from the circulation of this vast sum of money, during this period of financial distress, is of inestimable value. It furnishes the very life's blood of our industrial pursuits, and will assist in tiding this section of the country over, in some of its financial difficulties.

Speaking of circulation of the blood reminds me of the fact that a dollar as the circulating medium of finance, is to the body of the financial world, exactly what a drop of blood is to the human body. I understand there are about twenty pounds of blood in the human body, and that the heart handles about four ounces every time it beats; therefore it handles, since the heart beats about eighty times a minute, the whole twenty pounds every minute. Multiply this quantity by sixty, and then multiply it by twenty-four, and you get more than ten tons—yet there are only twenty pounds of blood which circulate continuously every twenty-four hours. Twenty pounds of circulating medium; ten tons of work every twenty-four hours—the heart, just about the size of my hand, is a wonderful little pump. It goes, with some people, over ninety years, without even being told to go. Of course, it just accidentally dropped inside of us, and just accidentally goes on, according to the ideas of some people!

Now, it is estimated that a dollar does from \$25 to \$100 worth of work every year. Just figure it out—if you can get a string of figures long enough—what this \$18,000,000 would do, if it did a hundred times that much work every year. Brother Ivins had an interesting check. A man in Arizona, where they have had great money depression and are hard up on account of the discontinuance of the high prices for cotton, drew up a check for \$25. When the check was returned it had paid \$500 in debts, having twenty endorsers. I heard the manager of the Federal Reserve bank in our city say that some six or seven months ago there were forty odd million dollars of rediscounts in that bank, and that they had been reduced to twenty-two and a fraction. I want to give it, as my judgment, that as 85 per cent of all the sugar that is raised in the intermountain country has to go to or beyond the Missouri river, if the vast sum of money, resulting from sugar sales had

not been brought here, instead of the Federal Reserve Bank having only twenty odd millions of rediscounts today, it would have nearer thirty odd millions.

I have often told the story about Bishop Geo. E. Farrell, who bought some home-made shoes and paid for them at the depot, and then found his \$5 went around and around and at last landed in his own pocket after paying \$25 worth of debts. He said he bought home-made goods because it kept the money at home and helped build up the community. I recommend this, because, since I was a youth of 17 or 18, I bought but one suit of clothes in Salt Lake, until the mills closed, not made from cloth manufactured in the old Provo Woolen Mills. I heard Brigham Young deliver a sermon here, telling the people who were then a thousand miles from supplies, that we should be self-sustaining and should patronize home manufacturing institutions. I patronized the Provo Woolen Mills from that day until the day the mills closed. The one suit purchased in Salt Lake that was not made from Provo goods, was when I had the honor of being in the Legislature. We gave a ball to the members of the Wyoming legislature. I was wearing at that time a gray Provo suit; but did not want to be the only white sheep at the ball in the theatre; so I bought a hand-me-down black suit from the Z. C. M. I.—"Prince Albert." The next day I gave that thirty odd dollar suit to a poor relative. I said I did not want to have it on, if I should happen to want to preach on supporting home manufacture.

"Had this financing not been accomplished, business concerns throughout this section would have been shaken to their very foundations and would have suffered great losses.

"To produce the \$18,000,000 resulting from the 160,000 acres of beets and the sugar manufactured therefrom, it would take 1,000,000 acres of grain or 1,500,000 acres of alfalfa at the present prices. Therefore the sugar beet crop manufactured into sugar has produced, in the gross, five or six times, at least, as much per acre as that of the other standard crops of this section. It also furnishes thousands of people with employment both in and out of the factories, which the other crops do not furnish.

"Besides, the by-products of the beet crop, such as tops, pulp and syrup, have fed thousands of head of cattle, sheep and dairy cows, thus producing abundance of beef, mutton and dairy products, for home consumption and shipment abroad, the returns for which have been brought back to the two states above mentioned. Further, the feeding of the livestock on the farms helps to keep up the fertility. It has been thoroughly demonstrated that the growing of sugar beets raises the standard of farming and increases the yields of other crops to follow. The countries of the old world, as well as the new, where sugar beets have been grown for a long period of years, have proved that where 25 per cent of the land has been used for beet culture the remaining 75 per cent has raised as much in cereals as the 100 per cent produced before sugar beets were grown. The deep plowing required for this crop, the intense cultivation of the soil, and the small, fine rootlets of the beets, that penetrate deeply into the soil, and are left there to pass off into the soil, are all beneficial to other crops in the rotation system which so many of the farmers have learned to follow."

This is the end of the quotation from whoever furnished this in-

formation. The associate editor of the *Era*, Edward H. Anderson, than whom no more faithful, no more upright, no more diligent man is in the Church of Jesus Christ of Latter-day Saints, makes the following comment:

"Both business and agriculture have indeed cause to be thankful that the policy pursued in the beginning of the sugar industry in Utah, about thirty years ago, is still to be continued."

After hearing an adverse report to establishing the industry, made by a committee of leading financial minds of Utah, President Wilford Woodruff said, "The beet sugar industry will be beneficial to this community, and although it may break the Church, it shall be established." To the inspiration of the Lord to that man, we are indebted for the establishment of this great industry.

HOME MANUFACTURE

I am delighted to say that within the last week, I have placed an order for a suit of clothes from goods made at the Knight Woolen factory. Go thou and do likewise. I am delighted to say that I am standing in shoes that are made here at home. Go thou and do likewise. We sing, "We thank thee, O God, for a prophet to guide us in these latter days," but many of us ought to put a postscript on it, "Provided he doesn't guide us to do something that we do not want to do."

GOVERNMENT AID TO INDUSTRY

During the past year, on account of the financial distress and other troubles, I have had to go to New York and Washington three times. I want to say that I am delighted to be a citizen of this great Republic. I am delighted that we are a great and powerful nation; I am delighted that the men who stand at the head of this nation are anxious for the welfare of the farmer, the stock-growers, the beet industry and every other industry in our country. I believe that, except for the aid extended by the Government of the United States, through the War Finance Committee, amounting to about nine million, five hundred thousand dollars, our beet sugar industry could not have survived. Bankers from San Francisco, Chicago and New York declined to assist when we appealed for aid to harvest our beet crops, for some of our factories here. We asked for an adjournment of forty-eight hours. The next day a committee of influential men from this City and from Denver presented our claims to Mr. Eugene Meyer, Jr., the manager of the War Finance Committee, and to his associates. Mr. Meyer introduced us to the President of the United States, who very kindly said, "These men are entitled to your help." Before the day was over we were pledged ten million dollars upon our stock of sugars, with which to harvest the beet crop and to furnish the money to pay the farmer. That money came to us rapidly. The next day, when we went back to New York, where we had been met with a cold reception and no promise of help, arrangements were made for a year's exten-

sion upon several millions of obligations of some of the sugar companies. I am grateful for our wonderful country.

SERVICES AND LIBERTIES OF OUR GREAT AND GLORIOUS COUNTRY

Speaking of our wonderful country reminds me that recently I heard three speeches by Herbert Hoover, which are among the most remarkable that I have heard in my life. One was given at the Commercial Club, one before the Engineer's Association of Utah and the third one before the Rotarians. I have just sent a copy of the speech before the Rotarians to the *Deseret News*, to be printed next Saturday. I would to the Lord that every American citizen would read that speech. I will read the closing paragraph. He had told of the feeding of millions upon millions by our great and glorious country, and he closed by saying:

"I feel certain that it is more important to our country both spiritually and materially that we should have planted the American flag in the hearts of 250,000,000 people, than that we should maintain it at the mast-head of any battle-ship we have yet built."

While I think of it, I am grateful for the success of that wonderful Disarmament Conference recently held in Washington, as a result of which millions upon millions of dollars of battleships will be peaceably sunk, instead of being used as engines of war to kill hosts of people and to be sunk in battle; and that the armaments of the great countries have been reduced.

A FIVE WEEKS' REST AND ACTIVITY IN CALIFORNIA

I recently had the pleasure of spending a little more than five weeks in Southern California. After the strenuous time that I had in the East, and the multiplicity of duties that devolve upon me, I took my first long rest since I was a boy of fifteen. Nevertheless, mail followed me and I kept a stenographer busy most of the time while I was resting. In addition I had the pleasure of attending meetings in the wonderful city of Los Angeles, which is growing by leaps and bounds, in Ocean Park, in San Bernardino, in Fresno, in Bakersfield, in Long Beach and in San Diego. I attended nine meetings in five weeks. Notwithstanding the "loaf," so to speak, that I had down there, I did quite a bit of work. We dedicated a meeting-house in San Bernardino, and I feel to rejoice that upon the spot of ground that was originally settled by "Mormon" pioneers, we now have our own meeting-house. The United States sent an army against us because some run-away judges lied and said that we had burned the court records and that we were in rebellion, etc., etc.; when these charges were afterwards proved to be false we were pardoned for sins that we had not committed. At that time the "Mormon" pioneers in San Bernardino were called home from the great California ranch which they had bought and which today, no doubt, is worth more than all the possessions of the Church of Jesus Christ

of Latter-day Saints, several times over. The fact is that those who remained there and who did not come back when Brigham Young called them, lost their faith; and every Latter-day Saint who believes and knows that we have the truth, realize that the saving of one soul is of greater value than all the wealth of the world. Therefore we feel to thank the Lord that about 95 per cent of the San Bernardino settlers came back to Utah. I thank the Lord that upon the spot in California where once the Latter-day Saints were established, we now have our own meeting-house.

I rejoice thoroughly in the wonderful spirit of the gospel which I found in my recent labors in California. There are no people in all the wide world that can compare with the Latter-day Saints in fulfilling the admonition of our Redeemer to keep the first and second great commandments, "Thou shalt love thy God with all thy heart, and with all thy soul and with all thy mind"; and the second is like unto it, "Thou shalt love thy neighbor as thyself."

WONDERFUL MISSIONARY WORK OF THE LATTER-DAY SAINTS

When I think of the wonderful missionary work of the Latter-day Saints, the five hundred, the thousand, and some years two thousand men at a time who go out at their own expense, with no hope of earthly reward, to proclaim an unpopular doctrine, solely because of the love of their fellow men, I rejoice in this gospel of Jesus Christ that inspires men with a willingness to perform such service. When I think of the twenty long years that have been given in proclaiming the gospel without money and without price, by my counselor, President Charles W. Penrose, now 90 years old—twenty long years in his native land, ten years as a young man from nineteen to twenty-nine, without purse and without scrip—without hope of earthly reward, I rejoice in the testimony and the knowledge of the gospel that must be in a man's heart who will give such wonderful evidence of the love of God and the love of his fellow man. No peoples in all the world can compare with the Latter-day Saints in giving of their time and their money for the benefit of their fellows, to carry to them the glad tidings of great joy. The California mission is growing by leaps and bounds as are all of our missions.

EDUCATIONAL ACTIVITIES—CHURCH AND SECULAR

That reminds me that I have a few missionary statistics here in connection with some others, that I will now read:

"There have been expended for the year 1921 for stake and ward purposes in the maintenance of operation of the stakes and the wards of the Church, \$925,270.

"Education—Expended for the maintenance and operation of Church schools and seminaries, \$893,000.

I will read something about education from a great educator, Nicholas Murray Butler, President of the Columbia University. This was sent to me by the President of the Brigham Young College:

"The little red schoolhouse of the generation that followed the Civil War, with its wretchedly poor equipment but with an earnest and devoted teacher who laid stress upon character-building and upon the fundamentals of intellectual training, did more for the American people than does many a costly and well-equipped educational palace such as may be seen in any part of the United States today.

"It is significant, too, that in this period of vigorous and able-bodied reaction the world should be without a poet, without a philosopher, and without a notable religious leader. The great voices of the spirit are all stilled just now, while the mad passion for gain and for power endeavors to gratify itself through the odd device of destroying what has already been gained or accomplished.

"The simple business of training young children in good habits of diet and exercise and conduct; of teaching them the elementary facts of the nature which surrounds them and of the society of which they form a part; and of giving them ability to read understandingly, to write legibly and to perform quickly and with accuracy the fundamental operations with numbers, has been pushed into the background by all sorts of enterprises that have their origin in emotionalism in ignorance, or in mere vanity.

"There is no man, there is no people, without a God. That God may be a visible idol, carved of wood, or stone, to which sacrifice is offered in the forest, in the temple, or in the market-place; or it may be an invisible idol, fashioned in a man's own image and worshiped ardently at his own personal shrine. Somewhere in the universe there is that in which each individual has firm faith, and on which he places steady reliance. The fool who says in his heart, "There is no God" really means there is no God but himself. His supreme egotism, his colossal vanity, have placed him at the center of the universe which is thereafter to be measured and dealt with in terms of his personal satisfactions. So it has come to pass that after nearly two thousand years much of the world resembles the Athens of St. Paul's time, in that it is wholly given to idolatry; but in the modern case there are as many idols as idol worshipers, and every such idol worshiper finds his idol in the looking-glass. The time has come once again to repeat and to expound in thundrous tones the noble sermon of St. Paul on Mars Hill, and to declare to these modern idolaters "Whom, therefore, ye ignorantly worship, Him declare I unto you."

A gentleman sent out several hundred letters to representative ministers, and asked them the question: "Do you believe in God, a personal God, a definite and tangible intelligence, not a congeries of laws floating like a fog in the universe, but God a person, in whose image you were made?" Not a minister answered, "yes." They said they could not be certain about a thing of that kind. There is no Latter-day Saint who does not believe absolutely in God as a personal being, and that the scripture tells the truth when it says "In the image of God created He him; male and female created He them." The foundation of the Church of Jesus Christ, organized ninety-two years ago today, is based upon the appearance of the Lord, God Almighty, a glorified Being beyond the power of man to describe, to a boy not yet fifteen years of age. It is based upon the appearance of Jesus Christ, the Son of God, in the express image of the Father, to that boy. In answer to the boy's simple question, "Which of all the churches on earth today is the true one," the Lord God Almighty pointed to His Son and said to that boy, "This is my

beloved Son; hear Him." When the question was repeated, which church to join, that boy was told to join none of them; that they had all gone astray. He was given to understand that he would be the instrument in the hands of God of again establishing upon the earth the gospel of Jesus Christ. We declare to all the world that God lives, that He is the Father of our spirits, that He is absolutely the Father of Jesus Christ, that Jesus Christ is the Redeemer of the world. Men say we lack liberality and breadth, because we say we are the only true Church. We are not lacking in liberality or breadth; the Redeemer of the world, Jesus Christ, our Lord and Savior, said it, and we are repeating what He said. We believe in allowing all men absolute freedom to worship where and what they may, but we declare to all the world the truth as it has been revealed to us through the Prophet Joseph Smith. All men, all women, from the midnight sun country of Scandinavia to South Africa, from Canada to South America, or upon the Islands of the sea, who have entered the waters of baptism and joined the Church of Christ, believe that Joseph Smith was in very deed a prophet of the true and living God, and that God is a person and talked to the boy Joseph. The whole world may declare they do not believe that Joseph Smith saw God, the whole world may declare that they do not believe that Jesus Christ appeared to him or delivered a message, but all the disbelief of the world cannot change that message and the truth of it, as it was delivered. Joseph Smith declared that three years after the First Vision, in answer to fervent prayer, an angel of God appeared and delivered a message to him; that the angel disappeared and returned and repeated his message again; that he again disappeared and returned the third time. The entire night was consumed with the three repetitions of that message which was that there were buried, in the Hill Cumorah, some golden plates upon which was inscribed the sacred history of the forefathers of the American Indians, and that he should be the instrument in the hands of God of translating those plates. The plates have been translated and the translation is now known as the Book of Mormon.

"Oh," says one, "I do not believe he ever had the plates." If he had the plates, the disbelief of the world cannot change it. Joseph Smith announced that John, the Baptist, came to the earth laid his hands upon the heads of Oliver Cowdery and Joseph Smith, and ordained them to the Aaronic Priesthood, with authority to baptize; and he also announced that Peter, James and John came to the earth and delivered the authority to build up the Church of Christ, by laying their hands upon them and by ordaining them to the Melchizedek or the higher Priesthood and by bestowing upon them the Apostleship. So, to all the world we declare these truths, and the disbelief of all the world cannot change the fact, for it is a fact. God has given to the Latter-day Saints by the revelations of His Spirit a knowledge that this is true. Again reading from Prest. Butler's remarks, "We are trustees of a great inheritance. If we abuse or neglect that trust,

we are responsible before Almighty God for the infinite damage that will be done in the lives of individuals and of nations."

I will have this extract from the speech of Nicholas Murray Butler, part of which I have read, published in full in the *Era*. I think you will all enjoy reading it.

I rejoice in the very splendid exercises that we had yesterday up at the University. You will undoubtedly be able to read the speeches that were made. I thoroughly enjoyed them, and I am sure you will.

There has been expended for educational purposes \$893,000.

This is over 100 per cent, nearly 150 per cent more than it was a few years ago. I regret, because of the falling off in tithing, the discontinuance of dividends from sugar companies and other institutions, that we will have to curtail very materially during the coming year, our school activities.

CHURCH CHARITIES AND MISSION EXPENDITURES

Expenditures for Temples:—Expended for the construction, maintenance and operations of temples, \$170,000.

Charities:—Amount expended from the tithes, \$266,649.

There was expended for charities through the Relief Societies and other sources, \$459,769, therefore the total expenditures for Church charities last year was \$726,733.

You will notice that the total expenditures not including the Relief Society disbursements, amount to \$2,255,234. which is for stake and ward purposes, education, temples and charities.

Mission Expenditures

For the erection of chapels and the maintenance and operation of all the missions \$518,647. In additions to the payments made from Church funds for mission purposes, we estimate there has been sent to missionaries by their families and friends, \$860,640.

By the way, we have heard it remarked by some people, that they had quit paying tithing because all the tithing comes to Salt Lake City, and that they would like to build up their own local section. For the benefit of the Saints, I will announce that 84 2-3 per cent of all the tithes collected, in the missions and in the Church, is sent back to the stakes, wards and missions. So the immense amount that is used up here won't hurt anybody very much.

CHURCH GROWTH AND VITAL STATISTICS

| | |
|--|---------|
| Children blessed and entered on the records of the Church in the stakes and missions | 20,441. |
| Children baptized in the stakes and missions | 15,404. |
| Converts entered on the records of the Church by baptism | 7,113 |
| Net increase in Church membership for the year 1921 | 22,779 |

There are now 86 stakes of Zion, 879 wards, 24 missions and 789 branches in the missions.

Birth rate, 37.3 per thousand.

Death rate, 8.2 per thousand.

Families owning their own homes, 75 per cent.

VITAL STATISTICS

We are a very wicked and bad people, according to liars over in England and some other places, even in this country. As a rule no bad people have a high birth rate. No civilized people, who are bad, have a low death rate. No bad people have a low proportion of the inmates of the penitentiary. The Ex-Governor of Arizona was reputed to have said—I did not hear him say it, but George Albert Smith and Joseph F. Smith say they did; that no better citizens could be found in Arizona than the "Mormons." In one particular, considering the expenditure of the state taxes, he said they were being robbed of between 2500 and 3000 per cent, because in proportion to their population they ought to have in the Arizona State Penitentiary from twenty-five to thirty inmates and they only had one. He said that in another respect they were being robbed, also, for they ought to have seven or eight in the Insane Asylum, and did not have any. The first time I went to Arizona, after I heard this story, I was speaking in the St. Johns meeting house, and when I expressed my gratitude that we were lacking twenty-four to twenty-nine inmates in the state penitentiary, a gentleman got up and said that he was the District Judge in Apache county and that the one "Mormon" inmate of the penitentiary had been pardoned. When Governor Campbell was here with the Governors of the states of the Union, he and some others did us the honor to call upon my counselors and myself, and I repeated this story to the Governor. He laughed and said, "Yes, I remember, he was from Apache county."

I have been connected, since the time I was a boy of fifteen—fifty long years—with the insurance business. The death rate in the great life insurance companies, like the Mutual Life and the New York Life, that I also represented, (neither of whom would insure me, because I was too long and lean, and they had a rule you know, that a man has to be somewhere within the bounds of proportion before he is fit to be insured) is ten and a fraction to the thousand, yet this bad, immoral people that are sending out missionaries to secure girls practically for brothels and houses of ill-fame, according to the liars in England, whose lies have caused mobs to break all of the windows in our London meeting house and to have the Government itself consider the question whether they will let a "Mormon" preach in that fair land; this people has a death rate nearly 20 per cent lower than the great life insurance companies. "By their fruits ye shall know them." I am at the defiance of the world to prove that there can be found in any land or in any clime a community that by their fruits of honesty, of integrity, of virtue, of sobriety, of all these things that go to make a good community—can show anything better by their vital statistics than can the Latter-day Saints. I rejoice indeed, my brethren and sisters, in the knowledge that we have that we are serving God and that we are keeping His commandments and that

sooner or later those who know not the Truth, if they will investigate our message and will investigate the record we have made, will have to put the stamp of honesty, of sobriety, of integrity, of love of fellow-men and of love of God and the love of country upon the Latter-day Saints.

MISSIONARY ACTIVITIES

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| Number on foreign missions | 1,688 |
| Missionaries laboring in the stakes of Zion | 2,046 |
| Books of Mormon and standard Church works distributed in stakes and missions | 252,879 |
| Gospel tracts distributed in stakes and missions | 8,746,793 |
| Gospel meetings held in stakes and missions | 171,049 |

Temple Work

| | |
|---|---------|
| Baptisms, endowments, and sealing for living and dead performed in the temples in the year 1921 | 646,410 |
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Changes Since October Conference

New Stakes Organized:—Lethbridge stake.

New Stake Presidents:—President Hugh B. Brown, Lethbridge stake; President Lewis R. Anderson, So. Sanpete stake; President James W. Funk, Benson stake; President John A. Beckstrand, Millard stake.

New Wards Organized:—Moffatt ward, Roosevelt stake; Grand View ward, Utah stake; Solomonville ward, St. Joseph stake; McCornick ward, Millard stake; Brigham City Sixth ward, Box Elder stake; Cedron ward, Teton stake.

Bishops Who Have Died:—Bishop Gilbert Taysome, Afton So. ward, Star Valley stake; Bishop Frank Stanley, Poplar Grove ward, Pioneer stake; Bishop John W. Clinger, Labelle ward, Rigby stake; Bishop Thomas H. Blackburn, Brigham City Second ward, Box Elder stake; a former Bishop, Thomas R. Cutler, of Lehi.

DEATH OF WM. W. RITER

We have lost by death the chairman of our auditing committee, William W. Riter, the Chairman of the Board of Regents of the University, a pioneer, one of the stalwart, faithful, diligent men of our Church. The last time I heard him preach, he delivered a sermon, which I sincerely regret was not reported. He announced that for some fifteen or twenty years, as I remember it, he had religiously, once a year, read the Book of Mormon through; and he said, to his mind, it contained more inspiring and uplifting doctrine than any book that had ever been published. He said he was at the defiance of any man to find anything in the Book of Mormon, from cover to cover, to offend; that everything taught was uplifting to mankind. He stated that he loved the contents of that book with all his heart. He bore a wonderful testimony of the divinity of this work; and of his intimate acquaintance and knowledge of the integrity of the men, from Brigham Young down to the present time who had stood at the head of the Church. He was only a boy when the Prophet Joseph Smith was martyred, but he knew him; he came here as a

boy; he was one of the stalwarts of the business world in Utah. We mourn his loss.

RETURN OF ELDER DAVID O. MCKAY FROM CIRCLING THE GLOBE

I rejoice in this wonderful gathering. I rejoice in the knowledge which I possess that we are engaged in the work of the living God. I rejoice in the fact that Brother McKay is with us today. Brother McKay has circled the globe since he was last at a conference—has visited our missions in nearly every part of the world, and has returned, as every missionary does return who goes out to proclaim this gospel and comes in contact with the people of the world and with all the varieties of faiths of the world, with increased light, knowledge and testimony regarding the divinity of the work in which we are engaged.

THANKFULNESS AND CAUSES FOR REJOICING

I thank God for the knowledge that I have that He lives. I thank God for the knowledge I have that Jesus Christ is the Redeemer of the world. I thank God for the knowledge that I possess that Joseph Smith was a prophet of the true and the living God, and that this gospel, commonly called "Mormonism" is in very deed the plan of life and salvation. I thank the Lord that I know that the souls of men are precious in the sight of God, and that no other people upon all the earth are so ready, so willing, so anxious, as the Latter-day Saints are, to proclaim and spread the gospel so that those who embrace it may go back and dwell eternally in the presence of God, our heavenly Father. We, as a people, have cause to rejoice because of the rich outpouring of the Spirit of the living God upon the people all over the wide world, who have embraced the restored gospel. I do pray with all the power, with all the fervor of my soul, that every Latter-day Saint who knows that God lives, who knows that Jesus Christ is our Redeemer, who knows that Joseph Smith was a prophet, may live the gospel, may proclaim it by their works of honesty, of integrity, of devotion, of a prayerful, upright life, that those who know not the truth, by our example and our works may be led to investigate the message that we have to bear. This is my prayer and I ask it in the name of Jesus Christ. Amen.

A sacred solo, music by Evan Stephens, was sung by Jessie Evans, entitled "Be with me, Lord."

PRESIDENT HEBER J. GRANT

We are honored with the presence this morning of Professor Thomas Nixon Carver, of Harvard University, President Walter Ernest Clark, of the University of Nevada, and President Charles A. Lory, of the Colorado Agricultural College. I am sure we will be delighted to hear a few words from these gentlemen.

THOMAS NIXON CARVER*(Of Harvard University)*

I never expected to have such an honor as this in my life. I have been in this community a number of times and I have frequently thought that here was the best place in the world to study the science and the art of nation-building in the field. My subject is Political Economy, sometimes called the science of statesmanship. Some things pertaining to this subject we can get out of books, but it seems to me that here is the one place in the world where we can see in operation, in the field itself, the processes going on under which a great nation is built. If "By their fruits ye shall know them," as your President has said, the "Mormons" must be a great people, for their fruits are good. I have not only been impressed, in several visits, by what is to be seen in this immediate neighborhood. It has also been my privilege to visit some of the smaller communities in the southern part of the state and some in central Idaho; and in the small communities, as well as in the large, I have seen in operation the science and the art of community-building, which is nation-building in miniature, and everywhere it has my unbounded admiration.

I did not know what I was going to say when I got up. I have often had this in my mind, and I am very glad, now that it is over with, that I have had the opportunity of saying it. Though I was very much scared at first, I am very glad that I have had the privilege of saying what I have often thought.

PRESIDENT HEBER J. GRANT

President Clark of the University of Nevada, our next door neighbor. We like to be on good terms with our neighbors; that is good citizenship.

WALTER E. CLARK*(President of the University of Nevada)*

The world has made much advance in mechanical things, during our recorded race history. It has made relatively small advance in spiritual things. Your fathers in a marvelous pioneer pilgrimage came into this valley, and with their hands builded here a perfect temple, that the souls might open in this temple towards the spiritual power, and, perhaps, in larger and larger measure, be imbued with that power from above. It is my belief and strong hope that in the years just ahead men are going to illuminate life in spiritual terms; that just as they have, within these twenty-five years, on the mechanical side, touched that marvelous thing we call radium and learned that it gives fifty million times the energy of other substances science has

been handling, so there lies within us, if we will but open our souls and receive the endowment that freely has always been offered, many, many, many times the spirit power men have known. My impress from the hours I have had in your city is that this people are holding their souls open, and the great Giver of life and power will answer their prayers.

PRESIDENT HEBER J. GRANT

President Charles A. Lory, of the Agricultural College of the State of Colorado, our neighbor to the East.

CHARLES A. LORY

(President of the Agricultural College of Colorado)

Friends and neighbors of Utah, this is not the first time I have had the privilege of being in this wonderful Tabernacle of yours, but it is the first time I have ever had the honor and privilege of speaking to so many of you at this place. We were entertained here in a splendid way when the Rotarians were here about three years ago; and all the memories we have of you people, of your Church, of your Tabernacle, of this wonderful city, are altogether good and on the positive side. Those of us who are charged with the work of education and with the work of building forward our civilization, cannot help but admire the work that you are doing. As a young man, it was my privilege, first, to get acquainted with folks like you in Northern Wyoming; and as a young man, I must confess that I carried all the prejudice of certain young men regarding you and your beliefs. In all fairness I must say that those prejudices were altogether wrong, that I found you altogether different, and so far as my experience goes with the pioneer "Mormon" citizens of northern Wyoming, altogether good. In all fairness, also, I must confess that the training I there got has helped me, as much as any course I ever took, in trying to carry out my duties as an educator in your neighboring State to the East. No one can be here at a gathering like this without being impressed with the wonder of what it means, to every community here represented.

I listened with interest to President Grant's statement about your sugar industry. We also have a sugar industry, but, President Grant, ours was not as fortunate as yours, because I am afraid our farmers are going to lose heavily through the loss of one of their independent companies. I have listened to the report of the development of your work and of your members, and certainly everyone here has cause to be gratified for the progress that you are making.

We are privileged to work with the "Mormon" settlers in Southern and Southwestern Colorado. We know their worth and we always go to those sections with a great deal of enthusiasm, because we know what is being done. I feel that the time is here when, as President Clark has

said, we must build spirituality. The curve that represents the growth of spirituality is rather a flat one; the curve that represents the increase in wealth, the increase in material knowledge, is rather a steep one; and, somehow, we must learn to do as you are doing; carry our religion into our day's work—not religion on one day only, but religion on seven days, and every hour of the twenty-four. I count it a privilege to add my testimony to the work that you are doing. I count it a privilege that I am permitted, as a laborer in the vineyard, to carry forward the work of education. I count it a privilege to tell you that your people in Colorado are doing their part well. They are good neighbors and they are helping us in a work that we count highly important, a piece of work that you are doing and doing well in Utah, namely, supplanting the "little red school house" by a better school house, usually a consolidated school, where better opportunities can be given to the country children, a work that has placed, in the last ten years, something like thirty-six thousand children in consolidated schools and brought high school facilities to something like six thousand children who had no such school facilities before; and best of all, a work that is resulting in the formation of a community church where men and women of many different sects and faiths could gather in one place under one organization, to worship God. May your work prosper.

PRESIDENT HEBER J. GRANT

These gentlemen have another appointment. We will pardon them if they say goodby. We are very grateful for the very splendid complimentary things they have said of us, and we hope that we will have the pleasure of welcoming them back here at no far distant date; and certainly I hope that I may, some day, have the privilege of meeting these people in their own homes.

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

One of our distinguished educators stated that he was frightened. I said to my co-laborers that at this conference I would be ready for almost anything that might happen, because I had a similar experience to this one at the October conference, last year.

I feel very keenly my weakness in occupying this position this morning. However, I rejoice in the privilege of being present with you and listening to the opening address of our President. It was just what we need. Recently in our mission, the Western States, we have been told that the Church of Jesus Christ of Latter-day Saints was a great commercial institution, engaged in big business enterprises to the exclusion of spiritual matters. You know that is not true. A gentleman in Denver, whom the papers said was an authority on the

"Mormon" question stated recently that all of the tithing of the Church had been hoarded until it controlled four hundred millions of dollars, and that it was able to shake Wall Street to the very center (laughter). You know how true that is.

I am very glad President Grant made the statement he did with reference to the beet sugar industry, and the part played by the Church in extending its credit to assist this worthy enterprise during the recent financial troubles. We hear of it in our neighboring states to the east of us, Wyoming, in Colorado, in Nebraska, and in South Dakota. Some of our good friends are opposed to the Church because of its activity in these enterprises; but I am grateful to belong to an organization that looks after the temporal as well as the spiritual interests of its members.

I am very grateful also for the testimony that has been borne by the President of the Church that the Latter-day Saints are worshipping God, and that they have an abiding faith in the divine mission of Jesus Christ; that they believe him to be the very Son of the living God. We have many in our field of labor who deny these things. Some of them are making the statement that Christ, the Son of God, never claimed divinity for himself, that in every sense of the word he was man, with a human mind, with human intellect, and with human will; and when one quotes to them from the gospel of St. John, where he declared Himself to be the Messiah, the Redeemer of the world, they will tell you it cannot be accepted because it is not well authenticated history, and is not corroborated by the synoptic gospels, Matthew, Mark and Luke. I am thankful for the faith that has come into the lives of the Latter-day Saints, who have the witness of the Spirit that these things are true, that the Redeemer of the world did make a supreme sacrifice on Calvary for the salvation of the human family, and that He is, in every sense of the word, the Son of the living God; that He was more than philosopher, more than a teacher of great moral truths, that He was what He professed to be: the Son of the living God, the Redeemer of the world. We know that His is the only name given under heaven by and through which salvation can come to the children of men.

I have often wondered why these men, these learned men, many of them professed ministers of the gospel, deny the power there is in the gospel and deny the sonship of the Redeemer. I am convinced it is because they have not the witness of the Holy Spirit. The Savior said, "If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which He witnesseth of me is true. Ye sent unto John and He bare witness of the truth. * * * But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me."

We know this witness is true, through the power of the Holy Ghost. Remember the words of the Apostle Paul, writing to the Corinthian Saints (1 Cor. 12:) "Now concerning spiritual gifts, brethren, I would not have you ignorant. * * * Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." The world is without this witness, they deny the power by which they may know these things. That is what was said to the Prophet Joseph Smith by the Redeemer on the occasion of the first great vision and revelation in this dispensation: the creeds of men have a form of godliness but deny the power thereof. The Savior said to his disciples: "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

Who are the world? I answer they who have not put on Christ by baptism. Call to mind the statement that was made by the Apostle Peter when he appeared before the chief priests who had thrown him into prison for speaking unto the people "all the words of this life," healing their sick, and adding multitudes to the Church. In answer to their question: "Did not we straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

I thank the Lord that this witness has come into the lives of the Latter-day Saints, and that we are not as the world. We have come out of the world, and the Lord has blessed us with a testimony of the truth; the greatest gift of God to man.

May God add his blessings, that we may have a time of rejoicing in all the sessions of this conference, that we may go from here with a full determination to more perfectly serve God and keep His commandments, I humbly pray, in the name of Jesus Christ, Amen.

The choir and congregation sang, "Do what is right, the day-dawn is breaking."

Benediction was pronounced by Elder Heber C. Austin, President of the Bingham stake of Zion.

Conference adjourned until 2 o'clock.

AFTERNOON SESSION

At 2 o'clock President Heber J. Grant opened the meeting by announcing that the choir and congregation would sing, "Guide us, O Thou great Jehovah."

After singing, prayer was offered by Elder Frank Y. Taylor, President of the Granite stake of Zion.

The choir and congregation then sang the hymn, "High on the mountain top."

PRESIDENT CHARLES W. PENROSE

I feel very thankful today for the many blessings bestowed upon me. In the first place I thank the Lord for preserving my life and giving me the opportunity of gathering with the Saints in this conference, especially that I had the pleasure and privilege of listening to the discourse delivered by the President of the Church—so timely and with so much fervor and strength of body and of spirit. I rejoice in the progress that President Grant has made since he was chosen and set apart as the President of the Church of Jesus Christ of Latter-day Saints.

I am thankful to a large number of my friends, whom I have not had the privilege of communicating with since the celebration of my ninetieth birth-day, when so large a gathering met in this house and paid me so many gracious compliments, and for the letters of congratulation that I have received from all points of the compass, from different lands, from friends—I won't say foes—but persons not connected with the Church, many of them to my great surprise and all to my satisfaction, and I take this public opportunity of returning thanks to those who have communicated with me on this matter.

The Lord has been good to me all my days and especially since he opened the eyes of my understanding so that I was able to see the truth and the beauty of his great latter-day work—a blessing that does not now come to all people. It will, I presume, in the eternities that lie before us, when the time comes that every knee will bow and every tongue confess that Jesus of Nazareth is the Christ, the Son of the living God, and that willingly and freely of their own choice and to the glory of our heavenly Father.

THE ELEMENTS ETERNAL

The light of the Lord shines always, even in the darkness, although the darkness comprehendeth it not, but there is a light that proceeds from the presence of the Son of Righteousness and goes throuhout all the immensity of space. Of course it cannot "fill" space, because space cannot be filled, as there is no outside to it, but throughout "the immensity of space," the Lord has revealed, that this light that cometh

from Him, which is "in all things and through all things, and round about all things and is the law by which all things are governed," and by which he created all things, both spiritual and temporal, using the word temporal after the manner of our speech, for all things are eternal to Him and therefore spiritual is not always in force.

Everything that is organized, of course had a beginning, and so, in the nature of things, its beginning was when it was organized, but the beginning of all substance is nowhere and is not. The elements of all things spiritual and physical, are eternal in their nature and our bodies which had a beginning when they were organized, when they were born into this world, as far as the body is concerned, had a beginning; but, according to the word of the Lord, the essence or substance, whether we call it spiritual or physical, is eternal in its nature, as are light and truth and power and justice; all those eternal verities had no beginning and certainly will never have an end, but they come to beings when they are ready to receive them, according to their organization. Jesus of Nazareth tells us in his own words that he was "in the beginning with the Father," not as Jesus of Nazareth, not as the Son of the Virgin Mary, but as the First-born of every creature, as he is named by his ancient Apostles. He was in the beginning with the Father, was "the First-born," and we also, He says, "were in the beginning with the Father; that which is spirit," that part of us which is spirit, was in the beginning with God. We had our beginning as persons, as individuals, as the sons and daughters of God, when we were organized or created or begotten, whichever term you like to use.

WE SHOULD NOT GO BEYOND WHAT THE LORD HAS REVEALED

Now, all these things ought to be very plain to us from what we have learned by revelation from God, and we need not try to go further back than the period spoken of in the revelations of God, and speculate about ourselves and our fellows. We are living in a time, in our Church, of a great deal of speculation, of imagination, of desire to go beyond what the Lord has revealed, both as to that which precedes our present state and that which is to follow us in our future condition, but the Lord stands in our midst, and he is our Father, he is the God that we worship. The very first article of our faith, as made known and arranged by the Prophet Joseph Smith, is that:

"We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." This is a simple statement of the persons in whom we believe and whom we revere as we are commanded to do. God our eternal Father is the Father of Jesus Christ and is the Father of Adam, or rather Michael, the name of that person before he came in the flesh. There is nothing new in what I am saying; it is all very old to me, and to members of the Church who have investigated the latter-day work from the revelations of God. Now, this ought to be clear to all our minds, and yet, among some of the classes in the Priesthood and in our Sunday school classes, and other organiza-

tions, some disputes arise. There shouldn't be any; there is no need for it. I would not try to limit the thoughts of men, nor their progress in understanding the things of God and the things of man. I believe in eternal progression, but when the Lord has revealed something very plain and simple to us, we should take that for granted and let that be sufficient for us until he reveals something further.

WE ARE IN THE MIDST OF THE DAY OF REVELATION

I do not mean to say that the day of revelation is past. We are in the midst of it; we have the spirit of revelation in the Church. It was by that spirit that we heard that splendid discourse this morning, by which it was spoken and by which we understood it. I hope all of us did understand. I hope that all who are here this afternoon were here this morning and heard that discourse, and if not, I hope that when it is published they will all read it and understand it. Jesus taught that lesson, you know, when he was on the earth. "Whoso readeth let him understand," and we Latter-day Saints should all understand the things of God alike as he has revealed them. We may not have the same degree of light upon these matters, but we should have the same light and come to the same understanding in all things that are essential; and one of the essentials of our faith is that we believe in God, the eternal Father, and it is He whom we worship; it is to Him that we pay deference and reverence, and all revelation, whether it comes through Jesus Christ or from any of the prophets of God, comes from Him. Sometimes men are endowed with authority to use His name and speak for Him, and Jesus Christ is one of them, He is "The Word."

GOD THE ETERNAL FATHER OVER ALL

President Grant quoted this morning the word of the Father to the Prophet Joseph, in the grove, when he prayed to God that he might learn which was the true religion. The Father, turning, said, "This is my beloved Son, hear Him." That is the word of God to all the world and was so from the beginning; the word comes through the Son, sometimes from Him through living prophets, sometimes by the mouths of angels, and when it comes in that way, authority is bestowed to use the sacred name of the Savior and of the Eternal Father. One of the ancient prophets whose writings are in the New Testament, said, "If any man cometh unto God, he must believe that *he is*, and that he is a rewarder of those who diligently seek him." That is quite an important point. He is a being, a personality, an individual, as we were told this morning, and He made man in His own image, and likeness. That is very clear and plain to us if we will take it as it stands. We are in the image and likeness of God the Father, and Jesus Christ was His *express* image and likeness, the brightness of His glory and the express image of His person. Sometimes, in any family, there is one

person in the express image of the father or the mother. The relationship between him and the first parent on earth, the father of our bodies—Adam is our father—can be read in the 107th section of the Doctrine and Covenants. We are told there that a few years before his death, Adam gathered together his posterity, who were in the faith, (some of them went out of the faith) but all those who were in the Lord and were high priests, met in the Valley of Adam-ondi-Ahman, and Adam arose in the midst of the congregation and blessed his children and predicted what would befall them to their latest generations, and the Lord appeared and He blessed Adam and said, "See, I have placed thee at the head; a multitude of nations shall come of thee, and thou art a prince over them forever." And they called him Michael, the prince, the archangel. That was his station before he came here. When he came here as Adam, he was the son of God, and God was over him and he, Adam, prayed to the Eternal Father as we do. I merely mention that because there are some disputes in regard to the personality of Adam before he came into the body. The Lord said he was Michael, the archangel, and He, the Father, set him here at the head of His race to which we belong. He is "our father, Adam," and as Adam's body was of the dust of the earth, this earth on which we live, it had to return to dust because of his transgression.

THE REDEEMER'S NAME IS JESUS CHRIST

Now, in regard to the second individual spoken of in the first article as the Son of God, Jesus Christ. Some of us have adopted the habit of saying "the Christ," He is all that, but He is named Jesus Christ; that is His name. In the 18th Section of the Doctrine and Covenants, the Savior there, Himself reveals to us that His name, the name that was given to Him of the Father, is Jesus Christ. He is the anointed; He is the Redeemer; He is the Savior; but His name is Jesus Christ; and when you say "in the name of Jesus" you only use half of His name. Now just understand that we are commanded of the Lord, Jesus Christ, to do all things in His name and that is the name given Him of the Father and "the only name under heaven whereby man can be saved."

This is what we preach to all the world, go out in our missions to preach to all the world, that Jesus of Nazareth, the Son of the Virgin Mary, was the Son of God in the flesh and that he was also the Son of God, the First-born in the spirit, and his name is to be preached and the name is Jesus Christ. A great many of us, when we pray and are a little careless, say, "In the name of Jesus. Amen." You often hear it at the table when you sit down and hear a blessing pronounced upon the food; it has come to be quite common. I merely refer to this, which you may think is a very small matter, but a great deal of importance is attached to it by Jesus Christ, Himself, and you will find all through the first revelations given to the Church, He says, "Listen to the voice

of Jesus Christ, the great I Am, whose arm of mercy has atoned for your sins," etc.

WE ARE TO PERFORM ALL ORDINANCES IN THE NAME OF JESUS CHRIST

When we baptize, we are to do it in the name of Jesus Christ, by his authority; and when we ask a blessing on the bread or the water, in the sacrament of the Lord's supper, we are to use the name Jesus Christ; and when we ordain persons to some office in the Priesthood, they are to be ordained in the name of Jesus Christ; we do it by His authority, for He is at the head, and the word of the Lord God of hosts is to all the world, "Hear Him." "This is my beloved Son, hear Him." If all the world today were in the humor and willing to hear Him, He could speak the word which would settle all their difficult problems; He would bring the nations together; He would do away with war and conflict of all kinds; He would establish peace, for He is the prince of peace, and His rule will be the rule of peace, and the time will come when He will rule, as the prophet said, "From the river to the ends of the earth."

THE WORD OF THE FATHER TO US IS TO HEAR HIS SON JESUS CHRIST

So, hear it, O ye Latter-day Saints, the word of the Father to you is, "Hear Him, the Son." Take the revelations which He has given to the Church; a great many of them are bound up in the book called the Doctrine and Covenants, a new edition of which has been issued, and has made a very fine arrangement of those revelations, and I would that everybody would study it, get acquainted with the things that God has revealed, and they have all come through Jesus Christ. He is our living head and all of our prophets and apostles and others who have authority in the Church are under His direction, and under His authority they act and preach and labor. He has said to us as He did to the early apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." He has repeated that authority in these times and this authority rests upon all the elders of this Church who are called to be ministers of Jesus Christ. They are to do all things in His name, and His blessing will attend what you do. I want to say to you that there is virtue in that name; the evil powers tremble at the sound thereof; they stand rebuked when it is used by proper authority and they flee from it. "In my name shall ye cast out devils; ye shall speak with new tongues; ye shall take up serpents; and if ye drink any deadly thing it shall not hurt you; ye shall lay hands on the sick and they shall recover." It is all to be done in the name of Jesus Christ, the Redeemer, the Son of the living God in spirit and in body.

Brother Knight bore testimony concerning Jesus, in this regard, this morning, and I echo it and say amen to it. I have been engaged in preaching His name for a great many years, and during all that time I

found that name to have power in it, power in it for good, power in it to rebuke evil, power to overcome darkness and to spread light, and it carries the spirit of health and life and light and is the name given under heaven, and the only one, whereby man can be saved. Do not forget it, brethren; but use it with prudence and with faith and with reverence. Men use it sometimes by way of cursing, but they have no right to do so, and it is a wrong thing to do; but because they misuse it, there is no reason why we should drop it.

THE GOSPEL TO BE PREACHED TO EVERY CREATURE

The gospel of Jesus Christ is to be preached to every creature. Those who do not hear it in the flesh will at some period or other hear it in the spirit world; some at one time and some at another; and we have learned, by the ordinances revealed in the latter-days, we who have been baptized unto Christ, believing in Him and His commandments, that we are privileged to stand as proxies for others who have passed away without hearing it and some who have heard it, through the corruptions of men and their own weakness, have not received it. This is a grand and glorious work that is being performed in the temples that have been reared in behalf of our departed ancestors and some perhaps to whom we are not directly related.

TOUCHING THE FULLNESS OF THE GOSPEL

Now, some of our brethren have taken up quite a discussion as to the fulness of the everlasting gospel. We are told that the Book of Mormon contains the fulness of the gospel, that those who like to get up a dispute, say that the Book of Mormon does not contain any reference to the work of salvation for the dead, and there are many other things pertaining to the gospel that are not developed in that book, and yet we are told that book contains "the fulness of the everlasting gospel." Well, what is the fulness of the gospel? You read carefully the revelation in regard to the three glories, section 76, in the Doctrine and Covenants, and you find there defined what the gospel is. There God, the Eternal Father, and Jesus Christ, His Son, and the Holy Ghost, are held up as the three persons in the Trinity—the one God, the Father, the Word, and the Holy Ghost, all three being united and being one God. When people believe in that doctrine and obey the ordinances which are spoken of in the same list of principles, you get the fulness of the gospel for this reason: If you really believe so as to have faith in our Eternal Father and in his Son, Jesus Christ, the Redeemer, and will hear Him, you will learn all about what is needed to be done for the salvation of the living and the redemption of the dead.

When people believe and repent and are baptized by Divine authority and the Holy Ghost is conferred upon them as a gift, they receive the everlasting gospel. We used to call it, and it is now called in the

revelations, the "Gift of the Holy Ghost," the Holy Ghost, the spirit that proceeds from the presence of the Father throughout the immensity of space, which guides, directs, enlightens, which is light in and of itself, which is the spirit of intelligence, "the light of truth," and when the Holy Ghost as a gift is conferred upon people, young or old, as an "abiding witness," as a continuous gift, as a reveling spirit, they have the beginning, and I would not say the end, but they have the substance of the gospel of Jesus Christ. They have that which will bring salvation, for the gift of the Holy Ghost is such that it will highly enlighten everyone who receives it. That is the spirit that enlightens every man that comes into the world, we are told. Certainly, it is the spirit of life and of light, but when it is conferred by the laying on of hands, as a gift to the individual, a special gift, above that natural light that comes by birth, then there is something given to the individual by which he or she can inquire and learn and be inspired of God. The Holy Ghost is the Spirit of inspiration which comes from the presence of the Father and the Son; it enlightens in regard to all things. "God has revealed these things unto us by his Spirit," said the ancient Apostle Peter. "For the spirit searcheth all things, yea the deep things of God," and if a man holds the authority of the holy Priesthood, he has to speak and preach and administer under the influence of that spirit to make it divine. All revelation from the Father comes through the Son, and by the power and gift of the Holy Ghost, who, as one of the Trinity, is an individual, as we are told in the revelation, he is "a personage of spirit."

Now some of our brethren get these two ideas confounded no matter what is done or said or printed or written. It has been explained time and time again, and yet some of our brethren want to know if every child receives the Holy Ghost as a personage of spirit, when confirmed into the Church. No, that is not the idea at all; the Holy Spirit or Holy Ghost (the two terms are used synonymously very often—sometimes perhaps unnecessarily so) the Holy Ghost which pervades all things, by which God said he created all things, the Holy Ghost which is the Spirit that comes from His presence, this power is disseminated through all the worlds; by that means God enlightens just like the light that comes from the sun; each person does not receive the sun as an organized body but the light of the sun proceeds forth and illuminates different parts of space, to a certain extent, at any rate.

RECEIVING THE HOLY GHOST

Now, let us understand this clearly in our own minds: When we lay hands upon an individual and say, "Receive the Holy Ghost," or "Receive ye the gift of the Holy Ghost," what is it? Do you mean to say that upon every child that is confirmed, you give the personality of the Holy Ghost, as a personage of spirit? Not at all; it is the universal Spirit in a higher degree that is conferred. That Spirit is in all things and through all things and round about all things, "the law by

which all things are governed," and by which God controls and regulates the universe. It is a gift from God to be with the individual always. If he or she will yield to its inspiration, walk in its light, it will lead right up to the presence of the Father. It comes from Him; it leads to Him. I know it to be a reality, as I know that I live. Before I ever came here or received the blessings of the House of the Lord, I know that I had the gift of the Holy Ghost, in my faith, in my preaching, in my ministry, in attending to the ordinances that I administered in the name of the Lord. I know that the Spirit and power of God was there. I know that when I have been placed in difficult circumstances, particularly in regard to my ministry abroad, different problems that confronted me when I was placed in authority, I know that by faith and by fervent prayer the Lord opened the eyes of my understanding and gave me to see what to do, and it was by the power of His Spirit, and by that Spirit I know that He lives. I know that Jesus of Nazareth is the Christ, the Son of the living God. By that Spirit I know that all the ordinances that have been revealed for the benefit and salvation of the human family, which form a part of the everlasting gospel, have come from God, and I know that they bring salvation to the honest in heart everywhere on the earth, and they will, in good time, unto all the races and conditions of men that exist in the spirit world.

AS TO SONS OF PERDITION

There are some other little things that people get jangling about, I am sorry to say, in some of our classes. For instance: In that section that I just referred to—Section 76 of the Doctrine and Covenants—there is one of the grandest revelations that I ever saw in my life in any book; there is nothing in the Bible that compares with it; there is nothing in any book that I ever read that compares with it, for glory, for perfection, for detail, for a revelation of the plans of the Father for the salvation of his children. Now, in that revelation, we are told what the gospel is, and we are told for what it was designed, and that the name of Jesus Christ was given to the Savior of the world, and that the time will come when He will save all except certain ones that are named there. The three different degrees of glory are made very plain and clear, I think, to all people who will read with a prayerful heart. The celestial glory is likened to the sun, because the sun is the biggest luminary that we know much about; the sun in our firmament is to us the brightest orb that revolves, and the glory of the celestial kingdom is therefore likened to the sun. The glory of the terrestrial kingdom is likened to the moon, because the moon is second in our sight in glory; and the third degree, telestial, is called the glory of the stars, and as one star differs from another star in its magnitude and glory, according to what we know of astronomy, so it is called the telestial kingdom. Now, Jesus Christ will bring forth all these in the resurrection from the dead, even the malefactors and the extortioners and

those who love and make a lie—the wickedest kind of people, after they have suffered the penalty of the wrath of God, so that justice is satisfied, will be brought forth into some degree of glory. Those who get into the celestial kingdom have to attend to certain ordinances that are explained, and those who get into the terrestrial kingdom are to have certain qualities that are explained; there are several degrees in that one glory; and so in the telestial world, the worst kind of humanity, all except those few that are called “Sons of Perdition.”

The meaning of that is made very plain. There was an angel in the presence of God, of great authority and power, and he was called a Son of the Morning, a bright luminary among the spirits in the celestial world, and he rebelled against the Father and tried to get the glory that belonged to the Son, and he was turned away and cast down with those who followed him, and he was called Perdition, and the heavens wept over him when he was cast out. Then those, who by his power, while they are in the flesh, after receiving the testimony of Jesus Christ, the spirit of prophecy; after receiving the Holy Ghost, turn away from its light altogether and deny the Holy Ghost and deny the Father and the Son; when they thus turn away, they come under Satan’s power and his dominion and are called Sons of Perdition, and these are the exceptions to the rule spoken of in that revelation. All the rest are brought forth by the resurrection of the dead into some degree of glory, as explained, not in that single verse, as some people think it ought to have been, but throughout the whole revelation, and we learn clearly that those who are eventually saved, redeemed, brought out of darkness, brought out of punishment, they are brought forth by the resurrection of the dead, into one of these degrees of glory, all but these exceptions. He says he saves all except them; they shall go away with the devil and his angels into everlasting punishment.

ALL MANKIND, GOOD AND EVIL WILL BE RESURRECTED

Now then, some of our brethren have taken a notion in their heads that when he says all except them, it means they will not be resurrected. I would like briefly to refer you to the 88th section of the Doctrine and Covenants, in which this subject is elaborated; that is, the things revealed in the 76th section in regard to these three different degrees of glory into which all these persons are brought forth to salvation, are congregated and arranged and organized with these exceptions. Now, in the 88th section, you will find that the Lord goes into further details, and he shows that when the resurrection comes, those who are of a celestial spirit, having obeyed the celestial law, will be quickened by the celestial glory. Then comes the next degree, those who receive the terrestrial principles, and they come forth and are quickened by the terrestrial glory. Then comes the third group. These are they who come forth in the telestial glory, and their glory differs as one star differs from another, and they shall each be

judged according to their works, as all will be. So there are various degrees of these people who are brought forth according to their crimes and their punishments and their redemption; they come forth into the glory of the stars, and it says: "They who remain"—who are they that remain? It tells us these are the exceptions, these who go away with the devil and his angels and are called Sons of Perdition, And they who remain shall also be quickened; but they shall return to their own place, because they would not receive that which they might have had, but frittered away their time and season for repentance, and they go away into everlasting punishment with the devil and his angels. Read section 29 of the Doctrine and Covenants, particularly verses 26-30; also 88: 32, 33.

"Well, now," say some persons, "won't they be redeemed some time? How do you know?" Why the Lord does not tell you and He says He will not do it. He says it is not revealed; the height and the depth and the extent and the end thereof is not revealed, so do not try to find out for yourselves, without the Lord reveals something about it; and if He does He will not reveal it to you or me for the Church, but will reveal it to us, if at all, for our own enlightenment. I know that the Lord reveals things to men for their enlightenment and blessing and comfort and qualification in times of stress and pain and deliverance; He reveals things to them by the power of the Spirit which searcheth all things, yea the deep things of God, but when the Lord is going to reveal anything for the Church, He will reveal it to the one man appointed for the purpose of revealing something new to the Church.

OUR STRUGGLE IS TO OBTAIN CELESTIAL GLORY

Now, brethren, won't it be just as well to leave that alone? Some of our brethren are so anxious regarding Lucifer: "Shall not Lucifer be redeemed some time? Won't the time come when he will repent?" If that time does come, probably he would be restored to something; but repentance does not come to everybody. People sin away the time when they can repent—they cannot be saved without it. Repentance is a principle of the everlasting gospel of Jesus Christ. Why are some folks so anxious about that? Do any of our brothers and sisters ever expect to struggle to get into the telestial kingdom? You need not bother about that query. Do you expect to get into the terrestrial? You need not bother about that. You are after the celestial kingdom; are we not all on the road, striving to overcome our little infirmities and weaknesses of nature inherited from our ancestors, and to overcome the world and the devil, as well as the flesh? Are we not candidates for the celestial glory? Certainly we are, and what we should be anxious about is to perform our duty today, to be Latter-day Saints in very deed; to serve the Lord, to keep his commandments and to remember the commandment of the Father: "There is the Son, hear Him." Listen

to the voice of Jesus Christ. That is the word of the Lord to us in these latter-days, for he is the revealer to us.

Now then, suppose these people sometime could repent, what have you got to do with it? You take the New Testament and read the last chapter in the gospel, according to St. John, and you will find a little account there of a colloquy between Jesus and Peter. He told Peter to feed his sheep; then he told him to feed his lambs, and then Peter turned around and said, concerning John, "What shall this man do?" He said, "If I will that he tarry till I come, what is that to thee?" You feed my sheep. That, I think, is a very good lesson for all of us. What does it matter to us about Lucifer? What does it matter to us whether the Sons of Perdition ever get redemption? The Lord has not revealed it, and he says he does not reveal it except to them who are made partakers thereof. Don't pretend to know any more than your brethren on these matters. I say unto you, whether Lucifer shall be redeemed, or these Sons of Perdition be redeemed, what mattereth it to you? You do your duty, you candidates for celestial glory, go on, continuing to serve the Lord, keep His commandments; do your duty; if you are called upon to preach abroad—go out into the world and preach—you cannot have a better occupation.

THE JOY OF SERVICE IN THE MISSION FIELD

I see men nearly every day that have been on missions and come home with a smiling countenance; only once in a great while is there a fellow looking down his nose—very seldom, indeed, that they do not come home thankful for the glorious time they have had; and I know what that is. President Grant was kind enough to allude to my services abroad, and I have been abroad or at home in this ministry now for over seventy years. When I have been abroad or at home, I have been laboring in the same great cause; it is what I wanted. It is what I prayed for, that I might be in the service of the Lord; that I might help to build up Zion, and whether at home or abroad, on the land or on the sea; in every nation and country, among every people I have visited, I have tried to preach the gospel of Jesus Christ, the Son of the living God, and bear testimony to His divinity and to the divine mission of the Prophet Joseph, which to us, in this dispensation are blended together in one. For, if Joseph Smith is a prophet of God, Jesus Christ is the Son of God, for He was His minister; and if Jesus Christ is the Savior of the world, Joseph Smith is His prophet, for He gave him the authority to establish His Church. It came in the right and proper way, and it is here to stay, thank God. While at home, and abroad, my labors have been in this ministry. I thank God for it. I prayed to the Lord, when I accepted the gospel, that He would make the truth plain to me, as it was before Him. I did not want a man-made religion, nor mere opinions, nor what I could learn from what I read and thought, but I wanted to understand the truth as it is

in Christ Jesus. The Lord has manifested a great many things to me, individually, that I have never talked about in public, because it was not my duty nor my place, but He has been with me; praise be to His holy Name; praise God from whom all blessings flow; praise Jesus Christ, our Savior, our Redeemer, our living head in our Church. Praise the Holy Ghost for light and truth spread abroad under the direction of the Father and the Son. Praise God for all his goodness, and for every principle of truth and light revealed for our salvation and our comfort.

I could go on and talk a good deal more, this afternoon, but it would not be wise for me, because there are so many others to speak. I thank Brother Grant for giving me this privilege this afternoon, of spending a little time in saying a few words to my brothers and sisters. I am anxious for this cause in which we all labor. I feel blessed in my soul this afternoon to look down here and see these old friends that I have known for so long, and some new friends. God is with them; they are doing a splendid work, preaching the gospel of Jesus Christ for the salvation of mankind. It is a good work; it pays as it goes. I would not stop and detain you to tell you about the trials, struggles, and vicissitudes I passed through in my early days when I ministered without purse or scrip—not at all. The Lord was with me, and I thank Him that He is with me today, and that I am able to be here and bear you my testimony that Jesus of Nazareth is Christ Jesus; He is the Christ; He is the Messiah; He is the Savior of mankind; by Him and through Him and of Him, under the direction of the Father, were the worlds created. By Him and through Him this earth will be saved and crowned with glory. By Him and through Him, salvation will come to all who can be saved and redeemed and brought forth in the due time of the Lord, to receive that which they can have, though they may not get that which they might have had.

BLESSINGS UPON THE PEOPLE

May God bless you, my brothers and sisters; you good sisters laboring in the various organizations; you are doing a splendid work; you don't get much financial pay for it, but you are paid in yourselves, at least, if you have the same experience I have had, you are paid every day in the blessings of the Holy Spirit; in the light of the Lord; in the fellowship of the Holy Ghost; in the power and demonstration of the Spirit in my soul; in the enlightenment of my mind, that I am able to draw near to God and receive from Him His divine light and Spirit and blessing and comfort and be a blessing and comfort to a few of my fellow creatures.

God bless you, everyone, in all your stations and places. Be faithful and true and set God's kingdom first; obey the injunction of the Savior, "Seek ye first the kingdom of God and his righteousness," and when you quote it do not say "It's." A good many of our writers say, "Seek ye first the kingdom of God, and its righteousness," but Jesus

said, "Seek ye first the kingdom of God and his righteousness." Why? Because, as Paul taught the Galatians: "I am not ashamed," said he, "of the gospel of Jesus Christ, for in it the righteousness of God is revealed, from faith to faith." "It is the power of God unto salvation, and therein is the righteousness of God revealed, from faith to faith," but when you get the gospel of Jesus Christ, as revealed formerly and as revealed in these latter days, as revealed to the Nephites and wherever the Savior went, when you get that and have faith in the true God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, and you get the gift of the Holy Ghost in and through that, the righteousness of God will be revealed from faith to faith and you will take hold of that faith and you will come to a fulness of perfection, which may God help us all to do, through Jesus Christ. Amen.

Baritone solo, "Plains of Peace," was sung by Raymond Williams, accompanied on the organ by Edward P. Kimball.

PRESIDENT ANTHONY W. IVINS

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

THE NATURE OF THIS CONFERENCE

The President announced, in his opening remarks, that ninety-two years have elapsed since the organization of the Church of Jesus Christ of Latter-day Saints, which occurred on the sixth of April, 1830.

At the time of the organization, the Lord revealed, in connection with other regulations for the government of the Church, that general conferences should convene, from time to time, as the requirements of the Church might make them necessary. Since that time it has been customary, when circumstances have not prevented, for the members to meet together in general conference on the sixth of April.

This is a meeting to which officers of the Church, both general and local, are expected to be present, as well as those of the members who can conveniently attend. The general condition of the Church is considered, its progress noted, the past reviewed, the problems of the present discussed and aspirations for the future outlined, as the Lord may prompt his servants, who are called to address the people, to treat these various topics.

ADMINISTRATION EPOCHS OF THE CHURCH

Since the organization of the Church, six men, exclusive of the present administration, have been called to preside over it, to di-

rect its policy, and stand as the mouth-piece of the Lord to its members.

The administration of each of these men marks an epoch in the development of the Church, each as distinct from the other, as was the character and temperament of the man who administered its affairs.

Joseph Smith was the first man called of the Lord to preside over the Church in this dispensation. Moroni, a messenger sent to communicate the will of the Lord to the Prophet, after his first great vision, declared to Joseph that the Lord had chosen him for the accomplishment of a special work; that as a result of that work his name would be known for good and evil among all nations, that by some it would be held in honor, and among others in reproach.

THE EPOCH OF RESTORATION

Referring to the opening of the present gospel dispensation Isaiah, the Prophet, from whom I have just quoted, said: "For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Joseph Smith lived to fulfil the words spoken by the angel Moroni, and by the Lord through His prophet Isaiah.

The administration of the Prophet may be referred to as the epoch, or period of restoration. Line upon line, precept upon precept, the Lord revealed to him, and restored through him, the keys and order of the Priesthood, the organization of the Church, and defined the duties of its members with such fulness that nothing is lacking. The keys of the gathering of Latter-day Israel were restored, as well as those making possible the redemption of the dead.

His entire administration was characterized by bitter persecution. In vain he sought a home for the gathered Saints. At Kirtland there was no peace. In Missouri, where the people hoped to find a resting place, persecution was more bitter than before. For a brief period the Church found peace and rest in Illinois, but just when its members began to reap the fruits of their labors, after infinite sacrifice, the vials of wrath were poured out upon them with greater violence than ever before, and the destruction of the Church was threatened.

With the martyrdom of Joseph the enemies of the Church undoubtedly thought that this had been accomplished. They overlooked the fact that the Lord had said that the works, and designs and purposes of the Lord cannot be frustrated, but that the designs of men fail.

With the death of the prophet the Church was left without a direct leader, but not without leadership. Joseph Smith was surrounded by men of powerful intellect, devoted faith, and unsurpassed courage, as clearly fore-ordained for the accomplishment of the task before them, as was the prophet himself.

THE PIONEER EPOCH

From among these men Brigham Young was chosen to be the president of the Church, to direct its policy, under circumstances entirely different from those which confronted his predecessor.

Recognizing the hopelessness of reconciliation with their neighbors, determined to find a place where the Saints could worship the Lord without molestation, this modern Moses and his associates turned their faces westward, and after a journey unparalleled in the history of the world found asylum in these mountain valleys, where the body of the Church now resides.

PARALLEL BETWEEN THE JOURNEY OF MODERN AND ANCIENT ISRAEL

It is true that Moses led the Israelites out from the Egyptian captivity; the Puritans had left their homes in the old world and landed at Plymouth Rock.

The impulse which prompted each of these great movements, which have meant so much to the world and its people, were similar, but the circumstances under which they were accomplished entirely different.

The Israelites were going out from a grievous and humiliating bondage, and returning to their old home, in the land of their fathers. Modern Israel were leaving their homes, the lands of their fathers, and were going into a country unknown to them, a country uninhabited by civilized man.

The Israelites were a people of one race, influenced in the accomplishment of their purpose by the traditions and religion of their fathers. The Latter-day Saints were composed of people gathered from various nations, bringing with them different traditions, different customs and different languages.

Ancient Israel was separated from their destination by only about two hundred and fifty miles, in a direct line, and that over a country where great armies have marched from remote times. The "Mormon" Pioneers traveled over a road where few had gone before, a distance of more than a thousand miles.

Ancient Israel were led by great ocular demonstrations of the power of the Lord, and their daily bread was provided by manna sent down from heaven. The "Mormon" Pioneers walked by divine faith, and provided for their daily necessities with the labor of their own hands.

Reaching their destination Ancient Israel found cities already built, orchards and vineyards already planted, and flocks and herds

which the Lord delivered into their hands. Modern Israel found a desert waste, which could only be redeemed, and made productive by infinite toil.

So, I feel justified in saying that this accomplishment has no parallel in the history of the world.

With the arrival of the "Mormon" Pioneers in the Salt Lake Valley the wisdom, intelligence and vision of their great leader was manifested. The earth, said Brigham Young, is the most sacred heritage which God has bequeathed to man. From it he obtains all that he possesses that is worth while, and when his mortal life is finished he returns to its bosom. Do not, he pleaded, be deceived by the lure of gold in California, nor by the precious minerals which abound in the mountains surrounding this valley, but secure and hold the land. It is the heritage which the Lord has held in reserve for you and your children, and must never be permitted to pass into the hands of strangers.

The Saints were gathered from abroad, colonists were sent out until every available valley was occupied, towns and villages sprang up in desert places, factories, mills, the trades and industries were established and fostered, and the people made as nearly independent and self-sustaining as possible under the circumstances which prevailed.

Such was the administration of President Brigham Young. Its outstanding accomplishment was the hegira of the "Mormon" people from Illinois to the Rocky Mountains, the gathering of the Saints from abroad, and the colonization and redemption of these mountain valleys. To me it has always been the great gathering, colonization, and industrial epoch in the history of the Church. There has never been an epoch like unto it in the past, there will be none like it in the future.

AN EPOCH OF STORM

The administration of John Taylor followed that of President Young.

During the former administration storm clouds had again gathered, which broke with great fury soon after John Taylor assumed the presidency. The Church and the world were again at variance, as they have always been, and must continue to be until the doctrines taught by the Redeemer are accepted and applied.

The marital relations of members of the Church were made the pretext for assault. Plural marriage, under certain restrictions, had been accepted as a proper relation of sexes. Laws were enacted by the congress prohibiting such marriages, and providing punishment for those who persisted in the practice. Prosecutions for violations of the law were frequent, the property of the Church was escheated to the Government, resulting in great suffering and financial loss.

The laws prohibiting plural marriage were regarded as unconstitutional and unjust by the Church, and their execution was bitterly opposed. Suits were carried to the Supreme Court, which upheld the law, and more vigorous steps were taken to enforce it. While this storm raged John Taylor stood immovable in his conviction that the anti-polygamy law was unjust, and died without making any concession. This was the outstanding feature of his administration.

THE MANIFESTO FORBIDDING PLURAL MARRIAGE

During the early part of the administration of Wilford Woodruff, who succeeded John Taylor as president of the Church, the contention which had been brought on because of the enforcement of the anti-polygamy laws continued. It became evident that every available legal means had been exhausted, and that to continue the struggle longer would be useless and disastrous. In a revelation given to the Church, in 1841, the Lord had said: "Verily, verily, I say unto you: That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offering."

President Woodruff issued the declaration known as the Manifesto, in which he pledged himself to abide by the law, and advised all members of the Church to do likewise.

This changed attitude of the Church, in regard to plural marriage, resulted in the restoration of the remnant of property, which had been in the hands of the receiver, to the rightful owner. Men who had been disfranchised, because of their marital relations, were restored to full citizenship, Utah was admitted to the Union as a sovereign state, and comparative peace established between hitherto warring factions. It was an epoch of great importance and concern to the Church.

LAYING THE FOUNDATION FOR FINANCIAL PROSPERITY

When Lorenzo Snow succeeded to the Presidency he found the finances of the Church in a deplorable condition. As a result of the receivership the revenues had been cut off, its resources greatly depleted, and heavy obligations had been incurred, with no available means for liquidation. He at once entered upon the work of reconstruction, appealed to the people to be more liberal in the payment of their tithes and offerings, and promised that the burden which rested so heavily upon the Church, and upon them, would be lifted if this course were pursued.

During his short administration many of the debts of the

Church were paid, and the foundation was laid for the financial prosperity which was to follow.

BUSINESS EXPANSION AND FREEDOM FROM DEBT

The administration of President Joseph F. Smith was ushered in under more favorable circumstances, in many respects, than any which preceded it. As a result of his liberal and wise policy, the political animosities which had long obstructed the proper development of both the Church and State were adjusted. Better feeling and closer business relations were established between members and non-members of the Church. Through his wise and conservative business policy the obligations of the Church were liquidated, until it was entirely free from debt. Financial prosperity came to the Church and its members. Many new buildings were erected, including office buildings, amusement halls, gymnasiums, schools, churches and temples. It was a period of peaceful relations with our neighbors, business expansion, and general prosperity the like of which the Church had never before experienced.

PREACHING THE GOSPEL—THE MAIN RESPONSIBILITY ALWAYS BORNE IN MIND

During the entire period to which I have referred the first great responsibility resting upon the Church had not for a moment been forgotten, nor neglected. When asked by His disciples for a sign by which they might recognize the approach of the time when He would come in power and glory in the latter days, the Redeemer said, among other things: "This gospel of the kingdom shall be preached in all the world, as a witness to every creature, and then shall the end come." In a revelation given to the Church, at a very early day, the Lord said: "This gospel shall be preached to every nation, kindred, tongue and people, and the servants of the Lord shall go forth saying in a loud voice, Fear God and give glory to Him, for the hour of His judgment has come, and worship Him that made the heavens and the earth, the sea, and the fountains of water."

While in poverty and distress, in the midst of persecution, or when blessed with peace and plenty, the Church has not for a moment neglected this first great command. Its missionaries have gone into every civilized country of the world, where entrance was permitted, bearing witness to the people that a light had broken forth among those who sit in darkness, which was the fulness of the everlasting gospel, and warning the people to prepare the way of the Lord, and make straight His paths, that they might be prepared for His kingdom and coming.

MAGNITUDE OF MISSIONARY WORK

I have no means by which I can definitely state the number of missionaries who have gone into the field, since the organiza-

tion of the Church, or the number of years of missionary work which has been given, but taking the record of the past twenty years, during which period we have kept accurate records, and making a very low estimate, the result would be about as follows: Sixty thousand and eighty men have gone to the mission fields, we think many more. It has cost, to send these elders to their fields of labor, and bring them back to their homes, at least six millions of dollars. The expense of keeping them in the field has not been less than eighteen millions of dollars. Counting their earning capacity, again a very low estimate, at seventy-five dollars per month, would amount to fifty-four millions of dollars, so we have a total of seventy-eight millions of dollars, which have been expended, in time and money, by the elders of the Church, in carrying the gospel message to the people of the world since the organization of the Church. When it is considered that all of this time and money has been given without compensation, the men who have accomplished the work having paid their own expenses, I feel justified in saying that it is an accomplishment which cannot be duplicated in the history of the world.

When it is remembered that these missionaries have been, in the great majority of cases, young men taken from the farms, the work shops, the trades and industries, without previous training or experience, we exclaim, with Isaiah, a marvelous work and a wonder has been accomplished, for the wisdom of the wise has perished, and the understanding of the prudent has been hid. During the past ninety-two years the wise and learned of the world have combatted these unlearned men, and have never proved them wrong in a single doctrine which they have taught.

HOME OCCUPATIONS OF MISSIONARIES

It may be interesting to you, my brethren and sisters, to know that during the past ten years, since accurate statistics have been kept, the following have been the occupations of the men who have gone into the mission field: There have been of artizans and tradesmen, 4 per cent; of men engaged in clerical work, 8.5 per cent; professional men 5.7 per cent; engaged in mercantile pursuits; 4 per cent; laborers, 8.3 per cent; not classified, 17.5 per cent; farmers, your boys and girls from the rural districts, 52 per cent. The unclassified are largely boys just from school, many of them from the rural districts, showing that a majority of all the missionary work done is by men from the farming communities.

THE PRESENT AND TO US MOST IMPORTANT EPOCH OF THE CHURCH

This brief review brings us to the present, to us the most important epoch in the development of the Church, because it is our day, the day when we, who are members of the Church, and who direct its affairs, are to prove ourselves. This day has never

come before, it will never come again. Tomorrow the sixth of April, 1922, will have gone with its successes and failures, its accomplishments, and neglect of duty, and can never be recalled.

The past is of inestimable worth to us, provided we profit by the lessons which it teaches. The future, in so far as the Lord has revealed it, through his servants the prophets, is a sure guide by which we may prepare for coming events. The present is the day of our probation. Will we be equal to the tasks and responsibilities which are to come, the test which is to be applied? If we put our trust in the Lord, and devotedly serve Him, as our predecessors have done, we shall triumph; if we forget Him, and depend upon the arm of flesh, we shall fail, as all who have traveled down this broad road have hitherto done.

PROBLEMS CONFRONTING US DANGEROUS AND DIFFICULT

The problems with which the Church is now confronted, while differing from those of the past, are none the less dangerous and difficult of solution.

The Church is not now confronted by the problem of separation from other people, by migration to an unknown country, and the difficulties of colonization. The political differences which have divided the "Mormon" people and their fellow citizens have been largely solved.

After separating ourselves from the world, the world has come to us, bringing with it much that is good, much which is bad. One thing this changed condition has taught us: We are an integral part of the great world, and whether we desire it or not, we must be influenced, to a greater or less extent, by its environment with which we are surrounded.

That we are in a world the very foundations of which are being shaken by the conflicting creeds, traditions, and interests of its people, none will deny.

Notwithstanding the ages of effort put forth by the churches to turn the hearts of men to the Redeemer of the world, infidelity and lack of faith are manifested everywhere. Notwithstanding our ages of endeavour to establish suitable conditions for the stability and protection of society, lawless men walk the streets of every city of our land, who rob and kill for gain, secret combinations ride and burn and destroy by night, who, if apprehended, which is rarely the case, are more seldom convicted by our courts and juries, prosecution being excessively expensive, and conviction well nigh impossible.

Notwithstanding our efforts to protect the weak against the strong, to maintain purity in our social life, to make the home the altar of God, and create through marriage a protection for virtue, which should be sacred as life itself, the statistics published by any city in our land will show that courtesans walk the streets

with brazen disregard for decency, innocent girls are made the victims of libertines, who are rarely punished, and the fountains of life are corrupted with impurity.

Selfishness; ambition for wealth, which under our present system brings power; disregard for law, when it conflicts with our personal interests; the combination of wealth, through great corporate organizations, for the purpose of exercising control over the law-making bodies of our country, and the courts by which the law is administered, are among the dangers which menace the world and threaten us.

AUTHENTIC VIEWS CONCERNING THESE PROBLEMS

That I may not be accused of expressing my own views only, upon these questions, permit me to read the statements of other men. At Chicago, on the 21st of last month, Chief Justice Scanlon, in stating the purpose for which a meeting had been called, declared that it was for the purpose of discussing means to combat and throttle the hold crime has upon the throat of the city. Chief of police Fitzmorris said:

"The city is on the edge of chaos. The work of the police department is being undone as fast as the police can do it. Unless this city awakens to the emergency which confronts it, the day will come, and it is not far distant, when gun men, like Macaulay's New Zealander, will stand on Michigan Avenue bridge, and exultantly look down upon the ruins of law and order."

James A. Patten, representing the citizens committee, said:

"It is time for plain talking. The cold facts in the situation are known. Men are murdered, property destroyed, the safety and comfort of the community are in danger. The murderers are known. They are arrested, tried, and turned loose. They have no fear of the police. They sneer at the law, and make a mockery of criminal justice as it is administered in this community. This is no time for excuses or promises, it is time for action. The turning point has come, decency wins or anarchy triumphs, there is no middle course."

Senator Cummins, of Iowa, who has been for many years a member of the United States Senate, and a representative of the dominant party now in control of the government, at a meeting recently held at Des Moines, said:

"Washington is merely a place where organizations make war upon each other for selfish legislative purposes, organization has gone to such length that it is now practically impossible for congress to get an unselfish and unbiased opinion on any public question. Where are we to get at Washington, when every bit of information that comes to us is from a selfish standpoint. Down there it is simply a war between organizations. Congressional committees are constantly holding hearings upon important questions, and I have yet to hear, during this session, a single man come to a committee hearing for the purpose of enlightening the committee from the public standpoint. All come to urge something which will help the

particular organization with which they are affiliated. It creates in my opinion, a very difficult and alarming situation."

Do we honor and sustain the civil law? Let one of the wisest and best informed bodies of men in the world speak upon that subject. I read from a report unanimously adopted by the Judicial section of the American Bar Association, of the United States. I clipped this from *Current Opinion*, December, 1921:

"The judicial section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people. Reverence for law, and enforcement of law, depend mainly upon the ideals and customs of those who occupy the vantage ground in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide, they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country, or humanity, from reaping the harvest."

HOW THE CHURCH STANDS ON THESE QUESTIONS

Against all of these evils the Church stands uncompromisingly opposed, and expects the support of every member in the battle which is being waged.

Is there a Church member who is a violator of the prohibition law, or any other civil law? Let him repent. Is there one who says the attitude of the Church is changed in relation to the observance of the law given of the Lord known as the Word of Wisdom, or any other law given of the Lord? Let him be informed that there has been no change, unless it be that now, more than ever before, the observance of these laws is necessary. Is there one who in his own strength and pride has forgotten his dependence upon the Lord, and ceased to pray to him, and teach his children to so do. Let him repent and return to the Lord, that whether in his banking house, his store, in the work shop, while cultivating his fields, or with his flocks and herds upon the plains or mountains, his prayers, uttered or unexpressed may ascend to the Lord in gratitude for blessings received, and others desired.

ADMONITIONS

Remember, my brethren and sisters, that the word of the Lord, which goeth forth from His mouth, shall not return unto Him void, but shall accomplish the thing whereunto He sent it, and He has declared that his Church has been established for the last time, never to be destroyed or given to other people. Let us

hold fast to the rod of iron, which is the word of God, and it will lead us to the tree of life, taking us safely through this world of darkness and confusion. May the Lord help us all to this end, I humbly pray, through Jesus Christ. Amen.

The choir and congregation sang, "We thank Thee, O God, for a prophet," and the Conference was adjourned until 10 o'clock, Friday morning, the closing prayer being offered by Elder Edward C. Rich, President of the Montpelier stake of Zion.

SECOND DAY

The meeting began at 10 o'clock a. m., Friday, April 7, President Heber J. Grant, presiding.

President Heber J. Grant announced that the choir and congregation would sing the hymn, "How firm a foundation ye Saints of the Lord."

After the hymn had been sung, the opening prayer was pronounced by Elder William L. Adamson, President of the Blaine stake of Zion.

The choir and congregation sang, "Redeemer of Israel, our only delight."

PRESIDENT RUDGER CLAWSON

I wondered, as I sat in the stand yesterday, where President John M. Knight got his stentorian voice. If I knew where such voices were manufactured, I think I should go and get one. As he stood there and spoke to the congregation, he roared like a lion, and the building trembled. I cannot roar. Nevertheless, I may possibly be able to make you hear, if I speak straight ahead.

I was speaking to one brother yesterday, about yesterday morning's meeting, who said, "It was an epoch in our history of conferences." I quite agreed with him, because it seemed to me to be a very extraordinary meeting, a meeting of abounding interest to the Latter-day Saints.

LESSON FROM THE HOLY BIBLE

Let me say, brethren and sisters, that the Latter-day Saints are a blessed people, for we live in the latter days, and have access to the lives and experiences of the inhabitants of the earth from the earliest ages. For example, take the Holy Bible; it is one of the most precious books of the world today; it goes back to the very beginning and is written in the simplest, purest English. It deals with every phase of human nature—both good and bad. It is a work of great literary value, and, although it sets forth the gospel of Jesus Christ in its fullness, which is its principal value, it nevertheless reads like a romance—so absorbing is the story. What can be of greater interest to the human family than the story of Adam and Eve in the Garden of Eden? They were our first parents, the root from which we sprang. It is good to know this, and to become somewhat familiar with their history. The Bible tells us that Adam and Eve were subjected to a great temptation and yielded, that is to say, the woman yielded, and the man voluntarily shared in her transgression. This experience seemed to be necessary for them to have, for we are told in holy writ that "Adam fell that man might be, and man is that he might have joy." There was, therefore, a great purpose in it. The story tells us that Cain, one of Adam's

sons, through the spirit of greed and jealousy, rose up and slew his brother Abel. Thus was sin, and the greatest of all sins, introduced into the world. This was the first murder. There have been many since. Many generations pass away before we come to Noah and the flood. During those long years, the children of Adam multiplied greatly; righteousness they followed not, but were steeped in all manner of sin and debauchery. Noah the prophet, preached to them the gospel of repentance for one hundred and twenty years, but his message and warning were rejected. It was then the flood came and cleansed the earth of violence and wickedness.

THE THREE GREAT PATRIARCHS

Most absorbing is the story of the three great patriarchs: Abraham, Isaac and Jacob. They were indeed noble men. The Lord, Himself, declared that He was the God of Abraham, Isaac and Jacob. Did man ever before or after, receive such great distinction? Could greater honor have been conferred upon them? Then, we should remember that the integrity and faith of Abraham was so great that the Lord put upon him a blessing, under oath, saying, that unto him and his children, the land of Canaan should be given and that in him and in his seed, all the families of the earth should be blessed. This same glorious promise was also put upon Isaac and Jacob. On one occasion Jacob wrestled with an angel all night, and would not let him go until he had received a blessing. The angel thereupon said that his name should no more be called Jacob but Israel, for, said he, as a prince hast thou power with God and with man, and hast prevailed. Jacob was the father of twelve sons, from whom sprang the twelve tribes of Israel. We are of Israel.

THE STORY OF JOSEPH IN EGYPT

Who can read the story of Joseph and the Children of Israel in Egypt, of their bondage, and of their deliverance from bondage by ten great miracles, without being touched to the heart? It is a fascinating story, brothers and sisters, this story of Joseph, who was sold into slavery in the days of his youth, and was confronted with a great and terrible temptation by a beautiful woman. He resisted the temptation, and, for this evidence of his virtue, he was cast into prison. After two years, he was brought out again, and almost immediately, was lifted to well nigh unlimited authority under Pharaoh; and, through the wisdom that was given him, he not only saved Egypt, but saved his father's house from starvation by famine. No story in fiction is of greater interest, and certainly, no story of fiction is quite as profitable, to my mind, as the journeying of the Children of Israel in the wilderness, and later, of their occupation of the Promised Land, or Palestine.

THE KINGS AND PROPHETS

The vital lessons taught by the disobedience of King Saul and of the humility and obedience of David in his early life, and of his great sin in later life, are of great importance to the world and most instructive.

The story of Daniel and the three Hebrews in Babylon exhibits a sublime faith, for, notwithstanding the fact they were condemned to death by the lions and by fire, nevertheless, they steadily refused to bow down to man but continued openly to worship the God of heaven; and, mark you, brethren and sisters, the God of heaven rescued them from their extremity. Oh! it is a wonderful lesson indeed.

The great and wonderful prophecies of Isaiah, Ezekiel, Moses, Jeremiah, Daniel and others give a value to the Bible that cannot be over-estimated.

THE STORY OF JESUS CHRIST MOST WONDERFUL OF ALL

But, the sweetest, most touching, most wonderful story of all the wonderful stories in the Bible, is the story of Jesus Christ and His ministry in Jerusalem. In that story is set forth the gospel of Jesus Christ in its fulness, with all of its gifts, rites and powers, and Priesthood, that will save and exalt men in eternal glory, if they will but repent and render obedience to it. Here also is given an account of the organization of the true Church of God, consisting of apostles, prophets, pastors, teachers, high priests, seventies, elders, priests, teachers and deacons. There is nothing in literature, brethren and sisters, that is quite comparable to the parables of Jesus—so simple, so direct, so profound, so God-like. They seem almost to cover our human experience.

The greatest event, however, in the life of the Savior, was the crucifixion upon Mount Calvary, for therein did He give His life in atonement for the sins of the world, and by this sacrifice—the greatest sacrifice ever witnessed—he has drawn us to Him and put us under an obligation of eternal duration.

The lives and acts of the apostles of Jesus, who preached the gospel extensively, and who, in the end, were martyred, like their Master, teaches a lesson that will bear fruit to the end of time.

IMPORTANCE OF THE STUDY OF THE BIBLE

I have thus spoken of the Bible to emphasize the importance of its study, which, if mastered, would be quite equal, I am sure, to a college education. This holy record has come down to us, under the providence of the Lord, through the years. It is a most precious treasure and will be found in nearly every household, but I fear it is not read as often, and is not pondered over as deeply, by the Latter-day Saints, as it should be. God has given us His word and He will not be mocked.

MODERN SCRIPTURE OF EQUAL VALUE

In the brief talk that I have made this morning, I have said nothing about the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price, standard Church works, which are of equal value to the Bible, and should have our closest and most careful attention. The Lord has poured down from above and brought up from beneath a flood of light and truth for the benefit of mankind and we should remember that he reigns in the heavens and holds in his hand the destinies of the earth. He will not condone ignorance, for "the glory of God is intelligence," and if we would be like him, we must become intelligent.

Brothers and sisters, may the Lord bless us and help us to do our duty by keeping His commandments and by studying His word. This is my prayer, in the name of the Lord, Jesus Christ, Amen.

ELDER GEORGE ALBERT SMITH

I hope that you are enjoying this Conference as much as I am. I sat here yesterday and rejoiced in the good things we listened to. This morning, the same spirit is present, and I sincerely desire that I may be blessed of the Lord to say something that will be helpful.

GOD'S PROMISE TO THE TEACHER

The responsibility of standing in the presence of a congregation like this, about ten thousand people, is great, and yesterday Dr. Thomas Nixon Carver, of Harvard, so expressed himself. President Walter E. Clark, of the Nevada University, and President Charles A. Lory, of the Colorado Agricultural College, felt the responsibility of standing here without preparation when they were suddenly called to speak. The Latter-day Saints have been admonished to put their trust in the Lord when they are called to advocate the gospel of Jesus Christ, and in the year 1832, elders were advised not to take thought beforehand what they should say, but to treasure up in their minds continually the words of life with the assurance that they would be inspired to mete out what was needed to every man. I take it for granted that applies to all Israel; so you men who are presidents of stakes and bishops of wards—when you stand in the presence of your flock, if you have stored your mind, as our heavenly Father indicated should be done, you have the promise from Him that He will give to you and to the congregation, what is necessary for that particular occasion.

COMPLIMENTS FROM PROMINENT VISITORS

Yesterday we received compliments from our visiting educators, previously named, that were surely gratifying. It was very interesting to me to see how they partook of the spirit of our gathering. I have often observed, and I think most of you who have had missionary experience, will bear me out, that no good man or woman can come under the influence of the faithful members of the Church of Jesus Christ of Latter-day Saints, and withhold their commendations of what they observe while with us. When they leave us, sometimes it is different, but while they are under that influence that comes from the Lord, possessed by His servants, who are serving Him, they are usually pleased to commend what they have seen and felt. That was a wonderful compliment that was paid us yesterday by Dr. Carver, who is a student of political economy and national history. He said (I am not going to try to quote him but I am going to quote the impression he gave me) that if he were looking for information as to how to build a real commonwealth or empire, he would come to the Latter-day Saints in this part of America. If he and other great men would learn that it was not man's wisdom that planned what he saw here, but that it was inspired by our heavenly Father, they would realize, as we do, that it is not only the best plan by which to build an empire in this world, but a sure foundation for eternal happiness in the world to come.

MEN ARE REACHING OUT FOR THE SPIRITUAL

President Grant read, yesterday, an extract from the annual report of President Nicholas Murray Butler, of Columbia University, for 1920, that calls our attention to the fact that men are thinking seriously, and they are looking out for something different from what the world already has. I believe I will read a paragraph or two from the same report:

"There can be no cure for the world's ills and no abatement of the world's discontents until faith and the rule of everlasting principle are again restored and made supreme in the life of men and of nations. These millions of man-made gods, these myriads of personal idols, must be broken up and destroyed, and the heart and mind of man brought back to a comprehension of the real meaning of faith and its place in life. This cannot be done by exhortation or by preaching alone. It must be done also by teaching; careful, systematic, rational teaching, that will show in a simple language which the uninstructed can understand what are the essentials of a permanent and lofty morality, of a stable and just social order, and of a secure and sublime religious faith.

"Here we come upon the whole great problem of national education, its successes and its disappointments, its achievements and its problems yet unsolved. Education is not merely instruction—far from it. It is the leading of the youth out into a comprehension of his environment, that, comprehending, he may so act and so conduct himself as to leave the world better and happier for his having lived in it. This environment is not by any means a material thing alone. It is material, of course, but, in addition, it is intellectual, it is

spiritual. The youth who is led to an understanding of nature and of economics and left blind and deaf to the appeals of literature, of art, of morals and of religion, has been shown but a part of that great environment which is his inheritance as a human being. The school and the college do much, but the school and the college cannot do all. Since Protestantism broke up the solidarity of the ecclesiastical organization in the western world, and since democracy made intermingling of state and church impossible, it has been necessary, if religion is to be saved for men, that the family and the church do their vital cooperative part in a national organization of educational effort. The school, the family and the Church are three cooperative educational agencies, each of which has its weight of responsibility to bear. If the family be weakened in respect to its moral and spiritual basis, or if the Church be neglectful of its obligation to offer systematic, continuous and convincing religious instruction to the young who are within its sphere of influence, there can be no hope for a Christian education or for the powerful perpetuation of the Christian faith in the minds and lives of the next generation and those immediately to follow. We are trustees of a great inheritance. If we abuse or neglect that trust we are responsible before Almighty God for the infinite damage that will be done in the life of individuals and of nations."

THE DANGER THAT CONFRONTS THE WORLD

I rejoice to find men who are thinking, as that man thinks, of the necessity of spiritual education. The danger that confronts this world today is similar to that of the ages past. Calamity has overtaken the nations where men and women have departed from the teaching of the true and living God and have accepted the philosophies of uninspired men instead. Having turned away from those glorious truths that emanate from the source of all knowledge, they have been led captive by the fallacies of those who have set themselves up as wiser than their Creator.

History repeats itself. We read in the Old Testament the circumstances that surrounded the people at the time of the flood. We are informed that they were not destroyed until they had been fully warned. For one hundred and twenty years Noah, a prophet of God, went to and fro among the people, calling on them to abandon their wickedness. He warned them that unless they repented of their sins and turned to the Lord, destruction would overtake them. One hundred and twenty years of pleading to do right was followed by the flood that destroyed all flesh not preserved in the ark. Because Noah was indeed a prophet of God, and had only told the people what the Lord had directed, his promise was fulfilled, he was vindicated, and the earth received its baptism of water. Only the little handful that believed in the prophet of God and listened to his wise counsels, were saved.

WARNING MESSENGERS

Yesterday President Ivins informed us that we have had 60,080 missionaries go out from this Church into the world, since 1830. Think of it, more than sixty thousand men, possessing divine authority, imbued with a desire to save humanity from the calamity that threatened; men who have paid their own expenses, and

with a burning desire in their souls to uplift mankind, have gone to the ends of the earth calling attention to the fact that there is only one true and living God, proclaiming the divine mission of the risen Redeemer, giving of their time and their talents and all that God has given to them, to the end that the world might be spared the distresses that have overtaken it in the ages that are past. Now the average mission is about two years, that means more than one hundred twenty thousand years of individual service, instead of one hundred twenty years; and if the Lord, after one hundred twenty years teaching the truth through His servant Noah, found it necessary, because of the wickedness of men, to destroy all but eight, it is not surprising to me that, after one hundred twenty thousand years of preaching the gospel among the children of men, and their refusal to accept the truth as it has been delivered in this latter day, the sorrows of the world are multiplying. Think of the condition of humanity today. On every hand men are suspicious of one another; nation is jealous of nation, the pursuit of wealth and popularity occupy much of the attention of the majority. Immorality, murder, robbery and suicide appear to increase, and unless the people of the earth reform their lives, destruction is sure to follow, for the Lord has declared it. Where, in the world, will you go to find a people such as the one that you are a part of, most of whom have placed their all upon the altar, where nearly all of those who have been called into service have said, in substance: "Here, Lord, am I, what would you have me do?"

At the present time the world is in distress, not because of shortage of food, nor for lack of money, not because there is not clothing enough; but because of the suspicion that is in the hearts of men; the distrust that everywhere prevails and the determination on the part of the few to possess more than they can possibly enjoy. Fortunately for us the gospel of Jesus Christ has taught us a better way, and in His great mercy our Lord continues to teach us and bless us. My soul rejoices as I look over these great mountains and valleys, and I realize that this is the heritage of the sons and daughters of God, gathered from the nations of the earth. They have heard the warning voice—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. "Seek ye first the kingdom of God and His righteousness" has been the cry that has rung in the ears of modern Israel, and because they have received a witness that the gospel has been restored again; because they have learned for themselves that God really does speak to his children upon the earth, men and women by thousands have been willing to part company with those with whom they have associated and loved, and leave the homes of their ancestors to cast their lot with this much misrepresented and despised people. And they have lived to realize

the remainder of the promise, "And all these things shall be added," for surely the material blessings of life have been bestowed upon us.

OUR BLESSINGS AND OBLIGATIONS

When we look back over the record of the past and think that since the year 1830, with a little organization of six members, unpopular then as it is now and opposed by the adversary in every possible way, glorious truths of the eternal gospel have been disseminated and accepted by men and women anxious to serve God, the teaching of the humble elders has appealed to their reason, with the result that from that nucleus of six has developed a Church of hundreds of thousands of our Father's children, created in His image, whose spirits were created by Him, who have earned the right to come into the world to work out their eternal exaltation. These have joined the Church and have been willing to incur the unkind feelings of former friends and the hatred of the world, in order that they might please their heavenly Father and obtain eternal happiness in His celestial kingdom. It is true that you will not find in any place else in the world so perfect a form of government as has been given to the Church with which we are identified. This is the Lord's way; Joseph Smith did not, of his own wisdom, lay the foundation for this Church; Brigham Young, of his own wisdom did not plan what we behold in these valleys; those men were inspired by the same power that directed Moses when he led ancient Israel into the wilderness. The same Father in heaven lives today, His power prevails and the evidence of it is seen in the development of His children. While we enjoy all these wonderful blessings, we do not feel to criticise those who do not comprehend the truth, we do not feel to find fault with the men and women of other churches or out of the churches who cannot understand; but, on the contrary, the gospel teaches us to have charity for all and to love our fellows. The Savior said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Brethren and sisters, if the gospel of Jesus Christ, as delivered to you, has not planted that feeling of love in your hearts for your fellow men, then I want to say that you have not enjoyed the full fruition of that wonderful gift that came to earth when this Church was organized. As I go to and fro in the earth and find opportunity to mingle with our Father's children in various lands and climes, many of them honored because of their intellect

and because of their virtues, I rejoice to realize that these are our brothers and sisters. It is to them that the gospel has been sent, and upon us, as elders of this Church, has been laid the obligation to go into all the world and preach the gospel unto every creature. We have received a wonderful gift, but with that gift comes a great responsibility. We have been blessed of the Lord with a knowledge beyond our fellows, and with that knowledge comes the requirement that we divide it with His children wherever they may be. So, while we are here comfortably situated in the valleys of these great mountains—as communities by ourselves, in many cases, we must not forget that wherever the sun shines our Father's children are there. We must not forget that wherever His children are, He is seeking after them. He is desirous that they should know Him. He is anxious that they should have taken from their minds the delusions that have been placed there by the adversary of all righteousness. For that reason, He has bestowed upon men in this latter day, a knowledge of the old gospel, and has required us to disseminate His truth among His children wherever opportunity offers. It is not an easy task; it is not a pleasant thing, perhaps, to be called out into the world, to leave our dear ones, but I say to you that it will purchase for those who are faithful, for those who discharge that obligation as they may be required, peace and happiness beyond all understanding, and will prepare them that, in due time, when life's labor is complete, they will stand in the presence of their Maker, accepted of Him because of what they have done.

THE WORLD IN NEED OF OUR MINISTRY

We must not be idle. This world is in need of our ministry. Our Father's children everywhere are anxious to know what they should do, but, by reason of the evil influences that have pervaded the earth, they have been deceived; honorable men of the earth are blinded to the truth; and the adversary continues with his work, destroying, not individuals alone, but, as in the great war that recently filled all nations with alarm, millions of God's children are wiped out and millions more are made miserable. The adversary is at work, and the only power that can neutralize his influence is the gospel of Jesus Christ. The churches of the world are trying, in their way, to bring peace into the hearts of men. They are possessed of many virtues and many truths, and accomplish much good, but they are not divinely authorized. Neither have their priests been divinely commissioned.

ADVICE TO THE HEARERS OF OUR MESSAGE

I want to call your attention to the fact that when the boy Prophet knelt in the woods and when he asked the Father of us all which of the churches he should join, he was warned that

he should join none of them, "For," said the Lord, "they worship me with their lips, but their hearts are far from me. They teach for doctrine the commandments of men. They have a form of godliness, but they deny the power thereof." When the Lord said that, he was not condemning all his children, but he was stating the truth that has been manifested since the gospel was restored. When He organized His Church, it was not intended that men should be discouraged or disappointed, who had joined other churches, but it was desired that all the virtues, all the blessings that were worth while, all the truth that they had acquired in their church organizations might remain with them and that they might take it with them when they embraced the gospel of Jesus Christ—verily the power of God unto salvation. We have never asked any good Catholic, Methodist or Presbyterian to give up any virtue or truth that has been possessed by him in the organization with which he has been identified, but with all the power that a numerically weak organization could exert we have said to the men and women of this world: Keep all the good that you have acquired, and go to the Lord in mighty prayer and learn from Him and that His gospel has again been restored upon the earth. Learn from Him that His truth is here and that there are men living who possess divine authority conferred by Him. Go to Him. Go to the Lord, and ask Him that you may know the proper course to pursue. Surely intelligent men can see that all these various deviating paths cannot lead back into the presence of our Lord, but there is a path and He who marked it out has all power in heaven and earth. He has ordained that His gospel should be proclaimed to His children not in unkindness, not in harshness but with love unfeigned, that they may, before it is too late, investigate His truth and turn from the error of their ways and be worthy to be received by Him when the time comes for Him to establish His kingdom.

WHAT THE WORLD NEEDS

My brothers and sisters, I rejoice in the opportunity that has come to me. I am grateful for the gospel of Jesus Christ, I am thankful for the companionship of my brothers and sisters in this Church. I appreciate the opportunity to meet, from time to time, intelligent men in the world, who, like the president of Columbia University, see that this great nation must reform, that there is need for the people of this world to retrace their steps and get back to the foundation that was laid by the Master of heaven and earth, the foundation of faith, repentance and baptism by immersion for the remission of sins, and the reception of the Holy Ghost under the hands of those possessing divine authority. That is what the world needs. I am grateful indeed that many are looking that way. They have been going blindly along a pathway that

has led to sorrow and distress, but there has been placed within reach a remedy for all ills—the gospel of Jesus Christ. There has been mapped out for all a path that, while it is narrow, and difficult to follow, leads back to the Father of us all; and there is no other path that leads there. Knowing that, how grateful we should be that there has come to us in these latter days, a knowledge of this truth, and oh, how happy we ought to be that we are permitted to partake of it.

That the Lord may add His blessing; that the knowledge of this glorious truth may burn in our hearts: that we may not be led to the right nor to the left, by the cunning craftiness of the adversary, but day by day, with faith planted in our souls, that we may go forward, with a desire to be worthy of Him, in whose likeness we are, desirous of leading back to Him, all His children wherever they may be; and in the end, as a result of our faith and devotion, we may find many of His sons and daughters gathered into His glorious kingdom, to be our companions throughout the ages of eternity, I pray in the name of Jesus Christ. Amen.

A sacred solo entitled, "Come, come to me," was sung by Louise Watson.

ELDER GEORGE F. RICHARDS

I realize, my brethren and sisters, that this is a splendid opportunity afforded to deliver a message to the people, there being so many in attendance. I also realize, somewhat, the responsibility of such an undertaking and almost feel to shrink from the responsibility.

It is my purpose to occupy but a few moments, and while doing so I desire the faith and prayers of the Latter-day Saints present. I am very glad to be able to say that my feelings have been in perfect accord with the spirit and instructions of the conference, both yesterday and today.

WE CARRY OUR RELIGION INTO OUR DAILY WORK

I desire to refer briefly to some of the statements made by one of our honored visitors who spoke briefly in the conference yesterday morning. I refer to the remarks of Mr. Lory, from Colorado, in which he stated that we must learn to carry our religion into our every day work.

If there is any one thing that we have tried to impress upon the minds of the Latter-day Saints from the beginning, it has been the necessity for carrying our religion into our daily work, and I believe there is no other people upon the earth who has so fully and well accomplished this as have the Latter-day Saints; yet, I realize that there is opportunity for much improvement. Our understanding

is not that we are here upon the earth for the purpose of accumulating the wealth of this world, with which to purchase the luxuries and pleasures of life. Our purpose here is more exalting, these other things, temporal, being but a means to a nobler end.

WHY THE SAINTS ARE SUCCESSFUL PIONEERS

In conversation with some prominent people in Arizona a few years ago, while paying a visit to the Roosevelt dam, when it was in course of construction, the leading draftsman upon the works asked me this question: "How is it, Mr. Richards, that your people are so successful as colonizers and pioneers?" The answer came to me very readily, "Because, with us, it is a religious principle," and then I proceeded to explain that we pioneer new countries and colonize—not from a selfish viewpoint, but that we may prepare a place for those who gather in fulfilment of the predictions of the prophets, to assist in the establishment of God's kingdom upon the earth; that our religion is one of service and helpfulness to one another, and this is one of the means by which we are able to manifest it.

OUR RELIGION A POSITIVE RELIGION

Another remark of Mr. Lory's was, that all that he observed pertaining to our people and of this city of Salt Lake and of this tabernacle, the construction of which President Grant had briefly explained as an evidence of the wisdom of the president of the Church who designed it, were on the positive side. That made an impression upon my mind; and I thought, too, that our religion is a positive religion, from beginning to end; that those who are in opposition to us and the doctrines which we teach are negative: We affirm and they deny. You may take the principles and ordinances, one by one, as we declare their necessity for man's salvation and exaltation, and you will find this principle involved, and the same with the gospel as a whole. It is a satisfaction to one to have been right on any question, and a disappointment to have been wrong; and the greater and more important the question involved, the greater the satisfaction or the disappointment as the case may be. There is no other question so great, that has moved the people of the world in different dispensations as that of religion or salvation. What does salvation mean? How is it to be obtained? The religion of the Latter-day Saints answers these questions perfectly. It is the division upon this question that has made the various religious organizations that are upon the earth today. If there is a God in heaven, and there is; and if the soul of man is immortal, and it is, the time will come when these facts will be generally known. If the gospel which we have received and are teaching to the world is indeed the gospel of Jesus Christ, the only true plan of life and salvation, and it is, the time will come when men and women generally will know

this fact. Then the disappointment of those who have rejected the prophets of this day and the revelations which God has given us, by which men and women might be saved, will be supremely great; while the satisfaction of those who have accepted the gospel, and have made it the guiding star in their lives, will be correspondingly great.

NEED OF PROFITING BY THE EXPERIENCE OF OTHERS

"History repeats itself." We are told that, "Experience is a dear school, but that fools will learn in no other." I think we may apply this to individuals and peoples, alike. Not only should we learn from our own experience and from things which we may read and study from books and which may be told us by those who have the authority to interpret the mind and will of God, but we should profit by the experiences of others. It has been a weakness of mankind, from the beginning, that we will not profit by the experiences of others; we must experience these things ourselves. Several references have been made already in this conference to the destruction of the ante-diluvians, because of their wickedness and because they rejected the message and messengers sent to them of the Lord. It does seem that in nearly every dispensation the people have not been prepared for that which God has had to give them, notwithstanding He, who knows the end from the beginning, has raised up prophets who have foretold the coming of events. So, it was with the ante-diluvians, and they were swept from off the earth with a flood. We should not stop there, in considering the seriousness of the consequences of their rejecting the prophets and the gospel which was sent to them. We are told in the third chapter of First Peter, that Christ went and preached to those people who were disobedient in the days of Noah, while the ark was a preparing. They had been shut up in prison, so characterized by Isaiah and others of the prophets for about twenty-four hundred years. Just the character of their imprisonments, I do not understand; but one of our Book of Mormon prophets speaks of it as a fearful, awful, looking forward to the time when the fiery indignation of the wrath of God should be poured out upon them. Then we should remember this, too, which the Lord has revealed through the prophet Joseph, found recorded in the 76th Section of the Doctrine and Covenants, that those of the terrestrial kingdom, of which the moon is typical, include those who were disobedient in the days of Noah. When we think of their physical destruction, their spiritual imprisonment, and their being consigned to the terrestrial kingdom, we are impressed with the seriousness of their mistake and the greatness of their disappointment. It is a terrible thing to reject the prophets and their message. All the dispensations since that time, should have profited by the unwise course and conduct of this people and the wisdom of the conduct of Noah and his family, who were true and faithful. The cities of Sodom and Gommorrah were burned by fire because of the wickedness of the

people and because they rejected the messengers that had been sent them of the Lord. The same old story, and if we knew the further results, we would, perhaps, discover that they would be in the same class with those *ante-diluvians* who were destroyed by the flood.

There is the case of Jonah's preaching to the great city of Nineveh. This shows the other side of the picture; how through conversion and repentance of the people, from the king upon his throne to the least member of that great city, the wrath of God and His judgments were turned aside and the people and the city were spared.

We come to Jerusalem. The Lord sent Lehi, Jeremiah and other prophets, to tell the people of their wickedness, and call them to repentance but their message was rejected and the city was destroyed. Again, when the Savior came, in the meridian of time, He came to His own but His own received Him not, and they were cursed and scattered and became a hiss and a byword among all nations. As a rule the word of the Lord, the gospel of Christ, has not been popular, it has been rejected by all except a few. It was so in the days of Isaiah, who said, "Lord, who hath believed our report?" or the equivalent of saying, "Lord, not many have received the gospel"; and in the New Testament, we read of the days of Christ, "Not all have obeyed the gospel, for, as Esaias saith, 'Lord who hath believed our report?'"

THE MESSAGE OF THE LATTER-DAY SAINTS

The Lord has raised up a prophet in these last days, and he has been succeeded by other prophets, who have led this people, as the Lord's mouth-piece, not only to the chosen people of the Lord, but to the whole world; and for almost a century, we have been trying to convince the world that God has spoken from the heavens; that He has revealed Himself and His Son, Jesus Christ, and that the Father is indeed a resurrected immortal and glorified being, having a body of flesh and bones, and spirit like His Son after His resurrection, and that the Son ascended to heaven with His resurrected body, and retains it in the heavens and will come with that same body to reign and rule upon the earth as King of kings and Lord of lords. How many have received this message? It is but telling the old story over again, that there are but few who have accepted it; the same with other gospel principles. The gospel has been restored, in fulfilment of the predictions of many prophets. The Savior, Himself, said, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Just prior to the coming of the Lord, then, this gospel which Jesus taught, must be taught again to the world. John, the Revelator, declared that he saw in the then future, the restoration of the gospel by an angel. It has been so restored. Daniel, in the interpretation that the Lord gave him of Nebuchadnezzar's dream, saw

a kingdom which God, Himself, would set up in the last days, that should never be thrown down or given to another people. That kingdom has been established, and we have been trying for nearly a century to convince the world of this fact. How many of all the one hundred ten millions of people in these United States have accepted the message? A mere handful, less than half a million.

The coming of our Lord is nigh; the wars and rumors of wars, famines, pestilence, apostasy and wickedness bespeak the near approach of His coming, and we have been giving this message to the people for about ninety years, pleading with them to repent and prepare the way and put on the wedding garments, to fill their lamps that they might be prepared to go out and meet the bridegroom. How many have received the message? The same old story—history repeats itself, men and nations have to learn, it seems, by their own experience, and many will suffer bitter disappointment and condemnation.

May the Lord bless those of us, who have embraced the gospel, and enable us to be true and faithful and may He have mercy upon those who are in spiritual darkness, and who have honest hearts, and lead them to hear, to understand, and to obey its truth; I pray in Jesus' name. Amen.

ELDER JOSEPH FIELDING SMITH

I was praying in my heart that whoever should speak at this time it would not be Brother McKay, for the very same reason which has been expressed, and I am glad that I have been called on, because it will soon be over.

TOO LITTLE TIME SPENT IN PROPER DISCUSSION OF THE PRINCIPLES OF THE GOSPEL

I feel my weakness in standing before you at this time, and yet, I have been very happy, because throughout this conference the testimony has been one of preaching of the gospel of Jesus Christ, and there is nothing that appeals to me, that finds response in my soul, quite so much as the preaching of the simple principles of the everlasting gospel. The people are not taught these principles enough. We do not spend any too much time in discussion, that is of the proper kind, I mean, of these principles which the Lord has revealed for our salvation; nor do we know any too much concerning them.

JESUS CHRIST REDEEMER OF THE WORLD

Much has been said in the conference in relation to the warning of the people, and in admonishing the Latter-day Saints to observe the laws and the ordinances of the gospel, which have been given us for our salvation. We believe in the Lord, Jesus Christ, as the Redeemer of the world. No Latter-day Saint can believe anything

contrary to that. It is true that those who profess to be Christians, in large part at least, do not accept Him as the Redeemer, do not look upon Him as the Son of God, are not willing to believe that He died for the remission of sins, for the transgression of our first parents, and that we, through repentance, may come back into the presence of the Father; yet these doctrines are fundamental with the Latter-day Saints. No man shall see the kingdom of God unless he is willing to accept these truths.

THE CELESTIAL KINGDOM OF GOD

I would like to say a word or two in relation to the kingdom of God. In the great sermon that was preached by our Redeemer, on the mount, He taught the people, as we have already been informed, that they should "Seek first the kingdom of God, and His righteousness," and moreover, that the way was narrow and the gate was strait which led to life eternal, and few there were who found it. What did he have reference to? To the celestial kingdom. President Penrose, yesterday, very clearly and properly, pointed out to us, through the revelations of the Lord, that it was the purpose of our Father, and through the ministration of His Son, our Redeemer, to save all mankind, but that must be done through man's agency, through his faithfulness, through his obedience to the gospel, and it can be done in no other way. All men are to be saved, with the exception of the sons of perdition, who reject the truth after having received it, and who crucify Christ again unto themselves and place themselves in such a condition that eternal judgment must be passed upon them, of banishment into outer darkness, with the devil and his angels. But, in the salvation of the human family, it is contemplated that before salvation comes, every knee must bow, and every tongue must confess that Jesus is the Christ, and that through the shedding of His blood, comes redemption from death and from individual sin. Moreover, the Lord has never promised those who enter into the celestial kingdom that they shall receive the blessings of exaltation. He has not promised to those who enter into the terrestrial kingdom a fulness; but He has declared that he who endures to the end, he who will keep all the commandments, he who will be faithful, shall find a place in His kingdom; and when He speaks of His kingdom, He has reference, not to the great, broad kingdom which will embrace all humanity save the few, who become sons of perdition, but speaks of that place where He and His Father dwell.

Let me repeat, in my own words, however, the expression that was made here yesterday by President Penrose. Who, among Latter-day Saints, is seeking a place in the celestial kingdom? Who, among the Latter-day Saints, is seeking a place in the terrestrial kingdom? With those kingdoms we should want nothing to do; it is not the intention of the man who is baptized into the Church, or ought not to be, to so live that he will not find a place in the cele-

tial kingdom of God; for baptism, itself, is the way into that kingdom. Baptism is of two-fold nature; primarily for the remission of sins, and then, entrance into the kingdom of God, not the telestial kingdom, not into the terrestrial kingdom, but entrance into the celestial kingdom, where God dwells. That is what baptism is for; that is what the gift of the Holy Ghost, by the laying on of hands, is for—to prepare us that we may, through obedience, continue on and on, keeping the commandments of the Lord, until we shall receive the fulness in the celestial kingdom.

AS TO ADVANCEMENT FROM ONE GLORY
OR KINGDOM TO ANOTHER

There has been a great deal of discussion going on in certain parts, as to whether or not those of the telestial kingdom may advance into the terrestrial, and those of the terrestrial into the celestial, and whether eventually all men enter into the kingdom where God lives and Christ reigns. Why should we worry ourselves? Why should we argue? Why should we contend? Why should we discuss a matter of that kind? When we have come out of the world and have received the gospel in its fulness, we are candidates for celestial glory; nay, we are more than candidates, if we are faithful, for the Lord has given unto us the assurance that through our faithfulness, we shall enter into the celestial kingdom, and surely, no Latter-day Saint desires a place somewhere else, there to take a chance of some day being forgiven and having the opportunity of advancing and finally reaching the place where the righteous dwell.

Then again, let us keep in mind what the Lord has said; it is unnecessary for us to go outside of that which the Lord has stated in the revelations unto the Church. He has declared, speaking of those who enter into the telestial kingdom, "that where God and Christ dwell, they cannot come, worlds without end." Then, why should we bother about it; why should we argue about it; why should we consider these things in such a serious manner? So far as we are concerned let us live so that we will be assured of our place, and so we will know, through the lives we live, that we shall enter into His presence and dwell with Him, receiving the fulness of the blessings that have been promised. Who among the Latter-day Saints will be content with anything short of the fulness of salvation which is promised us? The revelations are clear; the Lord has revealed unto us just what course we should take; He has given us commandments; they are plain; they can be understood. It does not require an interpreter; he who runs, may read and may understand and get the knowledge which is essential to his salvation. And then of course it is necessary for us, in our humility, and in the spirit of repentance, to press on and on; keeping the commandments unto the end, for our hope and our goal is eternal life, and that is life in the presence of the Father and of the Son; "And this is life eternal,"

said the Lord, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." That we may know this, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang, "O ye mountains high."

The closing prayer was offered by Elder Lewis Anderson, President of the Manti temple.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The meeting began at 2 o'clock p. m., President Heber J. Grant, presiding.

The choir and congregation sang, "O say what is truth?"

Prayer was offered by Elder James W. Funk.

The choir and congregation sang, "Though deepening trials throng your way."

ELDER DAVID O. McKAY

"But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with a'l thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God and shalt be obedient unto His voice; (For the Lord thy God is a merciful God. He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them."

At twelve o'clock today I envied the peace to which Brother Joseph Fielding was entitled and which I am sure he enjoyed, after his closing address this morning. It is no easy task to anticipate facing this audience.

A VISIT TO DISTANT MISSIONS OF THE CHURCH

Eighteen months have passed since I had the privilege of trembling before a congregation in this tabernacle. Twelve months of that time have been spent in company with President Hugh J. Cannon in visiting the distant missions of the Church. When President Grant suggested Brother Cannon as my companion, I readily acquiesced, because I knew his worth. Then I respected him; today I love him. I think that conveys to you the fact that our more than twelve months' constant companionship, night and day, was most genial and happy.

NEARNESS OF GOD TO US, AND HIS GUIDING HAND

I should like very much, this afternoon, to choose some part of that wonderful trip and take you over it, but all throughout this conference I have been prompted to try to give the message that seemed

to be the most precious to me of all our experiences; namely, *the many manifestations of the nearness of the Lord and of His guiding hand.*

THE MESSAGE

The message is found in the passage I have read: "If thou turn to the Lord Thy God, and shalt be obedient unto His voice, He will not forsake thee." I pray that I may be able, in a few words, to give that message to the brethren and sisters present this afternoon, in the hope that they may convey it to the hosts of young men and women who ought to receive, even indirectly, the inspiration of this memorable conference.

A KEEN SENSE OF THE TRAVELER'S RESPONSIBILITY

When we left home, December 4, 1920, we looked forward with no little misgiving and anxiety to the trip ahead of us. It was no simple matter to contemplate traveling to the Orient, thence to the Antipodes, much of that distance to be spent on the water. The distance itself made us realize that we were undertaking a great responsibility. Absence from our loved ones was keenly felt by both, but greater than these two, and other incidental things that made us hesitate about accepting this responsibility, was the realization that we were going on a first visitation to our people to represent the general authorities. The keen sense of our responsibility, adequately to fulfil the desires of President Grant and his counselors and the Twelve, who had honored us with that call, made us seek the Lord as I had never sought him before in my life, and I wish to say this afternoon that the promise made by Moses to the children of Israel just before they crossed the Jordan River into the Promised land, has been fulfilled in our experiences. As we sought the Lord with all our souls He came to our guidance and assistance.

TENDENCY OF THE WORLD TO DENY THE EXISTENCE OF A PERSONAL GOD

It may be that the realization of our dependence upon Him made more prominent what seems to me to be a deplorable tendency of the world to disregard, even to disown, their relationship to our heavenly Father. It was our privilege to hear educators and other prominent men speak in different places and upon different occasions, and to mingle with different classes of men and women on boats, for we spent a total of five months on the water, sailing in about twenty-three different vessels, and every vessel well crowded with all classes of tourists, most of whom were professed Christians. Frequently we were grieved to note the attitude of apology that these Christian men and women, assumed toward God, their Creator, and His son Jesus Christ. I have been in mixed gatherings here in the State, and out of the State, in which some men, when speaking of the early pioneers of Utah would refer in a rather apologetic way to Brigham

Young, and on some occasions I have felt that the speakers even hesitated to name him and give him the credit due him in the settlement of this great intermountain commonwealth, and in the founding of institutions that have since become centers of influence and might. Just such an attitude I have seen manifest among so-called Christians when they would begin to talk about God. He did not seem to be real to them. He did not seem to be in very deed their Father in Heaven. There is a tendency, it seems to me, among Christian nations to move toward a conception of God very much similar to the conception of the Buddhist who says: "There is no personal God-Creator on whose mercy and good will the universe is dependent. Everything owes its origin and development to its own inherent vitalism, or, what comes to the same, to its own will to live. Human ignorance it is which alone invented a personal God-Creator." The Buddhist utterly rejects the belief in a personal God. So do many in the Christian world. In opposition to this false conception of God, I wish to declare that today I feel as I have never felt before in all my life that God is my Father. He is not just an intangible power, a moral force in the world, but a personal God with creative powers, the Governor of the world, the Director of our souls. I would like to have the young men of Israel feel so close to Him that they will approach Him daily, not in public alone, but in private.

I would have them have the trust in Him which the little blind girl had in her father. She was sitting on his lap in the train, and a friend sitting by said: "Let me rest you," and he reached over and took the little child on his lap. The father said to her: "Do you know who is holding you?" "No," she replied, "but you do." Oh, the trust of that child in her father. She knew she was safe because he knew who was holding her. Just so real should be the trust which the Latter-day Saint boys and girls have in their Father in heaven.

FOUR GREAT BLESSINGS COMING FROM FAITH IN GOD AND PRAYER

Like Benjamin Franklin: "The longer I live the more convincing proofs I see that God governs in the affairs of men; and if a sparrow cannot fall to the ground unnoticed, is it possible that an empire can rise without His aid?" If we can get our young people to have this faith and so to approach their God in secret, there are at least four great blessings that will come to them here and now. The first is gratitude—gratitude for blessings before unrealized. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence prepares to plead with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the gospel, for the manifestations of God's existence, as seen in the rocks and the trees and the stones and the flowers, and all things

about him. He should first count his many blessings, name them one by one, and it will surprise him what the Lord has done.

The second blessing of prayer is guidance. I cannot conceive of a young man's going astray who will kneel down by his bedside in the morning and pray to God to help him keep himself unspotted from the sins of the world. I think that a young girl will not go far wrong who will kneel down in the morning and pray that she might be kept pure and spotless during the coming day. I cannot think that a Latter-day Saint will hold enmity in his heart if he will sincerely, in secret, pray God to remove from his heart all feelings of envy and malice toward any of his fellowmen. Guidance? Yes, God will be there to guide and direct him who "will seek Him in faith with all his might and with all his soul."

The third blessing is confidence. All over this land there are thousands and tens of thousands of students who are struggling to get an education. Let us teach these students that if they want to succeed in their lessons, they should seek their God, that the greatest teacher known to the world stands near them to guide them. Once the student feels that he can approach the Lord through prayer, the student will receive confidence that he can get his lessons, that he can write his speech, that he can stand up before his fellow students and deliver his message without fear of failure. Confidence comes through sincere prayer.

Finally he will get inspiration. It is not imagination, that we can approach God and can receive light and guidance from Him, that our minds will be enlightened, our souls thrilled by His Spirit. Washington sought it, Abraham Lincoln received it, Joseph Smith knew it; and the testimony, the evidence of the Prophet Joseph's inspiration is manifest to all who will but open their eyes to see and their hearts to understand.

EXAMPLES OF INSPIRATION ENJOYED BY THE TRAVELERS

Inspiration was given to us on this trip. That is why I touch this theme.

I want to testify to you that God was with us when we stood beneath that tree in old China and turned the key for the preaching of the gospel in the Chinese realm. My words may not convince you of the fact, but no disputant can convince us that our souls were not filled to overflowing with the Spirit of God on that occasion.

Again the veil was thin between us and departed friends, when we stood in prayer on the side of old Haleakala, the largest extinct volcano in the world, and poured out thanksgiving to God for what He had done for Presidents Joseph F. Smith, George Q. Cannon, Elders Francis A. Hammond, James Hawkins and their wives, and other missionaries who carried the gospel message to the Hawaiian people.

I knew of His protecting care in the Tongan Islands; for when

the vessel was submerged by a mountainous wave, we felt that peace and security which the little girl felt when she said to her father: "No, but you know, and I am safe."

At Papeete, Tahiti, we knew His guiding hand and acknowledged His overruling providence, when replacing our judgment by His inspiration He moved us to do something which our own judgment had told us not to do, subsequent events proving that the inspiration came in rich abundance in the priesthood meetings with your boys. God bless them wherever they are today, for they are God's servants, as long as they will keep themselves pure and spotless from the sins of the world, and I testify to you that His Spirit is guiding them, magnifying them in their youth, making them a power in preaching the gospel of Jesus Christ.

Again, when among the Samoans, we felt His presence on several occasions, especially in that memorable farewell at Sauniatu. May I take this occasion to say, brethren and sisters, that we are not sufficiently close to the Tahitians, the Maoris, the Tongas, the Samoans and the Saints in Australia and New Zealand. In distance they are a long way off, and visitations of general authorities are all too infrequent. They need things which they do not get—sometimes, I think, just because of the great intervening distance; but their hearts are just as true and genuine and their faith just as sincere as yours and mine.

Another memorable example of God's guiding hand was experienced when we met Joseph Wilford Booth at the very time and place that we should have met him in order to make our mission to the Armenians successful. He did not know where we were and we knew not where he was. He was praying that the hope of President Grant, expressed in a letter, might be realized; (for the President of the Church, too, was praying that Brother Booth would meet us, and that we three would go to Armenia together); we were praying that we might meet him, so that our mission there would not be a failure, and God answered our prayers. If I narrated the details, most of you, too, would be convinced that there was some power above chance that brought about that meeting.

RESTORATION OF THE JEWS IN PALESTINE

Now, I say that one result of approaching God, our Father, is inspiration. Now may I take sufficient time to give one little circumstance in which the inspiration of the Lord to the Prophet Joseph—nay more than inspiration, the revelation to the Prophet Joseph was fulfilled in part at least, right before our eyes. The same chapter from which I read at the opening of my remarks says also that: "If they [Israel] depart from the ways of the Lord, and go to worshipping images again, I call heaven and earth to witness against you this day, that you shall soon utterly perish from the land whereunto ye go over Jordan to possess it. Ye shall not prolong your days upon

it, but shall utterly be destroyed." "But," says the Prophet, "in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, he will not forget the covenant of thy fathers, which he swore unto them." You remember also in the Book of Mormon, which was published before the organization of the Church, that there is a passage referring to the Jews as follows: "Nevertheless, when the day cometh that they no more turn aside their hearts from the Holy One of Israel, then will He remember the promise He made to their fathers." If you will turn to the tenth chapter of Second Nephi, you will see what that promise is. "They shall be restored in the flesh, upon the earth, unto the lands of their inheritance." And another significant remark, that "in that day the Gentiles shall be great in mine eyes in carrying them forth to the lands of their inheritance." That prophecy revealed to the Prophet Joseph is very significant in the light of current events, in the light of the attitude of the Jews today toward Christianity, and toward Christ.

A SIGNIFICANT EXPERIENCE IN JERUSALEM

All this, however, I must leave by mere reference and carry you now to Jerusalem on the 2nd day of November, 1921. On the previous day, Jerusalem had been all bustle and business. David Street was lined with little shops in which Jews and Mohammedans were carrying on their trade. Little donkeys heavily laden with the goods of commerce were walking up the rough stone steps of David Street. We saw no camels on that street, it being too narrow. Camels were lying down depositing their burdens at Damascus Gate. On November 1, 1921, Jerusalem was a typically busy Oriental city; but on the 2nd all things were changed. David Street, so far as business was concerned, was quiet. Shop windows were closed, so were the shops outside of the wall. By the Allenby Hotel every shop window was boarded. No autos stood as usual in front of the hotel ready to carry tourists down to the Dead Sea and to Jericho. Our guide, Michael, a Greek Christian, seemed to radiate a foreboding feeling. I rather jocularly approached him and wondered what was the matter with him. He remained silent, his attitude portending evil, and he intimated to us to be quiet. We had scarcely reached the Jaffa Gate where, by the way, is seen the "eye of the needle," when he broke his silence.

"Don't you see that all business houses are closed?" said he.

"Yes," I replied, "what does it signify?"

"It means," he continued, "that today the Mohammedans and the Christians are uniting in protest against Mr. Balfour's declaration that Palestine shall be set aside as a Jewish State."

Well, it was like a thunderclap from a clear sky. I had not dreamed that there would be opposition to that movement. We had seen the Jews present in the city carrying on their trade evidently in peace, without molestation. We had looked up a few statistics and

knew that in 1914 it was estimated that 80,000 people were in Jerusalem; 50,000 of whom were Jews, most of whom had come there but recently; for fifty years before that there were only 20,000 people in Jerusalem all told. Now to hear from our guide, who seemed to know what he was talking about, that the Mohammedans and Christians were opposed to the Jews' coming back, was an astonishment to me. I haven't time to take you through that day, but I just call your attention to this fact, that at eleven o'clock when we came back to the street leading to the Jewish quarter, Brother Cannon and I expressed a desire to confer with the Jews regarding the opposition so strongly manifest that day.

"Don't go there," cried Michael.

"Why?" we asked.

"Because there is danger."

"No," I replied, "I think there is no danger."

"If you go there, you go alone," said our guide.

I said: "All right, Michael, here is where you and we part company. We will meet you at two o'clock."

So, alone we went into the Jewish quarter, to hear their side of it. We will never forget that scene. Groups of Jews from foreign countries, Russia, Rumania, and Orthodox Jews, who had been in Jerusalem a number of years talked together in subdued tones. From windows and balconies women peered at us, evidently suspicioning us as spies—children looking from behind shutters, and doorways. We finally found a young Jew who could speak English; and in answer to our question what all this means, he said:

"The Mohammedans and the Christians are uniting in protest against Mr. Balfour's declaration that Palestine shall be set apart as a home of the Jews."

As we walked back, we again passed through a group of British soldiers in full uniform, including steel helmets, muskets in hand, bayonets fixed, guarding the Jews. We knew how necessary their presence was; for, as we had come up David Street we had seen several Jews and two Jewesses, one of whom clasped a baby to her breast, stoned by Mohammedans and so-called Christians, their only offense being that they were Jews, who had come back to their promised land.

As we passed these British soldiers, I said: "Boys, we hope you will keep them (the Moslems) straight."

"Oh, I think we can," answered one of the "Tommies"; and as we went back to our hotel we commented upon this scene and the significant passage which I have read: "And the Gentiles shall be great in mine eyes in restoring them to their land. Yea, the kings of the Gentiles shall be nursing fathers unto them, and the queens nursing mothers." On the tower that now marks the spot of the tower of David, British officers were waving signals over the city, giving orders to keep the peace; armored cars, bearing British sol-

diers were driven through the streets to subdue the threatened uprising. Notwithstanding these precautions, eight men lost their lives on the streets of Jerusalem that day.

At five o'clock the order was given by Acting Governor General Samuels, the first Jew to rule in Palestine since before the days of the Savior, that no person should be on the street after five o'clock. We ventured out after that hour just to see if the order had been obeyed. It was, absolutely. We were witnesses that day of the beginning of the fulfilment of that prophecy which refers to the time, now near at hand, when the Jews will "no more turn aside their hearts from the Holy One," and when the Gentiles shall be the means of restoring them to their own land.

IF WE ONLY KNEW THE READINESS OF CHRIST TO HELP

Next day we crossed the Brook Kedron, passed the Garden of Gethsemane, and ascended the Mount of Olives, to the spot as near as we could determine, where Christ stood when He looked at Jerusalem and wept over her. In the light of the opposition to His purposes to which we were witnesses, I thought that He would weep again if he were standing there today. "If thou hadst known," cried he, "even thou, at least in this day, the things which belong unto thy peace! but now they are hid from thine eyes." Neither do they who are now opposing his purposes know the things which belong unto their peace. "If they only knew!" I desire to say to the children of Israel today, in these valleys of the mountains, to the boys and girls especially: If you only knew that Christ is ever ready to give you help in time of need, and comfort and strength, you would approach Him in purity, simplicity, and faith. I indicated in the beginning how this might be done. May I illustrate it by a little paragraph which I will read in conclusion:

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out, across the gulf, his venturing kite
Bearing a slender cord for unseen hands
To grasp upon the further cliff, and draw
A greater cord, and a greater yet.
Till at the last across the chasm swung
The cable—then a mighty bridge in air!
So we may send our little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep,
Thought after thought, until the little cord
Has greatedened to a chain no chance to break,
And—we are anchored to the Infinite!

God bless our youth that they may send out these thoughts in prayer and faith and receive the assurance that they are anchored to the Infinite, in God our Father and His holy Son, the Redeemer of the world. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

They call us "Mormons." The Church to which we belong is known as the "Mormon Church." The gospel which is committed to the Church is called "Mormonism." These names, pseudonyms as they are, have been fastened upon us. We do not resent the titles, but we must not forget that they are false names, as thus applied. Nicknames they were; and where the Church of Jesus Christ of Latter-day Saints is known in the world to one by its proper name, it has been heard of by hundreds as the "Mormon Church." The possibility of error, misunderstanding, false conception, through this application of the term "Mormon" should not be forgotten. The Lutheran Church is named after a great man, and those who chose to follow his bannner called themselves "Lutherans." So in many other instances have sects and denominations been named after men; but this is not the Church of Mormon, nor the Church of Joseph Smith, nor of Brigham Young, nor of any other man save only that Man who was the Son of the Living God, He who was and is Jesus the Christ.

WHOSE CHURCH IS IT?

The compound name-title given to the Church has drawn questions and has aroused thought in the minds of those who are not of us: *The Church of Jesus Christ of Latter-day Saints*. You will remember that after Christ had established his Church among the aboriginal peoples of this continent, when he appeared as a resurrected Being amongst them, after he had chosen and ordained twelve men to direct the affairs of the Church, there was some little disputation as to the name the Church should bear, and the Twelve, remembering the Lord's gracious promise that when they would call upon him, united in heart and purpose, they would be sure of a hearing, fasted and prayed, and He appeared again amongst them there in their council meeting in bodily presence and asked them what they would. They said, "Lord, we will that thou wouldst tell us the name whereby we shall call this Church." His answer, as we may render it in modern style of speech, was to this effect: Why should there be any question on so simple a matter as that? Whose church is it? Is it the church of Moses? If so, call it, of course, by the name of Moses; or if it be the church of any other man, then call it by his name, but if it be my Church, as ye say, and it is, then call it by my name.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

When this restored church was organized in 1830, ninety-two years ago yesterday, it was named the Church of Jesus Christ; but afterward, by special revelation through the Prophet Joseph Smith, the Lord himself gave the extended name and said: "For thus shall my Church be called in the last days, even the Church of Jesus Christ

of Latter-day Saints." Many of us content ourselves with the assumption that this addition was made to avoid confusion with the Church of Jesus Christ as it had existed in earlier days, the primitive Church as we call it; and I agree with that as being a good purpose well served. Nevertheless, to me there is a deeper meaning. This is in one sense, and that an all-comprehending sense, the Church of Jesus Christ. It was organized by his commandment. Its doctrines are his doctrines. The salvation it preaches is the salvation which he made possible; but as an organization among men, as a body of human beings it is likewise the Church of the Latter-day Saints, and to this body constituting the organization is committed certain authority and to such are given certain privileges coupled with commensurate responsibilities. It is a self-perpetuating organization, all its affairs being carried on by men who are duly called under the inspiration or by direct revelation from the Lord who stands at its head.

PRONE TO USE "MORMON" TOO FREELY

The Church, therefore, is the Church of Jesus Christ of Latter-day Saints; and while I say we do not resent the term "Mormon," I am inclined to think that we Latter-day Saints, as we call ourselves, and rightly too, are prone to use the term "Mormon" a little too freely. I have been impressed by comments made to me, orally and by letter, by men of thought, theologians and scripture students, telling of the impression made upon them when they first considered the name "The Church of Jesus Christ of Latter-day Saints" and expressing surprise that we use the term "Mormon" among ourselves, as we do, so freely. I have thought of this matter many times, extending through many years, but "Mormon" is a common name with us. If we will only remember that it is used because others know us thereby and because it is shorter, and because we are used to it, there may be no reason for strong objection; and there is a little excuse, perhaps, if not of justification, for I remember that the Lord has made plain that the holy Priesthood, which we are told is after the order of the Son of God, has been and is called the Melchizedek Priesthood to avoid the too frequent repetition of the sacred Name, and I would rather hear the Church spoken of as the "Mormon Church" if we understand the sense in which the term is used, than to hear the name of Jesus Christ used loosely, or with contempt, and perhaps with feelings that are even more sinful.

ATTEMPTS OF SMALL SECTS TO USE NICKNAME

By the way, now that the term "Mormon," thus fastened upon us, has become commonly current, I note that because of the esteem in which the Church is held by many who know us as we are and yet are not of us, attempts have been made by certain small sects to

claim it. You know there are a number of small, aberrant, and abnormal denominations who profess to believe in this little thing that the Prophet Joseph said or did, or to accept that part of the revelations which God gave to him though they reject many of the revelations from the Lord given through that same prophet, and in years past they have made manifest their detestation of the term "Mormon." Their advertisements in the papers used to be coupled with an explanatory line "Not Mormon," and now I think I am not saying too much when I affirm that they are trying to purloin that nickname and apply it to themselves. They want to be called "Mormons." But the world who gave us the nickname have given us letters patent assuring our right, our exclusive right to it. Whether we want to use it or not is another matter.

THE REAL MEANING OF LATTER-DAY SAINTS

But I pray you consider what the real name means—"The Church of Jesus Christ of Latter-day Saints." We can understand, easily, what "Latter-day" means—modern day, this day; but what does the word "Saint" mean? By derivation, by acceptation, and by the best authority in the language, it means directly, used as an adjective, "holy," and when used as a noun, "a holy one;" and we, therefore, profess to be a body of holy men, holy women. We proclaim ourselves in the name of Jesus Christ to be the holy ones of the last days, a significant proclamation, blasphemous in the extreme if it be not justified. But that name was given us of God. We do not apologize for it, nor do we preach the doctrines of the gospel, committed to the Church to be preached, in any apologetic manner. We preach in simplicity, in humility, but not by way of apology. I agree, from my own observation, with the attitude assumed by many, referred to and described so tersely by Elder McKay. We have no apology to offer for our name nor for our membership in the Church, nor for our scriptures that have been given by revelation through the prophets of the Lord unto the people.

What should it mean to you and me, to be thus called a holy man, a holy woman? As thus applied, the term does not mean that the one who bears it is necessarily without weakness or devoid of blemish. An authorized usage of the term "holy" is that it shall apply to anyone or anything that is authoritatively appointed and set apart for exclusive service in the cause of God, and such we profess to be, set apart amongst men and nations as the people of God. However, all peoples and all nations may be one with us and may thus be set apart, if they only will, and so become entitled to bear that distinguishing name.

GREAT POWER IN CHURCH REGARDLESS OF NUMBER

There is power in a name given of God, and there is power in

this Church. You know it, we all know it, though our numbers be few. One of our speakers referred to the total membership of the Church as constituting a handful as compared with the people of the world, the human population at this time. The expression was apt; but I pray you let us not forget that the Lord does not reckon strength in terms of the numbers of men. You know a certain king of old, the king of Israel, was rebuked because he wanted to number Israel and find out over how many people he ruled. Why should he not have known that though they were one one-thousandth part as many as he hoped, with the Lord on their side they could vanquish the world, if so directed. The success of this Church, as an organization among men, does not depend wholly upon numbers.

ILLUSTRATIONS

Let me illustrate, showing that other people recognize the fact. Some time ago it was my privilege to be in consultation with a man of letters, who was a directing editor of two large newspapers in Boston. He inquired into some phases of our Church history, asked me many questions in an investigative manner, and he put this inquiry to me: "What is the membership of your Church?" This was long ago, a few years ago, before the last census was taken. I said: "Approximately five hundred thousand." "Oh," he said, "I don't mean here in New England, or in this section only. I want the total membership." "I have told you, sir." He leaned back in his chair; then he said, "Do you tell me, in all earnestness, that the great "Mormon" Church numbers only approximately half a million?" "I do." Again he leaned back and, after a moment's thought, rose as the Spirit of the Lord gave him utterance, and bore testimony to the power of God in these simple words: "Surely, the hand of God is in it."

We are not a big Church, but we are a great one—the greatest on the face of the earth. I say it without apology, without qualification. Between bigness and greatness there is a fundamental difference.

Again, in the city of Baltimore I was once talking with the editor of one of the leading papers. I had been announced to speak in the city. He explained to me—this was during the war season—that space was precious in their papers, that the force of reporters had been cut down, and perhaps they could not cover the meeting as they would otherwise have been pleased to do. In a casual way he said: "How many have you in your congregation here in Baltimore?" I was able to answer him promptly and accurately, for shortly before my interview with him I had been in consultation with the conference president. I gave the number—as I remember it, it was twenty-nine. "Twenty-nine," I replied. He started in his chair—"Twenty-nine what?" "Twenty-nine souls," said I, "most of them children." He said: "Are you in earnest? Are they all you have?" I said, "Yes;

and if you wish I can give you the names and the addresses. We have the complete roll and record of our members here." His answer was: "We will send a reporter. You shall have all the space you want."

NOT DISAPPOINTED IN SMALL NUMBERS

Do you see, that such men recognize the fact that there is something more in the Church than mere numbers? I call to mind the prediction of the ancient Nephite prophet—no, the prediction of the living God, given through his prophet, that in these days, in the very dispensation in which this book, the Book of Mormon, should come forth out of the earth, the Church of the Lamb should be found in many lands, all over the earth, but that their numbers would be few; so we are not disappointed. We expect to be few; for, of the whole human family there are few who are willing to recognize the truth, very few. I read with deep emotion that declaration recorded in the seventy-sixth section of the Doctrine and Covenants that the inhabitants of the Celestial world, kingdom or glory, whichever you like, the lowest of the kingdoms of glory, were seen to be as innumerable as the stars in heaven or the grains of sand upon the sea-shore. We are started on the high journey along that straight and narrow path that has been referred to, leading to the Celestial kingdom of the Lord our God. Let us sanctify ourselves, as becomes holy ones, that there be no blemish upon our sacred name and title. I pray in the name of Him who gave the Church its designation, the Lord Jesus Christ. Amen.

Claire Gosling sang a sacred solo entitled, "Abide with me."

ELDER STEPHEN L. RICHARDS

A REVOLTING CRIME

Two months ago a prominent business man of this city sat in his home, eating his evening meal, with his family surrounding him. Without warning, there entered his home two masked men. Upon their entrance they commanded him to raise his hands, and thereafter, immediately, this man was shot to death. The crime cast a pall of horror and of gloom over this entire community.

CRITICISM OF THE POLICE OFFICERS AND THE LAW

Following the first effects there came a reaction in the form of indignation and rather severe criticism of the municipal and police authorities for the crime which had been committed. A delegation of business men, representative of clubs and associations to which the deceased belonged, waited upon the police and civic departments of the city, voicing something in the nature of criticism for what was alleged to be inefficiency on the part of that department and its inability to forestall such terrible disasters as that which had

happened. Among the criticisms that were urged at the time was this one: It was said the police department had given over so much of its time and endeavor to the attempted enforcement of laws which were in their nature quasi-moral regulations that it was unable to throw the whole force of its power into measures and safeguards tending to mitigate and to forestall the commission of crime. Not very complimentary things were said at the time regarding the class of legislation which the police department had, in some measure, attempted to enforce. Among these laws which were held up to ridicule by the men who felt so aggrieved, was the law passed by the last legislature of this state against the sale and disposition of cigarettes, and the smoking of tobacco under certain proscribed conditions. Other laws came in for a share of condemnation, and it was said that altogether too much of the efforts put forth by the police department had gone to the enforcement of laws against gambling, against the keeping open of places of ill repute, and other measures tending to regulate society in this community.

OTHER CAUSES THAN THE POLICE AT FAULT

Shortly after these criticisms were urged against the police department of this city certain developments came to light in the horrible crime which had been committed. It was at first supposed that the crime had been perpetrated by masked bandits, probably strangers to the city, in the hope of procuring goods and wealth from the home of him who had been shot. It later developed that the whole tragedy had its inception in the plan of a young girl who had been retained in the household as a servant; and according to the confession which she made, as it was set forth in the press, it seems that her ideas were formulated largely from the education—I use the word advisedly—which she had received in the moving picture halls of this city. You are all more or less acquainted with the details of her confession. You know what importance she attached to the fact that she had conjured up in her own mind a tragedy in which she should play a very important part and possibly secure some coveted notoriety. Further investigation and development also brought to light the fact that one of the principals in the murder was the son of a widow whose husband was murdered several years ago; that he came from a broken home, and that by reason of the inability of a poor mother to properly provide that training and those safeguards which should be around the life of every young man, he had been subjected to improper influences, had given himself over to association with bad characters and thus came to this lamentable end. The antecedents of the other principal do not seem to be so well known. I think, however, it would be a safe estimate that he likewise had come from a home which had not exerted around him that influence which is designed to safeguard him from the temptations of the world. The point that I desire to bring to your atten-

tion in again reminding you of the circumstances attendant upon this tragedy is this, that the very thing against which the legislation which is so bitterly complained of was directed, and the very things against which it and similar legislation were provided as safeguards, are the things which gave rise to this unspeakable tragedy.

THE REAL CAUSE

The lack of moral culture, the failure to supply the innocent or unfortunate with the safeguards that should be about them in youth had given rise and stimulation to ideas and false notions which resulted in that terrible crime. The men who voiced their disapproval, not only of the laws passed by the legislature but of the enforcement of those laws by the civic authorities of this city surely must have felt that they were mistaken when they urged that criticism against our municipal authorities.

AN APPEAL TO SUSTAIN THE LAW AND ITS OFFICERS

I want to appeal for co-operation and support for the municipal authorities of our cities and towns in the enforcement of that legislation which is somewhat paternal, which has for its object the safeguarding of society even though it may not be entirely in consonance with the belief of many men and women as to the proper and legitimate function of the government. Every good citizen knows that when the legislature passes a law, that action ends discussion as to whether or not the principle is a right or proper one for legislation, at least until such time as an issue shall be formulated upon the question again. The legislature of this State and the legislatures of some other states have passed laws tending to safeguard the moral, the physical, the spiritual well-being of the citizens of this and other states. It ill becomes any citizen, surely it is ill becoming in any member of the Church, to interpose any degree of criticism, at this stage either upon the wisdom of the legislation or the propriety of enforcing the law.

It is not an easy thing to enforce law. My sympathy goes out to the men who have been elected to positions of responsibility and who are called upon to bring to justice those who violate the laws and the ordinances of the land. I believe that never, at any time in our history, has there been greater need for whole-souled support of the administrators of law than at the present time. It is regrettable in the utmost degree that there are citizens of this country, as pointed out by President Ivins in his remarkable address of yesterday, who are inclined to look with very great allowance upon the infraction of those ordinances and laws which are passed tending to bring about better conditions in our state, and surely it must follow that if we neglect the enforcement of these laws there will come a degree of crime and infraction of law that will be horrible to all the people and to all the world. I believe that the time has come when

we must stand by the laws of the State, when we must support these regulations, and we must lend such co-operation to our municipal authorities that they will feel and know that the best people of the country stand squarely behind them. Not only is it our duty as a Church to lend influence and support in this measure and in these particulars, but it is likewise our duty to so use these great organizations which the Lord has given to us that they may educate boys and girls in respect for law and for order. I believe thoroughly that the firmest props to our government lie in religion and morality.

OUR NEED OF FAITH, SERVICE AND SELF-CONTROL

A memorable address was made at the university, upon the inauguration of its new president, by Doctor Carver, who addressed this conference, upon the pertinent question: "How much civilization can we stand?" He answered his question by saying in substance: "We can stand only so much civilization as we may show service and self-control." Religion, true religion, faith in God the Father, adherence to His commandments and to the principles of truth, are indispensable to the development of self-control and to the development of that great altruistic spirit which shall render service to humanity and to God. Therefore, I appeal to my brethren and sisters who officer and direct these great organizations of the Church, to so use them that they may stimulate and establish faith in the hearts of boys and girls and men and women. The Church is not an end in and of itself. The Church is but a great implement to be used by these holy ones, of whom Brother Talmage has spoken, for the enlightenment of the world, for the reclamation of the souls of men and for the establishment in the hearts of men of the great virtues which go to make character and manhood and womanhood. God grant that the people of the Church may support and sustain the law, the administrators of the law, and the foundation of the law, which lies in the great principles of truth, virtue, equity and justice, I humbly pray in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

As a result of the promise and resolution I made in our General Conference six months ago, I am standing before you this afternoon in what is probably the largest pair of shoes ever made at Z. C. M. I. And who can say that the making of this suit of mine, of Provo-made cloth, has not so increased the demand for wool that its price has advanced from something like fourteen cents, six months ago, to something like thirty-five cents now.

OUR MISSIONARIES HAVE A NOTABLE MESSAGE

President Grant read a statement yesterday from Prest. Nicholas Murray Butler of Columbia University that it is significant that in this

period of vigorous and able-bodied reaction the world should be "without a poet, without a philosopher, and without a notable religious leader. The great voices of the spirit are all stilled just now, while the mad passion for gain and for power endeavors to gratify itself through the odd service of destroying what has already been gained or accomplished."

While our missionaries as individuals may not be regarded as "notable religious leaders," by the great mass of people in the world, they do speak with authority and they do have a message for the world that to them is of such importance that they are willing, at their own expense, to give their time and devote themselves thus unselfishly to carrying the gospel message "to every nation, kindred, tongue and people."

Sooner or later the world will learn that in these days the heavens have been opened, God the Father has spoken, the Son has appeared, the gospel of Jesus Christ has been restored, and it is being preached "as a witness" and that when this message has been carried to "every nation, kindred, tongue and people" our Lord and Master will come again in accordance with prophecies clearly made in Holy Writ.

THE GREATEST NEED OF THE WORLD TODAY

The greatest need of the world today is the return to simple Christian religious ideals. One of the world's greatest financial statisticians(Roger W. Babson, *Fundamentals of Prosperity*, p. 55) has stated the situation clearly in the following words:

"Much of the prosperity of this nation is due to the family prayers which were once he'd daily in the homes of our fathers. To a very large extent this custom has gone by. Whatever the arguments pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed these spiritual resources to which the prosperity of the nation is due. The custom of family prayers should be revived along with many other good New England customs which some modern radicals may ridicule, but to which they owe all that they possess."

HOW THE LATTER-DAY SAINTS MAY PERFORM THEIR TASK

The work that has been given us to do, that of preaching the gospel to all the world, is a tremendous undertaking. This work can be accomplished only if we, the members of the Church of Jesus Christ of Latter-day Saints, live in fairly strict conformity with the teachings of the gospel of our Master. Of these teachings there is none more thoroughly fundamental and important, perhaps, than that of family prayer. Are the fathers and mothers of the Church devoting themselves faithfully to this important duty, and are they teaching their sons and daughters to place their trust in Divine Providence?

If it were possible for me to do so, I should be glad, this afternoon, to teach you some sure method of making money, to teach you how to save money, to teach you some method of going forward with

certainly to secure honor, to secure distinction, to accomplish some unusual or tremendous success. But giving such instruction would not be of greatest importance, for the accomplishments I have named are not in and of themselves the greatest of the fundamentals.

That Scripture quoted yesterday by President Charles W. Penrose and this morning by Brother George Albert Smith, is founded upon the essential fundamentals. We must, if we are to achieve the greatest success, "seek first the kingdom of God and His righteousness," then all these things will be added unto us.

PRAYER ONE OF THE FUNDAMENTALS OF SUCCESS

The forefathers, the founders of our country, sought first the kingdom of God. This great nation of ours is builded upon a religious spirit. Our forefathers were religious men. Washington, Franklin, Lincoln—these great Americans were all prayerful. The great leaders of our country all the way along the line have been men who were firm believers in, and who placed their confidence in, Almighty God.

The wise men of the world seem these days to be pretty well agreed that in all time the peoples of the world have been in no more serious situation than they are today.

LINCOLN'S PROCLAMATION FOR A DAY OF PRAYER

For Lincoln's time the situation faced was a serious one. What he did then ought the world not to do now? In what was probably the darkest hour of the Civil War, he set apart March the 30th, 1863, as a day of fasting and prayer by issuing a proclamation which read in part as follows:

"Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations; has by a resolution requested the President to designate and set apart a day for national prayer and humiliation; and

"Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humbled sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord:

"And, insomuch as we know that by His divine law, nations, like individuals, are subjected to punishments and chastisement in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have

become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended power, to confess our national sins and to pray for clemency and forgiveness. . . .

"This fasting and praying being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessing no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace."

TEACH THE YOUNG PEOPLE TO PRAY

To the last degree I am interested in the welfare of this people. The ambition of my life is to use my physical strength and mental power for the good of the young people in the Church. I want them to succeed. May heaven help us to induce them to live in accordance with the principles of the gospel. I desire them to have eyes that are brighter, intellects that are clearer, minds that are more active than are the minds and intellects and the vision of other people. These blessings must be ours if we, the people of the Church, though few in numbers, are to accomplish so much.

If there is before me now any father or any mother who has not taught his or her son, his or her daughter, to lead in family prayer I beg of you, accept my sympathy. Teach them to pray.

Only last Tuesday a mission president reported that when he called upon a young man to lead in family prayer, who had come into the mission field, the young man hesitated, stumbled, uttered but a few words, finally finished in considerable embarrassment and then said: "That is the first time in my life I have spoken a word of prayer."

SEEK FIRST THE KINGDOM OF GOD

Let us, I beg of you, remember the Lord, "Seek ye first the kingdom," and all these things shall be added unto us.

Our obligation to train our children as they ought to be trained is an important one. While "We believe the Bible to be the word of God," we believe that what is written in the Doctrine and Covenants, and what is recorded in the Book of Mormon, applies with a greater degree of accuracy to us in these days and in this age than does that which is recorded in the Bible. I shall read to you now Scripture from the sixty-eighth Section of the Doctrine and Covenants beginning with the twenty-fifth verse. This scripture is intended for us here and now:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents;

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized:

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day—And the inhabitants of Zion shall, also, remember their labors, inasmuch as they are appointed to labor in all faithfulness, for the idler shall be had in remembrance before the Lord.

"Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things ought not to be, and must be done away from among them."

Let us, then, primarily seek not honor, nor position, nor money, not social standing, but let us seek first the kingdom of God and His righteousness and then incidentally all these very desirable things will follow.

May the Lord bless us to this end I humbly pray, in the name of Jesus Christ. Amen.

The choir and congregation sang, "Come let us anew our journey pursue."

Benediction was pronounced by Elder Wm. W. Seegmiller, President of the Kanab stake of Zion.

Conference adjourned until 10 o'clock Sunday morning, notice being given that a general Priesthood meeting would be held this evening; and that a special Priesthood meeting would be held on Saturday morning at 10 o'clock.

THIRD DAY

The Conference met on Sunday morning, April 9, at 10 o'clock; all the seats being occupied, as well as the aisles, where many stood during the services, and hundreds by the doors unable to gain admission. There was, besides, a crowded overflow meeting in the Assembly Hall.

President Heber J. Grant presided and announced the opening hymn.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Prayer was offered by Elder Edward H. Anderson, of the presidency of the Granite stake of Zion.

The choir sang the hymn, "Hail! bright millennial day of rest."

PRESIDENT HEBER J. GRANT

ANNOUNCING A MEETING OF TWO AND ONE HALF HOURS

This is certainly a very wonderful audience for such a stormy day. We feel grateful because of the desire on the part of the Latter-day Saints to attend their meetings—that we have this wonderful audience. If a person has a journey of two hundred miles to travel, and, at the end of that time, finds that he must go another fifty, it makes him very tired indeed, but if he starts out for two hundred fifty miles to begin with, he is not weary or worn out when he arrives at the end. Usually, we are here two hours but we are going to make it two and a-half today. I thought if I gave you fair notice, you would not be so fidgety as you otherwise would.

ELDER MELVIN J. BALLARD

I wish to read from the 52nd chapter of Isaiah beginning with the 7th verse:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; thus saith unto Zion, Thy God reigneth.

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem.

"The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

WHAT OF THE DAY AND HOUR IN WHICH WE LIVE?

I rejoice, my brethren and sisters, to belong to a Church that has watchmen, who sing together in unison, who indeed have the vision, the light, and the inspiration of the living God, to direct this people.

When the people come together, as we do on these great occasions, there may be in the hearts of many, the cry, "Watchman, what of the night, and what of the hour, and what of the day in which we live?"

But that cry is not made in vain. The hour, the times, and the seasons in which we live, are known and have been revealed during the sessions of this conference, to the Latter-day Saints. We are not groping in the dark, and we live in the day that Isaiah was talking about when, upon the mountains of Ephraim, where we stand, the watchmen shall sing together in unity: the day when the waste places shall be redeemed; and Jerusalem, as we heard at this conference, stands on the threshold of her redemption, for the Lord hath decreed it.

A PEOPLE WITH A GREAT MISSION

I rejoice, I say, to live and to be identified and associated with a people who have the great mission that has been committed to the Latter-day Saints. I rejoice, with my brethren, in the thoughts expressed by the distinguished gentlemen, who spoke to us following the remarkable address of the chief watchman upon the towers of Zion, our president. I thought that Professor Carver might have referred to what he has written with reference to the Latter-day Saints. He stated, in our hearing, that he thought this was one of the most fruitful fields in the world to study those who were dealing with great empire building questions. He wrote, two years ago, in a preface to a book published by Professor Warren H. Wilson of Harvard, entitled *Evolution of the Country Community*, deploring the tendency on the part of the majority of the people of this country to move from the rural communities and the small towns into the larger cities. He commented upon the exceptions to this general rule, and he found the exceptions among the "Mormon" people. He has been here; he has studied us. It is not only considered a fruitful field by him upon the occasion of this visit, his attention has been upon it a long time, or he would not have said what I now quote from his introductory chapter:

"The elements of permanent cultivation of the soil are found in greater number among the 'Mormons'"—[You will note he mentions them first!—"Scotch, Irish, Presbyterians, and Pennsylvania Germans, who are the best American agriculturists."

A PEOPLE WHO MAINTAIN SELF-CONTROL

Professor Wilson said in his book, in a later chapter, "The 'Mormons' represent in the highest degree, these exceptional farm communities in the United States. Perhaps no other so large or powerful a body of united farmers is found in the whole country." Then I thought of something Professor Carver said in that very excellent work he has published, entitled, *The Religion Worth Having*. He asks the question: "What is the best religion," and answers it in

these words: "The best religion is, first, that which acts most powerfully as a spur to energy; and second, directs that energy most productively." I was thinking upon these utterances of the distinguished gentleman, who was a visitor and a speaker at this conference, and in connection with his very remarkable address which I was privileged to hear at the University the other day, in which he summed up his whole answer to the question, "How much civilization can we stand?" He said: "The answer is found in our ability to maintain self-control." When I think of these questions, and the suggestion in his message, I ask: "Where in all the earth, could he or any other man go to find a people who maintain more self-control than the Latter-day Saints?"

RULES OF CONDUCT BROAD AND COMPREHENSIVE

I tell you when God laid the foundation of this Church, He gave us the principles and rule of conduct for the membership of this Church, so broad, so complete and comprehensive, that upon that foundation we can build to attain heights that men never have attained in the history of this world. We are here for that purpose; we are here to produce the highest civilization that has ever graced the foot-stool of God.

THE DESTINY OF THE LATTER-DAY SAINTS—THEIR DUTY IN REACHING IT

If this people will listen to the voice of the watchmen, who, in the days that are past, have successfully piloted this people to their present state of efficiency, on the farm, in their commercial relations, in the family institutions, and in the morals of the people, I testify to you there will be no disappointment. Every principle by which these problems may be solved has been delivered to this people. We did not come here to be imitators. If there is anything good or praiseworthy, we seek after these things, but we are not here to be lured from the great goal and end, which is to build up the most perfect race of people that have lived, and they will not be perfected by talking about it. We will attain that end when we can maintain full self-control. When I listened to those stirring words from President Ivins relative to the conditions that obtain in the world, indicating that even in our own blessed land, there is a loss of self-control; that men are not willing to abide by the constitutional law of the land; when I listened also to the statement quoted from a distinguished senator to the effect that there are no interests in this country now that are not bound up together for selfish purposes, I wonder if we are not approaching the day prophesied of in olden times, both upon the eastern and the western continent, and again uttered in this dispensation, through the Prophet Joseph Smith, to the effect that men would be bound in bundles; and when the time cometh that they

are bound in bundles, they are ready for the burning; they are ready for destruction.

THE DANGER OF SELFISHNESS AND CLASS COMBINATIONS

I plead with you now, my brethren and sisters, that we shall not fall into the ways of the world in being bound into selfish bundles. Every organization and institution that promotes the welfare of one particular class against the welfare and interest of others, is dangerous; any institution, I care not what its name may be, that makes you concerned only in your own particular group of workers, promotes selfishness. Unions have never found very much favor in this Church; not because we do not like to see our brethren of one particular profession or group affiliated together, but we see the danger of the system, the plan and the purpose of it, which is selfishness, wherein the man within the union or combination is at enmity with his brother, who is out of the organization. There ought to be, therefore, no feeling to find fault with the leaders of this Church, who have given counsel and advice to our brethren, with respect to this matter because they see dangers that we can not see. The appeal to selfishness is dangerous, and there never was a period in the world's history when it was more rampant than it is today. We talk about the time when the Redeemer of the world shall come, when peace shall be in the earth, when we shall enjoy universal brotherhood. But outside of the Church of Jesus Christ of Latter-day Saints, it seems to me, there never was a period, in modern days at least, when there was less universal brotherhood than there is today, and more selfishness displayed than ever before. But you brethren, sixty thousand of you, who have filled missions, who left your homes, paid your way, to preach this gospel to strangers, what was your training? It was a training in universal brotherhood. It shows that we love our brothers and sisters in other parts of the world, sufficiently, that we not only pray for them but we spend our good means and time to bring them salvation.

THE LAW OF TITHING A REMEDY FOR SELFISHNESS

The law of tithing which has been revealed to this people makes for the destruction of selfishness, and for the establishment of universal brotherhood. And how much that is needed now, when we think that a half-million people in this country today are on strike because of the warfare between capital and labor, wherein the country itself, is in danger and in peril, and the whole world is in distress because of the conflict between capital and labor. I have reached the conclusion that the Lord knew the needs of our times when he gave to the Prophet Joseph Smith the law of tithing. And prior to that, he gave him the law of consecration, a plan by which, in the days of Enoch, men had all things in common; there were no rich and no poor among them. Our people were willing to go forward

and enter into that order, but they were not prepared, they lacked training, they lacked preparation, and the Lord gave the law of tithing in his own words, "as a schoolmaster," to bring us to the higher law. I want to tell you that the day of graduation from that school is coming, but it will not come by a little group going off here, and another there, to undertake to precede the Church. It will come when God inspires His prophet to step forward and speak the word, and many men and women will be prepared for graduation, to enter into those principles that are altogether righteous, that God has decreed must be established when the Son of God comes to reign and rule among men upon the earth. They will come from that school, and be the men and women who have paid their honest tithing, and those who have not, will be ready to go back in the primer class and start all over. How many are prepared to do greater things? How well have we attended school? I appeal to you now, at this time, when men are tempted, because of their financial circumstances, because of their distress and inability to pay their obligations, perhaps, to depart from the commandment of the Lord, and deny Him that which belongs to Him. I say to you, my brethren and sisters—I know it, in the very depths of my heart; I know it, and I say it to you. As the Lord lives, if this people will pay their honest tithing and practice economy, as suggested by the President of this Church, you will meet your debts and your obligations and be free. I promise you that if we will keep the commandments of the Lord, we will never lack means to the accomplishment of the purposes which he has in store for us, if we will use the material things as but a means to a glorious end.

HOW THIS PEOPLE HAVE LEARNED OBEDIENCE AND SELF-CONTROL

I said that we are men and women who have learned self-control. We have learned it in the payment of tithing; we have learned it in obeying the laws of the land. One of the things that men are now deploring is the tendency upon the part of the people, even of our own country, to disregard and disobey the laws of the land. I hold up to the Latter-day Saints and to the world the example of this Church, in obeying the law as an evidence of our superior ability in self-control.

President Ivins called our attention to those experiences through which we passed in the days of President Woodruff, when we resigned the practice of a principle that God had revealed, when we gave it up. What for? In order to obey the law of the land. It produced hardship, heart-ache, sorrow and distress. Men had shown their devotion to that principle and had suffered bonds and imprisonment, but in order that we might be a law-abiding people, honoring and obeying and sustaining the law, we surrendered it, no matter what it cost; the practice of it we gave up, and I hold it before the people of this country as an evidence of the ability of the

"Mormon" people to honor and to obey the law. Let us not forget it, Latter-day Saints, that there is a duty incumbent upon us, to continue to set a law abiding example. The Lord said (you will find it recorded in the 115th Section of the book of Doctrine and Covenants) that he called upon the Church to come out of the world and to lift up an ensign to the nations. That is what we are here for, to show them the way.

TO REACH THE GOAL WE MUST PAY THE PRICE OF MORAL INTEGRITY

I speak now of another principle involving the same question. No people ever shall reach the heights except they are pure in heart. There is coming from abroad, reaching us in some form or another, and it will continue to come, the demoralizing influences that are in the world; that have broken down the moral standards of the nations of the earth. I care not what they say against us in England. They are saying that we have selected handsome boys to go to England just now, when there are two million more women in England than men, to lure the women and girls of England to come over here for immoral purposes. As Sir Phillip Gibbs said to us privately, in commenting upon it, "You would not need to send boys over to England to do that, particularly handsome boys; if you would just put a little advertisement in the paper that you would pay their fare you would get a boat-load a week." Let them say what they please in England or anywhere else. I care not what they say; but what I am concerned in is what we do. All the world may condemn us and count us as the scum of the earth, impure and unclean, but that will not keep us down, nor deter us from reaching the heights. On the other hand, all the world may speak well of us and praise us and give us credit for being a virtuous people, and if we are not, we cannot rise, by all the plaudits of the world. So, the secret of our attaining the goal is to pay the price of moral integrity. We must maintain the standard that has been exalted for this people. I have heard it, as you have. From the days of my boyhood, I was taught by my mother to live as clean and as chaste and as pure as the girl I asked to be my wife, the mother of my children. It has been taught by this Church, that next to murder itself, is the crime of sexual impurity. Jesus said, discussing the question of the morals of men, "He that looketh upon a woman to lust after her hath committed adultery already with her in his heart." In these last days he has said that he that looketh upon a woman to lust after her and does not repent, shall deny the faith. There never was an immoral people who did not entertain immoral thoughts. I believe this generation excels all others in doing this wicked thing and we are encouraged by reason of the dress and deportment of women, innocently, sometimes, perhaps, and yet in others, deliberately to attract the attention and make the sexual appeal. They deport themselves in such a manner that their very appearance is suggestive to impure and unclean thoughts. The depict-

ing of the sex stories that we now often see upon the "Movie" screen, tends in the same direction, and I could mention other things.

APPEAL TO YOUNG MEN AND WOMEN TO
MAINTAIN OUR MORAL STANDARDS

Now, I say to you, daughters of Israel, do not fall into the snares of the world. It is incumbent upon you, not only to preserve yourself, but to save your brothers. If the young men of this Church do not keep themselves clean, woe, woe unto the daughters of Israel! You, young men, it is incumbent upon you to preserve our standards; to preserve the moral integrity of the daughters of Israel; and remember that next to murder itself, is the crime of sexual impurity. Let that be burned into our hearts and our souls, and we will weather the storms that beat upon us.

PARENTS SHOULD ASSUME MORE RESPONSIBILITY

Then, parents, let us assume a little more responsibility; do not take too much for granted. I have said to my own sons and daughters, "It isn't that I do not trust you and have confidence in you, but I know the temptations of the hour; I am not going to let you stand alone; I am going to keep a little closer to you than I have ever done before. Too many courtships are going on in automobiles, instead of next door where father and mother are within the home. I am appealing to you, my brothers and sisters, that we shall not follow these alluring things, because they are deceptive.

A CALL TO REPENTANCE

I say to you that the civilization of this world has reached its pinnacle. Except it shall repent and serve God, there will never be any greater civilization in this world than there is today. They cannot go higher, because their foundation is not solid. They have not learned self-control. We who have set out upon a great task of doing things, that never have been done, let us remember the lessons we are to learn; and if we adhere to these things, we shall "go over the top;" we shall attain the heights. May God help us to get clearly in our mind the vision of what we are called to do and the ambition to do it, by individually maintaining control, while chaos shall reign out there. Do you know what is coming? Oh, my heart is sick when I see what is coming in the world. Do you want to know what it is? You read what happened when Rome became immoral and degenerate; you read what happened on this land of America when the Lamanite and the Nephites became degenerate. Kings will be murdered upon their thrones, bands of men with common interest shall seize the government for a moment, to be overthrown by other combinations of interest; property will be unsafe; law will be mocked at, and the rule that will obtain is the rule of self-interest and selfishness, except men shall repent.

A VISION FOR ZION

But, I see something different for Zion. I see her rise and shine in glory and power and might, because she has the truth, if she will only treasure it and live up to it. The day will come when people shall come from the east and the west, and the north and the south, and say, "Come, let us go up to the mountain of the house of the God of Jacob, that there we may learn to walk in her paths." and so, we shall attract not only them but we shall attract the angels of God and bring to live upon the earth again, among men, the Lord Jesus Christ. We can speed that day, for he is waiting upon us. Let us rouse ourselves, and go forth from this conference with a determination that, better than ever, we will adhere to the standards of Zion, I pray in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church.)

In my memory I go back ten years ago from this Conference. I was not present, however, but I suppose a great many of you were here when the opportunity came for you to raise your hands in vote to sustain the patriarch of the Church. You sustained a man you did not know, and whom many of you had never seen. Today, I am grateful for the testimony which has been strengthened in me, especially during the past ten years. It seems only a day, in one sense, since that Sabbath day—the 6th of April 1912—when, as a branch president, seven hundred miles from here, I had entered upon my duty as a humble elder in the Church, while the great multitude of Saints who had gathered here in this building, raised their hands to sustain me as the Patriarch of the Church.

The Lord has blessed me in my ministry and, before you, my brethren and sisters, I wish to acknowledge the hand of God in his blessings unto me and unto this people. I have observed that during my tenure of office many important changes have taken place in the growth of the Church. Many of its leading men and women have finished their earthly missions and are separated from us. I have seen the workings of the Church here at home, in the stakes and wards of Zion, and in the mission fields, and I see the Church going on in growth, in keeping with the wonderful teachings which you have just listened to, in obedience to the true law of Christ, the love of our fellows, living the pure laws of life, which have been revealed from heaven from our Father and our Redeemer. I not only see the work of the Lord progressing here at home, in the wards and stakes of Zion, but I see the honest in heart of the world being brought out of the world, through obedience to the teachings of humble elders and the missionaries in general, both men and women, throughout the world, in the missions that have been organized by the Church. I see today that the missions are gradually partaking of the nature of stakes. Further

organization and growth will go forth to gather out the honest in heart and those who are willing to take upon them the name of Christ and enter into these holy alliances for the establishment and growth of truth and righteousness in the world. This work has been organized and given to the earth, never more to be thrown down nor given to another people. It has been given for a purpose, and the Lord will, in his own due time and way, see to it that that purpose will be accomplished and fulfilled. The responsibility is upon us today. God grant that we may have the power, the courage of our convictions, to stand by our standards, and be equal to the responsibilities given us. I pray that God will bless and sustain those whom He has called to preside in the Church—our President—the First Presidency, and all associated in this great work, both directly and indirectly, whether called to labor at home or abroad. With all the power that the Lord has given me, my heart goes out in blessings to those who are in the Church today and those who are willing to come in, in the proper way, that we may all rally together and work together for the standards of truth and virtue, even in the face of evil witnesses, who decry us as untrue and false.

I suppose there will always be someone to rise up in the world to testify against the work of the Lord, but He will triumph in the end; and in the present time, the great responsibility of carrying on His work is given to us—the great multitude that is assisting to bring about the blessings which were pronounced upon the head of Ephraim the son of Joseph, to fulfil the blessings of Joseph, who was separated from his brethren, and became a savior unto his people, are being fulfilled today in our very lives. We are the nation today that should preside and become established in the tops of the mountains, even in the utmost bounds of the everlasting hills, where that great salvation for all the world should be established, where not only the house of Abraham and Isaac and Jacob should be established, and saved, but where all of God's chosen children should receive their blessings—and they shall receive them at the hands of Ephraim.

Therefore, my brethren and sisters, as kinsmen in the house of Joseph, descendants of his chosen son, let us be true to our birthright—valiant workers in this great cause of righteousness and be prepared to administer the promised blessings.

We were admonished by the President of the Church in repeating that great truth that is revealed to us, that all of our blessings are predicated upon obedience. No matter how great or how small the blessing we desire, we must first learn the law upon which that blessing is predicated, and then, in obedience to that law, we must work for our blessings. If we are to share in this great work and officiate in turning the keys for the blessing of all mankind, of every kindred, tongue and nation, we must learn the law and we must obey it. We must receive our blessings first, else we cannot share them with our fellows.

In the name of the Lord, I pray that the blessings of our Father in heaven may be upon this people, and upon all those who are called to preside and lead in their midst; that we may get the blessings which our Father has provided for us; that we may stand true and firm in the faith; that we may live virtuous lives as sons and daughters of God, and be worthy to administer the promised blessings to the world, as the people come out, cleansing themselves from the sins of the world and espousing the gospel of the Lord Jesus Christ. There are in the Church, as it is organized today, over two hundred patriarchs bearing the holy Priesthood, with power to administer blessings unto the faithful members of the Church. I pray God to bless and magnify them, that they may honor that great gift of pronouncing blessings upon the people. God bless us all, in our homes, in our fields and places of business, bless our labors both temporal and spiritual, and bless those who befriend us at home and abroad, in the name of the Lord, Jesus Christ. Amen.

PRESIDENT SEYMOUR B. YOUNG

(President of the First Council of Seventy.)

My brothers and sisters: I trust that I shall be able to make you hear some of the remarks that I shall make, if not all.

On the 30th day of June, 1843, it is recorded that the Prophet Joseph Smith was a prisoner in the hands of Mr. Reynolds, a sheriff from Missouri, who had endeavored to carry him away, across the border of the state of Illinois, into Missouri, that they might there destroy his life. I believe that was their intention, and I believe that he was impressed with that thought, for he says, on this occasion: "I was a prisoner in the hands of Reynolds, the agent of Missouri, and Wilson, his assistant. They were prisoners in the hands of Sheriff Campbell who had delivered the whole of us into the hands of Stephen L. Markham." By the way, Brother Markham was a personal friend, and faithful follower, of the Prophet Joseph Smith, so that the prophet expressed himself as full of joy and rejoicing that he was once more in the hands of his friends.

Years after the Saints had left the city of Nauvoo, in company with my wife I visited the great exposition of the western states and of the Union Pacific Railroad combined, held in Omaha, Nebraska. After the exposition had received our attention and we had visited as long as we desired, we took a journey down to the city of Nauvoo. I found the city of Nauvoo consisted of about eight hundred inhabitants, and they had removed the city from the banks of the Mississippi river, and from the homes surrounding the mansion house and dwelling place of the Prophet Joseph Smith, up on to higher ground and further out on to the prairie, making a new town or a new city, as they claimed. The walls of the temple had also been taken down and removed, stone by stone, and much of that material

composing the lime-rock walls, was taken and builded into a school house, just east and north of where the temple stood. A few of the marked stones in the temple—the union, claspings of the hands, and the faces representing different individuals or different scenes in the history of creation were still held by private individuals, as stones representing a curious condition or time of the building of the temple by the Saints in Nauvoo. They were retained as a matter of curiosity; not that they had any veneration for these building stones that became so sacred in the walls of the temple of the Saints.

We visited the Mansion House also. A Mr. Sells was in possession of it, a young German and his wife. They had gone there because they could rent the place, with an acre of land containing an orchard, for the small sum of \$50 a year; and so, we found them living in the old home of the Prophet. After it became time for us to depart and close our visit with this very interesting young couple, I asked the privilege of remaining in the mansion house over night and sleeping in one of the rooms where the Prophet once dwelt. My wish was readily granted and they prepared a bed for us in the reception room, on the east side of the hall.

I make mention of this matter to you because my feelings were very much wrought up during this visit, and I had deep sympathy, in memory of the suffering of those martyrs, of their imprisonment and their final murder by an armed mob in Carthage jail, and the grief that came over the people at the time of their burial when their remains were taken from the funeral services and deposited in the earth. I remember very well the feelings of veneration that came over me that morning; and a new love and a new light seemed to dawn in my heart, in realizing that I had come to view and had been permitted to see the blood-stains of the martyrs that were left at the time they lay in that sacred room.

I remember very well the first time that I ever beheld the Prophet Joseph Smith. He sat upon his horse, "Old Charley," as he affectionately called his saddle-horse, a very fine specimen of a messenger horse, dark in color, with a white stripe in his face; and as I saw him sitting upon this noble animal, dressed in his full uniform, as Lieutenant-General of the Nauvoo Legion, at the head of that Legion, in the Spring of the year 1842, as the rank and file were on parade in their uniforms, marching to and fro on a prairie lot, adjoining the farm owned by the Prophet Joseph, the sight of the Prophet at this time made a lasting impression upon my mind, that never has been erased. I felt that I was looking upon the greatest man that I had ever seen, and truly his appearance was prepossessing, dressed in his full uniform of the State Militia, as commanding general of the Nauvoo Legion, this military organization composed of Latter-day Saints entirely. I remember often seeing the Prophet after this occasion, and every time that I saw him, I was more and more impressed with the sacredness of his calling, with the

nobility of his manhood, and in lesser degree with the great work that he was establishing for the benefit of human kind. On this morning, that I mentioned in the beginning of my remarks (see Vol. V., *History of the Church*, pp. 459-475), he expressed his joy and satisfaction that he was once more at liberty, freed from the hands of his enemies and among his own people again. He was met on this occasion at the outskirts of the city by his brother Hyrum and by his wife, Emma, in company with many of the leading citizens of Hancock county, escorted to his home again on the 30th day of June, 1843.

The impressions of his greatness, of his prophetic ministry, that I received, although but a small boy, only six years of age, I never have forgotten. On the morning of June 23, 1844, he passed our little dwelling, riding along the road known as Mulholland Street, toward the town of Carthage, in company with his brother Hyrum and some ten or fifteen brethren, members of the Church, who were accompanying him on his way to Carthage. On the steps of our little dwelling, some few rods away from Mulholland Street, with my mother and her four children, I saw them pass. My mother pointed to the company as they passed plainly in our sight, and said, "Children, there go the Prophet Joseph and his brother Hyrum, on their way to Carthage," and she added, "I fear they are going to their martyrdom." Those words impressed me with a deep meaning of sorrow, for they were prophetic indeed.

On the 28th day of June, at 5 o'clock, about day light in the morning, Jacob Gates, our near neighbor, came to our door and rapped upon it, and said: "Sister Jane, are you awake?" addressing my mother. He would have said "Brother Joseph, are you awake," but my father was on a mission to the eastern states at the time. So my mother answered and said, "Yes, Brother Gates," and I never shall forget the startled tone in which she asked the question: "What is it?" Brother Gates replied: "The Prophet Joseph and his brother Hyrum were murdered in Carthage jail last night at 5 o'clock." I never remember of referring to this matter directly, and talking it over with my mother, but the memory of her words and the memory of the visit of Brother Gates and the statement that he made concerning the martyrdom of the Prophet and Patriarch of the Church comes up before me, and it has never left me, and the recognition that I felt in my very soul of the greatness of that man, so far as I could comprehend it, have never been separated from my memory from that time to the present.

I rejoice with you today, my brothers and sisters, that I have a testimony of the life and labors, acceptable to the Lord, of this great man, that he was indeed the Prophet and revelator, the seer of the fulness of times, bringing to earth again for the acceptance of mankind, the gospel of our Lord and Savior, Jesus Christ, organizing the Church under the inspiration that God had given unto him, with all its officers complete, and the quorums of the priesthood, all put in perfect order, organized before his martyrdom. He seemed

never satisfied to rest from his labors until every quorum of the priesthood was represented in the organization of the Church.

In 1834, a company under his direction, went up to the State of Missouri to see what could be done in replacing the Saints again in possession of their homes, from which they had been driven in Missouri, and particularly in the town of Independence. This visit was made, and the company making it was styled "Zion's Camp." How much they accomplished, the Lord only knows, and the good that they did, He knows also, for he directed and led the company and piloted them until their safe return, most of them, back to their homes, in fulfilment of the promise made by the Prophet Joseph to his brethren.

The quorum of the Twelve apostles was organized the following spring, and the quorum of Seventies, all of which evidenced the determination of the Prophet to complete the organization of the Church. He had been warned, as he declared, that his life would not be prolonged, only until time had been given him to finish his work, which the Lord had assigned him.

I testify to you today, my brothers and sisters, with what little experience I have had in the Church for lo, these eighty years or more; I say I know that God lives, that Jesus is the Christ, the Savior of the world, and that Joseph Smith was indeed a prophet of the living God, and that he has accomplished the purposes and the work assigned to him, organizing the Church of Jesus Christ once more upon the earth, and I am happy to say that I have a testimony within my heart today that I am a member of that Church.

May the Lord bless us all and help us to be faithful and true, I pray, through Jesus Christ, our Lord. Amen.

A sacred solo, "The mighty Lord hath spoken," was sung by Mrs. Laurinda Brewerton.

ELDER JOHN A. WIDTSOE

At this moment I sympathize very heartily with the remark made by Dr. Carver last Thursday, as I left him at the Tabernacle door, "I have heard of many ways by which a man may lose his breath, but I know now that the most effective method is to speak before a General Conference meeting in the Salt Lake Tabernacle." Nevertheless, my brethren and sisters, I am glad to bear to you my testimony of the conviction in my heart that this is the work of God.

THERE IS A SPIRIT IN MAN

Surely every person in this vast congregation, who has tasted of the gospel of Jesus Christ, can testify that the words spoken during this conference, have been uttered by the inspiration of God, and not of man. The Lord has made His servants mighty and strong. "There is a

spirit in man, and the inspiration of the Almighty gives them understanding."

I rejoice to know that, if I obey the commandments of God and live in accordance with my best knowledge of His law, when great things are required of me, I may, with confidence, draw upon the power of God, to secure the assistance I need.

MATERIAL HYPOTHESES DO NOT EXPLAIN THE WORLD

As I have listened with great interest to the addresses made at this Conference, from the remarkable key-note address given by our beloved president, to the last address made, I have been reminded over and over again, of the sober words spoken by one of America's greatest chemists, who died only about two months ago. This man was a discoverer of two of the chemical elements. He had made many other notable contributions to human welfare. Sometime before his death, he gave himself to the study of the purification of ether, with a view of making it more serviceable in the surgeon's operating room. A short time before he died, Dr. Baskerville, who was both a great chemist and humanitarian, in conversation with some of his friends, reviewed the great advances in knowledge during his life and the peculiarly intimate knowledge that he had gained of his own field in science. In summing up the results of his life's labor, he declared that "There is something which cannot be explained on a purely materialistic hypothesis." This man, standing at the pinnacle of scientific knowledge—in the full light of man-made knowledge—declared soberly to his friends that with all the knowledge he had won in the laboratories and from books, he was constrained to say that his knowledge was incomplete, that there is a spiritual something which must be taken into account, even in the domain of science. This declaration of a modern scientist is the age-old and eternal wail of the baffled soul, which, rich in man-made knowledge, stands helpless by an impenetrable wall which only spiritual truth can open or move away. His declaration is also the great cry of faith for man, when he discovers his limitations and learns to understand the value and power of faith, cries out, "There is something in the world which cannot be explained on a purely materialistic hypothesis."

THE EXPLANATION OF EXPLANATIONS

Ever since the beginning of time, men have sought for an explanation of the universe. Facts are merely the building blocks of truth; they have no value in themselves; but when facts are placed in conjunction with each other, in an organized form in the service of great explanations, they leap into life and attain meaning. The world moves on, not by the discovery of facts, but by the explanation of the facts that men secure; and the most rapid way of discovering new truth is to win the great explanations that make coherent the innumerable facts of the universe.

It is instinctive in the human soul to seek for the greatest of all explanations—the explanation of human existence. The questions: Whence comes man? What is his purpose here? What will he do hereafter? are the natural questions of every human being who thinks about the things about him. Poets and philosophers, from the beginning of time, have attempted to answer these fundamental questions, and thereby give satisfaction to the human soul. Nations have become great, or have remained small; have impressed themselves greatly or poorly upon the course of human history, as they have been able, in a greater or in a smaller degree, to answer these fundamental questions regarding human existence, and to train the people in this knowledge. A nation with a purposeless philosophy of man's existence has never served the world greatly.

It is the glory of this Church that it possesses, and the glory of the Prophet Joseph Smith, that he left behind him, for us and for all generations to come, the explanation of explanations, the reason for life and reason for human existence. Under the inspiration of God, he told us whence we came, what we are doing here and where we are to go. This knowledge is a glorious heritage. We lived before this life; we were in the beginning with our Father, our God. We were begotten by Him, as President Penrose declared last Thursday. In that preexistent life, we made a preparation and laid a foundation on which we are building today; we won our right, as Elder Talmage said, to come forth upon this earth, to do our work. We shall live hereafter—not a quiet, silent, purposeless life, but a life of development and progress, everlastingly achieving, everlastingly growing, everlastingly becoming more and more like the greatest and highest of our ideals. Around such an explanation of life may be clustered in orderly fashion all the events of existence. It was such an explanation, I think, that our friend Dr. Baskerville had in mind when, a few month ago, he spoke the sober words I have quoted relative to the achievements of his life.

ALL ACTS MUST HAVE SPIRITUAL MEANING

I would like to leave as one of the thoughts, and perhaps the main thought, of the few moments I have at my disposal, with this vast assemblage of people, that the all-important thing in life, after all, is to find a place in the universal scheme of things, for all the acts of our lives. There is a spiritual meaning of all human acts and earthly events. The Lord has specifically declared “not at any time have I given unto you a law which was temporal.” It is the business of man to find the spiritual meaning of earthly things. I pay my tithing, for many reasons, perhaps, but the one great reason is that by so doing, I am advancing this great cause, this great purpose, this great plan to which I am committed. I keep the Word of Wisdom to keep my body clean and pure and wholesome, but I keep the Word of Wisdom also, because by so doing I make myself an abler colaborer with God in carrying onward

this great work. I grow sugar beets, not merely because I want clothing and food for my family, but because the cultivation of the soil and the consequent increased prosperity among the people, adds to the onward progress and nearer fulfilment of the purposes of Almighty God, of the great explanation of explanations, beginning in the vast Before and ending in the vast Hereafter. No man is quite so happy, I think, as he who backs all his labors by such a spiritual interpretation and understanding of the acts of his life. A piece of silver always has a certain value as it passes from hand to hand; it is weighed and we sell it in the market place; but, when that piece of silver is coined into a dollar, it receives the stamp of government service; it becomes a coin of the realm, and it moves from hand to hand to accomplish the work of the realm. So, every act of man, the moment it is fitted into the great plan, the plan of salvation, receives spiritual coinage, and passes from hand to hand, from mind to mind, to accomplish the great work of God. It is a great theme beyond my powers to develop fully, and far beyond the time at my disposal; but I desire to leave with you as my testimony, the thought that the greatness of life is won only when men regulate and order the affairs and acts of their lives by an understanding of the great spiritual purpose of man's existence. Those who do not so place their lives, who act because of selfish purposes, independently of the great plan, are as the purblind; they stand in the midst of knowledge and light, yet they do not see. In times of material difficulty, like these, it is more important than ever to hold to the spiritual significance of life and to obey the spiritual law.

OUR TEMPLES PLACES FOR SPIRITUAL INSPIRATION

We have on every hand in this Church many opportunities for gaining the great spiritual knowledge and strength with which we may surround and interpret all the acts of our lives. Every principle, every part of the organization of this Church, lends itself to the spiritual strengthening and up-building of our lives.

Temple work, for example, gives a wonderful opportunity for keeping alive our spiritual knowledge and strength. We believe that those who die without the faith, may be served by us, as proxies, in the holy temples; and that these dead, because of our unselfish labors, may be able to secure blessings, somewhat similar to those that we desire for ourselves. Thus, by serving the dead, we commit ourselves definitely to the great eternal plan of human salvation, which constitutes the spiritual basis of all life. The past, the present and the future are united by our vicarious acts. The mighty perspective of eternity is unraveled before us in the holy temples; we see time from its infinite beginning to its endless end; and the drama of eternal life is unfolded before us. Then I see more clearly my place amidst the things of the universe, my place among the purposes of God; I am better able to place myself where I belong, and I am better able to value and to weigh.

to separate and to organize the common, ordinary duties of my life, so that the little things shall not oppress me or take away my vision of the greater things that God has given us.

TEMPLE WORK A SIGN OF THE LAST DAYS

My brethren and sisters, we belong to the last days, in this last great dispensation, which has unfolded the great explanations of life. God has said that this people is to prepare for the last days. The last days will come; there will be a time when this work shall be accomplished, and a new work undertaken. One of the great purposes of this Church is to prepare for the last days. There shall be signs of the last days; there shall be things that will tell us when the last days are about to occur and when they are here. May I say to you that we need not go far away to look for these signs; they are about us. I know of no more convincing sign of the approaching end than the work now being done in our temples. I heard Elder George F. Richards, president of the Salt Lake Temple, say, a short time ago, that five or six times as many endowments are now being done daily in the Salt Lake Temple as were done a few years ago. This is a sign of the last days. When the hearts of the fathers and the hearts of the children, living and dead, are tied together in love, and in recognition of God's great purposes for the human family, then the Lord has found a people which may prepare properly for the last great coming of the Savior and the purification of all things, and the re-establishment of the true kingdom of God.

God bless us, that in all we do, in our labors in the home and the field, or wherever we may be, we may understand the spiritual meaning and value of the things we do; that we may go through life with seeing eyes, finding light even in the darkness of earth, I ask in the name of Jesus Christ. Amen.

The choir and congregation sang, "O say, what is Truth?"

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

I have recently returned from attending the National Council of the Boy Scouts of America, held in the city of Chicago, on the 29th and 30th of March. As our Church is very much interested in the Boy Scout movement, I have thought that perhaps the best contribution I could make to our conference, would be to report some things connected with the National Council proceedings.

It so happened that the Sunday before going east to attend this conference, I delivered, in this Tabernacle, a discourse on the subjects that have been dwelt upon, more or less, by the speakers in this conference; namely, the wave of lawlessness which seems to be sweep-

ing over our land. It was, therefore, somewhat refreshing, to get connected up with a movement, and obtain a vision of the other side of the picture that represents our country—the good side. If we attend solely to observation and the summing up of evil alone, we are very apt to get a mis-vision of things. Truth is knowledge of things as they are—not as they are in wrong vision of them, but as they are in reality. And so, attendance upon this National Council of the Boy Scouts of America gave me an opportunity to get a vision of some of those progressive things that are being done in our land, that make for good citizenship, for moral worth, for spiritual uplift, and I feel very grateful for that view of the things which came to me by reason of my connection with this national council.

There were in attendance at this council about two hundred men, representing the finest citizenship of our land, men interested in the future welfare of our country. They came from New England, from the Atlantic Coast states, and from the Gulf coast states, and from the great Middlewest. They were a fine representative body of American men interested in more than eight millions of the youth of our land within the Scout age, the age from 12 to 18.

It was reported by those having this work in hand, that we had enlisted in this great cause of citizen development of our youth, about 530,000 men and boys, 403,000 of them being enrolled scouts. Plans were adopted by the National Council, looking to the complete occupancy of the whole territory of our country, by which all the youth of our land would be brought within the territorial organization of this great movement. It was recognized that what had been done was but little in comparison with what remains to be done. It is important, of course, that more than five hundred thousand men and boys are enlisted in this cause, but it is of still greater importance that plans should be adopted for reaching the eight millions of lads within the scout age and not yet enrolled in scouting. This body of men from all parts of the country were made up from among the leading citizens of the various districts they represented. And not only did they represent the organizations directly interested in this movement, but also those organizations which indirectly are interesting themselves in it, and giving it financial and moral support. There was spoken of there the business men's organizations throughout the land, that are interesting themselves in this movement; the Kiwanis clubs were mentioned; and the Rotary clubs, and "The Lions," an organization of business men's societies—all these were represented as playing the part of the "big brother" to the Boy Scout movement, in many localities. The financial aid and moral support that these business men's organizations are giving to the Boy Scout movement convince me that the reputation America has for being materialistic in spirit, and selfishly money-mad, isn't altogether true, since so many organizations of business men are interesting themselves in a movement that is so purely unselfish, and that has for its pur-

pose the moral uplift of the present boyhood of America, in order to provide for the future good citizenship of our country.

America, notwithstanding the present reign of lawlessness, which we all deplore, is not all bad. There is a great volume of good in it, and those prophecies of evil that we have in the scriptures that have been given to our Church respecting our country—the United States—while they sound a note of warning against lawlessness and the evil conditions that now obtain, yet they also carry with them an alternative, to the effect that if the people of our country will repent and respect the conditions of righteousness, which God requires of any people that inhabit this God-blessed land of America, then He will not destroy them, but will secure them in the enjoyment of their rights and of their liberties. His blessings will attend them, and they will become a mighty instrument in His hands for good; and He will couple their destiny with the destiny of modern Israel, until the Zion of God shall be founded upon this land which is “choice above all other lands.” I have been thinking of late that if I were a younger man, I would be disposed to consecrate all the years of my life in sounding that warning to our American people, to outline for them, as God has outlined it in our scriptures, the glory, and honor, and power, and influence, and world-leadership that God is willing to confer upon this mighty people of America, and upon their government that He has brought forth through the inspiration of His Spirit, upon the minds of the fathers of the republic, who laid deep and well the foundations of human liberty by creating and adopting the constitution of our country. I would be willing to devote my life to that, I say, to the saving of the manhood and womanhood of America; and get that manhood and womanhood consecrated to the accomplishment of God’s high purposes with reference to our land.

What I now want to do, however, and more especially, is to awaken your interest in this Boy Scout movement. You do not know how proud I was to have it said that our state of Utah held the record for the highest percentage of enrollment of Boy Scouts of America; that in this state we had registered one in ten; whereas, in other states the nearest number approaching that is about one in thirteen. This gives evidence of larger interest in boy scouting in Utah than elsewhere.

Now, what I want to do in these few minutes in which I am to address you is to awaken a universal interest in this Boy Scout movement. We have gathered here in this meeting, representatives from all sections of the territory occupied by the Church of the Latter-day Saints, not alone from Utah, but from surrounding states. I would like, if I could do so, to send you all home enthusiastic in this cause. I would be delighted if all our bishops could go from here determined to give full recognition and encouragement to this movement, until what has become a mission with the General Board of Y. M. M. I. A., which, as you know, is assuming the role of “Big

Brother" to boy scouting; I would like to have you officers of the Church, everywhere, give welcome to the promotion of this organization, and I am sure that you will be inclined to do that if only once the great purpose to be achieved through this organization is carried home to your hearts. To accomplish that desire I am going to repeat to you, but only in "head-lines," the purposes of this great organization, to which our Church has given official recognition and encouragement; and which our Young Men's Mutual Improvement Association has taken under its wing, for the purpose of helping it develop and achieve its highest purposes. "The Scout Promise"—sometimes called, "The Scout Oath," is:

1. On my honor I will do my best to do my duty to God, and my country, and to obey the scout law.

2. To help other people at all times.

3. To keep myself physically strong, mentally awake, and morally straight.

What a foundation is here! All that these apostles, with the spirit of their apostleship upon them, have urged and asked for with reference to our labors among our youth, is pretty well covered by this solemn promise that the boy gives upon entering into scouting.

The further aim of scouting is set forth in the scout law, which requires that the scout shall be trustworthy, that he will be loyal, that he will be helpful, that he will be friendly, that he will be courteous, that he will be kind, that he will be obedient, that he will be cheerful, that he will be thrifty, that he will be brave, that he will be clean, that he will be reverent. What more could be required of boydom than that?

Fathers and mothers in Israel; presidents of stakes, and high councilors; bishops of wards, Church officers of all grades, who have to do with boy life, what a fine program is here, and what co-operation and help you will get to the main effort of the Church of Jesus Christ of Latter-day Saints, from this organization, engaged in laying these foundation stones in the life and character of boys!

Can this program be improved upon? Yes, I think it can be a little improved upon. A rather interesting and amusing incident happened at the banquet that was given in honor of this National Council, gathered in Chicago. Father Cavanaugh, of the Catholic Church, who was called upon to deliver an address at the banquet, given in honor of the National Council, cautioned the representatives not to regard scouting as religion. While Rabbi Emil G. Hirsch, of Chicago, who was also among the speakers, very boldly proclaimed that since so much of scouting had to do with helpfulness to others, it was good religion. Mr. J. H. Beveridge, Superintendent of Schools of Omaha, and President of the National Education Association, held that the movement was chiefly educational. While another speaker, Mr. H. H. Merrick, I think, representing the Executive Committee of Chicago, stated that he was glad to hear all

that had been said by the other speakers in relation to scouting, but held that it was an American movement—a movement for good American citizenship. And so these parties differed, very greatly, but each one contributed a thought worth while, for scouting.

But now, as to improving upon the scouting program. When Brigham Young instituted the Y. M. M. I. Association he said:

"Let the keynote of your work be the establishment in the youth of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them, that have been bestowed upon them by the laying on of the hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life. It is our desire that our young men may grow in the comprehension of and faith in the holy principles of the gospel of eternal salvation, and furthermore, have an opportunity to testify, and be encouraged in bearing testimony and speaking of the truths of our holy religion."

The superintendency of our Mutual Improvement Associations, while President Ivins was our superintendent, declared, through the *Improvement Era*, that coupling this spiritual, religious element voiced by President Young, with the Boy Scout movement, gave the finest program for boy control and guidance, and work, that it was possible to conceive. It adds the one other important element to such a work; the element that Dr. Widtsoe spoke of a moment since, that mysterious, almost indefinable, spiritual ingredient and power, essential to the success of things human—it makes it then a genuinely religious movement, as well as an educational, a moral, and a physical betterment movement. Well, add that religious element to the Boy Scout program, and you have, as a means of guidance for the citizenship of tomorrow, in these United States, the best possible program. And so, I commend this movement to you, elders in Israel; bid it welcome into your several communities, and grant to it your moral and whole hearted support, so that we may extend scouting until every Improvement Association shall have its Boy Scout organization.

Just these words in conclusion. In this thing we cannot as successfully walk alone as we can by keeping step with the national organization. I learned a new idea at this National Council, to which I have been giving much thought since, namely, a man or a community who comes to regard himself as *all-sufficient*, turns out generally to be, and it is the observation of experience, turns out to be *inefficient*. We cannot be all-sufficient in ourselves in such a work as guidance of our youth—such a work as scouting. We need the national organization. We need it for the classification of scouts, from tenderfoot to the eagle scout. We need its courts of honor; we need its system of merits and rewards; we need the "national pull" that is found in these things. We need the recognition that the national organization is willing to give us. We can not, of course we would not desire, to plagiarize all this organization, and the splendid things that have been developed by it. Yet you cannot devise another boy program without plagiarizing it—it covers the field so completely—and that being true,

there is nothing for us to do but to join in the great national march of the boyhood of our land, toward the goal of the highest citizenship. Therefore, let us recognize in boy scouting a point of contact with our fellow citizens of the United States that is of great advantage to us, and through which we also, perhaps, can contribute something to the great national movement. Be friendly, therefore, my brethren in your attitude towards this great organization, I pray you in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

A DELEGATION FROM JAPAN

I am reminded, by a little note from Elder Junius F. Wells, that fifty years ago, February, 1872, a large delegation from Japan, headed by Prince Sionii Tomomi Iwakura, Marquis Ito, and other eminent Japanese officials, were snow-bound in our great city. We have here today a delegation from Japan, and we welcome them with another snow storm, which is rather unusual. The above embassy was detained here for about three weeks. The Territorial Legislature was in session at the time and they were extended many courtesies by the Mayor, City Council, the Territorial and military officials, and they visited this tabernacle and heard the great organ played upon by Elder Ridges, its builder. Here they had their first glimpse of the pioneer work accomplished by the people of Utah, and the great West in twenty-five years. They obtained statistics regarding the development and colonization of our beloved country, and studied its government in our city. It fell to my lot to have the honor of being called upon a mission to Japan and open the way there for the spread of the gospel, as believed in by the Latter-day Saints. I am very glad, indeed, upon this occasion, to welcome some of my friends from Japan.

We also have with us today, as visitors, several members of the General Staff of the American Army.

The choir sang the finale of the Oratorio, "The Restoration," under the direction of its composer, Elder Brigham Cecil Gates.

Benediction was pronounced by Elder James H. Robinson, President of the South Davis stake of Zion.

Conference adjourned until 2 o'clock p. m.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, April 9, 1922.

Elder Charles A. Callis, president of the Southern States mission, presided.

The music and singing were furnished by the Richards and Water-

loo combined choirs, Granite stake of Zion, and by a string quintette, Lon Fisher and Arthur McFarland, conductors. Members of the quintette are; Thorwald Jorgensen, W. N. Morris, Murray Snow, A. H. Kirschner, and Oge Jorgensen. Professor E. P. Kimball, organist.

The combined choir sang the anthem, "The Lord of Heaven," solo parts by Mrs. Minnie Eckard and Mrs. Nettie Swortwood.

The opening prayer was offered by Elder Hyrum L. Nelson.

The combined choir sang the anthem, "Heavenly Father," solo parts by Joseph Kjar, Ruby Childs, and Agnes M. Bolto.

ELDER JAMES W. FUNK

(President of the Benson Stake of Zion.)

My brethren and Sisters, I have rejoiced in the proceedings of this conference thus far, and after the next few moments, I am sure I shall rejoice in the remainder of the proceedings. In the midst of my surprise at being called upon, and in the fact that I had never thought that it should fall to my lot to be called upon, I trust that you will bear with me, my brethren and sisters, and that the testimony which I may express may find a response in your hearts, and that we may have occasion to rejoice together, feeling that God is blessing us as He has blessed us in the past, in the worthy work in which we are engaged. We are truly grateful for the opportunities we have of drawing near unto the Lord through our service in His cause, because He said, that if we will draw near unto Him He will draw near unto us. And I am sure the experience of every Latter-day Saint will confirm that statement of the Lord, that every Latter-day Saint who is in His service are, in their humility, drawn near unto Him. It is inevitable that, under such circumstances, the Lord will draw near unto us. It is the only way of approach to the Lord and to receive the blessings of His Spirit, which brings consolation and peace and happiness. For, after all, I think little genuine happiness comes to us and permanently remains with us, except that it be through the Spirit of the Lord, and that sweet influence that comes with association with the Spirit of the Lord. No other organization, perhaps, in the world affords to its members opportunity for individual effort, and the privilege of drawing near unto the Lord by service, as does the Church of Jesus Christ of Latter-day Saints. Every member of the Church has an opportunity to show faith in the principles of the gospel which they have espoused, to show forth faith in God and in His goodness and mercy, by their obedience to the laws and ordinances of the gospel. Not only that, but he has opportunity to show faith in his willingness to lend a helping hand to his fellow man, and in his desire to be of service in this great dispensation of the fulness of times. I am sure that those who have had experience in the work of the Lord will

bear testimony to this fact, that it is a wonderful work and that wonderful blessings follow those who put their heart into it.

I come from Benson stake, as was announced; and perhaps some of you are inquiring where the Benson stake is. It is not a new stake, having been taken from a part of the Cache stake, in the year 1901, if I remember correctly the year. It is composed of the northern part of Cache county, and was named in honor of Elder Ezra T. Benson of the Council of the Twelve at one time, and who resided in Logan, in the Cache stake, from which Benson stake was taken. Cache stake was divided into four stakes. The work is growing there, my brethren and sisters, as it is growing in other parts of the vineyard of the Lord. This is a day of financial distress, which some of us are inclined to call hard times and in fact they are hard times. I sometimes believe, however, that hard times are more a matter of mental attitude than of actual conditions.

It is hard times because in times of plenty, and a particularly easy money market, some of us indulged in the things that we would like to avoid, and which we thought, by reason of our prospects, we were entitled to; hard times because, in great measure we ignored the counsels that were given us, from time to time, by those who had been called to preside over us. In the face of these conditions, I feel that the people of the Church have drawn nearer unto the Lord than they have done in many years past, and sometimes I have rejoiced that conditions have so shaped themselves that we are inclined to turn toward the Lord, and that we are more inclined to turn toward religion, and to be more neighborly, and more sympathetic to our brethren and sisters than we have been before.

As a result of the conditions that I have mentioned, I feel that the Latter-day Saints are drawing nearer to the Lord today than they have drawn before in years past; and the Lord is making good His promise to draw near unto the people.

My brethren and sisters, I know that we are engaged in the work of the Lord; that this gospel which has been restored to the earth in these the last days is the plan of life and salvation to those who believe and do; that the line of succession from the Prophet Joseph Smith to the Prophet and President, Heber J. Grant, has been unbroken; that the truth which was established in the earth with the restoration of the gospel remains upon the earth; that those who preside over the Church have that same authority that was conferred upon Joseph Smith; and that we as a people will be saved and exalted just in proportion to our obedience to the laws and ordinances of the gospel as promulgated from time to time by the mouthpiece of God upon the earth, and his associates.

May God bless us as Latter-day Saints, and the people of the world generally. May He draw us near unto Him at all times, in my prayer, in the name of the Lord Jesus Christ, Amen.

ELDER HUGH B. BROWN

(President of the Lethbridge Stake of Zion.)

I have been shivering ever since I left Canada, and I will be glad to get back there, where I can get warm again. I have shivered more since I came into this building than before.

The Lethbridge stake, brethren and sisters, comprises the whole of the north end of the world (laughter.) The southern boundary of the Lethbridge stake is fifteen miles north of the international boundary line, between Canada and the United States. I think the northern boundary of our stake is, perhaps, the southern boundary of South America. We have a very large stake, geographically speaking; and I believe, if we were able to discover all of our people there, we would have the largest stake in the Church, numerically speaking, because I believe we have in our stake the Ten Tribes. They are up there somewhere, although we haven't found them yet. I received a letter the other day from some member of the Church, asking me to go up into the Peace river country, and organize a branch there. That is about 600 miles north of Lethbridge, and Lethbridge is about 700 miles north of Salt Lake City. We have nine wards and eleven branches in the new stake (Lethbridge), and we have some splendid people.

I rejoice in this great work. I thank the Lord for the opportunity of working in this cause. I have come to realize, in the last few years, that men sometimes place high values on things that are not really worth while. Sometimes we are found chasing bubbles.

If you will pardon me, I will refer to a personal experience that I had during the late war. It appealed to me more than anything else I ever had in my life—some things that are really worth while. I had taken a few years in school, in Canada, preparing for military work, at the request of the president of the stake; and at the outbreak of the war I held a commission in the Canadian army, and it became my duty to put on a uniform, and go and do what little I could during the war. And I had the opportunity of serving, in a weak way, for a little over three years, and during that time I had the opportunity of preaching the gospel of Christ more than I had during my missionary experience in England, some seventeen years ago. And while I was in uniform, I had the opportunity of extending a helping hand to some of our boys. Quite a number of Latter-day Saint boys went from southern Lethbridge, from our stake there, and some of them did not return. And upon several occasions, while I was in England and France, appeals came to me from some of the boys who had been wounded who were sick in the hospital, asking me to intercede for them with officers higher up to make an appeal, if need be, to His Majesty, the King, asking that they might be returned home while they were convalescing; asking, perhaps, that they might have leave of absence. And on

several occasions it was my privilege to intercede for the boys and to get favors for them. When in London, one morning, I received a message that some boy wanted to see me in the hospital; and immediately I thought, here is another boy who would like to return to his mother, who perhaps is asking me to intercede for him with the powers higher up, by reason of the authority that I held as an officer in the army. And as I went in response to that call to the hospital referred to, I believed that I felt just a little pride in my heart because I had the honor of wearing the uniform; and as I went down to that hospital I believe that my head was working, feeling that I was going in to do a favor to one of my brethren, by virtue of the fact that I held the right to ask for a favor, perhaps, for him from the king. With this feeling I went into the hospital, and as I was ushered into the little ward where that boy was sick, with a feeble hand he reached out and said, Brother Brown, I sent for you to come and administer to me; I'm afraid I'm going to die, and I want you to ask God to spare my life that I can return home to my mother. Upon that occasion it seemed to me my uniform fell from me. All the pride that I had felt in standing in that uniform of the king vanished. And at that moment I was made to realize, that there is an authority, there is a power inestimably greater than any authority or power that can be given by man. And as I laid my hands upon the head of that boy, I interceded for him, not with the king of England, not with any man, and not by virtue of my authority as an officer in that army. But as I laid my hands upon his head, I said, "In the name of Jesus Christ, and by authority of the Melchizedek Priesthood."

Brethren and sisters, I came to realize that the most valuable thing in this world is the Priesthood of God, the right to speak and to act in the name of God. And as I stood there, as it were clasping hands with that boy and his Maker, by virtue of the Priesthood that had been given unto me, I forgot any honor that had come to me in the army. And as I knelt at his bedside, my prayer to God was, that never again in my life would I be found seeking the honors of men, that I would remember that the things that are really worth while in this life come to us through the gospel of Jesus Christ.

I thank the Lord for that experience, my brethren and sisters. I bear you my testimony that I know that this work is true. That time, after a year "over there," when I came and endeavored to raise my voice in defense of this work, I had the joy, the satisfaction, the consolation of testifying to the men of the world, that here in the west there were a people who were living clean lives, who were obeying the commandments of God.

I thank the Lord from the bottom of my heart for the work and the life of the Prophet Joseph Smith. I thank the Lord for the testimony that I have as to the mission of Brigham Young, the mission of Lorenzo Snow, of John Taylor, of Wilford Woodruff, of Joseph F.

Smith; and I thank the Lord, from the bottom of my heart, for the mission and the life of Heber J. Grant today. I don't want to be classed among the people of whom it was said, "You build altars to dead prophets, and you hate the living." I honor today men whom God has called. I pray you, brethren and sisters, to sustain and support these men, for they are ordained of God.

I hope we look upon men from a deeper experience, and judge them by that. God looketh upon the heart. He looks into the hearts of these men, and he has honored them, and called them to lead this people. The Lord makes no mistakes. Let us support these men; let us rally round them; let us let them know that we support them. And let us not be found questioning the wisdom of God in any choice that He makes. Remember what He said to Samuel, when he went down to anoint a king of Israel. When the oldest son of Jesse came up, he said: Why, this is the man; look at him; just a fine looking fellow, he should be king. But the Lord, said Samuel, did not look upon the outward appearance; God looketh upon the heart. Brethren and sisters, let us remember, let us try to do that. But remember that God alone possesses the perfect power to look into the hearts of men; and He has chosen these men. May we never be found chasing bubbles. May we get the real value fixed in reference to these men. Let us go for those things that are really worth while in life.

Let us pray God for the spirit of humility and meekness. Let us keep clean, doing the right as God has given us light to see it, and to do your duty. Let us have the courage of our conviction. This work is strong, and it will continue to grow. It must go on. The good ship Zion has set sail, and if any man wishes to jump overboard, he must take the consequence. The good ship will go on. God help us to remember that, and to be true to our covenants, true to the trust that has been given to us, and always found in the line of duty, so that when the call comes, as it came to me on that occasion—the call to duty, we will be worthy and ready to respond. Amen.

ELDER LEWIS R. ANDERSON

(President of the North Sanpete Stake.)

My brethren and sisters, if I did not have a testimony of the gospel of Jesus Christ, I do not think that I would have the courage to face this audience at this time. But I feel I know that I am in the house of my friends, associated with my brethren and sisters in this great work in which we are engaged, and that their love and faith and sympathy go out to one who is placed in this responsible position. I had not dreamed of being called to address you here today. But I have learned in my experience in the work of the Lord to go where I am sent, and I would rather be where I am at this time than any place on earth, because I have been called to be here.

I remember, more than twenty years ago, I received a letter of inquiry, asking if I would accept a mission. It came from President Wilford Woodruff, and after I had answered that I would be pleased to accept a mission, if I was thought worthy of it, I remember that I hoped that when the call came it would not be to the Southern States. I had considerable prejudice in my heart against the people of those states, because so many of our elders had been mobbed and mistreated in that section. And so I hoped in my heart that I would be sent to some other part of the world. But when my call came, it read to the Southern States mission. And when I got to the headquarters of that mission, I was assigned to the middle Tennessee conference, and I expected then that I would next be assigned to labor in Lewis county, Tenn., where our brethren, Gibbs and Berry, as you remember, were killed. But I came to know the Southern people and to appreciate their worth, to love the people with whom I had been called to work. And, like all missionaries who enjoy their mission and get the spirit of their office and calling, I felt that I would rather be working in the Southern States than in any other mission in the world.

I have been imbued with the spirit of this conference. It has been a conference of the foundation of things—getting back to normalcy, and I appreciate it. The instruction that we have received from President Grant, and the other speakers of this conference, have been by the inspiration of the Lord Jesus Christ, and have treated of repentance, of integrity, dependability, thrift—things which go to make up a true life.

I was impressed with a remark that was made by President Rudger Clawson, in the talk he gave upon the Bible, admonishing us to study it; for, said he, if we study it and get a good hold of it, it is equal to a college education, because it treats of every phase of human nature, and it contains some of the most beautiful literature that was ever penned. And I thought of our great President of this nation, Abraham Lincoln, and the books that he had. He had the Bible, and was a close student of it. He also had, we are told, the life of George Washington, and also had access, I believe, to *Aesop's Fables*, Bunyan's *Pilgrim's Progress*, and possibly one or two other books. Now Abraham Lincoln undoubtedly was a learned man. These books which he had access to contain the fundamental things and they were ground into his soul, and made him great. And sometimes I think that is one of the things that is the matter with us in these troublous times, that we do not hold to, and have not had ground into our souls, the fundamental things.

Up at the University the other day, as has been said, we listened to a very notable address by Dr. Carver, Professor of Political Economy in Harvard University. And in one of his comparisons, he likened the honest, thrifty community with one that was dishonest and un-

thrifty; and the thought came to me there, that if all the bad people—unthrifty, dishonest—were put together in one place where they could not take advantage and deceive the good people, they would have about all the hell that they are entitled to.

My brethren and sisters, I rejoice in the gospel, and in all the principles thereof, and, as President Brown has said, I trust that we will give every loyal support in every way to those who were placed over us to lead and to guide us at this time. In that remarkable address of president Ivins, the other day, he pointed out to us in a very clear manner, the administrations of the respective prophets who have presided over us since the organization of the Church, and that each had his special work to perform. Now it is up to us. President Grant is our Prophet. We have our problems to solve. We love and appreciate the brethren, those in authority who have gone before; but this is our day, let us make the best of it. Let us give full support to the living prophets, and may we be able to do so with all our might, mind and strength, is my prayer, in the name of Jesus Christ. Amen.

The combined choir sang the anthem, "The nations bow to Satan's thrall," solo parts by Mrs. Josephine Brower and August Glissmeyer.

ELDER WINSLOW FARR SMITH

(President of the Northern States Mission)

How wonderful is the gospel of Jesus Christ! When I say this I refer, not to the religions of the world as we find them, but to the gospel of Jesus Christ in its fulness, as it is found in the Church of Jesus Christ of Latter-day Saints—the gospel as it was given to us, the children of our Father, with the grave responsibility of bearing its glad message to all the world. In it, I see not only a religion for Sunday, which merely brings us together in our place of worship for the purpose of singing the praises of our Maker, and listening to the words of advice and counsel, but I see in it a religion suited to the weakest and the strongest, to the unlearned and the most profound student, to the wisest of us all, and yet adapted to the needs of every boy and girl. I see in it a force that fits you and me for every walk of life. I see in the working of the great Church, which God has commissioned to teach this gospel, a vital interest in the spiritual and temporal welfare of every one of its members.

I have rejoiced during this conference to hear divinely commissioned servants of the Lord admonish the Latter-day Saints in temporal affairs. I have rejoiced in the counsel of President Grant, that the Saints should rally in the support of the institutions of Zion to the fullest of their capacity; build them up and strengthen them, that there might be means all through the land to carry on the great work, and fill the mission that the Church has. When

we realize that we must buy many things from the outside and ponder the fact that every cent we pay for these things, of necessity, must go to the outside, shall we not support home institutions; buy the things that can be made here and that can be grown here, so that every dollar that these products bring may remain at home to build up the institutions that are ours and in turn enrich us as a people?

I believe God inspired Wilford Woodruff to back the great sugar industry with the credit of the Church; and I believe that in these trying times, when the men at the head of the Church have placed the resources of this people back of these great institutions, it has been done with one thought only, and that thought is, that the institutions that have made us prosperous shall be preserved to the people here at home, and shall not fall into the hands of capitalists not interested in us.

I have listened to criticisms of the policy of the Church in these matters, and I am free to say, that I have, in each and every case, expressed my opinion that at this time the Saints dare not resort to any criticism, lest they lose their faith. Criticism of the men God sustains is the beginning of the loss of faith, and the children of our Father who have been called from all the nations of the earth to love and rejoice in all the wonderful blessings of the gospel, should realize that these men have, deep in their hearts, the interests of every one of us.

I wish every one of you could have come into close contact with President Grant in the trying times that we have been passing through, when it looked as if our great industries might go to the wall. He was in my home in Chicago, in the mission home, weighed down with worry and trouble—not personal trouble, but anxiety for the interests of the people God has called him to preside over; and I believe that if every true Latter-day Saint realized what President Grant went through for the people, in trying to save their interests for them, they would be more loyal to the work of God and to his divinely appointed servants than they have been in the past. I hope and pray that the Saints will consider this matter and will awaken to the realization that this difficulty has been met largely by the work of the man that God sustains as President of His Church upon the earth, and that he should be sustained by every member of the Church.

What does the gospel mean to you? What does the Church mean to you? Is it merely an opportunity that you have of mingling together socially, in coming out and studying in the various organizations and auxiliary associations the outlines that are placed before you? Does it mean merely an opportunity for you to get forward in the world? If it does, then you have failed to grasp the great mission and the wonderful message and power of the gospel of

Jesus Christ. It is, my brethren and sisters, not for our spirits only, but for our bodies. It is not for time only, but for all eternity. It did not begin for you and me when we came here to receive it, but it began when time began, and it will continue through all the ages. The gospel of Jesus Christ was and is planned for the eternal salvation and exaltation of His children, a scheme that was devised in the heavens, a plan that was laid down with definite laws, with commandments, with ordinances that we must hearken unto and to which obedience must be rendered, if we will have the blessings that this gospel promises.

God has made us free, has placed us here on earth to live our lives just exactly as we want to live them. This gospel of Jesus Christ is the perfect law of liberty, and no man, be he weak or be he strong, is forced to obey its behests; but every man is given the opportunity, is given the privilege of obtaining perfect liberty contingent upon rendering obedience to its laws. We came here free, free as the very air we breathe, and can elect to go forward along the path of righteousness, or can follow along the path of unrighteousness and error. But we cannot look for, we cannot hope for, nor will we receive, the blessings predicated upon the keeping of these laws unless we live them. It is necessary that we live righteously to gain eternal life. I tell you, my friends, it is a serious thing and the temptations that come to us must be met. We hear people say, occasionally, "What a terrible thing it was that Adam sinned." They do not realize that the sin of Adam, so-called, was in fact a great blessing to you and me, for it made possible the establishing of the human family; the bringing of our souls into mortality, and permitting us to enjoy the experiences of this earth life. By successfully completing the course in this school of experiences, we qualify ourselves to live eternally with God and Christ in the everlasting kingdom of our Father. "Adam fell that men might be, and men are that they might have joy." And so it rests with us, whether we will measure up to the standard, avoid the temptations that come in our way, and gain that experience, that wonderful experience, of the school of mortality, which is absolutely necessary to an exaltation in the kingdom of God, our Father.

When we see temptation round about us, we have the duty of meeting it; of fighting against it and of triumphing over it. If we will meet it nobly and exert ourselves to the fullest, giving every measure of strength that we have to the great work, then there will come to our lives the wonderful joy that God has promised. And truly, the happiest man, the happiest woman, on the earth, are they who keep the commandments of God. The worth while thing is not the wealth of the world, not the honors of men, but that genuine, deep-seated joy that comes into our hearts, placed there by God the eternal Father through the Holy Spirit, when we do our

duty. O that every child of our heavenly Father, and every member of His Church in particular, might realize what it means to keep the commandments of the Lord, and that we, as one united whole, might put forth a mighty effort to combat evil in its every form. Then day by day we would approach nearer to our heavenly Father, and our righteous example would draw into our ranks many souls to aid us in the great work of redemption, and the joy of all would be increased many, many fold.

It was my privilege recently to visit the site of the City of Nauvoo. As I stood on Temple Hill and looked down upon the majestic sweep of the river, and recalled that there the Saints had been established and had been prospered, only to be driven away and to make that memorable journey across the plains, I thanked my heavenly Father for the class of men and women who came out of the world to accept the gospel, who lived their religion, near to their heavenly Father, and who withstood the persecutions that were heaped upon them. I thanked God for my parentage. And as I looked upon the old homes of my ancestors, and the old residences of others with whose names you are familiar, I could not help saying, God knew what He was doing when He permitted persecutions to come to those people, for they were tried in the fiery furnace; they grew stronger under opposition; they were victorious over temptations and trials that were placed before them; and they were blessed and sustained, and though they came into this wilderness with hardly enough food to sustain them through the first season, and though they were opposed by the nation and harassed by the Indians; yet they were true to their covenants, to their heavenly Father, and He blessed them and sustained them, and buoyed them up, and now we are enjoying the fruits of their faithfulness.

If we could only heed that admonition of our president to leave those things alone that come from the outside, that are a curse to us,—I refer to those things decried in the Word of Wisdom—and could the money that we send away from home for tea, coffee, tobacco, liquors and coco-cola be applied to the establishment of industrial institutions, and in the carrying on of the work of the Lord, and if we were to live this holy law, then the peoples of the earth would have to look up in admiration to the people of God.

My brethren and sisters, this gospel is for you and me. It is a reality, a genuine thing, and not a passing fancy. Those who keep every one of the commandments of our Father and live near to Him, and do the things that He has laid down for them, are happy. All others receive joy in a direct ratio to the effort they put forth.

We are today passing through a period of persecution. In the British Isles it is especially severe and trying, while in our own country there are some who attempt to injure us by their malicious

stories. The lives of the Saints and the achievements of the Church stand up before the world greater and more glorious than ever, despite the vituperations of the hirelings who do that work. The gospel of Jesus Christ is genuine. It is the power of God unto salvation. It is the true way for you and for me. It stands for good citizenship. Good Latter-day Saints are loyal citizens in the country, regardless of the party they may individually belong to. A good Latter-day Saint is a credit to his nation, for he upholds the men in power and he is striving continually to do his part as a man, being honest with his fellow men, and with his Master. I believe that this great nation of ours was divinely brought forth, that it might be a place for the coming forth of the gospel of Jesus Christ. I believe that that grand old flag of ours, the red, the white and blue, will always shine out as an emblem of liberty to the nations of the earth. I believe that God will not permit men to come into power as leaders in our nation who will disgrace those noble colors. That banner of liberty was given to the world that under it the gospel of Jesus Christ might come forth; and when the time had arrived, when the hour had struck, when the world was ready, God chose a humble boy in the backwoods of New York and gave him the divine commission to go forth and establish His Church.

He did as commanded, and though the Church has been persecuted, and men have heaped upon it all manner of opposition; yet, after ninety years, it stands unimpeached and unimpeachable, because it is the work of Almighty God. Its destiny is to fill the earth; its mission is to preach the gospel to all mankind; its purpose is to prepare the human family for the coming of Jesus Christ to reign as king of kings and Lord of Lords. And we, who remain true, who keep the commandments of the living God, will when Christ comes to take His place be found in our places, glorified, blessed of our heavenly Father, and He will say unto us, "Well done, thou good and faithful servant."

Let us be true, my brethren and sisters. Let us be loyal to our state and to our nation; loyal to ourselves and to the Church. Stand back of the men God chooses and sustains to preside over us.

If we will do this, our hearts will be joyful; our lives will be filled with blessings, and the fame of the Latter-day Saints will go forth to all the world. Then nothing can stop the onward march and the work of God will triumph.

A duet, "Grant us peace," was sung by Agnes Bolto and Don Priestly, obligato part by Ruby Childs, and a mixed double quartette.

ELDER CHARLES A. CALLIS*(President of the Southern States Mission)*

I humbly pray that I may be blessed with the Spirit of the Lord and speak under that divine power by which words are carried unto the hearts of the children of men.

"The rights of the priesthood are inseparably connected with the powers of heaven." This comforting truth has been abundantly manifested in this conference thus far, for by the rights of the Priesthood, the President of the Church, his counselors, and other general authorities have spoken unto Israel, and the powers of heaven have responded, to the instruction and comfort of the Latter-day Saints. We are half in heaven and half on earth when we do the will of the Father; for there is no liberty so sweet and enduring as the liberty of the gospel; and the wealth, the honors, the dignities of the world cannot equal nor bring that peace which comes from a still and quiet conscience, Isaiah said:

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

It was the Prince of Peace who inspired President Warren G. Harding to call that notable assembly, the Disarmament Conference. Under the Spirit of the Prince of Peace, that conference labored to do away with the horrors of war, and bring peace to a troubled world. Is it not the beginning of the fulfilment of that great prediction that swords shall be beaten into plowshares and spears into pruninghooks? As the Lord can send peace to the nations who seek him, so can he send peace to the laboring conscience. In the beginning of this dispensation God commanded that the elders of this Church should preach repentance unto the people, because if people do not repent, they become ripened in iniquity, and then their doom is sealed, for the fulness of the wrath of God comes upon people and nations when they are ripened in iniquity.

By the word of the Lord this land was designated as the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people * * * whoso should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them. * * * And the fulness of His wrath cometh upon them when they are ripened in iniquity: Moroni, in the second chapter of the book of Ether, gives this solemn warning to the people of this dispensation. He had in mind the people of the world today when he spoke this word of warning:

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done."

In the same book is a fateful prophecy. The prophets "testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth, and their bones should become as heaps of earth upon the face of the land, except they should repent of their wickedness." On the banks of the Tennessee river, near Chattanooga, is an artificial hill, called the Citico Mound. The officials of the county in which the mound is situated were building a road and had commenced to plow away the mound; but the leading Presbyterian minister of that city protested against it as an act of desecration. Why? Because scientists who had explored that mound discovered it to be a vast tomb filled with the bones of men and women upon whom judgments had fallen because of their iniquity. This is one evidence of the fulfilment of that prophecy. I ask you, is that not a proof that Joseph Smith was a prophet of God and that the Book of Mormon was translated by the gift and power of God?

What sin brings men and women in the ripeness of iniquity? I tell you, my brethren and sisters, it is immorality. Coming from Miami, a few weeks ago, to Jacksonville, in an automobile, a distance of four hundred miles, we saw many automobiles on the road in the dead of night, after the clock had tolled the hour of midnight, and in these automobiles we could see by the light of the moon, girls of tender age, young women and young men, out riding that time of night in the country over lonely roads. Such practice will result in disaster. Young men and young women, who go automobile riding in the dead of night, when it is not necessary to make such journeys, so sure as God lives are sowing the seeds of misery and sorrow. "Woe to them," says the prophet, "that are at ease in Zion." Woe to the parent who is at ease when his sons and daughters are out pleasure-riding at night. Woe to the parents who are lulled into a sense of fancied security concerning their sons and daughters. These precious and splendid young men and women who come to the missions to preach the word of God are choice spirits—the greatest blessing that God has given to His people.

Isaiah declared that Jesus was "a man of sorrows."

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Physicians find diseases that baffle their skill, but

"Earth holds no sorrow that heaven cannot heal."

Jesus Christ is the

"Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure."

He, by His gospel, will heal the diseased mind; He will pluck from

the repentant heart the sting of sin and wickedness. He will remove that awful torture of remorse of conscience, if the sinner will surrender unconditionally to Him and obey the gospel. The Apostle John says,

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

But suppose the sinner elects to take the downward path and become a law unto himself. What then? Listen to what the Lord says:

"For behold, I, God, have suffered these things for all that they might not suffer if they would repent."

What wonderful goodness! Well might Paul say,

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty, might be rich."

Not rich according to the things of the world, but rich as to the things of God—the gift of salvation, the boon of eternal life, which will exalt us in the presence of God.

"But if they would not repent, they must suffer even as I."

Now Jesus describes the suffering of the sinner. Listen to Him:

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink.

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men:

"Wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit."

What makes an apostate bitter? What makes a man rebellious at heart, and fight with fury and bitterness of soul the Church and the leaders whom God hath appointed? I tell you, my brethren and sisters, it is the sins which were forgiven him at baptism that have returned unto him; for so hath the Lord said. He commands men to retain by a godly life the remission of their sins, but if they sin, he withdraws His Spirit; they are left to themselves, they are filled with bitterness and hate for the work of God; no matter how bright, how glowing, how strong the testimony of the gospel, it cannot live, it will not abide, when men who had that testimony do wickedly. And they return to their former sins, as the dog to his vomit, and the sow to her wallowing in the mire, their former sins return to them and they are left in the bitterness of sin and in the thralldom and bondage of Satan.

"Salvation," said the prophet Joseph Smith, "is for a man to be

saved from all his enemies; for until a man can triumph over death he is not saved. A knowledge of the Priesthood alone will do this." By the power of Jesus Christ the faithful Saints shall arise in the glory of the resurrection, clothed in white, heirs of God, and joint heirs of Jesus.

Brethren and sisters, I bear you my testimony that this gospel is the power of God unto salvation. Just as surely as I know that I stand here, I know that Jesus is our Redeemer, and that He liveth and maketh intercession with God for the children of men. By the same Spirit I know that this gospel is the power of God unto salvation—that salvation which shall conquer death and bring light, immortality, and glory and exaltation in the kingdom of God.

Those here who do not belong to this Church, who have not tasted of the sweetness of the fruits of the gospel, I invite to repent and to be baptized for the remission of their sins, and they shall receive, by the laying on of hands for the gift of the Holy Ghost, a testimony that Jesus is the Christ, that Joseph Smith was and is a prophet of God, and that this gospel is in truth and in deed the power of God unto salvation, which I testify in the name of Jesus Christ. Amen.

The anthem, "Send out Thy light," was sung by the combined choir.

Benediction was pronounced by Elder George J. Cannon, a member of the General Board Y. M. M. I. A.

SECOND OVERFLOW MEETING

The second overflow meeting was held in the Assembly Hall, Sunday afternoon, 2 o'clock, April 9, 1922.

Elder Samuel O. Bennion, president of the Central States mission, presided.

The Mt. Nebo choir, Utah stake, furnished the singing, under the leadership of Carl O. Nelson, conductor. Elder Tracy Y. Cannon played the organ accompaniments.

The choir and congregation sang, "For the strength of the hills we bless Thee."

The opening prayer was offered by Elder William C. Winder, of the Granite stake High Council.

The choir sang, "The Pilgrims' chorus."

ELDER REY L. PRATT

(President of the Mexican Mission.)

"And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that He shall manifest Himself unto them in word and also in power, in very deed unto the taking away of their stumbling blocks, and if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father: yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded. . . . And it came to pass that the angel spake unto me, Nephi, saying, Thou hast beheld that if the Gentiles repent it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso repenteth not must perish. Therefore, we be unto the Gentiles if it so be that they harden heir hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken." I Nephi 14: 1-7.

These are the words that the Lord spoke through His prophet Nephi, when He gave unto him the vision of what should be upon this continent in the last days. He beheld that the remnant of his seed that should be mingled with the Lamanites, should be brought down by the hand of the Gentile nations that should come in among them. He prophesied also that the Lord would not permit the Gentiles to remain in a state of darkness, described by him incident to, or touching, the great and abominable church in their midst, incident to the fact that the holy scriptures had been wrested and twisted among them, to the end that the people were not able to discover or discern which was right or which was wrong; but the Lord would through his mercy, establish among the Gentiles the fulness of His everlasting gospel. And he made wonderful promises unto the Gentiles, who should be blessed. And here he sets forth very plainly, that if they would give heed to the teachings of that gospel that would be restored among them, they should be numbered among those of the house of Israel, they should be blessed for ever, they should not be molested in their possession of this land of promise. But there is another side of the question here, and it is specifically set forth that if they should not serve the Lord with full purpose of heart, if they should turn from Him, they should be destroyed, and that not only temporally but also spiritually. I find in this Book of Mormon things that to me are very pertinent, for this is the very nation described. This book is one that has come into the world with the restoration of the gospel. It is true, it is the word of the Lord given through His ancient prophets and apostles upon this land, who foresaw our day.

And inasmuch as the note has been sounded in this conference, of repentance, it seems to me timely to call attention to some of these things that so specifically point to our day; for if we are not mindful as a people, if we are not mindful as a nation, if the Gentile people who have come here do not give heed to the inspired word of God, do not accept the gospel as offered to them, this scripture foretells for them an awful destruction.

I would like to read to you the Lord's decree, the first decree that we have any account of having been given, concerning this land on which we dwell. This decree was given to the brother of Jared, a great prophet who led his people to this land at a very early day. You will find it in the words of the brother of Jared given in the second chapter of the Book of Ether, through Moroni, who abridged the history of the Jaredites found on the gold plates. It is there stated:

"And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness but He would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people. And He had sworn in His wrath unto the brother of Jared, that whoso should possess this land of promise from that time henceforth and forever should serve him, the true and only God, or they should be swept off when the fulness of His wrath should come upon them. And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of His wrath has come upon them. And the fulness of His wrath cometh upon them when they are ripened in iniquity. For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of wrath of God upon you as the inhabitants of this land hath hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written."

Here again we find the perfect warning voice of God coming to the Gentiles who should possess this land. Now the question of all importance to us is not armies, not navies, is not ambition, is not universities, is not learning, but the question to us is, wherein lies the security of this great Gentile nation? Not only the one but the many Gentile nations commingling, making a nation that has built one of the greatest governments that has ever been known, that has established better laws and better living conditions than have ever before been known among the children of men since the creation, things that are in every way desirable? But I repeat, that the continuance

of these conditions depends upon the fact as to whether the people will accept and subscribe to the principles of the gospel. And to accept the gospel is none other, nor aught else than to put our lives in harmony with the laws of eternal truth, which are God's laws; the laws by which all that is was created, and all that is, is sustained in the universe; and when those laws are controverted, when those laws are disobeyed, that disobedience brings disintegration, and destruction, and the ultimate annihilation of those who indulge in breaking them. Is there not today, by the prophets, seers and revelators, who stand at the head of Israel, who are God's mouth-pieces unto the world today, who sound the cry of repentance today, and also to the whole earth—is there not again a sounding of that decree?

We have not only the testimony of your sons in the mission field, who come in contact with the world; the testimony of mission presidents who sound their voices to and mingle their voices in, all parts of this fair land, Canada and Mexico; but we have the testimony of this nation's statesmen and great men, that there has never been a time in the history of this country, when there was so crying a need for repentance as there is today. I believe we are living in the fulfilment of the time spoken of by Paul, in his Epistle to Timothy. This is as I find it, and I hope you will not take it that I am a calamity howler, and that I do this for effect. I consider it incumbent upon me to raise my voice abroad and at home; and I do not let an opportunity pass, to sound my voice, even the cry of repentance, in the ears of the people, so that not only we, but the nations and people with whom we dwell, might repent, and be saved in the kingdom of heaven. I believe we are living in the time of the fulfilment of the words spoken by the Apostle Paul to Timothy: (II Tim. 3:1-7.)

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

I request you candidly, brethren and sisters, to ask yourselves the question, was there ever a time when you have seen manifested so great a spirit of selfishness as there is today, individually, in groups, in cities, and nationally? We find this selfish instinct more apparent than I have ever seen it in my life. Do we not find ourselves to be deceivers, truce-breakers, and find the same in others? And do we not find ourselves hating one another, partaking of practices of the world that are not righteous? Why, I am constantly kept in hot water. I came up here, in the last two weeks, from the interior of Mexico, and I find here, in the newspapers and among the people, things that are slanderous to the Mexican people, things that are

given out as facts without facts to support them. But they are slanderous to those people; they stir up hatred against the people there, and when I return I am, of course, asked about such things, and hence am kept in hot water. We go to the southern republic, and we find the press of that country rampant over the treatment that they receive, that is heaped upon their citizens who happen to be here, and I have to act in the roll of a pacifier in both countries. I try to make them see that it is not the work of the masses, but of agitators, and I think likely that class is to be found here.

In the religions of the day do we find the power of God, or is there more likely to be found a form of godliness, and the men engaged in religious pursuits denying the power of godliness, more than we find in them a living and loving faith, and the love of God and His righteousness? I wish to read a little extract from the *Literary Digest* of February 25:

"Interviewed by a reporter of the *New York Times*, several clergymen exhibit, we are told, a decidedly 'liberal' tendency, one of them going so far as saying that many Methodists in good standing had only a 'technical' belief in the verbal inspiration of the Bible, and that in his opinion a man might be a good Methodist and believe, for instance, that the Biblical account of the creation, literally understood, was not in accordance with the fact."

Further on in the article it says:

"People widen their experience. They are simply out-growing these old points of view. There has been an emancipation in theological views about the verbal inspiration of the Bible. The belief in verbal inspiration is only technically held today by a great many people. Today we emphasize the spirit of the word. The great thing is to exercise discrimination. There are good books and bad, and you have to discriminate but nobody can do that for me. The attitude of most Methodists toward Darwinism, I think, is that it is accepted with reservations. There is a certain type of mind which carries it too far, and makes it odious. But the principle is believed in generally. It is the great fundamental law of life."

My brethren and sisters, if God does not exist, why then the need of any ism in all the wide world? If the world does not need, I will say, any moral life, and God did not create us, why then continue any nonsense along that line? They go further than this, and many ministers tell you that Jesus Christ is a fiction, as a living entity, never did live; that the Christ story is only a beautiful story concocted for whatever end it might serve. So they have, I say, a form of godliness, but they deny the very foundation upon which it rests, and must rest. I thank God I believe in Him as a literal, tangible Being, who is my Father, and whose child I am, and I feel that I can go to Him in all of my anxieties, if I would go in the true spirit; and I can get salvation; I can get help. I am thankful, but not in the spirit of the Pharisee, who thanked the Lord that he "was not as other men," but from the bottom of my heart I thank the Lord that

I know I am created in the image of the Lord, my Maker; that I know that Jesus Christ came into the world, and was and is the Son of God, that He taught wisdom to men, whereby they may be, as He has again been, exalted into the celestial kingdom of our Father in heaven.

Perhaps I would not have spoken in this vein, had it not been sounded in this conference; but I lift my voice with those who have spoken in this conference, and those who are crying, "Repent, ye nations of the earth, for the kingdom of God is at hand."

Do I fear for this Church that has been established, although we are surrounded by temptations and the evils of the world? No. But I do know that this Church was established in these last days on the rock of revelation, and it will go on to its success. And I do know that we have a duty incumbent upon us to tell it to those who do not see as we see. That obligation comes with the knowledge we have of the gospel. I am perfectly positive and sure that the Church will go on to ultimate success and triumph. The only fear I have is, will I be able to stay with it? Will I be able to keep myself clean and unspotted from the sins of the world? And next to that, will my children, surrounded as they are by the evils and temptations of the world, be able to keep themselves pure and clean and unspotted from the sins of the world, and triumph with the work of God? And, next to that, will you, and particularly your children, be able to do likewise? That is the concern I have for Israel. After that, my concern is to gather from the world those who are honest at heart, who are, like ourselves, our Father's children—millions of them in the world; and we want to teach them the way that they may escape calamities that will come upon them, if they do not repent.

Now, is this promise of destruction a myth? I will only say that its fulfilment or non-fulfilment depends upon this people. You will find in the words of Moroni, that the Lord will destroy the people if they do not repent, even as He has hitherto done. I am a witness. As I have traveled over the valleys of Mexico I have seen evidences of the mighty judgments that came upon the people of a former generation that have lived upon this land. One month ago yesterday, with some fellow missionaries—perhaps some of your sons—I stood in the midst of a majestic ruined city. If Salt Lake City were to be ruined, and be left in a state of decomposition for as long a time as that one has been, it would leave, in comparison, but a mere scratch upon the land. Those were a mighty people that have built cities that are wonderful even in their ruins today. I stood upon the summit of a mighty building in that city of Mexico, covering more ground at its base than the block on which we stand, the other day, and looked as far as I could see, and saw the mounds of that ruined city. They were a cultured people and highly civilized who had built that city. But the Book of Mormon recounts to us that

there came a time when they became ripened in iniquity. And what did God do? He swept them off the land as completely as if they had never been, according to appearances which remain. Will he do it again? My knowledge is, that he will, except the people serve the God of the land, who is Jesus Christ. Therefore, I repeat to you that there lies for Israel, aye for America, no other way of safety but in keeping and living the commandments of God.

This is the Lord's Church. I know that it is true. Sometimes the preaching of the elders, or sometimes even the word of the Savior, incites the ill-will of those who cannot see just exactly as we do. I wish to read you the words of the Savior Himself as recorded in the 15th chapter of Matthew:

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father and mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. And He called the multitude and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto Him, Knowest thou that the Pharisees were offended, after they heard this saying? But He answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

So we say, that every plant that is not planted of our heavenly Father shall be by Him rooted up. And what care we, though the world scoff and scorn. This Church has been nurtured on persecution from the day of its inception; and if it brings persecution to declare the truth, let it come, for our duty is to warn the world and call men unto repentance.

Oh, we do not preach that all men are lost. There are none, so far as we know, lost, only if they continue to do evil. Then they will be lost. But today, even as in the times of old, the Savior, through His disciples, through His ministers, through His missionaries that are sent into the world, is crying to the world to come to Him. I almost fancy I can hear His voice, as He said to Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." But how literally has that promise been fulfilled upon the Jews. They still have an opportunity, but they have no oppor-

tunity to return, save by the road of repentance, and acknowledging Jesus as the Christ, the Son of the living God, their King and their Ruler whom they have to look upon as their Lord and their Savior.

God help us, my brethren and sisters, to realize our true position as fathers and mothers in Zion, to teach our children lessons of chastity, purity and truth, that they may know how to pray to our Father in heaven; teach them the principles of the gospel, of life, of health. All you fathers and mothers, get close to your boys in this age, get close to your daughters, and know where they are, and what they are doing, for many times they suffer by coming in contact with evil and ignorantly embracing it, not knowing the consequence; and the responsibility may rest, in many instances, upon the father or the mother, who has not taken proper care in teaching their young folks. It is a time when men want wealth, they want riches, want commodities and comforts; but, my brethren and sisters, my concern is not so much for these things as for the eternal truth, and those things which are of God, for our true and proper living. These are the pearls of great price. They are greater than all other things given to man.

May God help us to fulfil our mission and destiny upon the earth in righteousness, I pray, in the name of the Lord, Jesus Christ. Amen.

ELDER NEPHI JENSEN

(President of the Canadian Mission)

I sincerely pray in my heart, that the Spirit of our heavenly Father shall attend me and give me utterance while I stand before you this afternoon. I appear before you with a sense of humility and obligation, and I ask you to pray for me, that I shall be your spokesman, and deliver to you counsel and instructions that will be edifying to you as well as myself.

I am thankful, with all my heart, for membership in this great Church. I am thankful for the opportunity of coming here from my home in Eastern Canada, to participate with you in the worship of our Father. I am thankful for the impressions and inspiration that have come to my heart while attending the sessions of this great conference.

We think it is stormy here at the present time. But we have had a storm in Toronto, Canada, recently in comparison with which our storm here is but a gentle summer zephyr. We have had, back there, a storm of agitation against this people, and the message of truth that this people is endeavoring to deliver to the world.

We have passed through a fierce storm of newspaper agitation in the city of Toronto during the last few weeks. Through it all I have been reminded of the statement of the great Emerson, that there is a compensation in all things. I noticed, as I have often

noticed in the past, that when men commence to speak against us, they very frequently unwittingly bear testimony to the divinity of this great work. I recall an incident of this kind some years ago. There was held, as I now remember, in the state of Idaho, in the year 1908, a convention of the Christian Endeavorers. One of the speakers at that convention was Mr. G. W. Barnes, the president of the association. He was so close to the "Mormon" territory that he could not quite resist the temptation to throw a few rocks over into the state of Utah. But a singular thing among the statements he made against this people and our religion, is the fact that he unintentionally testified of the vitality and the fervor of spirit which are found in this great Church. He said, "We can never hope to crush 'Mormonism' until we have a zeal equal to that of the 'Mormons.'" I have often wondered why any minister of religion should have a desire in his heart to destroy a religion which plants in the human heart living faith in the living God, and inspires them with a self-forgetting zeal that sends them to the ends of the world to testify of the great things of our God. But, singular as it is, it is nevertheless a fact that the men who endeavor to bring to naught the purposes of this great work, unwittingly testify of the greatness of God's Latter-day kingdom.

Another instance of this kind came to my attention a few months ago in the Dominion of Canada. There lives up there in our country over in the province of Saskatchewan a minister of a Protestant church, by the name of Toombs. He wrote a lengthy pamphlet against our religion. In the course of his article he said that the organization of the Church of Jesus Christ of Latter-day Saints was most wonderful. He became even more superlative, he said: "It may be even said to be perfect." Shortly after the publication of this pamphlet, the great Anglican church, which is a division of the Church of England, deemed it necessary to put out a pamphlet against the propaganda of our Church in the Dominion of Canada. They could find nothing that suited their purpose better than the article written by Mr. Toombs. And so in the month of July, 1921, the great Anglican church published the Toombs article as its *Bulletin No. 44*, against "Mormonism." That bulletin contains the significant statement that the "Mormon" Church "may be said to be perfect." When I read that statement in that bulletin, I felt deeply grateful to the great Church of England. I have felt like writing them a letter, thanking them heartily for testifying officially to the divinity of the Church of which we are members. For this bulletin does contain a very impressive testimony of the divinity of our Church.

We have always been led to believe that when you say that anything is perfect, it is equivalent to saying that it is divine. If we were to select that adjective which most completely describes God's attributes, we would select the adjective "perfect." God is perfect. And that which he establishes in the world is perfect. So we might well

be truly thankful in our hearts, that from the seats of the mighty, men are commencing to testify, even though it be unwittingly, to the divinity of this great work.

Not only is this great Church of ours perfect in organization, but there is in it also the perfect Spirit of Jesus Christ. What is it in the ministry of the Son of God that impresses us as being most divine? All of you would say that it is His great spirit of self-sacrifice, And so it is.

Just a few days ago, I had the opportunity of attending a wonderful priesthood meeting, in one of the wards of this city. There were present at this priesthood meeting several hundred splendid men of all ages who bear the Priesthood of the Son of God. At that meeting a number of men, who had recently been called to go out into the world to preach the gospel, were called upon to speak briefly. I recall distinctly one of them. He was a German. He had been converted to the Church in far-away Germany, some eight or nine years ago. This plain man came to this country with his family. Since his arrival here he has been pursuing the plain occupation of a laborer. Through his industry, thrift and frugality, he has been able to save a few hundred dollars. Because of the beautiful, divine spirit of self-sacrifice in his heart, he has accepted a call to go to his mother country to preach the gospel. He is going out to spend the money that he has earned by hard labor, in testifying to the world of the restoration of the gospel of Jesus Christ. I want you to know that when I heard that plain man's testimony, my heart thrilled with gratitude because I was a member of that Church which puts this splendid, divine spirit of self-sacrifice into the hearts of men.

There is in this great Church also the power of the living God. I recall today, with deep emotion, and a sense of gratitude, the blessing which came to me on the first Sunday of the month of March this year. At that time the storm of agitation, in the city of Toronto, had reached its crest. Because of the strain I underwent in writing newspaper articles in defense of our people, I felt that a nervous break-down was coming upon me. I requested the Saints and the members of the Church in Toronto to fast and pray for me the first Sunday in the month of March. Before our good people had concluded their fast on that day, our missionaries came to the Mission Home and held a prayer circle for me. While these young men and women prayed for me, my flesh quivered all over, because of the power of God's Spirit which came upon me. One of my companions, a mere boy, scarcely out of his teens, laid his hands upon my head, and said, "You shall be made well from this very day." I can testify today, in the sincerity and gratitude of my heart, that those words came to me by the voice of the Holy Ghost. I can testify moreover that my heavenly Father has remembered those words, and made them true in my life. God be praised for His goodness and kindness to me. With all my heart I thank my heavenly Father, that I belong

to this great organization. With all my heart I thank him that I have had the opportunity of spending six years of my short life on the firing line of truth, telling the people of the marvelous things God has wrought in our day and time.

I know that there is in this great Church the spirit and power of God. I know that outside of this wonderful organization there is no peace, but chaos, confusion, destruction and misery. It is good to be in the house of God in these days of strife and turmoil. Let us remember, in sincere humility and deep gratitude, the goodness of our heavenly Father to us, in committing to us these great riches, these great graces and powers which are found in this Church.

God help us to walk through this life with bowed heads and broken hearts. God help us to trust in Him, and hold fast to the iron rod, that through His mercy and His power, we shall receive salvation and exaltation in His kingdom, in the name of Jesus Christ. Amen.

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission.)

Two thoughts expressed by our beloved President in his opening address, and emphasized by nearly every speaker who has followed, are these: A call to repentance and greater diligence in keeping the commandments of the Lord, and an appreciation of changed conditions in which our motives and the results of our efforts are better understood and are bringing forth merited praise.

Notwithstanding the fact that in the past we have been, and at present are being, basely misrepresented, yet the light of truth has pierced the darkness, and many honest-in-heart are beginning to recognize us as we are and not as we have been falsely reputed to be. Among those who have been thus favorably impressed with our achievements, the fruits of the gospel, are men of eminence. You who were present at the opening session of this conference heard the words of three distinguished visitors who spoke on that occasion. These are three educators of high standing who spoke; one, Doctor Carver, of Harvard University, Professor of Political Economy, who said in substance that were he looking for a people among whom the processes were going on under which a great nation is built, among the Latter-Day Saints is the one place in the world where one can see this in operation in the field itself. The other two noted scholars, Doctor Clark, President of the University of Nevada, and Doctor Lory, President of the Agricultural College of Colorado, spoke also in terms of high commendation and praise.

A book which has recently been written by one William E. Smith, which book bears the title, *City Homes on Country Lanes*, has much to say of the "Mormon" Colonization experiences. Among other statements the following appears: "Utah is a monument to leadership—to a quality of leadership that has been creative and inspiring. This

leadership has been generally attributed to the 'Mormon' Church, and justly so. It is often said, 'Yes, the Church could do it but nobody else could do it.' It is a shallow remark, based on the most superficial knowledge of "Mormon" institutions. Leadership is leadership, and great as is the "Mormon" Church, it is a very small thing when compared to the government of the United States.

The writer appears unconscious of the secret of this superior leadership. He seems to think it lies in the kind of form of organization, and is unconscious of the real source of power whence it emanates.

Doctor Thomas Bicknell, for many years president of the National Education Association, great writer and philanthropist, after paying high tribute to the educational achievements of our people, concludes his statement with these splendid words: "The vitality and force of all societies and organizations founded on Christianity lies in the self-sacrifice of its adherents. No other church, no other organization, can produce such manifestations of self-sacrifice as that shown in the 'Mormon' missionary system."

Our missionary system is truly a source of power, a marvelous work and a wonder. You may recall the words of the Lord to the prophet Isaiah recorded in the 29th chapter of the book bearing his name, in which the Lord foretells the coming forth of the Book of Mormon. Following this wonderful prediction He says, "For inasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

From the midst of the deep distress, following the terrible world happenings of the past few years, men are crying for superior, aye, for inspired leadership, because they have come to recognize the fact that human wisdom is wholly inadequate to solve the mighty problems of the present and future, and herein we see the fulfilment of the Lord's words I have just quoted from Isaiah. The wisdom of the worldly wise has perished, come to naught, and the understanding of their prudent men is hid in overwhelming uncertainty and distress.

Many eminent characters have spoken in high praise of the fruits of "Mormonism" and many popular magazine writers, within the recent past, have written very complimentary articles concerning our people. In fact it appears they are vying with one another in declaring our virtues. I fear that herein lies great danger to us for we are but human and liable to think ourselves great, forgetting the source of our strength, the secret of our greatness. Here the words of Apostle Paul are apropos, he says:

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth);

such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Whatever strength or power we possess has its foundation in humility and devotion. The greatest among us are always the most humble. Among the many glorious sayings of the Master is this: "He that would be greatest among you, let him be servant of all." In a revelation given to the Prophet Joseph Smith found in the Doctrine and Covenants, section 121, the Lord reveals in plainness the source of real power, the path to true greatness and glory. Speaking of the holy Priesthood, which is the power of God delegated to man he says:

"Behold, there are many called but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man. Behold! ere he is aware he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God. We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be

an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

Here we discover the source and secret of whatever real power or greatness we possess, the manner in which it may be obtained, and the manner in which it may be lost. The most destructive of all agencies is selfishness; such as inspired the rebellion in heaven, and which manifests itself in a lesser degree in a thousand different ways by mortals on earth. One of the most common expressions of selfishness is the one against which the Lord sounds a significant warning. I fear that, too frequently, we consider what our efforts in this work will mean by way of "honors of men," of self glorification; if so, we violate the spirit of this revelation, and it is truly Amen and Amen to our power and Priesthood. The Lord has said, "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." Again, "Whosoever will lose his life, for my sake and the gospel, shall find it." I take it that these words are equivalent to saying that whosoever will lose self in the Lord's great cause, consecrate every energy of his being, every sympathy of his soul, to its up-building, and, that with an eye single to the glory of God, shall find eternal life in His kingdom.

"Let thy bowels also be full of charity towards all men. . . . and let virtue garnish thy thoughts unceasingly. . . . then shall the Holy Ghost be thy constant companion." What a glorious possession to have the Holy Ghost as a constant companion. This Divine companionship is wholly contingent upon our absolute chastity of mind and charity of soul.

How timely these instructions, "let virtue garnish thy thoughts unceasingly," for the world is truly in the midst of a veritable maelstrom of immorality. During the past decade, especially since the great world war, there has been a decided weakening of moral fibre throughout the world.

In conclusion, may I repeat some ringing words spoken this morning to the officers of the Y. M. M. I. A. by our worthy General Superintendent George Albert Smith. Speaking of our moral standard he declared that second only to murder is unchastity. He also repeated some very impressive words spoken to him in his boyhood days by his illustrious father. His father said, "Son, if an evil-minded man were to come into your home for the purpose of assaulting your mother or sister, you would protect her honor, her virtue, with your life. And just so, I would have you defend the honor and virtue of every other woman, for she is the daughter of some father and mother; and the sister of some man."

May virtue garnish our thoughts unceasingly that we may bequeath to posterity a most wholesome influence, and if possible, a definite disposition toward a positive disapproval of all that is indecent and immoral, whether upon the movie screen, in literature, in music, or in dress, for it is everywhere to be found. It is Satan's

trump card, and should these demoralizing agencies succeed as he hopes they will, inevitable destruction will come to individuals and nations who abandon themselves to his vices.

May the Lord help us to maintain the high moral standards vouchsafed unto us by our faithful parents, that we may be among the Saviors on Mount Zion, not alone in this our beloved nation but throughout the world, I humbly pray in the name of Jesus Christ. Amen.

The choir sang the anthem, "The Heavens are telling."

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission.)

I have sat in fear and trembling so far throughout every session of this Conference lest I might be given this opportunity of talking to you, and then to come to this final session knowing that I would be expected to talk, and here be compelled, by our beloved brother, President Bennion, to keep silent until the last, has almost made a nervous wreck of me. Therefore, I beg of you, brethren and sisters, sustain me by your faith and prayers that I may say nothing which will mar the sweet spirit which has prevailed throughout our entire Conference. I know that we have been blest of the Lord with a rich portion of His Holy Spirit, without which we could not be fed with the bread of life.

Many great truths have been spoken upon during the various sessions of this Conference and I desire to say a hearty amen to all of them, and for one I have a sincere desire in my heart to try and carry out in my daily life these valuable instructions given by our leaders.

One of our visiting educators, I think it was Dr. Clark, of the University of Nevada, who visited the first session of our Conference in the Tabernacle, Thursday morning, made a statement to the effect that science did not satisfy the soul of man and that it was essential that we keep our souls open and susceptible to spiritual instruction, in order that we may have soul satisfaction, and I know that this is true, and that the sincere seekers for truth, the world over, are fast finding it out. Scientific facts or truths which have been established beyond question do not disagree with revealed religion, and they are good, and we accept them, because all truth is a part of the gospel of Jesus Christ, but scientific theories are not truths, and may at any time be overthrown by the establishment of truth. Scientific theories are one thing today but may be quite a different thing tomorrow; hence, they do not satisfy the soul which hungers and thirsts for truth.

During a recent visit to our Boston conference we were favored with the presence of one of our leading scientists, Professor Ralph

Chamberlin, formerly at the University of Utah, but now holding an important position in the great Harvard University, who gave us a wonderful talk, during which he made a similar statement to the one mentioned before, to the effect that all his labors and reserches in the laboratories of science, while very interesting, and to a great extent satisfying to the intellect, did not satisfy the soul of man, and that he yearned for something more. He bore a beautiful testimony to this effect, adding that he felt in this meeting a spirit which was soul-satisfying and bore testimony that he knew that ours is the true Church of Jesus Christ.

My dear brethren and sisters, when we were baptized into this Church and received the gift of the Holy Ghost, we were given a most wonderful blessing, which, if cultivated and developed, will prove to be the source through which the soul may be fed and satisfied, but it must be kept in tune to the great broadcasting station from whence all messages of uplift and good cheer are sent. Two weeks ago today I had the pleasure of dining with Brother David P. Howells and his family in New York. Perhaps many of you know Brother Howells. He formerly lived in Salt Lake City, and is one of our very successful young men, who by his course in life, is preaching the gospel daily to all with whom he comes in contact, because he follows out in his daily life the teachings of the gospel to a very great degree. After dinner had been served Brother Howells invited us into the living room where he showed us the wireless telephone instrument which had recently been installed in his home, beside which was a program telling of the various messages of interest which would be broadcasted at certain hours of each day from the central station. Brother Howells proceeded to make some slight adjustments by turning certain keys to the right or to the left, as he found it necessary, in order to put this instrument in strict tune to the central station. When this had been accomplished, behold beautiful strains of music burst forth in the room, very much clearer than the ordinary music box in which there is some metallic sound. It was not necessary for each one in the room to have something to their ears, but all could hear distinctly the sweet strains of music which were being played at the broadcasting station some twenty-two miles distant. This, of course, is a marvelous accomplishment of man's and I could not help comparing it with the divine instrument God placed in each and every one of His children entering into the world—an instrument which if kept in tune with our Father's Kingdom will bring to its possessor rich messages of love, encouragement, patience, gentleness, meekness, kindness and all the virtues and fruits of the gospel of our Redeemer. We might make a comparison of these matters at great length but suffice it to say, my dear brethren and sisters, that this divine instrument within us is even more sensitive than the wireless telephone, it will easily be put out of tune by sin, either through acts of com-

mission or omission. The little keys referred to on the wireless instrument which Brother Howells turned to the right or to the left in order to put the wireless instrument in tune with the great broadcasting station may be compared to the principles of the gospel which, if adhered to, will put us in strict tune with our Father's Kingdom, and should we find our instrument made discordant through sin, as indicated above, we can always turn to the glorious principle of repentance, of which we have heard so much throughout this entire Conference, and if we sincerely repent of our wrong doing, having complied with the other ordinances of the gospel, our Father in heaven will accept of our repentance and forgive our sins.

I want to heartily approve of what our brethren have said regarding this great principle of repentance. It is a fact that repentance is a gift of God and, as stated by our beloved President Penrose, there is a possibility of sinning away the time of repentance, for the Spirit of God will not always strive with man. It is indeed a sad spectacle to see one of our companions or associates who has been faithful for many years, fall by the way side, but, my dear brethren and sisters, it is a sadder sight to see one of such incapable of laying hold of this glorious principle of repentance, to find him lifted up in pride and justifying his actions. I say this is a far more serious condition than the fact of our sinning, because, as I have indicated already, our sins shall be forgiven through the glorious principle of repentance, but if we have not lived or acquired this gift of God, there is no avenue through which our sins can be forgiven, we will go on through life justifying ourselves and thus sinning away the time of repentance. Now, we need to teach this principle in our homes. All great movements and reformations must begin at the fire-side. We must put our own house in order first, then we can, with good grace, cry repentance to the world.

In the remarks of President Ivins, we heard regarding conditions throughout the world as to disrespect for law and order which are indeed appalling; as Latter-day Saints we must be zealous in guarding against such evils. The most effective way, in my estimation, to guard against evil will be, first, to show by our actions absolute respect for all constituted authority in our conversation and in our lives, not only the ecclesiastical authorities, the authorities in our Church, but all constituted authority; municipal, state, or national, let us learn the joy of upholding and sustaining them. Do not let us be guilty of indulging in destructive criticism. Someone has said, we must first learn to obey orders before we attempt to give orders. We must certainly learn to first uphold authority. I for one certainly intend to take to heart these splendid instructions and go from this Conference with a greater determination to repent of my sins if I have been guilty of showing any disrespect for constituted authority. I have learned to love the brethren of the Church, those who preside

over us, and I find great joy and satisfaction in honoring and sustaining them and I also find a feeling of genuine pride in seeking for and talking about the good acts of our civil authorities. On the other hand, I always feel a sort of unworthiness if I have indulged in unjust criticism of any constituted authority. Someone has said of our people, that we are like the blind leading the blind, and yet it is a fact that within our Church there is the greatest opportunity for individual development.

This Church organization is designed to develop and cultivate the talents of each and every individual in it, and it will do so to the extent that such individuals will respond to the opportunities afforded them and respond to responsibilities placed upon them. In the various organizations of man, it is the custom to have a select few designated to do the thinking, preaching, speaking, writing, and so forth, but this is not the case in the Church of Jesus Christ. Our heavenly Father instructs each and every one of His children how to live their individual lives and make the most of their opportunities. Now my brethren and sisters, these deplorable conditions of disrespect for law and order and morality are of the world, and we are in the world and must be prepared to fight and withstand the onslaught of Satan's hosts for he will tempt our young people and lead them away in the most alluring fashion. While we are far from perfection I am indeed happy to know that we are above most of the world morally and I hope we shall continue to maintain this lead and improve upon it. The Gospel of Jesus Christ as revealed to Joseph Smith in latter days has certainly given to the world high ideals for their salvation, not only morally but intellectually and physically as well as spiritually.

I will relate a little incident which happened in Utah during the recent war, which illustrates to my mind the status of Latter-day Saints morally. When our splendid young men were being called to the Colors there was a good mother who accompanied her son to the railroad station to bid him farewell. Just before the departure of the train, on which this young man must leave home, his mother looked him straight in the eye and said, "My boy, your country has called you into service. I want you to go like a man and do your full duty. Honor and respect those who are in command. Be faithful to every trust placed upon you, and if your country shall require your life, be a man and give the same, for I could stand to see you come home in a box if it should be necessary. God grant that it will not be, but there is one thing I want you to promise me. I could not stand it to have you come home contaminated with the sins of the world. Therefore, I want you to come back to me clean, or come back not at all."

I believe, my brethren and sisters, that this is the sentiment of all Latter-day Saints. We have all been taught from infancy that it is better to lose our lives than to lose our virtue and chastity. We can

not get away from these fundamental principles of morality, and it behooves the younger generation to instil the same integrity into the hearts of our children as did our fathers and mothers before us. If we can but live this one principle of the gospel, the principle of morality, and live it strictly, through this great law we shall be able to redeem the world, but should we fail to stand apart from the world in this respect, history will repeat itself upon us, as well as the rest of the world, which shows that when a people become immoral, they degenerate, and destruction is inevitable. Let us go from this Conference, my brethren and sisters, with a determination in our hearts to live better lives and to seek the Lord in mighty prayer that we may have wisdom to teach our children the principles of morality, and impress them upon their minds so that they will feel that it is better to lose their lives than to lose their virtue. It is a difficult task to rear our children to be different from their neighbors, but we must try earnestly to keep them from indulging in the excesses of the world. Some of the brethren have mentioned during the Conference the evils of modern dress. I feel that it is the extremes that harm and are not proper. We are taught to be a moderate people in all things and this applies to dress, to our eating, to our language and all our conduct in life. There is indeed a great responsibility upon us and I sincerely pray that we will be equal to the occasion and not fall into the sin of indifference as regards the duties of life. This is the greatest evil we have to contend with; the sin of indifference. It is appalling to find the condition of the world as regards their attitude toward religion and toward our duties in life. We ought to realize full well, my dear brethren and sisters, "Life is real, life is earnest, and the grave is not its goal. Dust thou art, to dust returnest was not spoken of the soul." There is much for us to do, every moment is precious and we are all hastening on to the end. "Our hearts, though strong and brave, still like muffled drums are beating funeral marches to the grave. We know not when the end will come but we know it will come in due time, and great will be our joy and satisfaction if we have striven hard to learn the purpose of our being here in mortal life, and of trying to magnify the same to the satisfaction of our heavenly Father.

I was deeply impressed by the sweet rendition by the choir of the beautiful anthem, based upon the scriptural reference, wherein the Savior said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and wherein, He went on to say, "For my yoke is easy, and my burden is light." My dear brethren and sisters, I know that if we accept the gospel of our Redeemer with full purpose of heart, and live up to its teachings with faith in God, we shall find the words of the Savior to be true and correct that His yoke is easy to bear and that His burden is light.

I earnestly pray that God will bless you all that we may try earn-

estly to understand the purpose of life and seek to magnify our duties to the very best of our ability, and I humbly pray for this blessing in behalf of all of us, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

Only those who stand before great audiences like this can feel what it means to occupy the time of the meeting. One is always reminded that the responsibility that rests upon those who are assigned any duties in this Church is great, and that unless the Lord comes to rescue these duties cannot be adequately discharged.

I have been much impressed at this conference, I think more than ever before, by the fact of the divine appointment of the leaders of this Church. I think I have never recognized more fully the power, the inspiration, that rests upon the President of this Church and his counselors, and the twelve apostles, men who have been appointed and ordained in the time in which we live, to lead Latter-day Israel. It is to me a great testimony, to listen to the inspired doctrine and teachings of Christ, manifested through these men.

I have been reminded of two or three passages of scripture pertaining to our pre-mortal state. The Lord, in speaking to Jeremiah, as recorded in the first chapter, told him that before he was born he knew him, and ordained him a prophet unto the nations. In the Pearl of Great Price, we find more scripture which proves the divine appointment of men who take part in the administration of God's work in the earth.

The Lord revealed unto Abraham some things pertaining to us in this life, and in the language of Abraham I read:

"Now the Lord has shown unto me, Abraham, the intelligences that were organized before the world was, and among all these were many of the noble and great ones; And God saw these souls that they were good, and He stood in the midst of them, and He said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good, and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

The Lord told Abraham that with him were many of the noble and great ones, whom He would make His rulers. The world believes not in the ante-mortal state of men, according to the teachings of their churches and their ministers. They have not arrived at that knowledge, because they have not obeyed the law upon which that blessing is predicated, for it is a great and glorious blessing to a man or a woman to obtain a knowledge, while they sojourn in the flesh, that before they came here they lived, and that God organized intelligences, and established them, so that when they should come into the earth, some should be His rulers: not particularly the rulers of nations, but

the rulers of His Church, in the day that His Church should be in the earth, for he says, "These I will make my rulers." These men were tried, and proved to be the spirits, among others, who were able to be leaders of men; and before they were born in this earthlife, in the days of their "primeval childhood," when they were "nurtured at his side," in immortality, the God of our Fathers and their fathers had given unto them their calling; and we have thousands of people who stand in the midst of Israel, as also many who have passed away, who can testify, and do testify, that the leaders of this Church were inspired men, who were called and ordained to be his rulers in the day and age in which they were to come on the earth.

The history of Joseph Smith is evidence to this people, that he was and is a prophet of the Living God, and impresses even those who do not believe with evidence of his leadership. We find no greater leadership in all the world than in this "Mormon" Prophet, who labored early and late, unceasingly, to establish in the minds and hearts of men that faith and that knowledge which he had received in his communication with the Father, the Father of all the children of men who have to be reached in the flesh, and with Jesus Christ. He gave his life for the testimony which he bore, that he had seen the Father and the Son, and that they had revealed unto him the true order of worship. And as the world grows older, men and women of all countries will become acquainted with his work and with his character, and they will point to him as being the man who was a leader of men; and when they recognize that he was a leader of men, then the power of the Almighty will rest upon them, and they will recognize in him a leader of God's people here in the earth. Then will they begin to remember the Lord, and will begin to come unto him in repentance, and will finally come unto Him in His kingdom. It may take unto eternity before the truth, that has been preached to them while here in the flesh, shall pierce them, but except a few who may reject it, all will receive it ultimately.

Now I want to say a word about Brigham Young. How many people have given consideration as to what it took to build that Temple on this block, to lay those mighty stones, to plan that mighty edifice? I think there are but few in the Church today who can properly estimate what one of those stones weigh, and what it took to build that great structure. I question very much if any of us have given it sober or serious thought. None but a man moved upon by God could build such a building. It stands there as a monument, and will stand as a monument, that Brigham Young was and is a prophet of God, and that God did inspire him. You know when he stood at the head of the Church he preached the gospel with as much power as any prophet has ever done. Men asked him how he was going to build the temple. He said, "The Lord has shown unto me the pattern of the temple, and I know what it shall be like, and how to build it." Those

words of his are there in granite. That is evidence to this Church and to the world that he was a leader of men, a mighty man, and a glorious character, one who was ordained, and one who stood in the midst of the Gods when these rulers of the Church were chosen. Brigham Young was among them. So was the Prophet Joseph. So was John Taylor, who also gave his life, offered it in Carthage jail when Joseph and Hyrum fell martyrs, and who gave up their lives because of persecution many years later, when he stood at the head of this great Church. Wilford Woodruff was there. Lorenzo Snow was there. Joseph F. Smith was there. Heber J. Grant was there. God said, "These I will make my rulers." And you who have the testimony of Jesus, you who have received the knowledge that this latter-day work is true, you know, in your own hearts, that these men were and are leaders of God's people in the great work He has established upon the earth.

As I listened to President Grant, at our opening session, tell the people what they should do, and what he had done for them in the way of establishing them more firmly in their industries, so that they might pay their debts and live as becometh the people of God, and as He intended they should, there was testimony in his heart, the testimony and words of the living Redeemer shone forth in his countenance. The living God governs the words and testimonies of his servants as they come upon the earth, just as he counseled with them when they stood among the spirits and knew them to be the men that He would have them to be.

God, our eternal Father, through His Son Jesus Christ, has proved to the world that he has never made a mistake with the men that He has called to lead Israel; from the days of Adam until now. He has chosen men that He knew, before their worldly career, who would come forth in time, and be the leaders of men, and He said through Paul, the Apostle, that He hath determined the times before appointed, and the bounds of their habitation. And Moses tells us, in Deuteronomy, that the "nations of the earth were divided according to the number of the children of Israel," and Israel was known of the Lord, and leaders of Israel were recognized by Him because of their ability to carry on His work. Why was Jeremiah ordained a prophet? Because God knew who he was, knew that he was a prophet because of the power that he had received through observing the laws of the gospel of Jesus Christ before the world was. God knew that he would be, in his day and in his time, when he should come to the earth according to appointment, a prophet of the living God, and one in whom the Lord could repose confidence, because of his stability, strength, power, life, and love for His work.

I want you Latter-day Saints to go home, with this feeling in your hearts that he who leads this Church is a man divinely called and associated with men who are duly appointed to act in the name of God, and who have the power to ordain others; and that through

them comes revelation for the guidance of this Church, for the preaching of the gospel, for the redemption of mankind; that they are children of our Father, called by our Father to be leaders of the children of men before they lived upon the earth. A man will make no mistake who follows them, and receives their advice, and who keeps the commandments of God.

I heard President Grant say, recently, that he would consider it a favor to him, if men and women would abstain from the use of tea and coffee, tobacco, liquor, and coca-cola; that they would have power given them to establish themselves in the faith, and save themselves from debt, sickness, and disease. And he read from the revelations, that the destroying angel would pass them by; and he is a prophet of God.

Read in the scriptures; in them is life and light and the power that leads back unto God, our Father. A short time ago, I asked the branch presidents and conference presidents and each missionary in the Central States mission, to take up a labor with the members of their branches, and with every member of the Church with whom they came in contact, encouraging them to read the scriptures, not only in preparation for their lessons for auxiliary organizations, but separate and apart from that—to read the scriptures one-half hour a day. I tell you if men and women will do this the Lord's truth will come into their minds and into their hearts, and they will remember constantly the word of God, and will avoid the pitfalls that are everywhere present to entrap those who have a knowledge that this is the Church of God in the earth, and that there is none other through which salvation to the human family can come. May God give us the power to be true to his work I humbly pray in His name. Amen.

The choir sang the anthem, "God's refuge and strength."
Benediction was pronounced by Elder Joseph A. McRae.

CLOSING SESSION

The Conference was continued in the Tabernacle on Sunday afternoon, April 9, 1922, at 2 o'clock.

President Heber J. Grant presided.

An overflow meeting was announced to be held in the Assembly Hall.

The choir sang, "Arise, O glorious Zion."

Prayer was offered by Elder David R. Langlois, president of the Burley stake of Zion.

The choir sang, "Hark, listen to the trumpeters."

ELDER RULON S. WELLS

(Of the First Council of Seventy)

I am quite sure that we have all been impressed by the remarks of our brethren on the great increase of crime and sin in the world at large and the growing spirit of lawlessness—disregard for the laws of the land. This spirit is so prevalent that it even menaces the safety of our own great nation, say nothing about the other nations of the world. When I read in the newspapers that the lawless elements are gaining control of the offices, both executive and judicial, in our great cities, appointing police and judges friendly to their criminal enterprises, and contemplate the general disregard for law and order now threatening our municipal governments in the leading cities of our fair land, it occurs to me that we are living in perilous times, "when iniquity shall abound"—in the days that we read about in the scriptures, and concerning which the Savior of the world said, when He had been asked to give to His apostles the sign of His second coming and of the destruction of the world: "For then shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." These impending evils, iniquity, and sin, that are so rampant in all the world cannot fail to have some effect upon us, for we are more or less in contact with that world of sin. The Latter-day Saints ought to be in complete accord and harmony with every movement that is made to combat the progress of sin. We say to every organization and to every man who lifts up his voice and stretches forth his hand to stem the tide of evil: "You are engaged in a glorious work. God bless you in every such undertaking." But of all these agencies—and there are many of them—there is only one that is adequate to overcome the sin of the world, and that is the gospel of the Lord Jesus Christ administered by the Church of our Redeemer established in the earth for that express purpose, that we might overcome this world of sin. How may we then properly equip ourselves to meet the arch enemy of God and his legions that are abroad in the world, luring men and women away from the path of rectitude into the paths of sin and down to degradation and destruction? How can men and women be properly equipped in order that they may combat evil when the enemy shall make an attack upon them individually? For even the elect are not safe, but it is comforting and pleasing to contemplate that we shall not have to endure the great trials and tribulations that shall come to the world for any great extended length of time, because, we are told, "for the elect's sake those days shall be shortened." Were it otherwise, no flesh would be saved. It matters not how strong we may feel ourselves to be.

It matters not what position we may occupy in the Church or out of it. No man is so safe that he may boast of his own strength, but only

as God shall be our strength and come to our rescue, and then shorten the days, will we be able to overcome, and finally gain the victory; at least, that is the way I read the holy scripture. And what is the equipment? Can, you, then, or can I, or can any human soul in all the world, combat and overcome the temptations of the present day in and of ourselves without being properly equipped for that great struggle? I answer "No, we cannot." We need the help of God. We need the companionship or His Holy Spirit. Without these we cannot succeed. And how shall we obtain that help; and how secure this holy companionship? Through obedience to the gospel of Jesus Christ: Faith in God and in His only Begotten Son—faith in the efficacy of His redeeming blood that was shed for the sins of all mankind; through sincere repentance from sin; with a broken heart and contrite spirit exercise our own powers of resistance. Then be baptized by immersion for the remission of sins by a servant of God who has been endowed with power from on high, divinely authorized to perform that holy ordinance. Then, and not until then, may we receive the gift of the Holy Ghost, without which no man can overcome the sins of the world. The Spirit of God will not dwell in an unclean tabernacle. The gift of the Holy Ghost cannot be secured until our sins have been washed away by baptism, through the atoning blood of the Lamb of God.

This is the gospel of the Lord Jesus Christ. This is the equipment that every soul must have, if he shall combat the sins of this world and overcome them. So we say to all the world: Repent and be baptized, every one of you; believe in the Lord Jesus Christ, and accept of Him as the very Son of God, who gave His life to overcome death and the grave and redeem mankind from their fallen condition. Do this that you may receive the Spirit of the Lord and thereby be prepared to fight the good fight of faith and overcome the power of the adversary. Let me say further, that "Except ye repent, ye shall all likewise perish." Oh, ye inhabitants of the earth, wherever you may be, turn to the Lord and repent of sin and accept of the atonement of the Lord Jesus Christ. Let me say to Latter-day Saints, repent of your sins, be they great or be they small, accept the counsels that are given to us from the presiding authorities of the Church, and if we have committed sin, be it great or small, let us turn to the Lord. If we have failed in the payment of our tithes and our offerings, if we have failed in the observance of the Word of Wisdom, let us repent and turn away from neglect of duty. If we have in any way offended the Lord or done aught amiss, let us turn to Him through repentance, and He will forgive and grant us His Holy Spirit that we may not lose its companionship, for we need that companionship every day of our lives that we may be prepared to meet the enemy wherever he may assail us.

The only adequate means of combatting the sins of the world, then, is obedience to the gospel of the Lord Jesus Christ, and the only adequate agency is His Church which, on account of a universal apostasy,

was withdrawn from the world, but, thanks be unto Him, has again been restored to the earth through the instrumentality of the Prophet Joseph Smith. It is the only Church endowed with power from on high authorized to administer the saving ordinances of His gospel, including the bestowal of the gift of the Holy Ghost without which not even the elect can hope to gain the victory.

Then, beware of sin, oh, ye sons and daughters of Zion! Adhere to the faith of your fathers; secure for yourselves the companionship of the Holy Spirit; keep yourselves unspotted from the sins of the world, for the adversary is seeking your destruction. An unvirtuous youth or maiden is like fruit without flavor, or the flower that hath no fragrance, or the salt that hath lost its savor, "thenceforth good for nothing but to be cast out and to be trodden under foot of men."

Through the laying on of hands by a duly authorized servant of God the Holy Spirit is conferred upon us as a gift from God. This entitles us to its constant companionship, but only so long as we retain the remission of our sins, and this we may retain by virtue of our baptism, just so long as we continue in the good fight of faith, and if we endure unto the end of our lives then shall we gain the victory over sin, notwithstanding our many weaknesses and shortcomings.

God bless the Latter-day Saints. May they grow in the knowledge of Him, and in good works. Good bless the youth of Zion. Shield and protect them from the power of evil. May they not fall into by and forbidden ways. God bless His children everywhere, the honest in heart in every land, and lead them into His fold. May they, through obedience to His gospel, secure the remission of their sins and the glorious companionship of His Holy Spirit. And may we all, thus equipped for the battle of life, gain the victory over sin and secure unto ourselves the crown of eternal life and unto Thee, O Lord, we will give the honor and glory through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President Heber J. Grant read the following report of the Church Auditing Committee:

AUDITING COMMITTEE'S REPORT

April 4, 1922

PRESIDENT HEBER J. GRANT,
TRUSTEE-IN-TRUST.

Dear Brother: We have pleasure in reporting to you that the books of the Trustee-in-Trust and the Presiding Bishop's Office have been audited in detail month by month for the year 1921. The compiled report for these two offices also has been carefully audited for the same period.

We have pleasure also in certifying to you that the accounts for the year 1921 were accurately kept and that the books are in good condition.

The compiled reports of the Trustee-in-Trust, covering the entire financial interests of the Church, are so arranged as to give a clear and comprehensive understanding of the present financial condition of the Church.

Very respectfully submitted,

Your brethren in the Gospel,

HENRY H. ROLAPP,

JOHN C. CUTLER,

HEBER SCOWCROFT,

PETER G. JOHNSTON,

CHURCH AUDITING COMMITTEE.

On motion the report was unanimously approved by vote of the conference.

PRESIDENT HEBER J. GRANT

We have a long list of the general boards of the Sunday School, the Mutual Improvement Association, the Relief Society, and other auxiliary institutions, but inasmuch as these institutions hold their regular annual conferences, we will dispense with the reading of all the names in the future at our general conferences, and only read the names of the presiding officers and sustain the general boards with them, without reading all those names. The General Authorities of the Church and Auxiliary officers and boards were then presented, and by unanimous vote of the assembled multitude, were sustained in their various offices and callings as follows:

GENERAL AUTHORITIES OF THE CHURCH

First Presidency: Heber J. Grant, Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

The counselors of the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, Presiding Bishop; David A. Smith, First Counselor; John Wells, Second Counselor.

Trustee-In-Trust: Heber J. Grant, as Trustee-in-Trust, for the Church of Jesus Christ of Latter-day Saints.

Church Historian and Recorder: Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Church Board of Education: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, John A. Widtsoe, David O. McKay, Stephen L. Richards, Richard R. Lyman; Arthur Winter, Secretary and Treasurer.

Commissioners of Education: John A. Widtsoe, Stephen L. Richards, Richard R. Lyman.

Superintendent of Church Schools: Adam S. Bennion.

Auditing Committee: Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball, Assistant Organist; Tracy Y. Cannon, Assistant Organist; George C. Smith, Secretary and Treasurer. And all the members of the Choir.

Clerk of General Conference: Edward H. Anderson.

AUXILIARY ORGANIZATIONS

GENERAL BOARD RELIEF SOCIETY

Officers: Mrs. Clarissa S. Williams, General President; Mrs. Jannie B. Knight, First Counselor; Mrs. Louise Y. Robison, Second Counselor; Mrs. Amy Brown Lyman, General Secretary and Treasurer. And the members of the board.

DESERET SUNDAY SCHOOL UNION BOARD

Officers: David O. McKay, Superintendent; Stephen L. Richards, First Assistant general Superintendent; George D. Pyper, Second Assistant General Superintendent; John F. Bennett, Treasurer; Albert Hamer Reiser, Secretary. And the members of the general board.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Officers: George Albert Smith, Superintendent; Brigham H. Roberts, First Assistant; Richard R. Lyman, Second Assistant; Oscar A. Kirkham, Executive Director; Moroni Snow, Secretary. And the members of the board.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Officers: Martha H. Tingey, President; Ruth May Fox, First Counselor; Mae T. Nystrom, Second Counselor; Clarissa A. Beesley, Secretary and Treasurer; Maria Y. Dougall, Honorary Member; Margaret Summerhays, Music Director; Evangeline Thomas, Assistant Music Director. And the members of the board.

PRIMARY ASSOCIATION

Officers: Louie B. Felt, President; May Anderson, First Coun-

selor; Clara W. Beebe, Second Counselor; Mary R. Jack, Secretary and Treasurer; Matilda W. Cahoon, Chorister; Jane R. Crawford, Organist; Genet Bingham Dee, Librarian; Isabell S. Ross, Ann Nebeker, Edna H. Thomas, Physical Directors. And the members of the general board.

GENERAL BOARD OF RELIGION CLASSES RELEASED

Inasmuch as the commissioners of education, under the direction of the General Board of Education, have taken over the work of the Religion Classes, it is moved and seconded that we honorably release with our blessing for their past splendid labors, the members of the General Board of Religion Classes. The motion was put and carried unanimously.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy, and President of the California Mission)

It is certainly a very great privilege, as well as a great responsibility, to stand before this great congregation. I sincerely hope that the few moments I occupy this position I may be prompted by that good spirit which has been made manifest in the remarks that have been made by the presiding authorities of the Church during the meetings of this great conference. I have felt impressed, while listening to the valuable instructions imparted, with the testimony of the member of a stake presidency that I listened to several years ago when I was attending a stake conference. He had just returned from attending the general conference of the Church, and he stated that he had been in attendance at the general conference for fifty-two years. When he returned from this particular conference his people inquired as to the character of the conference and how he had enjoyed himself. He answered by saying that it was the greatest conference he had ever attended. Then the children laughed and said: "Why, father, we have heard you say that after every conference, as long as we can remember." I have been attending conferences myself for about forty years, and I think I may go back to the people of the California mission and say, in all truth and sincerity, that this conference has been most enjoyable; that the instructions that have been imparted, from my point of view, have been as valuable, that the manifestations of the Spirit of the living God have been as great in the teachings imparted to the people, as any conference I have ever attended. I thank God for a religion of this character; that after long years of listening to the instructions and testimonies of the presiding authorities of the Church, there is such light, and power in the gospel of the Redeemer of the world that the hearts of men and women are made just as glad in the work of God, after they have listened to these instructions for a lifetime, as when they first heard

the glad tidings of great joy. I don't know that there is anything else in the world just like "Mormonism." It surely is the power of God. It is the fulfilling of the prophecies that have been given through ancient prophets in days gone by, and if any man can come into this great congregation and listen to the character of instructions imparted by the presiding men of the Church, and look into the faces of the hosts of Israel who have come up from the East, and the West, and the North and the South, that they may be more perfectly instructed in the ways of God, and not feel that this is a marvelous work and a wonder, and a fulfilment of the predictions of the prophets in relation to the latter-days, then I can only say that he would be in every way contrary to my own view and contrary to the convictions of my own soul.

I am glad, my brethren and sisters, to be a missionary, and glad to say to the fathers and mothers who have sons and daughters in the California mission, that those sons and daughters are doing honor to their parentage. It is really a wonderful thing to witness the development that takes place with these missionaries, and yet it is true that they are weak men and weak women and they feel very keenly their weakness. Still, through the blessing and power of God, they are convinced of the truth of the gospel and they are made to comprehend, by the unerring guide of the Holy Spirit, the truth of the religion revealed of the Lord in the dispensation in which we are living, just as fully and completely as their fathers and their mothers have been made to know that truth.

I was thrilled in my soul, just a short time ago, in attending a priesthood meeting of the missionaries in the San Francisco conference, to hear a young sister say—and she said it in the fear of God and under the inspiration of the Spirit of God—"I never knew that I was alive until I came into this mission." I talked, not long ago, with a young man who has been and is a stock-raiser, and has been quite prominent in connection with this business, and he said to me, "President McMurrin, I have never taken as much pleasure in watching my flocks and my herds, and in witnessing the increase in their numbers, as I have taken here in striving to preach the doctrines of the everlasting gospel. I have never found any joy in connection with my personal affairs that could in any way equal the joy that I have experienced as I have tried, to the best of my ability, to communicate to men the message of the gospel that has been committed into my hands, and I have never been half as anxious over any of my worldly possessions; I have never prayed about them to the same extent that I have prayed about the responsibility that rests upon me as a preacher of righteousness."

I am glad to say that the sons and daughters of the Latter-day Saints who are laboring in the California mission are laboring there under the inspiration of the Spirit of the Lord. There may not be anything of a very remarkable character transpiring, and yet there

is something remarkable transpiring, for the message of the gospel of the Lord Jesus Christ is being delivered to the people of that mission, and that message is the power of God unto salvation. The delivering of the message, bearing witness to the truth, will have its effect in due time, for the Lord God Himself has promised that the declaration of His word, as it is spoken by His servants, shall never fall to the ground without bearing fruit, and I am a believer in the promise that has been made in relation to these matters.

We have recently had the pleasure, in California, of having with us President Heber J. Grant, Dr. John A. Widstoe and Bishop Charles W. Nibley, and of having the President dedicate a chapel at San Bernardino. That name ought to have interest to the Latter-day Saints. President Brigham Young, in the early settlement of this great section of the country, sent pioneers into California. There is a story related that he said that when they found a mountain with a mark upon its side of an arrow-head they should pitch their tents. I don't know whether he ever said anything of the kind or not, but it is represented, at least in Railroad literature, and in other ways, that such a declaration was made. But be that as it may, those people pitched their tents in the section where San Bernardino now stands, and upon the mountain side there is the perfect picture of an arrow head, and it has been made as you know the emblem of the Salt Lake Route. Owing to the coming of the Johnston army, these early pioneers were called back home, and from that time, from that day up until the present time, we have had no real foot-hold in San Bernardino; and, of course, our hearts are glad and we praise the Lord God of heaven in the fact that we are now privileged, through the ministry that is being carried on in California, to establish a splendid little chapel that has been dedicated to the Lord our God by the President of the Church. We have come to believe that some of the things that possibly illumined the mind of President Brigham Young, long ago, may yet take place in that region of country, and we have recently thought it to the advantage of the work of God to establish a conference, with headquarters in San Bernardino. We have also been successful in establishing a conference with headquarters in the city of Fresno, where we have had but little opportunity in the past to proclaim these glad tidings of great joy. There is a great multitude of people, three hundred fifty thousand strong, in the Fresno conference, who know just about as much regarding the principles of the gospel of of Lord Jesus Christ as if they lived in some far-off, distant land; and the missionaries, who are operating at that point, have joy and gladness in their souls, because of the success that is attending their ministry. And so we might continue to speak of San Francisco, and to speak of Los Angeles, and to speak of San Diego, and to speak of sections of Nevada and Arizona where these young boys, in their weakness, and yet with joy in their hearts and with confidence in the call that they have received from the servants of God, are lifting up

their voices according to their ability, calling men to repentance, and bearing witness, under the inspiration and power of the Holy Ghost, concerning the truth of the everlasting gospel?

We had the privilege, while President Grant was visiting, to go out to Long Beach, where the civil authorities had given the "Mormon" choir of Los Angeles, Long beach, and Ocean Park the opportunity of singing *The Martyrs* in their great auditorium, and it was packed to its capacity. They say there were six thousand people present.

Elder Axel A. Madsen, the conference president, delivered a concise and comprehensive story in relation to the martyrs, the character of men they were, and the causes that led up to their martyrdom. Under the inspiration and Spirit of God he was enabled to present things of very great importance, and I take it there are many men who heard what he had to say, as well as who heard the singing of the choir, who will remember favorably something concerning "Mormonism." President Grant had the opportunity, I am glad to say also, before that great congregation, of saying a few words in appreciation of the kindness and liberality of the authorities in Long Beach. Permission has now been granted us by the commissioners of Balboa Park to meet there. Balboa Park is the park that housed the buildings of the great fair during the International Fair that was held at San Francisco and San Diego, and they have there a great open air organ, and permission has been given to the choir of Southern California to go and sing *The Martyrs* to the people of San Diego, and the privilege also of using the great organ that was erected during the fair period. We had the privilege, some time ago, in Long Beach of singing *The Vision* to a great host of people, four thousand or five thousand strong, when Elder Everard McMurrin had the blessed privilege of bearing record to the truth of the gospel of the Lord Jesus Christ and expounding in clearness and force the nature of that great first vision, and what was to come to the inhabitants of the world as a result of it. While we do not see great things transpiring, our hearts are made glad in what is taking place, and your sons and your daughters know that the Lord has spoken. They know that the gospel of the Redeemer of the world, as revealed to Joseph Smith, is the power of God unto salvation, and they have the courage to tell the people, according to their power and ability, the gospel message. God bless the sons and daughters of Zion, and establish them for ever and for ever in that form of religion which is indeed and of a truth the Power of God, the only means of salvation to a perishing world. Amen.

A sacred solo was sung by James H. Neilson, "Thus shall Thy light shine forth."

ELDER CHARLES H. HART*(Of the First Council of Seventy)*

We have been pleased and instructed by the sweet music, and thrilled by the testimonies of our brethren, and deeply, and I trust abidingly impressed by the timely instructions given during this conference. In the keynote speeches by the First Presidency we had presented to us the gospel of temporal salvation, scriptural philosophy, (concerning which not yet all of the elders of the Church are fully informed,) and then we had presented to us some of the great national problems. President Ivins, in speaking upon the latter topic, challenged our attention to the question as to whether or not it was sensationalism for him to say what he did, and while he spoke there went forth from the city of New York a press dispatch giving information that Police Commissioner Enright had advised the organization of, and was organizing, New York City as a sort of armed camp, with a dozen armed private citizens, upon each block, to come forward at the call of the officers, because there had been in ninety-three days as many spectacular murders committed in that great city. While President Ivins spoke, there came from Chicago an account of five murders in the past forty-eight hours, and an account of a letter received by Mr. Kickham Scanlan, whom Brother Ivins mentioned, the Chief Justice of the Criminal Courts of Chicago, who recently called upon the people of Chicago to know whether they were going to degenerate into a race of yellow men or not, or stand by the enforcement of the law. Justice Scanlan received a letter from some of those whom he had offended, because he had said that gun-men and thugs headed local labor unions. The letter received was to the effect that he would be "bumped off," to use the language of outlawry; that he might sing it, hum it, or whistle it, but an armed guard could not be with him always, and his life would be forfeited. Time will tell whether the threat will be carried out.

This same Chief Justice Scanlan, a few weeks before, had been called upon by a notable organization held in the city of Chicago, the officers of the N. E. A. which represented in a way some seven hundred thousand school teachers of the United States. They desired to know of the Chief Justice of the criminal court the cause for outlawry, and he assigned the passing of the old-fashioned home in which religion was taught, and a disbelief in God, lack of faith in God, as the reasons, and said that no finer institution existed than the old-fashioned homestead where religion was taught. There were others at the N. E. A. who discussed some of the problems that our nation is concerned with, and that we as a people, as a religious body, and as American citizens, are interested in.

There was Professor Edward A. Ross, the sociologist of the Wisconsin University, who declared that the formula for making boys and girls worth living with was as well understood by sociologists as the

formula for the manufacture of soap, and after giving some of the elements he declared that the crowning formula of all was religion. He noted, by the way, and we will disagree with him on that point, that about the ages of seventeen or eighteen years of age was the time to begin to teach religion. We well know that we must start at an earlier age, but this same sociologist, while agreeing that religion was the crowning factor in his formula, said that the preachers or the clergy had greatly exaggerated what they had to offer; a charge, perhaps, growing out of his experience with such representatives of the clergy as he was acquainted with.

And there was Professor Frank E. Spaulding, Dean of the Graduate School of Yale, who spoke also at that organization in reference to education, quoting Sir Auckland Geddes, the British representative, who had recently declared that the very end of education was to turn out pupils with minds which saw things in a certain color. And then Professor Spaulding asked: "What color? What is the color of the education in the United States?" And he said it was true that it contained certain pigments, had in it the pigments of patriotism, honesty, sincerity, truth, goodness, courage, cheer, generosity, humility, sympathy, love for humanity, for justice, law, and order. "But what of the color itself," he asked, "the deep absorbing, overwhelming color of our public education?" And he declared that it was "individual success through individual effort, a desire, a determination, for individual achievement, and this desire, this determination, is overwhelmingly, almost universally focused upon ideals of material achievement and material prosperity." And then he asks the question if that sort of coloring is satisfactory, and declared that it was a problem for the deepest thought of our statesmen to answer whether that sort of coloring in our education is satisfactory.

Mr. Tigert, the United States Commissioner of Education, also made a speech in which he said: "Unless along with these so-called high-brow subjects, we can teach honesty, justice and decency, we'd better dismantle our finely equipped educational institutions and go back to the old log schoolhouse." And he quoted from a noted ecclesiast, who said: "I would rather have my boy in heaven learning his A, B, C's than I would have him in hell reading Latin and Greek." He declared that it was a great discovery in surgery, the sharp knife, but it was a still greater discovery, the clean knife, sterility; and he would rather have a dull knife, if clean, than the sharp knife if foul.

These are some of the problems that concern the American people. Such statesmen as William Jennings Bryan and others are not satisfied with the sort of education being given to our boys and girls. It was a source of satisfaction to me to hear the discussion at the University of Utah the other day, and I would place along with the paper that has been mentioned as delivered by Dr. Carver, the paper delivered by Dr. George Thomas stating the policy of our chief educational institution. I think these companion documents should be in the

homes of our people, and for consideration of our boys and girls. It is of great importance, that sort of coloring that they have in their education.

One of our greatest scientists, Pascal, in speaking of belief in the immortality of the soul, declared that:

"All our actions and thoughts follow paths so different, carrying according to the hope of gaining eternal blessings or not, that it is impossible to take any sensible or judicious step without regulating it from this standpoint, which must be our final object."

The great statistician, Babson, in a convention of business men at Pittsburgh a few years ago, speaking on this question of law and order, which is a problem now with our large centers of population, said this:

"If you gentlemen are assuming that it is the police and government that preserve law and order in this nation, and create the conditions of safety in which you live and do business, you are mistaken. It is the church which makes this nation safe."

Many educators have been quoted during this conference on the question of religious training. Mr. Butler, the President of the largest University in our land, defines education as having to do with man's spiritual environment, and he uses the term spiritual in a very broad sense, having to do with man's art, man's science, his literature, his institutional life, and last, but not least, with religious training.

But the problem is how to give this religious training. I rejoice that we are solving it so far as the Church is concerned, in our religious instruction at home, and in our Church schools, and in the seminaries for boys and girls who are pursuing studies in the high schools, colleges and universities.

I appreciate the importance of our auxiliary associations. I would not detract from the impressive picture Brother Roberts gave of the importance of the Boy Scout movement; and yet, after all, it is but an auxiliary of which there are many in the United States, such as Weed Craft League of America, headed by Mr. Ernest Thompson Seton, and the Father and Sons' League, and the Big Brother and the Big Sister Federations, the De Molay movement, and the Camp Fire Girls, Girl Scouts, our Bee Hive Girls; and just lately we heard of another organization of the girls connected with our Primary, the Seagull Girls. But all these, after all, are but auxiliary to the training which must be given in the home. Mr. Thomas Nixon Carver has been liberally quoted from in this conference, and it is indeed refreshing to hear stated some theological principles after being transmuted into the terms of the political economists. For instance, he defines truthfulness as a labor saving device, and proves it. Altruism for practical purposes he defines as being a good sport. We know altruism, however, in a higher form than that, as evidenced by our temple work, and also the vast amount of work being done for humanity, such as indicated by the reports of our mission presidents.

There is just one extract I would like to read from Dr. Carver's *The Religion Worth Having*, as to the sort of boys and girls he would have in a church that is able to hold its place in the nation and to comply best with the first great command to multiply and replenish the earth, and subdue it. He says:

"What attractions does the fellowship of the productive life offer? To young men it offers days of toil and nights of study. It offers frugal fare and plain clothes. It offers lean bodies, hard muscles, horny hands, or furrowed brows. It offers wholesome recreation to the extent necessary to maintain the highest efficiency. It offers the burdens of bringing up large families and training them in the productive life. It offers the obligation of using all wealth as tools and not as a means of self-gratification. It does not offer the insult of a life of ease or aesthetic enjoyment, or graceful consumption or emotional ecstasy. It offers instead the joy of productive achievement, of participating in the building of the Kingdom of God.

"To the young woman also it offers toil, study, frugal fare and plain clothes such as befit those who are honored with a great and difficult task. It offers also the pains, the burdens and responsibilities of motherhood. It offers the obligation of perpetuating in succeeding generations, the principles of productive life made manifest in themselves. It does not offer the insult of a life of pride and vanity. It offers the joy of achievement, of self-expression, not alone on dead marble and canvas, but also in the plastic lives of children to be shaped and molded into those ideal forms of mind and heart which their dreams have pictured. In these ways it offers to them also the joy of participating in the building of the Kingdom of God."

In conclusion may I quote the prayer of parenthood which is just now being presented as a text for this year to the Parents' Classes:

"I thank Thee, O God, for being,
For WHAT, and for WHY I am;
For wedded companionship without end;
For a life blended with lives that through me come—
Help me, O God, to know these lives as they are:
To companion them each day and hour,
To live before them that faith that carries on, and on—
 even toward divinity.
That mine may be that joy unutterable—
A sweet, uplifting presence to each life through mine,
And unto Thee be all praise forever. Amen."

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

I have been helped spiritually by the testimonies that have been given at this conference. It is good to hear men tell of God's goodness to them; it is stimulating to listen to words that bear witness that God lives. The world needs the spirit of inspiration and testimony, and it is necessary that we as servants of the Lord be ever ready to explain the message of our Savior Jesus Christ in a broad and comprehensive manner. The other evening I was asked if "Mormonism" is to solve the problems of the world from an economic viewpoint. I was in con-

versation at the time with a prominent American educator who had spoken at the University Club on the conditions of civilization today. He had explained that the behavior of mankind is measured by economic principles and ideals. If these principles are high, then the solution of the world's problems will be correspondingly good. If they are wrong, then the world will go to pieces, and civilization will decay. He cited Russia as an example of where a people have tried to bring about reform in adopting economic ideals of a low standard. To the question as to whether or not the Church of Jesus Christ of Latter-day Saints is to solve the problems of humanity from an economic viewpoint, I answer that the religion of the Master is a pure religion, and holds that the spiritual life of man is above all things, and that the suffering of humanity can only be eliminated as humanity humbly and courageously approaches the work and problems of life with a supreme faith in God. We must come back to a fundamental truth which I sometimes fear we are forgetting, and that is the fact that we are all naturally blessed with a consciousness of what is right and what is wrong. We must cultivate this consciousness and choosing the right as God gives us the power to see the right, fearlessly live and preserve the better moral life of our natures both individually and socially.

Nineteen centuries have passed since the Savior of the world uttered the ringing admonition, "Go ye into all the world," and yet the majority of mankind are unsaved. Almost a thousand million of the race perish in the life of each generation without the gospel, which is the only force after all that can re-generate mankind. In answer to the question, then, "Will 'Mormonism' solve life's problems from an economic viewpoint?" I reply YES. But only as the gospel of Christ in its purity affiliates itself through men of wisdom with the practical affairs of life. We have reached a crisis in the history of the race when but the universal spread and triumph of the gospel can save the world from dire disaster; for in the gospel is wrapped up the solution of all the industrial, financial, political, social, and moral problems of the age with which philosophers, statesmen, and philanthropists are hopelessly struggling. I ask: "Is not the call a clear one to us who have the gospel, and understanding its regenerating and transforming power, to teach mankind how to apply it in making over mankind, and transforming institutions by this divine agency?"

Let me give you an example of how "Mormonism" has contributed to the solution of the social problem of mankind. No one will deny the fact that the idealism of Christianity is the highest known to humanity. And when it comes to government, the principles of the Government of the United States are the most democratic and idealistic ever worked out by statesmen. The "Mormon" Church has brought people of twenty-seven different nationalities together and, uniting them in a common purpose, has caused them to look to the highest

ideals religiously and politically. When a society is united on the same principles of life and are agreed to the same ideals, it is a demotic type, as the Socialists express it. The gospel of Jesus Christ tells us that every man must work out his own salvation, and develop the individuality which God has blessed him with. This is the greatest of all rights and privileges in life, and we should learn to appreciate it. The highest ideals can only be attained by our looking to God for divine guidance, and by our working every day with faith in ourselves and confidence in our fellow men. The fact that one morning, God the Father and His Son Jesus Christ spoke to the little boy Joseph Smith and gave him the divine message as to what he was to do to direct the children of men back to the Throne, is the lesson which teaches that mankind must come back to God and recognize His Godship over all.

We have in this congregation a delegation of Japanese who are passing through our city. They are welcome to these services, and I hope they will be able to understand much of what is said this afternoon. A great Japanese poet once explained in one of his poems that every man is a part of the "light of the Great Light," and the gleam of his soul will ever be the directing influence into the Great Light. In one sense, this is our philosophy, for Joseph Smith, recognizing the gleam of "Light" in his soul, went to the "Eternal Light" and asked for more knowledge, and he was answered. It was as you state in your philosophy, the gleam that is in the soul of man, participating in the greater light that brought us into being, but this light is embodied in God, and His Son, Jesus Christ, personages, beings, individuals as you and I are.

I have been asked what compromises "Mormonism" will make with the world? I reply, no compromise when it comes to the fundamental principles of religion, for they are of God, and no one has a right to compromise the eternal truths of God. They belong to Him. We have no right to say we will compromise with man. So I pray that we may hold up these eternal truths. There is no compromise in God's principles and holy laws. There can't be, they are of God; and we have seen the "gleam," and we must follow the "gleam" according to the will of God for all His children.

The Lord help us to see these things and to keep straight to the path, loving all men as individuals. I have hopes for the world, and while I agree with everything that has been said from this stand, I know you agree with me in the statement that there are great truths being established by men in the world, that there is goodness in the world, there is sweetness and light in the hearts of humanity. God help us that we may unite on all these powers for right, that the power of light may overcome the power of darkness. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric)

While listening to the advice we have received during this conference. I thought of that passage of scripture: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior," for I do rejoice that we are permitted to meet here in such pleasant surroundings and under such auspicious circumstances, blessed with the privilege of listening to instruction and advice given by our brethren, under the inspiration of the Lord. I realize what a blessing it is to have this privilege. What a glorious blessing it is to feel the power and influence of the Holy Spirit, under which we make new resolves and determinations to better serve the Lord. There is something in "Mormonism," commonly so-called, or the gospel of Jesus Christ, that forces every one of us, when under its influence, to think better, to act better and to make new resolves.

We have been told to hold the gospel's standards high; to keep the commandments of the Lord; to pay our tithes and offerings; and to remember the poor. All of these instructions, if carried out, will develop in our hearts the spirit of unselfishness and devotion to our fellow men. No one can perform a good act or a service for the Lord but what he rids himself of some selfishness. I often meditate on the great commandment given by our Lord and Master: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." This commandment is practically the sum and substance of the gospel of Jesus Christ, and His great work will roll forward just in proportion to the measure that we grasp that fact and live it. We cannot possibly separate the love of God from the love of fellow men. The more we love God, and the more we try to serve Him, the more we shall love our fellow men; and the more we shall desire to labor for our Master. We cannot separate our religion into two parts, to be forgotten in worldly affairs and to be remembered on the Sabbath day only. Every Latter-day Saint who has in his heart a desire to love God and to keep His commandments, must, at the same time, love his fellow men, and this great body of Latter-day Saints demonstrate, as no other people on this earth have done, the force and power behind the great commandment of our Lord and Master, and the sacrifice and labors of the Latter-day Saints for the love of their fellow men. This is almost beyond comprehension.

When I listened to the President give out the report of temple work, I thought to myself: "It would take a thousand years for one person to do all the work that has been done in the temples for the dead in one year." Then, when we remember the twenty-five thousand ward teachers who visit the homes of the Latter-day Saints every month, going in humility of heart with a message—not a scolding or

fault-finding—but a message of uplift, of love, of kindness and of helpfulness; we realize what service and love of our fellow man means. Then, there are the sisters of the Relief Society, acting as visiting teachers, going from home to home, laboring week in and week out, gathering small funds for the poor and for other social purposes, leaving their blessing, their sympathy, and the influence of the Spirit of the Lord in the homes they visit. Then, we must remember the seventy thousand brethren in the Church, holding offices in the Priesthood, from patriarch to deacon, who are trying to exercise the Priesthood given unto them to teach others by example and by precept the gospel of our Lord and Master. Our critics are still groping about to find fault with the work of the Lord. They will not lift up their heads to see the good we are doing. They are very much like the picture I saw in my early days in an edition of John Bunyan's *Pilgrim's Progress*, in which an angel stood over a man in poverty who was raking the gutters with a muck rake, trying to find something valuable there, while there stood over him the angel who had a crown for him if he would only look up for it. The world is in the same condition today in relation to the Latter-day Saints. They have not made up their minds that good can come from Nazareth, after all.

My brethren and sisters, we must be prepared to give sweetness, kindness and helpfulness and to develop the highest type of community life among the Latter-day Saints. By this I do not mean the cooperative movement that prevails in the world, by which one great organization, under the name of cooperation, is developing this movement through stores, for the movement is nothing more than a protest against their competitors, and is still the competitive system of living. Such methods only aggravate the class distinction that is growing so pronounced. The cooperation the Latter-day Saints should have is that of sympathy and love, kindness and helpfulness, improvement of homes, farms, and all working with that ideal of the common good in mind, with that neighborly spirit that is so well understood among the Latter-day Saints. This spirit of helpfulness in community life will rid us of our selfishness, whether it be commercial or otherwise.

My brethren and sisters, let us pay our tithes and offerings, and let us remember the poor; let us have sympathy for those less fortunate than ourselves, and let this sympathy be of a practical kind; let sweet neighborliness grow in our communities, for, after all, a sweet home life is the greatest help to the community. I was examining the United States census a few days ago. It shows that a majority of the people of the United States live in the great centers of population. The drift, all through the United States, is toward the cities. We are not growing in the cities, but we are growing in our semi-rural and farming communities. We are growing in our little towns and hamlets, where the sweetest home life and the finest development take place.

May the Lord bless us that we may magnify our callings, honor our Priesthood, serve Him with full purpose of heart, and all other things will be added to us. Amen.

The choir and congregation sang the hymn, "Come, come, ye Saints."

ELDER DAVID A. SMITH

(Of the Presiding Bishopric)

I am sure that as good as President Grant is with figures, he would have a difficult problem in trying to determine how much blood my heart has pumped during this day, and judging from the feeling that came over me when my name was mentioned, the first two seconds, my blood was pumped to a froth.

I remember, a number of years ago while on the train, listening to a discussion between President Lorenzo Snow, President George Q. Cannon and President Joseph F. Smith. They were discussing their missionary experiences and trials that had come to them in their missionary work. To my surprise at that time, they agreed that the hardest thing they had to do was to occupy this position. Having listened to each of them preach wonderful sermons, I could not understand how this could be, but I can now say that I have lived to appreciate, in a modest way, their feelings, and I believe I have learned that it is a virtue to be desired rather than avoided. For I have discovered that when a man acts in and of himself, in his own strength, he makes mistakes, but when God acts, he makes no mistakes, and He has promised His children that if they humble themselves before Him, His blessings will attend them, and I have found in my short experience nothing that will humble one so effectively as being called to this position.

Merciful and gracious is the Lord, and marvelous is His work. Blessed, indeed, are those of us who have been permitted to take upon us His name, and covenant with Him through the waters of baptism that we are willing to serve Him, that we appreciate the opportunity He has given unto us of again returning into His presence, to enjoy the blessings promised the faithful. While I attended a convention in the East a few years ago, this statement was made:

"Our experience in Europe with the army has taught us that today the people have no love for the old conventional religion. Instead there are selfishness and pettiness. We must do away with the false social distinctions and create a church ideal, fit for our present need, one with social aims worth fighting for, not a mere selfish gospel of safety. Let them lift up the center faiths of the Christian life, let them practice as well as preach fraternity, and draw together in one common cause."

I want to say to you that in God's Church we have a perfect fra-

ternity. When men learn to live as God would have them live, then are selfishness and pettiness done away with; but as long as men continue to be selfish and petty, and jealous, then we cannot hope for the perfect Church which God would have. This is a most wonderful work in which we are engaged, and when we learn to obey, when we learn to depend upon God, to take Him at His word, and prepare to receive His blessings, then can we expect the promise. I learn a lesson from the stories we read in the Scriptures concerning the preparation of men who have been called to positions of responsibility in this Church and in the Church of God anciently. Abraham, Isaac, Jacob, Joseph, Daniel and David, were trained in their youth. They were prepared in their youth, the foundation was laid for the work that would be required of them later in life. The Savior had that experience, and in this day Joseph Smith, in his youth,—having been born of goodly parents, having been taught to have faith in God, finding a difference of opinion in his home, his parents not agreeing as to which church was the church of God, went to the one place where he could reasonably be expected to go to receive the information he needed. Believing in the Scriptures, having faith, not wavering, he went to God, and having complied with the condition the promise was fulfilled. God the Father and Jesus Christ, His only begotten Son, appeared to Him. God the Father, all-powerful, fulfilling His promise, appeared to the boy who, through faith and having complied with the condition, was worthy. But what was the reply when asked which of all the churches was true? "This is my beloved Son, hear Him." God might have answered in further detail but with Him there is order in all things and this was the mission of His Son.

Later, the Angel Moroni, whose mission it was to bring forth the Book of Mormon, which was to open the gate to this, the last dispensation, was sent to counsel, to watch over, to help prepare the boy for the work that he was to do. Later, John the Baptist came to fulfil his mission, it being his right under the direction of Peter, James and John to restore the Aaronic Priesthood, which Priesthood holds the keys of the preparatory gospel, the gospel of faith, repentance and baptism by immersion for the remission of sins. Then came Peter, James and John who held the right and the power to restore the holy Melchizedek Priesthood, and then the Prophet Elijah who came to turn the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse.

Oh, I thank God that there are in this Church, as President Ivins said, young men who are willing to take upon them the burden of this work, who are willing to labor with all their might for the up-building of God's Kingdom on earth, and I know that there are thousands of them in the Church today who can say, as David of old said: "Who is this Philistine that he should defy the armies of the living God?" And then, when ridiculed because of their youth, because of their

inexperience, they can answer as he answered: "Thy servant kept his father's sheep, and there came a lion, and a bear and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear, and this Philistine shall be as one of them, seeing he hath defied the armies of the living God."

Oh, my brethren and sisters, the burden that is resting upon us at this time is that we shall continue to impress upon the hearts of those young men that Spirit, that we shall find work for them to do, that they shall feel the glory and the joy of service, and when we are laboring, as it is expected that we shall labor, when we humble ourselves as it is expected we shall humble ourselves, then will the deacons in this Church be laboring as deacons, assisting the bishops in caring for the meeting-houses, and looking after the poor. Then will those who are ordained to the office of teacher watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; then will those who are ordained to the office of priest be prepared and be willing to preach, teach and expound the principles of the gospel.

We are told that "the field is ripe and ready for harvest." "Wherefore the voice of the Lord is unto the ends of the earth; that all that will hear may hear. Prepare ye, prepare ye, for that which is to come, for the Lord is nigh, and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth, and the arm of the Lord shall be revealed, and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants; neither give heed to the words of the prophets and apostles, shall be cut off from among the people."

Oh ye that embarked in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. God so grant, I humbly pray, in the name of Jesus Christ. Amen.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

My heart and my soul are in entire sympathy and harmony with the doctrines and precepts and counsel and admonition and spirit of this great conference. I know that the men who stand at our head, the Presidency of the Church, the Apostles, the Patriarch, the Seventies, and the Bishopric—you may exclude me from God. There may have been, doubtless have been, in times past, one God. There may have been, doubtless have been, in times past, one here and there, more distinguished as a leader, more fitted, as

President Ivins pointed out to us, for the work that they were called upon to do, than any others who preceded them or who have followed them; but in the history of this Church I don't believe there ever has been a band of brethren of general authorities who are more desirous of serving the Lord unselfishly than the brethren that we now have who preside over the Church. They are men of God, clean of life and unselfish, and most devoted in their labors. They are men to whom the Lord manifests Himself and to whom He gives guidance and direction, in the conduct of the affairs of the Church.

The same may be truly said with respect to the authorities in the stakes, in all the stakes of Zion. As far as I know, the presidencies, high councilors, the bishops and their counselors are, as a rule, unselfish workers, and in the missions also, as well as the auxiliary organizations and, in fact, in all the activities of the Church everywhere, there are more faithful workers today who labor unselfishly for the upbuilding of the kingdom of God than there ever were up to this time; so that the Church and kingdom of God is today stronger, more powerful, more potent than it ever has been in any hour of its history in the past.

But notwithstanding all this, we are, Oh, so dreadfully weak in many things. We are not self-sustaining as we should be; far from it. We are most woefully in debt. I have been thinking in these meetings this thought: I wonder what Brother Brigham would say to us if he could happen along here now and ascertain that we do not produce in our state more than about one-half of the meat that we eat! We ship in tens of thousands of hogs from other states instead of raising them here at home! I wonder what he would say after all the years of his teaching, which I heard and others here heard, and which you can read, that this people should become self-sustaining, and then find out that today forty to fifty per cent of all the eggs consumed by the people of this state are shipped in from the East, and the fowls that you go down in the market and buy are shipped in by the carload! We do not produce them here where everybody, pretty much, who has a little piece of land could be producing a few chickens and eggs, and have, as Brother Brigham used to tell us, a pig or two, and thereby become self-sustaining.

Then again, following the same thought, I wonder what President Smith would say to us if he found now that we are more in debt individually than we ever were before. We have not followed the wise counsels that have been given to us as we should have done. I plead guilty myself, and yet the Latter-day Saints as a whole are a good people. I believe in them. They are my people. I want to be with them.

I see men here and there going away from this camp-fire of ours, going off with people who are not of our faith. They seem to find hap-

piness and enjoyment there, and I fear some of them have pleasures in unrighteousness. But for me, I like my own people best, for I believe they are the Lord's people, and yet those of our friends and neighbors at these different campfires around us, they, too, are good people.

I have an abiding faith in this Nation, which the Lord, our God, brought into being, and has brought to this day and age, standing as it does, doing a great work, a leader among nations for good, for helpfulness, for righteousness, for peace. President Grant noticed in his opening remarks the wonderful work that had been done, and commended it, by the recent conference held in the city of Washington, looking to the partial disarmament of the nations; that has been a great work and a good work. We might say, if they had only done that one thing, the return of Shantung with its thirty millions or more of Chinese to their own land, to their own country, returned them to their own government, if that alone was the only thing that had been accomplished, that alone was worth while. But many other great things have been accomplished, and I am proud of what our Nation is trying to do.

We need not fear as to this Nation from without. The Lord has said, "I will fortify this land against all other nations." The danger is not from without, but from within, as the Book of Mormon plainly points out from secret combinations of men giving their first allegiance to their secret combination. That is the danger for after awhile these combinations will be contending one against the other until anarchy is apt to prevail, crime becomes rampant and danger to the existence of our government with its glorious Constitution is great, unless the people turn unto the Lord and seek Him.

Our attention was called by a distinguished educator here the other day, to the fact that the great curve, as he called it, of mechanical development, invention of every kind, patents being issued by the millions on all these inventions, which go on multiplying by the thousands, the great mechanical development that makes this the most wonderful age in all the history of the world, that curve he said had gone way up almost out of sight, but he said the spiritual line or curve has not moved upward but rather downward, and he suggested that the people of this Nation should give more attention to the spiritual and less to the temporal.

On the opening day of our conference, when I saw a larger congregation here than had ever met on a week day of any conference before, I marveled at it. What is it? I thought, as this learned educator called attention to this lack in the spiritual growth, or development of spiritual matters, which is so sadly lacking in the world, that here is this very thing that brings these thousands and tens of thousands together, this spiritual power which is lacking in the world. There isn't any use denying the lack of it in the

world. Indeed, it is not denied. It is confirmed. We heard it confirmed here the other day on the best authority, and we see it; we see the lack of it; we have heard it repeated in these conferences, the lack, as these men testify, such men as Nicholas Murray Butler and others from him on down, all testify to that lack in the world, but here is that spiritual power which has brought these tens of thousands together to this conference on a week day to listen to the servants of the Lord. That is the very power which the people of the world lack. For these thousands who come, do not come here to grumble and complain at the Priesthood. As a rule, they are clean men, good men. They are tithepayers. They are men who, generally speaking, keep the Word of Wisdom. But those who do not pay tithes, and who do not keep the Word of Wisdom, you will not find them crowding into this tabernacle on a week day, or on a Sunday even, not as a rule. It is those who have this spiritual essence and power in their souls, which these distinguished educators say, and which we know, the world lacks. *We have it here, and so we come to be refreshed and to learn of the ways of the Lord, and to partake of His spirit, and to grow in grace and in the knowledge of the truth.

A distinguished and learned man, a ruler among the Jews, and an educator, called on the Savior in his day and stated that he knew that the Savior had power which they did not have because, he said, "No man could do the works you are doing unless God be with you." Now the Savior said to him, "Except a man be born again he cannot see the kingdom of God." At that the distinguished ruler, educator and teacher began to quibble and say: "Well now, how can a man be born again when he is old," etc., and the Savior replied, "Except a man be born of the water, and of the spirit, he cannot enter into the kingdom of God."

He can secure for himself, by conforming to the law, this spiritual essence and power which shall make him to know God. Read in the Doctrine and Covenants how the conferring of the Priesthood was brought about, and how the power of the Holy Ghost which gives the key of the knowledge of God, was given through holy angels, conferring this Priesthood upon the Prophet Joseph Smith and his fellow-servant Oliver Cowdery. They received this power, this authority. They were delegated to confer it upon others, and when they laid their hands upon them and said, "Receive ye the Holy Ghost," then, mystery of mysteries, miracle of miracles, they received it. And you also have partaken of that Spirit, my brethren and sisters. You have received it just as the Savior told this great teacher that he could receive it. The Savior said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." We need not inquire further than to know that that power, that spiritual essence, is received when we comply with the condi-

tions. The Savior said that no man could receive it without obeying. You know that is true. You have received, as I say, of this Spirit, and that is what brings you here. That is what gathers this great body of people every six months. That is what makes you to know that these brethren of the Presidency are men of God, that these presiding officers are clean, good, upright men, competent by the purity of their lives alone, to be entitled to communion with that Spirit and power called the Holy Ghost, and to receive direction and guidance from that source, and give it to this people, and this notwithstanding our many little failings and weaknesses which beset us in our lives.

We can say, as Jesus said to this great teacher, Nicodemus, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." The Latter-day Saints teach that which they know, and they say with the power of Almighty God, the power of the Holy Ghost, this spiritual existence, this spiritual missing force which the world is now finding out that it lacks, oh, so greatly, too, which they have not got and neither can they find it only in the Lord's way, "Except ye be born of the water, and of the Spirit ye cannot enter into the kingdom of God," neither can you know and feel assured of this spiritual essence and power which we possess, and which we know is the power of God unto salvation, without complying with this requirement. God Bless you. Amen.

PRESIDENT HEBER J. GRANT

PRAYERS ANSWERED

My attention has been called to the fact that a resolution was passed here some time ago, recommending that a day be set apart for a general fast and prayer meeting among the Saints, to ask for the success of the great International Conference on the Limitation of Armaments. We thank the Lord that our prayers and those, undoubtedly, of the great majority of all the people in the United States, for the success of that conference, have been answered.

AIM AND DESIRE OF THE GENERAL AUTHORITIES

I believe that I am in a position to know, better than any other living man, the heart, the aspiration, the desire and the ambition of each of the twenty-six men who constitute the General authorities of the Church of Jesus Christ of Latter-day Saints. Starting with myself and ending with Brother John Wells, and without any mental reservation whatever, I announce to you that I believe—I not only believe, but I know, that each and every one of these men has his heart set upon the accomplishment of the purposes of God. While we all have our faults,

our failings, our imperfections, our weaknesses, nevertheless there is no mental reservation in saying to you that these brethren, one and all, desire the advancement of God's Kingdom, and that it is first and foremost in their affections. When we become perfect we may not be able to stay here.

AN APPEAL TO FATHERS AND MOTHERS

Once I was able to quote the following stanza correctly, but I am not quite sure of it now:

"Vice is a monster of such frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

I can remember when a young lady walked the streets of Salt Lake with her dress high enough to show the tops of her shoes, and an inch or two more, that we were shocked; but I have seen many a knee on the Temple grounds today, because the dresses were too short. Fathers and mothers, use your influence with your modest, pure, sweet girls who, in their anxiety to follow fashion, are causing men to blush with shame!

USE NO DRUG THAT CREATES AN APPETITE FOR ITSELF

The head of the health department, Dr. Beatty, has requested me to say to the Latter-day Saints that there are more injurious ingredients in coca-cola than there are in coffee, and particularly when some of the good people say: "Give me the double shot." I say to the Latter-day Saints, and it is my right to say it—because you have sung, since this conference started (whether you meant it or not, I am not saying)—

"We thank Thee, O God, for a prophet,
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command."

Now, if you mean it—I am not going to give any command, but I will ask it as a personal, individual favor to me, to let coca-cola alone. There are plenty of other things you can get at the soda fountains without drinking that which is injurious. The Lord does not want you to use any drug that creates an appetite for itself.

A WORD TO FARMERS AND POULTRYMEN

Fifteen years ago, yes longer than that, when I was presiding over the European mission, I remember reading an article on the poultry

industry, and I was dumb-founded to learn that the products of the poultry industry—eggs, chickens, ducks, etc., were greater than all the products of any other industry in the United States of America. Cotton was not “in it.” Corn was not “in it.” I would not be positive as to the figures, but my recollection is that in the state of Utah there were not two hundred thousand chickens, and in the state of Iowa there were over ten millions; and yet, I believe we have as good feed for chickens here as they have in Iowa. I ate butter all the way from Denmark, when I went to Japan. We ought to export butter, but never import it. We ought to export eggs and chickens, but never import them. I have known of poultry coming in here by the car-load, which ought never to come. It is really almost a moral obligation on us to provide these things here at home.

THE TESTIMONY OF THE GOSPEL FAR-REACHING

We had at our Priesthood meeting here, two thousand three hundred ninety-eight men—lacked only two of two thousand four hundred men—the largest Priesthood meeting that has ever been held within my recollection, and in another six months it will be forty years since I first had the privilege of occupying this stand to proclaim the gospel to the Latter-day Saints. I thank the Lord for that power and that inspiration of His Spirit which abides in the hearts of the Latter-day Saints, men, women and children. No other people like them; no other people have the absolute knowledge that God lives, that Jesus is the Christ, that God has spoken, and that He did reveal Himself to the Prophet Joseph Smith. The testimony of the divinity of that man's mission has been given to people from the country of the mid-night sun, Scandinavia, clear away to South Africa. It has been given to men and women all over Europe, from Canada to South America, and in the islands of the sea. The Japanese and Chinamen, and men all over the world have been blessed by Almighty God through His giving to them a knowledge that Joseph Smith was a prophet of the true and the living God.

THE ABSENT BRETHREN OF THE GENERAL AUTHORITIES

Brother J. Golden Kimball is not with us today on account of poor health. He is in San Francisco, or in the neighborhood of San Francisco. Our prayers and faith go out for his recovery. With the exception of Brother Kimball, the only members absent from this conference, of the twenty-six men standing as the general authorities of the Church are: Elder Reed Smoot, who is in Washington, and Brother Orson F. Whitney who is presiding over the European mission. Brother Whitney is accomplishing a wonderful work. I have read with the keenest interest some of his splendid editorials in the *Millennial Star*. I believe that it is needless, now, for me to say anything in praise of Elder Reed Smoot. From the President of the United States down, he is being commended for his splendid labors as a senator.

A MEETING OF STAKE PRESIDENCIES WITH THE GENERAL AUTHORITIES

Now, I agreed to quit in thirty-five minutes, and I am through in ten, with one single exception, two exceptions; maybe I will find three before I get through. I have found three. The Presidency and the general authorities desire to meet tomorrow morning at 9:30 in the Temple—en'race from the west door—all the presidents of stakes who are here at this conference, and their counselors. We will not promise to close that meeting till we get through. You know if you were at a picture show you could stand it for three hours without getting tired, but when you are in a meeting somewhere, you know it nearly kills you to sit a little over the regular time.

PRAYER IN THE PUBLIC SCHOOLS AND IN THE FAMILIES

I have here a note from Elder Stephen L. Richards, who is an attorney, and he says: "A notion seems to be prevalent among educational people that the offering of prayer in our public schools contravenes the law of the State. I believe a reputable legal opinion will not support this view; since provision is made for prayer in the Federal Congress, the State Legislatures, and other public assemblies, why prohibit prayer for the children?"

President Brigham Young said: "Prayer keeps a man from sin, and sin keeps a man from prayer." We ought to have enough interest in our children to have prayers. I will thank the Lord when the public sentiment of America shall say that a man who does not believe in prayer cannot teach our children, at the expense of the public. Why should my money be used to employ a man to teach my children infidelity and a lack of faith in God? I remember as a boy, when we had our small common schools, that they hired a non-"Mormon," to teach in the Twelfth Ward school. He got up and said: "I understand that in the past you have prayed in this school. We will not have any more prayers, because we do not know whether or not there is anybody to pray to." I consider it an outrage that the money of people who believe in the Lord God Almighty can be spent to teach our children that kind of "rot." I endorse Nicholas Murray Butler's words, "The fool who says in his heart: 'There is no God,' finds his god when he is looking in a mirror."

Mr. Babson, the greatest statistician in America, and he knows what he is talking about, says: "Much of the prosperity of the nation is due to the family prayers which were once held in the homes of our fathers. To a very large extent, this custom has gone by. Whatever the argument pro and con may be, the fact remains that such family prayers nurtured and developed the spiritual resources to which the prosperity of the nation is due. The custom of family prayers should be revived, along with many other good New England customs which some radicals may ridicule, but to which they owe all they possess."

HAPPINESS CONSISTS IN GIVING AND SERVING

Those are the two things I nearly forgot. Here is the other. Henry Drummond has written some of the best essays, and has delivered some of the finest speeches that I have ever read. In one of his books entitled, *The Greatest Thing in the Word*, he says: "Half the world is on the wrong scent in its pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others." The happiest men in the world are the missionaries who are giving the gospel free of charge to the people of the world.

May the Lord sanctify all that has been said and done in this great conference. May He bless our organizations. I thank the Lord for that wonderful oratorio, "The Restoration," that came from the brain of the daughter, Susa Young Gates, and partly from the voice of the granddaughter, Emma Lucy Gates Bowen, and from the inspired pen in writing the music of the grandson, B. Cecil Gates—of the great man, Brigham Young, under whose direction was erected this building, and our great organ. May the Lord inspire us one and all who have a knowledge of the gospel to live it. May we obey the Word of Wisdom, because God tells us to, to say nothing about the advantages to ourselves by so doing. May we pay our tithing so that we will be on the right road to happiness, is my prayer. May we pray to God, so that we will have His Spirit; may we live the gospel, so that we may inspire our children to do the same, I ask it, with my blessing upon you all, in the name of Jesus Christ. Amen.

A selection from the Oratorio, "The Restoration," was given by John W. Summerhays, Melvin Peterson, Evangeline Thomas, and Martha Smith Jensen, of the choir.

The conference adjourned for six months.

The benediction was pronounced by Elder Arthur W. Horsley, president of the Carbon stake of Zion.

Professor Anthony C. Lund conducted the singing in the Tabernacle, Professor J. J. McClelland played the accompaniments, interludes, etc. on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon. Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson, in the Assembly Hall, by Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON, *Clerk of the Conference.*

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FIRST DAY

The 93rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Friday October 6, 1922.

President Heber J. Grant presided and announced the opening of the Conference.

AUTHORITIES PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards,* David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells.

Of the Church Historians: Joseph Fielding Smith, Church Historian; Andrew Jenson, A. William Lund, B. H. Roberts, and Junius F. Wells, Assistant Historians.

There were many presidents of stakes and their counselors, patriarchs, bishops of wards and their counselors, and numerous other prominent officers, men and women, representing various quorums of the Priesthood and auxiliary organizations of the Church.

The following mission presidents were in attendance: B. H. Roberts, Eastern States; Winslow Farr Smith, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Nephi

*Orson F. Whitney was absent presiding over the British mission.

Jensen, Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was filled, all the seats being occupied both in the gallery and in the body of the house. People from all parts of the Church were present.

The choir and congregation sang, "Come, come, ye Saints, no toil nor labor fear."

The opening prayer was offered by Elder S. Norman Lee, president of the Box Elder stake of Zion.

The choir and congregation sang, "Do what is right, the daydawn is breaking."

PRESIDENT HEBER J. GRANT

It is a source of great pleasure and satisfaction to me to see such a magnificent audience here today, almost completely filling this house. I am sure that those who are standing in the gallery and on the south side of the building, by a little closing up on the part of the audience, could all have a seat. I have no recollection of ever seeing an audience here on a week day, in the opening of our conference, where there were so many people standing when we commenced speaking. There could be no greater evidence of the interest of the Latter-day Saints than is shown by this great outpouring of people at the first meeting of our General Conference, and I am grateful to all those who are here assembled. I know you have come here with a desire to be fed the bread of life. I have no desire whatever to say anything to you this morning except that which may be for your benefit, as well as for my own.

ENGAGED FOR MANY YEARS IN PROCLAIMING THE GOSPEL

Forty years ago this October conference, I met the late Elder George Teasdale of the Council of the Twelve, at the south gate, and he shook hands with me and said: "Brother Grant, I am delighted to see you. You and I are going to be"—and he stopped suddenly and his face turned red; but the Lord gave me the balance of the sentence. Four times in my life I have been permitted to read the thoughts of people. The balance of Brother Teasdale's sentence was—"sustained this afternoon as apostles of the Lord Jesus Christ to fill the vacancies in the Quorum," and that went through me like a shock of electricity. I came to the Sunday afternoon meeting of the conference, because of this partial sentence, and the balance that was given to me, with the assurance in my heart that Brother Teasdale and myself would be sustained as apostles. Those of you who were at that conference remember that it adjourned without filling those vacancies. I do not believe that any mortal man ever more humbly supplicated God during the next few days to forgive him for his egotism than I did for thinking that I was to be chosen as an

apostle. As you are aware, within a week a revelation came to John Taylor calling Brother Teasdale and myself to those positions. For forty years I have been engaged in proclaiming the gospel of the Lord Jesus Christ and bearing witness to my knowledge that God lives, that Jesus is the Christ, the Savior of the world, that Joseph Smith is a prophet of the true and the living God. I have had the privilege of bearing that testimony in nearly every state of the Union, in Canada on the north, in Mexico on the south, in the Hawaiian Islands, in far-off Japan, in England, Ireland, Scotland, Wales, Germany, Holland, Belgium, Switzerland, France, Italy, Norway, Sweden, and Denmark, and I have had exceeding great joy, during all of those forty years, in bearing this testimony.

I was undecided in my mind, before coming to this meeting which of the many things that I had read in the Book of Mormon and in the Doctrine and Covenants I would speak upon. The only question was: Which is the one theme to present? I have no hesitancy now as to the thing to talk about, because the opening prayer was on the identical subject of the first item that I read this morning in the Doctrine and Covenants, and that was to sustain and to uphold the laws of the land.

BELIEF OF THE LATTER-DAY SAINTS ON GOVERNMENT AND LAWS IN GENERAL

I have been criticized, time and time again, by friends and others, and have had much splendid advice given to me not to read so much in public because nothing could be more tiresome to an audience than reading; but I am not here for the purpose of saying something to tickle your ears or to please you, but I am here with a prayer in my heart to say those things that shall be for your best good and benefit, and mine also. I honestly believe that it will be for our best good to hear every word of an entire section of the Doctrine and Covenants which is:

"A Declaration of Belief regarding Governments and Laws in general, adopted by unanimous vote at a general assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirtland, Ohio, August 17, 1835." (Section 134.)

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (And that means the right to labor without taking the chance of being killed.)

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic) or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions

prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with or influence them in the least, to cause them to be dissatisfied

with their situation in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

DUTY OF THE SAINTS TO SUSTAIN AND LIVE THE LAW

I endorse with all my heart this declaration sustained by the unanimous vote of the general conference in 1835. I am convinced beyond the shadow of a doubt that it is the duty of every Latter-day Saint to sustain and live the law. I believe that every Latter-day Saint who has any idea in his or her heart that some law has been passed that is not a righteous law, after it has been fought out in the courts and has been decided, whatever the decision may be, by the highest tribunal of our great and glorious country, the Supreme Court of the United States, that it is his duty to obey such law. I believe that every Latter-day Saint—and by the way no man is a Latter-day Saint who drinks whisky—but any "Mormon" who drinks whisky today knows that he is in condemnation before the Lord Almighty, whether he is the one who bought the whisky, or whether he is simply a partaker of it. I believe that every Latter-day Saint owes it to himself to uphold and sustain what is known as the cigarette law, and I believe that we as a people should know by the announcement of every man who is to be elected to the legislature, that he will stand for that law, and if he will not so announce himself, if his opponent, no matter what his politics may be, will stand for that law, that we ought to bury our politics and vote for the man favoring the retaining and enforcing of the cigarette law.

BEST MEN SHOULD BE CHOSEN REGARDLESS OF POLITICS

Politics reminds me very much of the measles. The measles don't hurt much if you will take a little saffron tea or something else to keep them on the surface, but if they once set in on you, they turn your hide yellow and sometimes make you cross-eyed. So do not let politics set in on you. I believe absolutely in the best men for office. I believe in honest, upright, good men being chose to occupy places and positions in the state and in the Church.

THE SAINTS BELIEVE IN THE WORDS OF THE PROPHET JOSEPH

We testify to all the world that Joseph Smith met the Creator of heaven and earth. We testify to all the world that in answer to the question asked of God, as to which of all the various religions in the world had the truth, that God pointed to his son, Jesus Christ, and announced that he was his well beloved Son and said: "Hear him," and that the Savior of the world told Joseph Smith to join none of them. We believe that the man who promulgated these statements regarding government and laws was a prophet of the living God. We believe the statements made in the section following what I have read to you—and by the way, as I am not here to please you, I will also read Section 135:

"Martyrdom of Joseph Smith the Prophet, and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27, 1844.

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p. m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: *I am a dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *O Lord, my God!* They were both shot after they were dead, in a brutal manner, and both received four balls.

"John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.'" (And that is said of him all over the world, whether by members of the Church or not, who are familiar with all the circumstances. A more dastardly, outrageous murder was never before committed in the world.)

"The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

"'And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I * * * bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with yor blood.' The testators are now dead, and their testament is in force."

My mother, as a young woman, lived in Nauvoo for years. She assured me that no more God-fearing, upright mortal ever trod the

earth than Hyrum Smith, the Patriarch, and I have no doubt whatever as to the absolute exaltation of Joseph and Hyrum in the presence of the Lord. I have no doubt that these two men are assisting in directing, by the power that they have on the other side, the work of God here on the earth, notwithstanding their martyrdom.

"Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

"They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their innocent blood on the banner of liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth."

THIS AUDIENCE A TESTIMONY TO THE DIVINITY OF THE CHURCH

I have understood that this splendid account of the martyrdom of Joseph and Hyrum Smith was written by President John Taylor, known as the "Champion of Liberty" who received four shots in his body and who lived carrying some of those bullets to his grave, and who, years after the martyrdom, stood before the people in this stand as the President, Prophet, Seer and Revelator of the Church of Jesus Christ. Men may conspire, men may work against the Church of God again established upon the earth, but the statement here made that no man, saving Jesus Christ himself, has done more for the salvation of humanity than did Joseph Smith, cannot be controverted. I am at the defiance of the world to have any religious people, I do not care where you go, with no more members than the Latter-day Saints have, to call a conference of the people and have such a splendid audience as there is here today. This very audience is a testimony to every living soul who stops to reflect upon it, that God has in very deed, through the instrumentality of Joseph Smith, established again upon the earth the plan of life and salvation; that Jesus Christ did direct him. All the disbelief of all the world that God and Jesus Christ spoke to him, cannot change the fact, if it is a fact—and God has given to me, to hundreds and thousands, and tens of thousands of his children, from the country of the Midnight Sun, Scandinavia, clear

down to South Africa, all over Europe, from Canada to South America, and all over the Islands of the sea, an absolute witness by the Holy Spirit that Joseph Smith is in very deed a Prophet of the living God.

FALSEHOODS STILL PROMULGATED CONCERNING THE CHURCH

Allow me to read a news clipping sent me in a letter by former Governor John C. Cutler. He says: "I thought the annexed clipping would be information to you, as it was to me":

"MORMON LEADER POLITICAL BOSS SAYS REFORMER

(Exclusive Dispatch)

"Winona Lake (Ind.) August 9.—The most powerful political private individual in America today is H. J. Grant, head of the 'Mormon' Kingdom," declared Dr. James S. Martin of Pittsburg, superintendent of the National Reform Association, in addressing the annual Christian Citizenship Institute here today. "Twenty-six years ago," he continued, "there was not a principal man in all 'Mormondom' who had even so much as a vote. All had been disfranchised by the United States government on account of their crimes. Today H. J. Grant patronizes presidents, makes bargains with great political parties, dictates the political policies of Utah and at least five surrounding states and wields effective political influences in at least five others."

The gentleman must have been listening to one of the lying speeches of a notorious anti-"Mormon" woman. Martin is the Superintendent of the National Reform Association. If he is properly quoted he better reform himself, and purge himself of falsehood. There is a special place prepared for his kind, and if he does not repent he will land there. I announce to all the world that I do not even control, politicaly, Utah, and that I have no desire to control Utah, that I have never opened my mouth in favor of or against any individual in any of the adjacent states that he is reported to say I control politicaly. Joseph Smith was told that his name "should be had for good and evil among all nations," or that it should be both "good and evil spoken of among all people," and we, his successors, have had the same privilege. We have been lied about most scandalously. One anti-"Mormon" is reported to have said that I had fifteen million dollars in a Wall Street bank, as Trustee-in-Trust for the Church; and I never had fifteen cents.

DISBELIEF AND LIES OF THE WORLD CAN NOT STOP THE PROGRESS OF THE WORK

As I have said, all the disbelief of all the world and all the lies of men like Doctor Martin, who might inform themselves and therefore do not need to tell these lies, cannot stop the progress of this work. Just to show you that it cannot be stopped, let me read again what the Lord told Joseph Smith when he was incarcerated in Liberty Jail. You cannot keep the revelations of the Lord even from coming to the Prophet while in a jail. I will let you read some of it yourselves. It is Section 121. Read it all. I will start with the 33rd verse:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

Joseph Smith, Brigham Young, John Taylor, or any one of his successors, cannot, and never could, handle the powers of heaven only in righteousness, and they never tried to.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

Liberty Jail did not keep back the inspiration of the living God from Joseph Smith; as few if any greater revelations have ever been given us than this one received in Liberty Jail.

I will now quote from section 76:

"And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness." (Doc. and Cov., Sec. 76.)

That is the testimony of the gospel that we bear to all the world. Men have said: "We believe that Jesus Christ lives, but we don't know it." Two men at least knew it, and here is their testimony; this is the testimony of Joseph Smith and Sidney Rigdon:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

OUR SACRIFICES FOR THE GOSPEL A PROOF OF OUR LOVE FOR IT

"Oh but," says one, "I don't believe it." Once more allow me to announce that all the disbelief of all the world cannot change the fact, if it is a fact, and God has given to thousands and tens of thousands the witness by the revelations of his Holy Spirit that it is a fact, that "Mormonism" so-called by the world, is in very deed the plan of life and salvation; that Joseph Smith was in very deed the Prophet of the true and living God. People say: "We cannot understand the strength of "Mormonism," we cannot understand why two thousand young men and young women at one time, at their own expense or at the expense of their families, will go into the world, giving their time without money and without price, to proclaim the gospel losing their wages, paying their own way, to proclaim your faith." Every Latter-day Saint can understand it. They understand it because those young men and those young women who go out to proclaim the gospel, live it, they in very deed are fulfilling the requirements laid down by the Savior "to love the Lord our God with all our heart, mind, might and strength," and the next great commandment, "to love our neighbor as ourselves." No other people in all the world are giving such an evidence of the love of God and the love of their fellows as is given by our missionaries. Day after day the majority of all the letters that come to the desk of the Presidency of the Church are from young men and young women who are called upon missions, and it is the rarest thing in the world to find a missionary call that is not favorably and willingly answered.

When we send out these calls for missions the answer comes back: "I thank the Lord that he has seen fit to inspire his servants to call me upon a mission. It has been the dream of my life." Another: "My heart has always longed to go forth and proclaim this gospel of Jesus Christ. I am grateful that the call has come." That is the class of letters that we get day after day. There are tens of thousands of men and women who have gone forth to proclaim this gospel, and the amount of sacrifice in actual dollars, in proportion to our numbers,

is almost beyond calculation. When you figure that these people could earn probably, on an average, \$100 per month, that they are spending from \$20 to, in some cases, \$60 and \$70 a month, an average probably of nearly \$50; that two thousand or nearly that number, and sometimes it has been in excess, are giving all this time and this expense; add it together and it amounts to several million dollars a year, and all done with no hope of earthly reward.

THE UNCERTAIN REPLIES OF THE MINISTERS

I remember while proclaiming the gospel in England I ran across a book written by ex-Senator Beveridge, I believe he was then a senator, entitled, *The Young Man and the World*. I have referred to it many times here, but I desire to refer to it again. In that book I found chapters on, "The Young Man and the Pulpit," "The Young Man and His Home," "The Young Man and the Law;" and in the chapter on "The Young Man and the Pulpit," he said that a certain individual with very splendid chances for favorable answers, with good opportunities during an entire summer vacation asked of all the ministers that he met, three questions and he announced before coming to those questions that one of the greatest transportation men in all the United States had said that he would rather have a knowledge that we live again and that the soul is immortal than to have the greatest honor and the greatest position that could be given in all the world, and he told of another man that was just an ordinary ward politician who said he thought of many strange things—"Is the soul immortal and what is the soul anyway?" The three questions were as follows:

"First, yes or no, Do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God a person, in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?"

"Not a man answered, 'Yes.'" Each man wanted to explain that the Deity might be a definite intelligence or might not; that the 'latest thought' was much confused upon the matter, and so forth and so on."

Then the next question:

"Yes or no: Do you believe that Christ was the Son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired, in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?"

"Again not a single answer with an unequivocal, earnest 'Yes.' But again explanations were offered and in at least half the instances the sum of most of the answers was that Christ was the most perfect

man that the world had seen, and humanity's greatest moral teacher."

He was not a great moral teacher if he was not the Son of God, because he announced himself as the Son of God. He announced himself as the Redeemer of the world, and therefore he could not be a great moral teacher, if the foundation upon which he stood was a falsehood.

The third question was:

"Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

"Again, not one answer was unconditionally affirmative. 'Of course they were not sure as a matter of knowledge.' 'Of course that could not be known positively.'"

THE DEFINITE ANSWER OF THE LATTER-DAY SAINTS TO THESE QUESTIONS

The Latter-day Saints everywhere in the wide world, without one moment's hesitation, would answer: "Yes, yes, yes," to all three of those questions. We have no doubt that God is a person. Joseph Smith saw him and talked with him. We have no doubt that Jesus Christ is the Redeemer of the world because he declared that to Sidney Rigdon and to Joseph Smith in the declaration that I have just read to you. We have no doubt, because Jesus Christ appeared in the Kirtland temple to Joseph Smith and Oliver Cowdery. We have absolutely no doubt whatever regarding the immortality of the soul—

"And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too,
With the just we shall dwell."

I had a letter from the vice-president of a great banking institution, to whom I sang this song when he was in Utah, and he asked me for a copy of it. A few days later he repeated to me the last verse, and said:

"Those are wonderfully inspiring words. I have never read a verse of any hymn that taught such an absolute, firm conviction in the immortality of the soul."

In a letter which he wrote to me he referred to those words again, and he said: "I consider these the most sublime words I have ever heard. They inspire to courage and that beautiful confidence in the immortality of the soul that raises man to the stature of a God."

Latter-day Saints answer those questions "Yes, yes, yes." Mr. Beveridge says that these ministers were among the most eloquent and high-grade ministers in the Eastern and New England states, and that they felt there was a decline of faith among the people. In that connection he said:

"Is it possible that such priests of interrogation could warm the hearts of men?" He went on to say before he asked these questions that any man who stood up in the pulpit and undertook to teach the

doctrines of Christ, when he lacked a faith in those doctrines himself, committed a sacrilege every time he entered the pulpit.

BELIEVE WHAT YOU SAY

I have heard it said that "damn" is not swearing, that it is only emphasis. I was preaching one night with the late President John Henry Smith, in the opera house in Phoenix. The legislature was in session. Hearing that two of the "Mormon" apostles were there, some of the members of the legislature waited on us and said they had arranged to hire the opera house, and they would agree to fill it if we would condescend to preach. Well, we usually hire our own hall and condescend to preach to empty benches; so, of course, we condescended, and were delighted with the opportunity. One of the good sisters who came down from Mesa was sitting behind a man while I was preaching, and she heard him say, with emphasis, that I was an earnest preacher. Pretty soon, with that emphasis again, he said I was a good preacher, and finally once more with emphasis he said: "That man believes (with emphasis) every word he is saying." I ask no greater compliment.

GRATITUDE TO PARENTS WHO WERE TRUE TO THE FAITH

Before I sit down I want to say that I have never heard and never expect to hear, to the day of my death, my favorite hymn: "Come, come, ye Saints, no toil nor labor fear, But with joy wend your way," but what I think of the death and the burial of my little baby sister, and the wolves digging up her body on the plains; but what I think of the death of my father's first wife, and the bringing of her body here for burial, from Echo Canyon; but what I think of others that I know of, who laid down their lives; but what I think of that wonderful journey of Brigham Young and his band of Pioneers, and those who followed him, and my heart goes out in gratitude beyond all the power with which God has given me to express it, that my father and my mother were among those who were true to God, and who made those sacrifices for the conviction of their hearts, because of the knowledge that they had that God lives, that Jesus is the Christ, and that Joseph Smith is his Prophet. I never hear this other hymn that we have sung here today—"Do what is right"—but what I desire with all the power of my being to impress upon the Latter-day Saints the necessity of following the teachings of the last verse of that hymn,

"Do what is right; be faithful and fearless,
Onward, press onward, the goal is in sight;
Eyes that are wet now, ere long will be tearless,
Blessings await you in doing what's right.

"Do what is right, let the consequence follow,
Battle for freedom in spirit and might,
And with stout hearts look ye forth till tomorrow,
God will protect you, do what is right."

God bless you all. Amen.

A duet entitled, "My Faith Looks Up to Thee," was sung by Louise and Catherine Watson.

ELDER B. H. ROBERTS

(Of the First Council of Seventy, and President of the Eastern States Mission)

This certainly is a very great surprise to me. I think none of the presidents of missions, or any member of the First Council of Seventy, ever expect that they will be called upon the first day of the conference to take up any portion of the time. It may take a moment or two for me to get over my astonishment, and to begin thinking about what I may say to you on this occasion. However, very much of that great theme upon which our president has been speaking this morning deals with matters that are very important and of which I have thought much of late.

I have been very greatly impressed during the last few months, while trying to deliver the message of our Church to the world, with the importance of the message that we have, not only for individuals, but for our nation. Of course our message is primarily to individuals; it is a call to repentance for men individually; a call to repent of their sins, and, through the ordinances of the gospel of Jesus Christ, obtain remission of their sins, and be born again into fellowship with God. Our effort is to bring the lives of men into union with the spirit life of God, and thus become spiritually alive; and this message of the gospel is unto all those who have not received it.

But also, it is foreshadowed in that great prophecy, of which so-called "Mormonism" is a fulfilment, that this message is to be delivered to every nation and kindred and tongue and people; and I believe to nations as such. And especially is this so with reference to the Gentile nations of this new world—the two great continents of America. And again is this especially so with that great Gentile nation known as the United States of America, which, because of its influence and of its power, dominates the new world, and, in my judgment, always will.

The Lord made certain promises in ancient times concerning the land of Zion—North and South America. We are told in the book of Ether that when the floods receded from this land, it became a choice land unto the Lord, a land which he would dedicate to freedom, and hence, to free institutions, and unto a righteous people. That is the information we get from our Book of Mormon. And later on, in the history of this book, we get further information as to the decrees of God concerning this land. As follows, for instance:

"And, he had sworn in his wrath unto the brother of Jared that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them."

Now, mark you this:

"And now we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

I think that is rather an important message, national in its scope and spirit, and awful in its warning; and I believe that the Church of Jesus Christ of Latter-day Saints is under obligation to lay emphasis upon this part of its mission. Knowing the decrees of God concerning the fate of the nation that shall depart from God, and fill up the measure of its iniquity, would it not be a great sin of omission if we did not make proclamation of the decrees of God concerning this land?

In the fore part of the Book of Mormon—in the writings of Nephi, there is a message similar in importance. It is in Second Nephi—the first chapter, as I now remember it; and it there describes in effect, the rise of a great Gentile nation that shall be used as an instrument in the hands of God in restoring Israel unto their possessions in this land. There is no escaping the inference that there is held in the mind of the prophet the nation of the United States, and that it should become as a nursing father and mother to the remnants of Israel in this land, and should be instrumental in bringing to pass, in a large way, the will of God with reference to the accomplishment of his purposes in the land. In other words, it is quite clear from the Book of Mormon, that God has designed to bless the Gentile nations upon this land of Zion, if only they will be true to him and to the great principles of righteousness that enter into the very attributes of God. And, on the other hand, dire calamity is predicted upon the proud Gentile nation in this land if it fails God as an instrument in the accomplishment of his high purposes. Lehi says:

"Notwithstanding our afflictions, we have obtained a land of promise—" (referring to America)—"a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. * * * Wherefore, I Lehi prophesy; according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the com-

mandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (II Nephi 1:5, 6, 7).

Referring to the time when the Lord would begin to gather Israel from their long dispersion from the four parts of the earth, the Lord says concerning the Gentiles:

"And the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

"But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations.

"And he that fighteth against Zion shall perish, saith God. * * * Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.

"Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.

"For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh." (II Nephi 10:9-17.)

In another part of the Book of Mormon are the very words of the Lord Jesus Christ himself, in relation to this subject—in Third Nephi, and having in mind more especially the existence of a great Gentile nation in this land, which shall be given very exalted privileges, and upon whom shall be bestowed great power for the accomplishment of God's purposes:

"And blessed are the Gentiles," (said the Savior) "because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

"Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day, shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them."

All of which was done, of course, in the coming forth of the dispensation of the fulness of times, in this land of America, and under the auspices of guaranteed religious liberty, set forth in the constitution of the United States.

"But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people

who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

"And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them—

"And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them."

I want to suspend reading the remainder of this passage for a moment, while I call your attention to the fact that the conditions here named, as to the Gentile nation in this land, are wonderfully fulfilled. When this Book of Mormon came forth in 1830, there were about twelve millions of people in the United States; now we have nearly three times that number in the Eastern States Mission alone; and in all the United States, we exceed by considerable, a hundred millions within the borders of continental United States. It was a very bold prediction to write in a book in 1830, when the United States occupied practically only the Atlantic seaboard, and the Ohio valley, to some extent—it was a rather bold prediction to write in a book the prophesy that this Gentile nation—the United States—would be "exalted above all other nations, and above all the people of the whole earth." But witness its fulfilment today! It is true, and this nation, had in mind when this prediction was sent forth in our modern language, was regarded merely as an experiment in government, and no such future was ever dreamed of for it as is here predicted, and now fulfilled. And also the other and the sadder part of it; namely—that they would not only be lifted up in power above all other nations, but also they would be filled with all manner of lyings and deceits, and mischiefs and hypocrisies and murders and priestcrafts and whoredoms and of secret abominations—"And if they do all these things, and shall reject my gospel—" and behold, that is what the people of the United States did when they rejected from habitation among them, the Church of Jesus Christ of Latter-day Saints, and expatriated the membership thereof, so that they were under the necessity of finding a refuge in a land, which, at the time our fathers entered it—The Salt Lake Valley—was no part of the United States of America—but was Mexican territory.

Listen to this: it is a revelation that we do not often refer to, but it has some very choice gems in it. It is the "Word and Will of the Lord to President Brigham Young," given at Winter Quarters, and, among other things, this was said:

"Thy brethren have rejected you and your testimony, even the nation that has driven you out;

"And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily.

"For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them."

I think our country at that time did not repent of the wrongs they had done in this and other things, for this proclamation was immediately followed by the war with Mexico, in which at least those regiments that were selected from western Illinois—one of them at least, was well nigh wiped out of existence in the war with Mexico; and it was about the only disastrous engagement that we had in that war. Then followed the awful war, between 1861 and 1865, in which, as I believe, the hand of God severely punished the United States of America, in fulfilment of the wonderful prediction that was made by the Prophet Joseph Smith, in relation to the calamities that would befall the nation. But they rejected the gospel, and that is foreshadowed in this Book of Mormon passage, and confirmed in the passage in the revelation through Brigham Young. And, by the way, in confirmation also of what President Grant said about the Prophets Joseph and Hyrum sealing their testimony with their blood this revelation has a word on that also. Speaking of the worth of the labors of the Prophet, how he laid the foundation of it and was faithful:

—"And I took him to myself.

"Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned. Have I not delivered you from your enemies, only in that I have left a witness of my name?"

Earth must atone; the nation in which he lived had to atone for the blood of that just man—Joseph Smith—a prophet—and I witness to you that our nation did suffer and did atone, as I believe, for the great crime against human liberty and the work of God, which, as a nation, they rejected when they expatriated the Latter-day Saints.

And now having paused to note the fulfilment of this prophetic part of the Book of Mormon passage, let us note what follows. "I will bring the fulness of my gospel from among them," were the last words I read in the passage which I suspended reading. And now, continuing:

"And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them,

"And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

"But if the Gentiles will repent, and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel."

Notwithstanding the list of their abominations—great as it is—

notwithstanding their rejection of the gospel of Jesus Christ and the people of God, yet, if they will *but repent*, God promises to renew their lot and their part in the glories of this great Latter-day work.

Shall we not, then, proclaim to our nation and to all the inhabitants thereof this glorious promise that is held out of the Lord unto them? And the fact that we have eight missions established within the boundaries of the United States, and are laboring with all diligence to make proclamation of the Gospel—is it not good evidence that God is willing that we should continue our labors among the people of the United States to bring them to repentance, and to a participation in these great purposes and designs of God, in relation to this land of Zion and the work He designs to bring to pass upon it?

I continue the passage:

"But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

"And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

"But if they will not turn unto me and hearken unto my voice—"

Then he will suffer his people to go through them to destroy them, and so following. I should be pleased to read still other words of the Lord Jesus Christ to the same effect. I have read from the 16th chapter of Third Nephi. In the 20th chapter all this is practically repeated and much more added, and in these latter passages emphasis is laid upon the fact that if the Gentiles on the land of Zion will repent and return unto the Lord, behold his mercies shall be extended to them, and they shall inherit the promises of God and have lot and part in the glory and peace and liberty and prosperity that God designs to bring forth upon the land of Zion.

This, then, is what I think constitutes the national phase of our mission to the United States—to make proclamation unto the inhabitants of all the land that these are their opportunities and their blessings if only they will extend their hands and receive them. And, on the other hand, woe be unto them if they hearken not unto the message of God, after all His great mercies unto them.

I should have been pleased, could time possibly have been had, to present to you the full indictment, the indictment that is being made against the United States for the lawlessness of its people, the increase of crime during the last twenty years especially, and especially those crimes of violence that end in murder, in its various degrees. In these higher crimes the United States of America is the most criminal nation on earth today. I must be permitted to give at least a little evidence to this statement. On August 10, 1922, there was published in *Current History*, for September, a Report of the Special Commission of Law Enforcement, made at a meeting of the American Bar Association at San Francisco, from which I quote the following:

"From all the data and opinions of experts which your committee has been able to gather, we beg leave to report that—particularly since

1890—there has been, and continues, a widening, deepening tide of lawlessness in this country, sometimes momentarily receding, to swell again into greater depth and intensity. At intervals this tide billows into waves that rise and break but only for a time attracting public attention. * * * The criminal situation in the United States, so far as crimes of violence are concerned, is worse than that in any other civilized country. Here there is less respect for law. While your committee cannot obtain the exact figures, from all available sources of information we estimate that there were more than 9,500 unlawful homicides last year in this country; that in 1920 there occurred not less than 9,000 such homicides, and that in no year during the last ten years did the number fall below 8,500. In other words, during the last ten years, no less than 85,000 of our citizens have perished by poison, by the pistol or the knife, or by some other unlawful and deadly instrument. Burglaries have increased in this country during the past ten years 1,200 per cent.

"We deem it important to note the material difference between the character of crime conditions prevailing here and those abroad. Our regrettable eminence is due in most part to crimes of violence against the person and property. In 1910, out of the 58,800 confined in our State and Federal prisons, 15,316, or more than 25 per cent of all prisoners, had committed homicides. While of course this number includes the accumulation of years, this awful fact still bears its own significance. The evidence before us shows that there has been since 1910 a steady and terrible increase not only in homicides, but also in burglaries and robberies. One State has in its different prisons 3,547 inmates; of these 1,429 are guilty of taking the lives of human beings. * * * Crime and lawlessness in the United States have been steadily on the increase and out of proportion to our growth, and there has been a steady and growing disrespect for law. In our opinion this is not a result of the war. We do not find the proportional increase in crime from 1916 to 1922 greater than from 1910 to 1916, and we have not been able to discover that crimes of violence have materially increased in France, England or Canada during or since the war, although the effects of the war naturally must be more marked in those countries."

In the face of these conditions, of the truth of which there can be no question—is it not necessary to sound this note of warning against lawlessness throughout the United States? I am happy in the thought that the President of our Church—God's prophet in the earth—in his opening remarks this morning put his finger upon the one great fact and uttered a warning that ought to be stressed—a warning against the lawlessness that obtains throughout our country. It is fitting that his voice should sound the key-note of warning, because that is what God would have the people of the United States warned of—the wickedness that exists among them, and the calamity that will follow if they do not repent.

I bear witness to you, from my heart, that the inspiration of God has dictated to our President the Key-note words of warning in this conference of the Church of Jesus Christ of Latter-day Saints. May we sense the responsibility resting upon us as a great missionary Church in the earth, charged with the solemn duty of calling men to repentance, and warning nations against the fate that awaits the nation that lapses into lawlessness, crime, and unrighteousness; for God, in these things will not be mocked. May we sense our duty and responsibility is my prayer in the name of Jesus. Amen.

A number of notices were given out, including the announcement that the general Priesthood meeting would be held in the Tabernacle on Saturday, at 7 o'clock; and the Sunday School Union meeting would be held on Sunday evening at 7 o'clock.

The choir and congregation sang, "High on the mountain top."

Elder James Duckworth, President of the Blackfoot stake of Zion, pronounced the benediction.

Conference adjourned until 2 o'clock.

AFTERNOON SESSION

At 2 o'clock President Heber J. Grant opened the afternoon meeting by announcing that the choir and congregation would sing, "We thank thee, O God, for a prophet."

After singing, prayer was offered by Elder Joseph E. Cardon, president of the Cache stake of Zion.

The choir and congregation sang the favorite hymn of the late beloved President Anthon H. Lund, "O say, what is Truth?"

PRESIDENT CHARLES W. PENROSE

More than ever in my life, I feel this afternoon that I need the help of the Lord in endeavoring to address a congregation of his people in conference assembled.

I hope I shall be able to make you hear my words, and that whatever I say may be under the spirit of inspiration from above. I have been suffering for sometime from what we popularly call "a cold," although I believe I contracted it in the heat. I do sometimes, on railroads, feeling oppressed with the heat of the car in which I am traveling, catch what is called a cold; but I trust that with the help of the Lord, and your attention and faith, I may be able to overcome the effects of this disorder and to speak so that you can hear and understand.

TRUTH AND THE PRACTICE OF TRUTH

I believe every word of the hymn which we have just sung. Truth is a great thing, and next to it, perhaps quite on a level with it, is the practice of truth. Jesus Christ, according to the New Testament, offered a prayer to his Father, concerning his disciples, his apostles particularly, and he said: "Lord, sanctify them by the truth; thy word is truth." We can always depend upon the word of the Lord, for his word is truth, and "truth abideth and hath no end."

Truth, speaking of it in the abstract, has no beginning. Truth is eternal, without beginning of days or end of life. The power and ability to receive truth is a great thing—that is a gift which I believe is

largely bestowed upon the Latter-day Saints. I believe there is something in our racial connection which has to do with this. It is evident to me that in the last days the Lord has wrought mightily upon the descendants of the house of Israel. We have in the Church, the office of patriarch, and those who hold it are supposed to be specially inspired of the Lord to bless the people upon whom they lay their hands, and to reveal to them what tribe they belong to; and the blessings that have come to the Latter-day Saints have chiefly been that they are of the house of Israel, and the majority of them, at any rate, of the tribe of Ephraim, and the Lord has said that they would be first in his work in the latter-days.

A SPECIAL MISSION FOR THE HOUSE OF ISRAEL

I believe there is a special mission intended for the house of Israel in the latter days, gathered in from the various nations, and principally it will be of the tribe of Ephraim, and that through them the blessing and power of God will go to the world, and particularly to the descendants of Abraham, the father of nations and the head of his race.

I had a conversation with a gentleman a short time ago, who is connected perhaps rather remotely, with this Church, and he told me that he had a blessing from a patriarch many years ago, when he was a boy, and he never liked it, for the reason that he was told therein he was a descendant of Abraham, and he did not like the idea of descending from a Jew. When I informed him that Abraham was not a Jew, he seemed to be very much surprised. He said: "What, Abraham not a Jew!" "No," I said, "He was not a Jew. He was dead long before any Jews were born." The name of Jew comes from the tribe of Judah. Abraham, the father of our race, and, as we believe, our father on earth, so far as family is concerned, was "the friend of God," and God blessed him and his posterity, because, he said, they would do his will and obey him, and they should "keep the way of the Lord."

Now, I think that we who are of that race, are naturally so disposed; that there is something with us that tends to our willingness to accept the truth when it comes from God. I do not mean to say that this is confined to us, but that particularly those who are of the house of Ephraim are ready to receive the word and act according to it as the Lord shall direct.

OUR STANDING WITH REGARD TO CIVIL LAW

I bear testimony to you that all we heard this morning from our president, for our guidance and direction and enlightenment, is true and is very good. The sections from the Doctrine and Covenants, and other things that he presented here, are the divine word of truth. I have been familiar with them for many years. The section which pertains to our intercourse and position in regard to civil affairs—the affairs of governments in general, have been familiar to me, because from the time that I was a boy, when I embraced the gospel,

I have believed in them and rejoiced in them—the plain, simple, but powerful declaration of our standing with regard to civil matters and affairs of Government. We are therein exhorted to be obedient to the laws. One of the revelations of God which supports that, states that if we obey the laws of God, we have no need to break the laws of the land. That has been qualified somewhat by a further revelation that all constitutional laws we should observe to uphold, for they are from God. We believe that he inspired the writers of the Constitution of the United States, that they were led by his Spirit when they composed that splendid pronouncement of government and law. Of course we have had views different from some of our friends in regard to what shall be considered constitutional and what should be considered unconstitutional, and those are questions that have been raised almost from the beginning of our establishment as a nation. But there is a provision in the constitution of this country, which gives to the supreme court of the United States authority and power to determine what is constitutional. We had some ideas concerning what we considered unconstitutional, which had crept into certain laws. We can entertain just what view we may think right in regard to them now, but we have to obey that which the supreme court of the United States decides is constitutional law, so we are told in the revelations of God. This we have been endeavoring to do and to conform as far as possible to those laws which have been declared to be the constitutional laws of the land.

The Lord has told us in regard to matters in general, and the doctrine and principle, and particularly in regard to the laws concerning marriage—the union of the sexes—that what he has not appointed, that which he has not ordained, that which he has not commanded, “shall have an end when men are dead, and they shall not continue in nor after the resurrection,” saith the Lord, our God. He will only receive those offerings, he says, which he has appointed; and that is a very good guide.

ORDER IN THE HOUSE OF THE LORD

There is another thing: “My house is a house of order, saith the Lord;” and as we have seen exhibited in the organization of this Church, which he, himself has established in the latter days, it is really a house of order, for everything in it is in order, according to that which we understand to be his divine will, in regard to the laws, commandments, doctrines and discipline, and all matters concerning his Church and our work therein.

One of these things, which is very important for us to understand, and which has been taught from the very beginning of the organization of the Church, on the 6th day of April in the year 1830, is that the head of the Church—a prophet, a seer, and a revelator—shall be appointed by him to receive the oracles, to give the commandments, the revelations and doctrines in the Church. This I consider and always have considered, to be a very wise provision. We

are all permitted, under the laws of the United States, under the constitution of the United States, and under the revelations of God, to believe in that which seems right and true to us. Sometimes we do not know how to determine what is true and what is false, but we can all come to a knowledge of the truth if we are humble and tractable and willing to place ourselves in the order that God has established.

CONCERNING DREAMS, VISIONS AND REVELATIONS

We hear a good deal in these times about manifestations to individuals. These are proper in their place, for those who receive them. The gifts of the gospel, which we read about in the New Testament, are all restored in the Church of Jesus Christ of Latter-day Saints. The gift of tongues, interpretation of tongues, the gift of prophecy, the gift of healing, the gift of discerning of spirits, etc., etc., that we read about in the epistle of Paul to the Corinthians, are all in this Church. I have been blessed with seeing and participating in most, if not all, of these gifts that we read about, and they belong to the Latter-day Saints just as much as they belonged to the former day Saints; and according to the prophet Joel, that after certain wonders have been accomplished—the great things of the latter days, the Lord says: “I will pour out my Spirit upon all flesh and your old men shall dream dreams and your young men shall see visions; also upon my servants and handmaidens will I pour out my Spirit.” That is a great blessing yet to come to the inhabitants of the earth, for the result will be as another prophet has declared, that “the earth shall be filled with the knowledge of God as the waters cover the great deep.”

Now, all these things will be brought about in due order, according to the mind and will of God, for his Church is established on that basis. The man who stands at the head of the Church is the one to receive revelations and commandments to the Church, and we are commanded of the Lord to receive “none other.” I will not take time to read from the book of Doctrine and Covenants in regard to that, but I recommend my brethren who have not done so, and some of those who have, to get it in their minds anew; that they read the 43rd section of that book where that principle is plainly set forth under commandment to this Church, so that while it may be true that the Lord will pour out his Spirit upon individuals for their good, for their benefit, for their comfort, for their consolation, for their enlightenment; while the Lord will do this by dream and by vision and by tongues and by the gift of prophecy, etc., that these things he gives to his people are for them individually but not for the Church as an organization. When he has anything to give to the Church by way of revelation or commandment, for the enlightenment of the Church, for the government of the Church, to guide and direct them in the right path, in the only way—for there is but one—it will come through him whom he has appointed—the head of the Church—who presides over

the Church and has the right and privilege to receive from the Lord inspiration and power like that given unto Moses of old. This is a guide for you and for me and for all of us in the Church.

There are many divine dreams we can read about in the Old Testament, some in the New Testament, that are evidently given from the Lord, and they are a great blessing so far as they are intended to go but no further, and we must be very careful to distinguish what the Lord reveals to individuals, or what they think is revelation from the Lord, and what the Lord positively declares he gives to us only in the order that he has appointed. "For, my house is a house of order, saith the Lord, and not a house of confusion." This Church was organized by the gift and power of God. The Book of Mormon was revealed by the gift and power of God to one individual, and he was called and appointed for that work and he performed it, and there is abundant evidence to prove that it was a divine appointment, and that the translation which was made by him by the gift and power of God is verily true, and is translated so as to be pleasing to and accepted by the Lord. That is a good guide for us, as the Old Testament and the New Testament are guides as far as they give us any counsel and advice by way of commandment from on high. And the blessing that the Lord bestows sometimes upon people, of giving them communications by dream at night, or vision by day, are for themselves. I can testify that the Lord has done that for me, but I have not made known that which was given to me for my own comfort and my advice and my benefit. I have had dreams which I have to acknowledge were divine, because they were fulfilled to the very letter—clearly given and clearly made manifest, and clearly brought into actual being—but they were for me and for my guidance and direction, and sometimes they were of such a nature that they appeared to me to be almost trivial, to think that the Lord would reveal to me certain things that were of very small moment. They only affected me and those with whom I was associated in the ministry, they came to pass in very deed, but I have not had them put on record nor had them published or spread abroad. I did not think that would be right.

During my experience, when succeeding President Grant as President over the European mission, I had some manifestations in regard to my duties and to guide me in what I had to do when I was what we vulgarly call "up a stump." I was "up against it," did not know what course to pursue but the Lord made manifest to me what to do and I did it, and it came out all right in the end. I believe in the doctrine of waiting upon the Lord, and I have a special belief in the doctrine of Paul, for I have found it to be true all my life, in which he says: "We know that all things work together for good to them that love the Lord and are called according to his purposes." I know that doctrine is true. Events have occurred in my life at times when I could not tell which course to take, and in my duties in some respects; in the mission I have referred to, it was particularly so, and I will not take up the time of the congregation to explain any further,

only that I know that word of the Apostle is true. We know that all things work together for good to them that love the Lord and are called according to his purposes, and we can trust in the Lord and obey his word, and we can trust in that which he reveals to the man who is placed at the head to declare and to bring forth by way of commandment and revelation, and if we will take that little guide that God has given us in the section I have referred to—Section 43—we will not be led astray.

Now, dreams are very peculiar things. I have had some recently. They were very clear and plain. I have dreamed several times that I had passed out of the body and was in the other world, and I saw things and heard things that seemed to me to be just as plain and just as clear as if I were actually out of the body, but when I came to wake up and weigh what I had seen I found it was only a dream. Just what the cause of it was I cannot tell. There are various causes for dreaming. The wise man, as he was called, Solomon, said, "In the multitude of dreams and words, there be divers vanities," and I have dreamed a great deal that was nothing but vanity and followed by a vexation of spirit.

A lady who was a great believer in dreams, came to me once, and wanted me to give the interpretation to one of them. She dreamed some very peculiar things, "And, Brother Penrose," she said, "just give me the interpretation." I did not want to offend her. I saw there was nothing in them of any particular moment so I said, "Sister, what did you have for supper last night?" You know in England, (it was in England) they often have very late suppers. "Well, Brother Penrose," she said, "I had some fried pork and onions." "Well," I said, "that is the interpretation." I do not want you to infer from this that when the Lord gives a dream to anybody, or persons dream something which is enlightening to their souls and comforting to their hearts and seems to be clear and plain, I wish to attribute that to anything else but what they think it is; but I do say and repeat, that nothing is to be received in this Church by way of direction and commandment, outside of the order which God has established in his Church, and which is most wise and beneficent and beneficial. Follow the counsel and advice and commandment revealed through the head of the Church to the Church and we will not go wrong.

THE WORK PROSPERS UNDER THE PRESENT ADMINISTRATION

I enjoyed the meeting this morning very much. I enjoyed those readings to which we were treated by the president. I believe in them fully and entirely. I am sure they are true and good, and I know that the work which is now going forward in the earth is being prospered under our present administration. I bear witness, not only that Joseph Smith was and is indeed a prophet of the living God, but that he was raised up purposely in this dispensation to usher in the dispensation of the fulness of times, under the direction of Jesus

Christ, the Lord, whom Joseph was told to heed and listen to; and that our leaders, down from the prophet Joseph, after his martyrdom, have been inspired of God and have been made fit for the work which was entrusted to them. It is so today. I have the privilege and blessing of being very close to our present president. I have been familiar with several who have passed away, had their confidence, I am proud and blessed in saying, and their good will. Sometimes they have received my ideas and my word of advice, sometimes they have not, but I know they have been men of God, and I do know that everyone of them has had his soul set upon doing what God wanted, and to benefit the people; that they did not seek their own aggrandizement nor their own personal benefit, but they sought the mind and will of God, and they were prayerful men; they were kind-hearted men; they were humble and willing to do that which the Lord required of them and which was made known to them. Sometimes things were manifested to some of them that they did not agree with in spirit until they received the manifestation, but when it was made clear to them what they ought to do, they have done it and the Lord has been with them and he will be with them, as he has been with his servant who now stands at the head of our Church, and I rejoice in having his confidence and good will and that I am able to pray for him as I do every day, that he may be filled with the spirit of his office and calling; and he has it, and so have his brethren who are associated with him as leaders in the Church.

THE GOSPEL IS TO ALL NATIONS

This morning's conference was a wonder. A great congregation gathered here. I thought to myself, in a kind of humorous vein—how clearly this proves the assertion of the world that "Mormonism" is going down, particularly that the third generation of "Mormons" will discontinue their faith! And while I was thinking of that, Brother Ivins, who was sitting next to me, had the same idea, no doubt, because he made the same remark. Well, it is wonderful! Is it not wonderful how we were gathered here this morning to demonstrate the untruth of what is said concerning the going down of "Mormonism." "Mormonism" is spreading and prevailing. "Mormonism," so-called, is fulfilling its mission in the world. It was established by the Father and the Son, and angels have come from them to the servants of God on the earth, and brought great truths for the benefit and salvation of the children of men, and we are called and appointed to carry this message to all the world. This is not only to individuals, but, as somewhat touched upon by Brother Roberts this morning, it is to "every nation and tongue and people;" it is as Jesus Christ told his apostles, to every creature—"Go ye into all the world," said he, "and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe—" You can

read what they are, in the New Testament. I believe in every word of that; and now, in these the last days, the Lord has repeated it to us. He says that we are his messengers. What he revealed to Orson Hyde and some other elders, as we read in the book of Doctrine and Covenants, Section 42, is to all of us, to all his servants who are sent to the world; they are to go forth and preach this to everybody. I have tried to do my part in the good work. Brother Grant has had a wide field of labor ever since the time when he was ordained one of the twelve apostles. He has labored in all the nations he has spoken about.

READY TO WEAR OUT IN THE SERVICE OF GOD

I hold in my pocket here today, my Elder's certificate, I was called to go forth and preach the gospel without purse or scrip, to carry the message wherever I could, and I was ordained, according to my certificate, on the 6th day of January, 1851. I continued diligently in that work until I was released to come here, a little over ten years afterwards, and then I have been back there three times since then, and it is all right. I have nothing to complain about; I rejoice in these things, and I am still endeavoring to do my part in the work. Many of you old Saints here will remember Brother George B. Wallace, who was one of the presidency of the Salt Lake stake of Zion many years ago. He was on a mission in England with Daniel Spencer, and they were counselors to the president of the European Mission. He came to me, when I was called very unexpectedly when quite a young fellow, to the office in Jewin Street, London, and I was ordained an elder on that occasion, and told what my mission was, and he looked at me as if he would look me through, and said: "Brother Penrose, it is expected of the elders of Israel in these last days, that they will wear themselves out in the service of God, and it is better to wear out than to rust out." Now, that admonition given to me then has been with me all the time in my work in the Church. I am ready to wear myself out in the service of God, to try to carry out the admonition that we are to be willing to do all things, sacrifice all things, even to the laying down of our lives, if necessary, for this great work, and it is worth it, it is worth all that and a great deal more. It is worth all our being, is this work that we are engaged in.

THE WORK IN THIS GREAT CAUSE SHOULD BE DONE CHEERFULLY

The idea that men have to be stirred up by teachers or other officers to do their little duties in the Church, and particularly in the Priesthood, is a wonder to me—why a man should have to be urged to stand forward and minister in the things of God, to make himself well informed as to all that is to be done, and to do his part is a mystery. He ought to be glad in heart, cheerful in spirit, and disposed always to do his little bit, or great bit, if it is a great bit to him. Everything that we have is from the Lord. All items of information, every

testimony of the Holy Spirit, which we have enjoyed so many times during all these years, are from God, not from men, it is to me, and I am thankful for every manifestation of light and intelligence and understanding in the things of God that has come to me, and I have had that disposition and have it today, to do anything and everything that lies in my power.

TESTIMONY

I regret to say that my eyesight is failing very fast. There is no disease in my eyes, no pain in them, thank God; I have been freed from the pains that I endured for a while in my body; my physical organization, through the blessing and gift of God, through his inspiring power, in answer to prayers. I am thankful today for this, but I have worn out my eyesight, so to speak, in working for this Church and people, and for myself therein. Everything I have been able to do for the Church has also been done for me; it has blessed me and comforted me and opened to me the things of eternity, in which I rejoice with all my heart and soul, and am glad to be able to bear testimony, once more in the midst of the congregation, that I know this is God's work; I know he commenced it; I know he is carrying it on now; I know it will prevail; I know it will conquer every evil; truth will overcome error, under the inspiration of God, under the labors of his servants; light will dissipate the darkness; misrule will pass away, and the government of God will be established upon the earth, and Christ will be our king just as sure as we are gathered here in this tabernacle this afternoon. And we are the children of God. We are of the right family and race. God has called us, everyone, male and female, men, women and children who are born in the covenant; they are all especially sacred to the Lord and his work. Under the divine direction, through the order that he has established in his Church, we should be ready and willing to take our place and labor with all our might and do everything we can to promote this great work.

CONSECRATION AND LIBERTY OF THE SAINTS

Now, in regard to the liberties of the Latter-day Saints, I can say this that in all my associations with the leaders of the Church, past and present, I have never been coerced or compelled, or commanded to do things that were contrary to my own feelings and good will; what I have done, I have done voluntarily in the exercise of that God-given gift, the gift of agency, which God says he gave to man. Yes, we are indebted to God for that. When we were first born in the spirit world our agency was given to us—when we were begotten or organized or created, whatever you are pleased to call it—it all means the same thing—we were begotten unto the Lord, as the president read this morning from the great Vision.

Well, we should be consecrated to him and ready to labor for him, for when we are laboring for him, we are laboring for ourselves,

with all the truth we can gather to our souls, all the intelligence that can be communicated to us, which we receive and put in action under divine direction. Though we may die and our bodies be buried in the ground we shall rise again and we shall receive these gifts, or have them with us, in the morning of the first resurrection, and we shall go on to that glory and power and dominion and extent which is incomprehensible, which is everlasting, which is without end. These things are for us, for you and for me, if we will put ourselves in the right way to receive the divine law and to act upon the divine communication, and put ourselves in the order which God has established, and be guided thereby.

My brethren and sisters, I feel well this afternoon, in spirit, rather weak in body, but I am very glad—more than I can tell—that I have the privilege of saying a few words to you in this conference. I have attended a great many. I have always rejoiced in them. I rejoice today. What there is of me left on the earth is at the service of the Lord and his work, as it has been from the beginning. I rejoice in it; I glory in it; I thank God for all his gifts and blessings to me, and what little good I have been able to accomplish. It does me good to hear the missionaries come back and give the testimony that they do, that President Grant spoke about this morning, and to note the willingness of those who are now being called to go into the mission-field, and the desire they have had in their bosoms for years. They have grown up from childhood with a disposition and a desire to sacrifice themselves, so to speak, to go out to the world and preach the gospel without pay, without earthly reward. It is a great blessing and it is a great sign that God is working with the youth of Israel. They are of the right kind of people; he has chosen them and sent down their spirits to be born on the earth in these latter days, especially to engage in this great work, and to exercise their agency.

FREE AGENCY AND OUR GLORIOUS DESTINY

Everything that God reveals is upon the principle that we can receive it, or reject it if we want to. We ought not to want to reject anything that comes from the Lord, through his properly appointed channels. We should be glad to know the word and be glad to carry it out. Now, if we have this disposition, these gifts that are spoken about—spiritual gifts—they are all from one spirit, though that spirit has different operations and different phases, so to speak; different degrees, like light has—natural light—so that the light that comes from God, that divine light, is the Holy Spirit, it is the Spirit by which the Father and the Son and the Holy Ghost, as a personality, act. That is their spirit; it is the spirit of creation. God created all things firstly spiritual, and afterwards temporal, but he did it all, so he says, by the power of his Spirit, and his Spirit pervades all things, not only on this earth, but throughout the vast immensity of space. God will guide and direct this work, as he commenced it, for certain purposes—and, I was going to say—bring it to an end, but there is no end to it;

there will be an end to our earthly work in the body; there will not be an end to our continuation in after life, if we come forth with a crown in the kingdom of the Father and inherit all things, all heights, all depths, all breadths, all eternity, all knowledge, all intelligence, all wisdom, all power, and our family increase will go on and there will be no end to it, and therefore, no end to our glory.

Glory be to God, I feel in my heart today, for all his goodness to me, and for that which he has revealed and will reveal for the salvation and redemption of the human race, and give us power to use the agency with which he has endowed us, for good, for the benefit of mankind, the building up of the kingdom of God, and the preparation of the way for the coming of the King of kings and Lord of lords.

May God's peace be with you and with us all, and may we be able to attain to the great salvation, even the crown in the kingdom of the Father, through Jesus Christ. Amen.

A sacred solo, "The Recessional," was sung by Walter Wallace.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy and President of the California Mission)

It is certainly a great privilege, my brethren and sisters, to be in attendance at this general Conference, and to have the opportunity of occupying a few moments in this meeting. I most earnestly hope that the words I speak may be prompted by the same good Spirit that has directed the remarks made by the brethren who have addressed the people thus far in the conference. I realize, my brethren and sisters, that one can only teach the things of the kingdom of heaven by the inspiration of the Spirit of the Lord, and that every man must be under the direction and in the companionship of that Spirit, if he is to magnify his calling and Priesthood and discharge acceptably the duty and responsibility that rest upon him as a servant of God, who holds divine authority.

I am very glad to say to the people that the California mission, is in a very prosperous condition. We are glad to be able to report that the missionaries assigned to that field of labor are striving as a general thing to discharge the duties that rest upon them. They are making earnest effort to come in contact with the people throughout the mission, and to deliver to them the message of the gospel, and make exposition according to their power and ability concerning the truths that have been revealed, and that they have been authorized to teach. The missionaries know that these principles are essential to the salvation of the children of men. Generally speaking, the missionaries are young men and women with but little experience in the Church. Many of them come into the mission field without any experience at all in standing before the people, to attempt to give expression to their

thoughts pertaining to the gospel, but they all come with the determination to discharge their duty. They all manifest a very willing and obedient spirit. As a general thing, they are anxious to study the gospel and to obtain information by the reading of the Holy Scriptures, and by asking questions that will help equip them for the duties that rest upon them as preachers of righteousness. It is certainly a very wonderful thing to observe the spirit and attention to duty manifest by these young men and women, and to note the development they make and the understanding they come to concerning the work of God until, notwithstanding the feeling of weakness of which they are all possessed to a greater or less extent, they do come to feel and know in their very souls that they have been called of God to preach the gospel of his Son, and they do have an assurance that they have been blessed with that authority which is necessary in the preaching of the gospel. I oftentimes feel, as I listen to their testimonies, and note the development that they make, that they are just as sure in their own souls concerning the truth of the work of God, as their fathers and mothers are. There is no indication on the part of the missionaries who are laboring in the California mission that they love the truth of God one whit less than the generation that preceded them. They are just as anxious and they are just as determined to discharge the duties that pertain to their calling as their fathers or their grandfathers could have been in the days that have gone by.

We have about ten thousand Latter-day Saints in the California mission. Most of these people are located in the state of California; a few, probably seventeen hundred, are in the state of Arizona, and a much smaller number in the state of Nevada. The mission includes portions of the state of Arizona and portions of the state of Nevada. There has been a very wonderful growth in the membership of the mission during the past two years, not so much by way of conversions although there are always some honest souls found by the missionaries, as they go from door to door, or as they lift up their voices in the proclamation of the gospel upon the street corners, who hearken to their message, and are brought to investigate the principles of the gospel, and become convinced of its truth, and cheerfully enter into covenant with the Lord our God by going down into the waters of baptism. A few hundred souls, year by year, are thus convinced of the message that the missionaries are seeking to impart to the people; but the great development in numbers has come from people at home. We have had, probably, in the last eighteen months, or such a period, two thousand or more Church members who have come to California, bringing their recommends, and have undertaken to establish homes in various portions of the state. Many other Church members have come into the state who have not yet become identified with the Church.

California has not been distressed financially to the same extent during the past year or two that many of the western states have been. There has been considerable employment; in fact, I think there has

been employment for all who desired to find labor, particularly those who are engaged in building, as there are thousands of residences and many great hotels, theatre buildings, bank buildings, and other buildings of like character, that have been erected during the past year or two. The present year is one of the remarkable years in the growth of southern California. It has been stated by those who seem to understand and know what they are talking about, that there are more buildings now being erected, or that have been erected during the present year, than in any other like period in the history of California, and because of the lack of employment and dull business conditions in Utah, Idaho and Arizona, and other sections, many of our people have come to California to find employment. I am happy to be able to say that, as a general thing, they have found employment, and have been able to maintain themselves comfortably. These newcomers are strengthening, to a very wonderful degree, the branches of the California mission. I suppose the largest branch that has ever been known in the Church is located in Los Angeles. This branch has a membership of about three thousand souls. The Los Angeles branch is divided into a number of subdivisions. There are no independent branches in these suborganizations, but there are five other divisions where Sabbath schools are being held, where a preaching service is conducted every Sabbath morning, and where Relief Societies have been organized. There are also other districts that are being opened up where we hope in the near future there will be other organizations effected.

We have been trying to give attention to the people who have come in from the adjoining states. We are seeking to effect organizations and endeavoring to impress upon the people, as they come, that they are always under obligation to give service to the work of God, and to be true to the covenants that they have made with our Father in heaven, and set an honorable upright example before the people.

We try to impress upon the missionaries that it is the solemn obligation of every man and woman who has been called to be a preacher of righteousness to be an eloquent preacher in conduct. It may not be given to every man or woman to expound the doctrines of the gospel by word of mouth eloquently, but we feel that it is given to every man and to every woman to expound the gospel, most eloquently, by the uprightness of their lives, by living in such a manner that those who look upon them may feel in their hearts to say: This man or this woman is a good man or a good woman. Their conduct indicates that they have the fear of God in their souls, and that they desire to work righteousness.

We are trying to impress upon the minds of men the principles that have been spoken of in this conference. We are testifying to the people that we are living in a wonderful age in the history of the world, and that in this great and last dispensation in which we live, the Lord our God has in very deed revealed himself to mortal men;

that by the sending of holy angels the divine authority, which had been lost from among men for ages, has been restored, and that there is necessity for this authority; that men cannot be saved in the presence of God without the authority of the holy Priesthood. The ordinances of the gospel necessary to the salvation of men can only be legally administered by divine authority, and no man can assume that authority. If men pretend within themselves—even though they may have honest feelings in their own souls—that they have the authority to preach the gospel of the Lord Jesus Christ and to administer in the ordinances thereof, they but deceive themselves; for the administering of gospel ordinances can only be properly and legally attended to by the authority of the holy Priesthood.

We are trying to impress upon the minds of men the fact that that authority has been restored; that God our Father in heaven has, in very deed, in this age of the world, given back to man the same power and authority that was exercised by the apostles of old, and by other men who were chosen, legally and properly by the apostles, and sent forth to preach the gospel of repentance.

We do not feel that it is possible for any being to receive this authority from the Holy Scriptures. Recently, in one of our priesthood meetings, a young lady missionary, who feels the great responsibility that rests upon her, and her own weakness, and is seeking to discharge her duty in going from door to door, came to the home of a minister of the gospel, and the minister gave the young lady to understand that it was time wasted for her to come to his door with the message that she had to deliver. He told her that he had been a preacher of the gospel for forty years, and wanted to know from her what right she had to come to his home with the gospel message. She then wanted to know from him where he obtained his authority. She asked a very simple question: "How did you obtain authority to be a minister of the gospel, and to administer gospel ordinances?" And he made answer: "I obtained that authority from the Holy Bible." Well, my brethren and sisters, weak as the lady missionary may have felt, she did know in her soul that he had never obtained one particle of authority to administer in the name of Jesus Christ from the Holy Bible. She had understanding and comprehension to know that no man living can find authority to speak in the name of the Redeemer of the world by the reading of the Holy Scriptures, that authority can only be received by the laying on of hands and by the voice of revelation and prophecy.

When inquiry is made of missionaries of the Church of Jesus Christ of Latter-day Saints, as to how they obtained authority they give an altogether different answer. I have given it myself when men have wanted to know: "How did you receive authority?" I have made answer: "I was ordained to be a special witness of the Lord Jesus Christ, a Seventy in the Church of Christ, by a man named Royal A. Barney, and Royal A. Barney was ordained to the same calling by the Prophet Joseph Smith. Joseph Smith was ordained

by Peter, James and John, who were ordained by the Lord Jesus Christ;" and I have no thought or fear in my mind when I make this sort of answer, that any man living can overturn the foundation of authority that has been given to me, by the laying on of the hands of a humble servant of God who had been properly authorized and commissioned by authority thus revealed from heaven in these latter times. It cannot be overturned.

I rejoice in my soul in bearing witness that this divine authority has been given. I rejoice in the opportunity of inviting men to investigate the message of the gospel, and I understand that I am called to preach the fundamental principles of the gospel, that the responsibility is upon me, and upon my associates, to cry repentance among the people, to invite men not only to have faith in the Redeemer of the world, but to repent from sin, and we understand that if men repent, they turn away definitely and entirely from wrongdoing. As it has been said by one of the apostles: "Let him that stole, steal no more;" and this teaching applies to every other line of misconduct. We persuade men to repent and to receive the ordinance that has been given by our Father in heaven, whereby remission of sins can be obtained, through the holy ordinance of baptism by immersion. How it gladdens my soul; and it gladdens the souls of my companions, when they go down into the waters of baptism and, lifting up their hands before the Lord God of heaven, and before their associates and witnesses, can say: "Being commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." For it is by that sort of commission, and by that character of authority that we lead men and women into the waters of baptism, and we do know that this authority has been given us.

I sometimes feel that men think that it is a radical and improper attitude for young men and women, who stand up with more or less fear in their hearts, and make the declaration that they know that the truth of God has been revealed, and that divine authority has been restored. I, however, rejoice when I hear them bear such a record, for I know concerning this matter; and as God is my witness, I knew that God has spoken in the days of my boyhood. It came to me when I was far off, laboring as a boy missionary—the conviction and the knowledge that Jesus Christ is the Son of the living God, the Redeemer of the world, and that he has revealed in this dispensation the principles and doctrines and ordinances that I have been called to teach. That knowledge came into my soul most convincingly forty-one or forty-two years ago, although it seems to me, when I look back that long, before that, before I ever felt that I could honestly and truthfully bear witness to such knowledge, when I look back now, it seems to me that there was always within me an abiding assurance that the religion of my fathers was in very deed the religion of the Lord Jesus Christ. I do know, as my associates know, whether they be young or old, that we have not assumed this authority, that we

have not sent ourselves, but that we have been called of God by the Redeemer of the world, through the authority of the holy Priesthood to be preachers of righteousness; and we do have the right to call men to repentance and to warn them of the judgments and calamities that are coming upon the inhabitants of the earth. The Lord God of heaven will confirm the testimony that is delivered by his servants and handmaidens, whether they be young or old, and the inhabitants of the earth in due time must be brought to comprehend and know that we speak the truth and lie not, thank God.

And this is my joy and knowledge and testimony that these precious things that have been spoken by the presiding authority of the Church during these meetings are the truths of God, that they have been revealed, that they are to remain, that they are in very deed the power of God unto salvation. I feel again and again in my ministry to consecrate and reconsecrate my time and service to the spread of this glad message among the inhabitants of the earth. I feel that I am under obligation to the Lord God of heaven who has given me, from the very jaws of death, my life, and with the help of God I shall bear witness concerning his truth, whether men receive me gladly or whether they receive me with contempt. I am under obligation to bear this record and witness that God hath indeed spoken, that his Priesthood and authority have indeed been restored, that Joseph Smith was the great instrument to reintroduce the gospel of the Lord Jesus Christ, which is the power of God unto salvation, and I pray that with you I may be true, firm and steadfast to this testimony forever and ever, through Jesus Christ. Amen.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

While I stand before you this afternoon and attempt to address you, I earnestly desire that the spirit which has characterized our meetings and the utterances of our speakers may continue with me, and that I may have that which I need so much, the Spirit of the Lord, so that the words spoken will be of benefit and service to the work of the Lord.

I rejoice in the testimonies of the brethren such as have just been delivered by Elder McMurrin, for I know him to be a faithful servant of the Lord, one who is desirous of doing and performing the mission to which he has been called, in an earnest and acceptable manner. And let me say, the Church is blessed with an abundance of young men, as well as middle-aged and elderly men, who are just as faithful, just as earnest, just as devoted, just as certain of their position with respect to the work of the Lord as Elder McMurrin is. We know well enough that the Lord has established this work, and is bringing to pass his purposes in connection with it. This is his special work, and to this Church is given the power and authority to lead the world to

spiritual life, so that our mission really is to teach the people how they may come from death unto life. For a man may be very much alive in a temporal way, and yet be spiritually dead.

There are great problems also before our nation, which demand solution; they are burning, pressing questions which must be solved, and which can only be solved on the principles of righteousness. These principles will help to adjust the jarring, warring, contentious problems which selfishness very largely produces, and which can only be solved through the principles that the Lord has revealed. It is not in man that walks, to guide his steps aright. It is not in man of his own power to solve these problems, nor can any man do it of himself alone. It is only by the help of the Spirit of the Almighty that will bring us to the point where justice and righteousness can at least approximately be approached. We have had contentions in our own nation during the recent months of railroad strikes, coal strikes, and other contentions that have threatened the very existence of our government; and also there have grown up in our nation, secret organizations, combinations of men, no doubt desiring to protect their own selfish interests, even though those interests should conflict with the strict principles of justice. Some of these organizations like the Ku Klux Klan have undertaken to administer what they call justice, independent of Constitutional law, and the rights of men, and they have taken the law into their own hands and have dealt with certain people in a way which can only result in disorder, turmoil, strife, and in the breaking down of Constitutional law. For these secret organizations undertake to administer punishment upon men and women, irrespective of the laws of the land.

It has been the counsel of the leaders of this Church from the beginning, to observe the Constitutional law of the land, and it is stated in the revelations that whatsoever is more than this or less than this, cometh of evil. We do not need anything outside of this strict letter of the law, for if we do go beyond it, or come tardy of it, we are liable to make a mistake. The agency that the Lord has given to his sons and daughters was given to all—the free agency to choose between right and wrong, and that agency makes us free, for the Lord has said, "If ye abide in my truth, then are ye free indeed." Now, whenever any man enters any organization, secret or otherwise, that takes from him a certain degree of that free agency to choose between right and wrong, and makes of him a servant, to do as he is told in certain matters, quite irrespective of the righteousness or justice of the case, or of the right or wrong of the case, then that man surrenders that much of his free agency which he ought not under any circumstances to surrender. Let me explain.

In the Bishop's Office the question was brought directly before us as to the right of a man to labor on some work which the Church was doing, whether he belonged to a Union or not. We decided that we would hire Union men or non-Union men; if they were good workmen, we would not ask the question as to whether they belonged to any

Union or not. But we were confronted with this difficulty: one of our brethren who is a Union man, refused to work on the job with a non-Union man, a good member of the Church. In this case we said, this brother who does not belong to your Union is a good man, a good neighbor, a good citizen; you meet with him at the Sacrament table and administer the Sacrament to the Latter-day Saints. You may be appointed as a block teacher and go around teaching the Saints their duties. You may both be called on to administer to the sick, and you go and offer your prayers, but when it comes to working together, you, our brother who has a Union card and belongs to the Union, will not allow this good brother of yours to work for his living, nor will you work with him in any way, because he does not belong to your organization. Now we ask, do you think this is right or just or fair? He, a good man, every way acceptable, a good workman, to be deprived of working on a job because he refuses to surrender any part of his God-given agency to any organization whatsoever on the face of the earth? Or, because in this he refuses to put himself in a position where he may be called upon to do a wrong; for it is a wrong to say your own brother shall not have the privilege of earning a livelihood because he will not join your organization. On the other hand, a man comes along who is not the best kind of a citizen, who may be more or less disreputable, who is rather a discredit to good citizenship than otherwise, and yet he can show a Union card, and you, my good Latter-day Saint brother, who belongs to the Union, you will work with him; you will allow him to work for his living and join with you in this work, although he is not one-twentieth part the tithe of such a man as your own brother in the Church is, whom you refuse to work with.

This Union brother acknowledged that such was practically the case, and yet he was powerless to help it. Now, my brethren and sisters, don't you see that this man had surrendered so much of his free agency to this Union of his that he was not permitted to do that which was plainly and clearly right toward his own brother in the Church? Therefore, I say, the counsel which has been given all along by the leaders of the Church, to refrain from joining any organization, or giving your allegiance, or any part of your allegiance to any society or Union which will interfere in the least degree with your free agency, is good sound counsel. Of course, one will say that he has a right to join whatever organization he pleases. It is true that he has that right, but his duty, his plain simple duty, is to protect his brother and the interests of his neighbor. A good many people stand upon their rights, as they say, and quite often forget their duties. Our duties to our God; to our Church; to our families; to our neighbors; these ought to be first, rather than prating so much about our rights.

Our President said this morning in his opening remarks, we believe in freedom, in liberty; liberty for a man to work without being threatened to be killed if he does work. Now, I grant you that some

of these organizations have done much to bring a greater share of prosperity to the laborers than they otherwise might have had, but would you say that a man working for you as a farmer, and you are right in the midst of your fall work, getting up your potato crop, perhaps you have a car that must be loaded; it is urgent that this work be done, because there is a storm coming, and your potatoes will be frozen, and what not,—and right then, knowing your extremity, this man who knows the circumstances you are in, and how much you need his help, he yet says, I am going on a strike; it is my right to strike, and I quit work right here. Would you say that this man was doing the right thing, doing his duty when he leaves the farmer in that predicament, just because he knows he can inflict an injury upon a man whom he is working for? That spirit is wrong, and most reprehensible.

The President of the United States, in one of his messages, said that there is just as much sacredness in the right to work as there is in the right to strike. Well, I thought in analyzing that statement, What sacredness is there in the right to strike, if by striking I injure my brother? Am I not commanded as a Latter-day Saint, and directed always by the revelations of the Lord, to love my neighbor?

Now, the impression I would like to leave with you is this, that the counsel which has been given all along by the leaders of the Church is good, safe, wise counsel, and that is, to join no organization which interferes with your doing the right thing under any and all circumstances. Of course, we must be charitable. We must be forgiving. The Lord has given us some very high ideals in respect to this matter, in these latter-day revelations through the Prophet Joseph Smith.

You can read in the 98th section of the Doctrine and Covenants a revelation which was given just after the first mobbings and drivings in the state of Missouri, how the Lord instructed the Saints that, although they had been mobbed and plundered and driven and robbed of their property, yet the Lord puts the high ideal before them in that revelation, that they must forgive even their enemies, and even though that enemy has not repented. If he has repented, thou shalt forgive him seventy times seven; but "If thine enemy"—mark you, thine enemy—"if thine enemy comes upon thee and repents not, nevertheless thou shalt forgive him." This is the wonderful standard of forgiveness which the Lord holds up to this Church. It is of the same spirit that we read of as being exhibited on Calvary, when the Lord of all said, "Father forgive them, for they know not what they do." I say again, we should remember our duties as well as remembering always what we call our rights; the duty of the husband to his wife, to love and to honor and protect, and a good many of us husbands have learned to obey as well.

We do not need to join any organization in the world outside of the Church of Jesus Christ of Latter-day Saints to be absolutely free, and this Church has given evidence, let me say in plainness, of its de-

termination to keep and abide the laws of the land, and to observe them, and to uphold them. This Church did that in the principle of plural marriage, which it surrendered in obedience to law, even though the Church did not believe the law to be Constitutional. But when it was declared Constitutional the Church surrendered, and has obeyed the law. Could any stronger evidence be given that this Church stands for obedience to the law?

We should uphold all the laws of the land whether we like them or not; so long as they are the laws of the land, we should observe to uphold them. The prohibition law; the cigarette law, whatever law is enacted; and while it stands on the statute book, it should be obeyed. If we will remember the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and might, mind and strength," that will always keep us within the law, obeying the law, respecting the law in whatever land or country the Saints may abide. And if we will think more of our duties, and a little less, perhaps, of our rights, we will be gainers thereby, and we will not break any law of the land, for the Lord has said, "He who observeth the law of God hath no need to break the law of the land."

My brethren and sisters, I hope that we will go home from this conference determined as a great body of people, to stand for law, order, righteousness, justice and peace on earth and good will among all men. I believe as the Prophet Joseph has written, that the day would come when there would be so much of disorder, of secret combinations taking the law into their own hands, tramping upon Constitutional rights and the liberties of the people, that the Constitution would hang as by a thread. Yes, but it will still hang, and there will be enough of good people, many who may not belong to our Church at all, people who have respect for law and for order, and for Constitutional rights, who will rally around with us and save the Constitution. I have never read that that thread would be cut. It will hang; the Constitution will abide and this civilization, that the Lord has caused to be built up, will stand fortified through the power of God, by putting from our hearts all that is evil, or that is wrong in the sight of God, by our living as we should live, acceptable to him.

I bear witness to you, my brethren and sisters, that this is indeed the work of the Lord. I am not only sure of it; I am certain of it. I am certain as to our position in respect to this being the special work of our Father who is in heaven. I am absolutely certain that it is the power of God unto salvation to all nations, kindreds, tongues and peoples; to everyone that will hearken. These men, the presidency of this Church, and the other leaders of the Church with them, have received that authority which enables them to give guidance and direction in that way, that the great sweep of the Kingdom of God will go on and on, conquering, and to conquer until every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father.

May the Lord hasten it in his time, and prepare us for the great

days that are coming, that we may go forth and preach the gospel of Jesus Christ in all the world, build up his Kingdom, and give our first allegiance, and no divided allegiance, but our first and sole allegiance, to God and country, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

As you all know, we have more preachers than time; and all the time has expired, really, but we will ask Brother John M. Knight, the President of the Western States mission, to talk and to forget the time until at least ten minutes after 4 o'clock.

ELDER JOHN M. KNIGHT

(President of the Ensign stake of Zion, and President of the Western States Mission)

My brethren and sisters, I rejoice in the privilege I have of attending this session of our conference. I desire that the few moments that I shall speak to you I may be blessed of our Father, and have the same good spirit that has characterized the remarks of our brethren. I rejoice that our President has given unto us a definite and positive and concrete statement with respect to the attitude of the Church concerning some of the great problems that confront us. So far as I am concerned, I shall go to the people of the Western States mission and advise the Latter-day Saints who reside there to observe the counsel, the advice and the instructions they have received this day.

I call to mind the semi-annual conference of the Church nineteen years ago this month. At that conference President Joseph W. McMurrin was one of the speakers. His remarks on that occasion have had a great influence upon my life. I was prepared to leave Salt Lake City to make my home in southern Idaho. I had made preparations to sever my connections with my father in a business way, and to leave this city for that section of the country. Brother McMurrin advised the Latter-day Saints living in this city, at that particular time, if they entertained any such ideas that they should seek counsel before leaving. I went to Brother McMurrin the next day at his home. I asked him for counsel and he said: "I cannot give it to you. I will take your case to the presiding brethren." He did so, and late in the afternoon of that day came and told me what they had to say. I was advised to remain in Salt Lake City. That was not the counsel I wanted. I desired with all my heart to go, and my father turned to me and said: "My boy, what do you intend to do?" And I said: "Follow the counsel of my brethren. I never would have sought counsel if I did not intend to obey it."

Sometimes we seek counsel and we fail to obey that counsel. Sometimes counsel is given unto the Latter-day Saints without their seeking, and they fail to obey it. I call to mind that at the conference,

six months ago, certain counsel and advice were given to the Latter-day Saints. I know that they have not followed that counsel, some of them to their sorrow. I want to say to you that I have implicit faith and confidence in the presiding authorities of the Church, and with the help of my Father I promise to follow the counsel and the advice and the instruction that they give. I thank God that I had the strength to follow their counsel; for, for four years after that counsel was given I went through the most trying period of my life. Sickness and death in my family, financial reverses and other things came, one following the other with great rapidity, and oftentimes I wondered if my own judgment would not have been best. But I am grateful unto the Lord that I have had the disposition to be obedient to the counsel of our brethren, and I know there is safety in following their advice on all matters. Time has demonstrated beyond the possibility of a doubt that the counsel given me was the very best thing for me.

I rejoice in the blessings of the gospel. It is a wonderful privilege to come up to Zion to partake of the influence of a gathering of this kind, for, as Bishop Nibley has indicated, there is strife and bitterness and contention in every part of the world, and it is a privilege to gather with the Saints of God who have in their hearts a love for him and a desire, I am sure, to serve him and to keep his commandments. I feel that, as a people, the time has come when we should turn our faces towards the rising sun, and that we should set our hearts like flint against the very appearance of evil, that we should give the very best efforts of our lives to the furtherance of God's work here upon the earth. I wish we were as loyal to the presiding authority of the Church as some of our enemies say that we are. The article referred to by President Grant this morning by Dr. Martin was published widely in the newspapers of the United States. It appeared in the *Denver Post* with heavy headlines. I wished that he did have the power that was indicated, while I knew that he was not exercising such power.

One of our reverend gentlemen from this state visited the Western States mission and he magnified greatly the statements that were given by Dr. Martin. He not only said that President Grant controlled millions, but billions of dollars—I think four billions of dollars that he controlled in actual money. I presume he would like to get his hands upon it. This good gentleman applauded our efforts as missionaries. He told of our wonderful organizations. He spoke a good word for the Sabbath schools of the Church of Jesus Christ of Latter-day Saints. He referred to the loyalty of the Saints in observing the law of tithing, and after saying a number of good things he asked the question: "What can we do to stop it?" (Laughter.)

Well, I remembered the word of the Lord, and I felt in my heart to say that neither he nor any of his kind, nor even the devil himself, could stop the work of the Lord, so long as we were in the line of our duty, and preaching the gospel of repentance to the nations

of the earth. I am thankful to my heavenly Father for the faith that I have in the gospel of the Lord Jesus Christ, for the influence it has had upon my life. I am grateful unto my Father in heaven for my parentage, for my ancestors. I represent the fourth generation in the Church. My grandfathers and great grandfathers and grandmothers, and my father and mother passed through all the trials incident to the pioneering of this great western wilderness, and they were faithful to the truth. I ask for no greater legacy than that, because their lives were an inspiration to me, and they encouraged me in living the principles of the gospel. I mentioned this fact in Denver, that I represented the fourth generation in the Church, and our baby, a little fellow of seven years, went to his mother and said: "What do you think father called us in meeting?" And she said: "I don't know, son, what was it?" He said: "Father said that we were the fifth amendment" (Laughter).

I am also thankful that my children are faithful to the truth, and that they are willing to bear the same testimony that their great-great-grandparents bore concerning the restoration of the gospel. I know as I know that I live that it is the power of God unto salvation to every one that believes and obeys the commandments of our Father. I rejoice in the opportunity of bearing this testimony to the people of the earth. We are not ashamed of it.

"We're not ashamed to own our Lord,
And worship him on earth;
We love to learn his holy word,
And know what souls are worth."

We have no controversy with the world, but, as I say, we make a definite and a positive statement with reference to the fundamentals of our faith. We know that if people will obey them in their lives that they will receive the witness of the spirit that it is the power of God unto salvation. We are not afraid to make that statement. We lay down the gauntlet to the world and declare upon their obedience to the fundamentals of the gospel they shall know whether it is of God or whether we speak of ourselves. I thank the Lord for all of these blessings. I pray that his Spirit may attend us that we may have a desire always to serve him and to keep his commandments and that we may be loyal to the presiding authorities of the Church, and that when they give us counsel and advice and instruction we will reduce it to practice in our daily lives.

May God help us so to do I pray in Jesus' name. Amen.

The choir and congregation sang, "Redeemer of Israel, our only delight."

Benediction was pronounced by Elder Mark Austin, president of the Fremont stake of Zion.

Conference was adjourned until 10 o'clock Saturday morning.

SECOND DAY

The meeting opened at 10 a. m., Saturday, October 7, 1922; President Heber J. Grant presiding.

The congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

The opening prayer was offered by Elder William L. Rich, President of the Bear Lake stake of Zion.

The choir and congregation sang, "O ye mountains high."

ELDER JOHN A. WIDTSON

This very remarkable conference, with its great attendance, and its pointed instructions has made me think seriously about many important matters. I have been stirred into thought, especially concerning the chief message given us yesterday by President Grant. I have been trying to determine the causes or forces in our civilization that make men obedient to law, or that make us unwilling to obey the laws of God, or of the land.

EDUCATION AS A FACTOR IN OBEDIENCE TO LAW

I have been thinking most, I believe, about the part that education plays in training our citizens to obey and to sustain the law and to be loyal in all respects. There is a tremendous power in education. As we are taught and trained in schools, and by those whom we follow, so we become. The late war gave us several examples of the power of long continued education to fasten ideals upon a whole nation.

We are an education loving people. I was really amazed to note, from statistics gathered by the Presiding Bishop's office, as one of the fruits of this marvelous work known as "Mormonism," that of all the Latter-day Saints between 8 and 18 years of age, only twenty-two have not attended school. I doubt whether such a record can be duplicated by any other people, of the same number, in all the world. Our schools and colleges are crowded to overflowing. I am informed that the Agricultural College of Utah and the University are the two largest institutions of the kind in the United States, when the population is considered. It is proper for this people to be seekers after enlightenment—to be education loving—for the revelations of God declare that we are to "seek out of the best books words of wisdom; seek learning, even by study, and also by faith." It is also declared that "The glory of God is intelligence." I have been wondering to what extent this love for education and this use of education may be made to sustain the teachings given us by the prophet of God in his address to us yesterday. The great problem before us seems to be how to direct the tremendous power that resides in our educational desire and activity so that our children may become

rounded, well informed men and women, not educated in one direction only, but rather so educated that all their powers are developed and strengthened.

THE SPIRITUAL NATURE A BIG INFLUENCE IN EDUCATION

We imagine too often that we can place most of our burdens, with respect to our children, upon the schools; yet, this is not possible, for our public schools are not permitted to teach all that should be taught mankind. As all know, in our free land, there is a provision in the constitution of the United States—perhaps the finest in the constitution—which provides for religious freedom; and in consonance with that constitutional provision, religious instruction is not permitted in our public schools. Since man is not merely physiological, or intellectual, but also spiritual, our schools do not wholly suffice for the full training of man. Yet it is quite as natural for a man to desire religious education as to desire education for his body and mind. This truth is borne out by human experience to such a degree that I have no need to dwell long on it here; but it came to my attention again with renewed force just a few weeks ago. I had the privilege of visiting, in company with two members of our Church, and several who were not members, the great Rainbow bridge, or Rainbow Arch, located in southeastern Utah, not far from the Arizona line. It is one of the most beautiful of all known works of nature—a gigantic, perfectly formed bridge or arch of brilliant red sandstones spanning the canyon symmetrically from side to side. Through the efforts of President R. D. Young of Sevier stake, there was found, in a squirrel's hole, the registration book which had been used since 1909 by the occasional visitors to this bridge. In this book the visitors had written their names and comments that had occurred to them. Some very distinguished names were found in this book. Theodore Roosevelt and three of his sons had been there, I think in 1913, and had written their names in the book. The names of other men and women of national prominence were inscribed in the book. One man of national renown had written below his name: "Here hath the Master wrought with consummate skill." This man, not primarily a religious man, a well known scientist, standing before this marvelous creation of God, this great, wonderful natural bridge, felt himself drawn to God, and left a testimony of faith to all who might follow. Another man, under his signature, wrote, "This is a wonderful work of God. Remain here and worship God in all His glory." He also turned from the physical beauty of the bridge to the great spiritual beauty of the Maker of the bridge. This is the natural and normal instinct of all men. We are spiritual, as well as mental and physical; and our education, to be complete, and fully satisfactory, must take into account the demands of the spiritual nature of man, and provide for religious instruction. The man whose mind and body alone are trained is not necessarily a safe citizen, because such education is no guarantee against a criminal life or a life of lawlessness.

Education frequently helps the criminal in his lawless deeds. Spiritual education is the best known means of causing men to use their powers for human good. We are not justified in sending our children to schools and colleges to be developed mentally, with just the barest opportunity for spiritual development during the most critical period of their lives.

THE HOME MUST NOT SHIFT ITS RESPONSIBILITIES TO THE SCHOOL

Since religious training is not permitted in the public schools, because it is against the law of the land, the question is how are we to supplement the work done in our public schools, so that our boys and girls may be spiritually developed, and thereby become better able to do the things that have been called to our attention in this conference? I am dwelling on this for a few moments—realizing that there is no time, since there are many speakers, to develop this subject—merely to call the attention of the Latter-day Saints to the necessity of not placing the whole burden of education upon the schools of the land. Too often, of course, school trustees and school teachers are afraid of doing what they really might do, under the constitution of the United States. This is not a God-forsaken country; this is essentially a God-fearing country, and there is no reason why, in our public schools, we should not teach the love and the fear of God. Since, however, we may not do this as fully as we would like, we must go for help to the home and to the church—the two remaining agencies for the rounding out of education.

Those who have read the history of recent human thought, will remember that during the last forty or fifty years, the fathers and mothers of our land, having witnessed the wonderful development of the educational system within this country, have gradually placed increasingly much of their responsibility upon the school. The home has been minimized in importance; the school has been made larger in importance than was ever intended by the clear thinkers within the field of education. The home still retains its duty—the duty of teaching and training and developing young men and women spiritually, filling in where the school under the constitution is unable to do its full duty. The home must not, and can not, in safety, shift its responsibilities to the school.

CHURCH SCHOOLS OF TREMENDOUS IMPORTANCE IN SPIRITUAL TRAINING

The Church should likewise be of tremendous importance in spiritual training. In this Church we have auxiliaries of various kinds, the chief purpose of which, as I view it, is to spiritually train our school-trained generation. I would like to leave the thought with the Latter-day Saints on this occasion, that the prime purpose of the auxiliary institutions of this Church is to supplement our educational efforts, as made through the public schools. The Church has also provided a system of Church schools—in possibilities, the ideal school of course—in which the child the youth and the maiden may receive

instruction, not only out of books of learning made by man, but also out of books of God; where man may be trained physically, mentally and spiritually for complete living, and be better fitted thereby to obey the law and to do all other necessary things in living up to the teachings that are taught in this and similar pulpits throughout this Church, and throughout other churches. A number of splendid high schools, junior colleges and normal colleges are maintained by the Church, to the great advantage of thousands of students.

SEMINARIES AND RELIGION CLASSES WONDERFUL HELPS IN
RELIGIOUS INSTRUCTION

But, it is impossible for the Church to maintain church schools that will reach all the people, nor would it be wise or proper to maintain an educational system, competitive with the public school system, and therefore, we have in this Church a wonderful organization, scarcely understood by the people, known as the Religion Class, which is a definite attempt under the law to correlate religious instruction with the work which the law permits to be done within the elementary public schools. I take the liberty to call your attention to the religion classes, from this point of view, in the hope that all Latter-day Saints may give special attention to the meaning and purpose of this great movement in the Church. Then, continuing the religion class, the Church provides for the same purpose—the development of the spiritual man, so that, educationally, he may be rounded out fully, the Seminaries which are maintained for the religious training of high school students, and in close proximity of the high school, but not in connection with it. In these institutions the young men and women who attend high school, may receive an hour a day, if possible, proper religious instruction. The Religion Classes and the Seminaries provide means by which the training of the boy and girl may proceed symmetrically, step by step—not in mental chunks one year and religious chunks another—but so that each year throughout the whole course of education, we may teach and train all the faculties of man.

A great university of sound and modern scholarship, the Brigham Young University, stands at the head of the Church school system, and serves students of university grade. It is not able to care for all the students who desire to enter it. The state of Utah maintains a magnificent state university and an equally magnificent state agricultural college, the students of which no doubt will have access, in time, to devices, under the law, that will enable them to secure training toward God as well as toward material things.

This important subject has rested on my mind since yesterday morning, when I heard our President deliver his ringing message in behalf of obedience to law; and, as my analysis has proceeded, I have come more and more to the conclusion, that through the public school system, and through our religious auxiliaries, we may be able to help accomplish the thing for which President Grant pleaded yesterday.

SPIRITUAL AND MENTAL EDUCATION MAKES DEPENDABLE INTELLIGENCE

In conclusion let me say again, that to be merely mentally trained is to be only partly trained. The man whose mind only has been trained may be likened to the ship with great engines and a huge propeller, ready to drive the ship forward, but without rudder, chart, compass, or definite destination. When we add to the man, so trained, spiritual training, then it is as if we add to the ship, with its wonderful machinery, a compass, a chart, a rudder, and a dependable intelligence which controls the whole machinery, above and below deck, so that the vessel may reach a safe haven, according to a definite purpose.

A TESTIMONY

May God bless us in our educational endeavors and in all our endeavors. May he strengthen us to make us able to fulfil our great destiny, to be the great people of the world in virtue and righteousness. I bear you my testimony that I know that the work represented by this Church is the truth; that God lives; that his Son came on earth in obedience to a great plan, to suffer and to die for us; that Joseph Smith was a prophet of God, who came here to do God's will, in continuation of this mighty and eternal purpose, and that the Church is still directed by God. It is good to be a Latter-day Saint. I thank God for the privilege that has come to me to be a member of this Church, to share in the privileges of the Priesthood, and in the blessings that flow from it. God be praised that he brought this truth to me and to my family and to you and to yours. God be with us always, I ask it in the name of the Lord Jesus Christ. Amen.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

I am very much impressed with the spirit of this conference. We are a record-making people. I have been in parties that have climbed to the top of some of our highest mountains, and I have found there hidden away in monuments or some kind of hidden place, records of those who have made the climb.

I believe we make our own records, whether it be in our schools, in our homes, in our places of business, or in our fields, or wherever our lot may be cast.

A NAME IN THE SAND

Alone I walked the Ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name, the year, the day:
As onward from the spot I passed,
One lingering look behind I cast,
A wave came rolling high and fast
And washed my lines away.

And so, me-thought, 'twill quickly be
With every mark on earth from me:
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more,—
Of me, my day, the name I bore,
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
All, from these fleeting moments caught,
For glory or for shame.

George Denison Prentice.

There was a time in the history of this people when it was difficult for us to obtain books in which to keep the records of our work and our doings, but today we have almost astonishing equipment; that is, it is astonishing to our minds because of its nature. It is so convenient, so adequate to our needs. I remember when I was about sixteen or seventeen years of age, my father moved his family from the ward, and when we went to get our transfer we discovered that the record was not complete. The ward clerk had failed to record the dates of baptism of the children. Well, what was to be done? We knew that we had been baptized, we knew that we were members of the Church, because we had kept our own records. My father had kept a record of his family and the bishop and his clerk were provided with the record of the baptism of my father's children, and so when we moved away from the ward we left it with a complete record of our standing and membership in the Church. Well, now I am wondering how many before my day found it difficult to keep a record of the fact that certain ordinance work was performed in the Church, and I suppose that in the early history of this people a great many records were neglected for the want of suitable and prepared material. But today scarcely anything is neglected for the want of suitable material and equipment. I thank the Lord for the many wonderful things that have been provided by way of lightening the burdens of those who keep records. In my experience I can appreciate these material blessings which we enjoy today. I can see my grandfather in the many, many years that he was Presiding Patriarch of the Church, waiting patiently while someone wrote by hand, in longhand, hundreds and hundreds of his blessings pronounced upon the heads of the Latter-day Saints. Today nearly all of this record making work that is done in the Presiding Patriarch's office, is done by machinery; a great blessing in the saving of time and energy to all parties concerned. And in my opinion the process of record keeping in the Church was never more satisfactorily done than at the present time. So I speak personally with gratitude in my heart for

the blessings of the Lord in providing means of equipment to lighten our burdens, that we may do the work required of us in a pleasing and acceptable way, and not avoid any of it or let it pass unaccomplished.

I am grateful unto the Lord for the comfortable homes that we as Latter-day Saints possess today. I thank the Lord that he has blessed us with homes and fields and flocks and herds, with the industries that are suitable and needful, as well as some of the best schools in all the world, with some of the best teachers in all the world. I thank the Lord that we have at our disposal such adequate means of transportation, that such a body of people as was seen here yesterday morning could come even in the middle of the week if necessary to meet in general conference at the call of the President of the Church. People from almost all quarters of the world met here at an appointed date and time.

I thank the Lord for this good weather which makes it possible for us to enjoy this conference, the occasion is a time in my life of rejoicing and thanksgiving. I take the liberty, my brethren and sisters, as an officer in the Church, to acknowledge the hand of God in his blessings to us and to this people; not only in the few things which I have mentioned, but in the many, many things, even in the detail of our work, in the different responsibilities that come to us who are called to carry on the Lord's work. I acknowledge his hand in the many blessings which he has placed at our very doors.

Now, my brethren and sisters, let me urge that we, both old and young, begin to appreciate our blessings, begin to take notice of the fact that the Lord is blessing us, for I declare to you that the Lord has prepared many great and important blessings, and every one of them, as the Prophet Joseph Smith has declared, is predicated upon obedience to law. There isn't the slightest kind of a blessing, neither small nor great of any kind, that you or I may receive or do receive except we obey the law upon which that blessing is predicated. Now, what a grand and a glorious thing it is when we know the laws upon which our blessings are predicated. They have been taught to us in our own language, revealed from heaven for our own benefit, for the salvation of both the living and the dead. What a glorious thing to know. Let us take advantage of the fact that these blessings and the laws upon which they are predicated are revealed to us, a people who have been gathered into this quarter from every civilized nation under heaven, to bring about the purposes of God in these the last days, to fulfil those wonderful prophecies that were made upon the head of that wonderful progenitor of ours, Joseph, who was sold by his brethren; and as was related yesterday, the great majority of us discover through our blessings that we are descendants of his chosen son Ephraim, to whom the greatest responsibility was given at the time of his blessing. Brethren and sisters, let us appreciate our privileges and the day and time in which we live, for the Lord has said where

much is given much is required. None of us, I suppose, are above making mistakes, but when we discover that we have made mistakes it is a very simple thing on our part to correct them. When we do wrong we know we do wrong, every one of us. What a noble thing it is in us, when we discover that we have done wrong, to do our duty, and correct that wrong. The Lord through his ancient and modern servants has declared that he that is a committer of sin is a servant of sin. When we discover that we have done wrong we know that we have grieved the Lord.

Therefore, my brethren and sisters, let me urge you to repent of wrong-doing when you discover that it has been done, that we may obey the laws which have been given to us, the laws of the everlasting gospel, the laws of life and salvation. Let us prepare ourselves, through the light of truth that has been given us, that the wonderful blessings which were promised hundreds and hundreds of years ago would be given, may be given to us who live in the very time that the prophet declared they should be, for these truly are the last days, when the Lord has set his hand for the last time to accomplish his work upon the earth, and may we be true and faithful and be able to carry the burdens placed upon us, and with all the advantages and the blessings of equipment of every name and nature that are placed at our disposal, may we not be worldly, but may we remember our blessings and our privileges, and the promises that are made unto us. May we receive those blessings; and may we be spared from the calamities and judgments which may come into our midst or surround us. May we observe to live pure and simple lives,—true Latter-day Saints, and enjoy the blessings of the home and the field and the office, the blessings of God which are surrounding-us. May his blessings continue to be with us and with this people, that we may enjoy his preserving and protecting care, that we may not fall heir through our weaknesses to disturbances and calamities which are prepared for the world. I know, brethren and sisters, that we are very prone through our pride, sometimes, and perhaps through our false education, or perhaps through some other cause, to be very prompt in following the fashions of the world; but let me raise my voice in warning against this practice among us as a people, that we be not followers of the fashions of the world, lest we be followers of those for whom the judgments and the calamities have been prepared. If we follow the fashions of the world, then we place barriers in our own pathway, and prevent our Father from bestowing upon us those marvelous blessings which he has prepared for the faithful. Let me urge you, my brethren and sisters, to remember that we are not of the world, therefore we need not follow the follies and the fashions of the world, but let us be old-fashioned enough to be Saints of God, pure and modest in our conduct, in our dress, and in our social affairs.

May God bless us that we may have the courage of our convictions, whether we be young or old, to live true to the faith, receive these marvelous blessings, and stand prepared to carry forward the

work of God, to be his chosen people and accomplish his work, whether we be reared here in the valleys of the mountains or whether we come from foreign countries. Let us be faithful and the Lord will remember us, for he is a just God and his mercies and favors will be upon us as individuals and as a people if we will only observe to follow the laws and commandments which have been given us, upon which our blessings are predicated. God bless you all, those whom he has called to hold positions of leadership and responsibility, from the President of the Church to the least and last one called.

I rejoice in having the privilege of being a member of this great conference, in the presence of leading spirits, both men and women. I rejoice in the privilege that I have of going about in the stakes and wards of Zion mingling my soul and spirit with these choice men and women of the Church. God bless you all in your different responsibilities that the Lord's work may be accomplished to his honor and glory, both in this life and in the life to come, through Jesus Christ. Amen.

Pearl Kimball Davis sang a solo entitled, "Eye Hath Not Seen."

ELDER MELVIN J. BALLARD

My soul is overflowing with deep gratitude this day that in the providences and mercies of the Lord I have been permitted to live upon the earth in this generation, and that I have been so blessed of him, through the obedience of my grandparents, on both sides, to the gospel of the Lord Jesus Christ, to be associated and identified with the Latter-day Saints. I know of no time in all the splendid past when, if I had been given the privilege of coming to the earth, I would rather have come than now. I am therefore grateful for life, for being, for knowledge and testimony that I have concerning the work with which I am identified.

ANXIOUS FOR RAPID GROWTH AND STEADY PROGRESS

When I see the future of this people, through the revelations which the Lord has given and through individual inspiration he gives to us, and grasp and comprehend the greatness of this work, I confess that I sometimes almost become impatient in my keen anxiety and desire to see the work go forward more rapidly. I recognize that large bodies move slowly, and while we as a people are not large in comparison with the world, nevertheless we are becoming a body of considerable size, and naturally the progress will be rather slow, but I am so anxious that it shall be a steady progress towards the great and glorious goal God has destined for this people.

OUR MISSION TO INDIVIDUALS AND TO NATIONS

I recognize the truth of what was said yesterday relative to our mission being to the world, to men and women in the world individ-

ually, and also that we have a mission to declare the glad news that the only plan and the only way by which even nations may survive is by and through the plan that the Lord Jesus Christ has devised, and has regiven again to the earth in this dispensation. Recognizing all that, I still realize, as you do, I am sure, that there is a tremendous responsibility resting upon us as individuals to contribute individually to the accomplishment of God's great purpose in establishing this people, calling them out from the world for a distinct and specific purpose, and I am anxious that nothing, so far as the outside is concerned, or that may arise from the inside of this Church, shall in any sense retard the progress of the work.

THE LATTER-DAY SAINTS A PECULIAR PEOPLE

We are not fanatics, as some have thought we are, and some still say that we are a freak people, and believe in freak things. Let them say what they will. If it is freakish to serve God and keep his commandments, if it is freakish for us to observe the Word of Wisdom and abstain from the use of tobacco and tea and coffee, then let us be a freakish people. I would like to be that kind. The Lord has said that this people would be a peculiar people quite unlike anybody else; but while we are in the world we are not to be of the world. We are to be different, we expect to be different, we rather pride ourselves on the fact that we are different, and I hope the day will never come but that we shall be different from the world generally speaking, but that difference must not be a difference only of view; it must be a difference of life; it must be a difference of standards; it must be a difference in quality and not only in profession. I rejoice when I see the fruits of the work. When I see the progress, slow as it seems to be at times, nevertheless there is progress. I rejoice in it. I am convinced, however, my brethren and sisters, that that progress, so far as the work is concerned, might go forward more rapidly if only we were willing. The Lord is willing, and great and important things that he has in store for Zion, await us on condition of our preparation for their coming forth. If only we had been willing we might have been far beyond where we are; but the Lord is very patient, and I am sure his servants who have led this people have been patient with them, although at times undoubtedly they have been sorely tried to see an apparent spirit of indifference towards vital things to which the attention of the people has been called. But nevertheless the Lord has been patient, and the leaders of the people have been patient and will continue to be, and the Lord is going to take care of this people ultimately, because he has promised it; he made that promise to Daniel of old, that this work should never be thrown down nor should it be left to another people. By and through this people shall these glorious things be accomplished, though many shall fall by the wayside on the right hand and on the left hand. This work shall go forward, this work is not builded upon a single theory, nor is it on a narrow foundation; everything that affects and interests the human family

has part and place in this great work. We recognize that while we have received revelations from the Lord for spiritual guidance, and divine truths pertaining to man's salvation here and hereafter, that reach beyond any revelations that have ever been given of the Lord in any former dispensation, nevertheless this people also are a very material people, having to do with material things.

THE SAINTS MUST BE MATERIALLY AS WELL AS SPIRITUALLY STRONG

We recognize the fact that this people must be materially strong and prosperous in order that they may attain the fulness of God's work and establish it as he would have it. It cannot be done with a people who are in financial bondage, or who are in distress. I am convinced that the day is coming, indeed it is here, and it will be more apparent to the generations that shall follow us, that the Lord has had just as keen an interest in bringing this people to material prosperity as to spiritual blessings, and spiritual prosperity. He has recognized the need of material assistance in the establishment of his work upon the earth in preparation for the coming of the Lord Jesus Christ. From the days of the Prophet Joseph Smith, the Lord has shown forth inspiration in material things for the blessing and salvation of this people. When he led this people to these valleys of the mountains, he inspired his servant President Young to point this out as the place, and he said it was the place, it was not only the place for spiritual development and for laying the foundation or building upon the foundation that had already been laid for the establishment of God's work in the earth, so far as his Church was concerned, but it was the place for the material prosperity of his people. Yet it was not the place where they could get rich quick. Thank the Lord, that condition never has obtained and it never will. It is a place where there is an abundance, as has often been remarked, that the communities where the Latter-day Saints live are provided with more material blessings and natural resources than perhaps any other community of a similar size in any part of the known globe; that we could be fenced out from the rest of the world and could survive in comfort, for the abundance of the things of the earth are here; but they cannot be very easily obtained. They can only be obtained through great effort, great struggle and through faith and through the blessings of the Almighty.

FAITH AND WORKS REQUIRED

I rejoice that it has required struggle, that it has required effort to the attainment of these material things. That in itself is a great blessing to the people. Likewise it has always been necessary that there shall be a combination of faith and works on the part of the people who wrest from these valleys and these mountains material resources for their blessing and benefit in a material way. I am glad that that is true, for it does seem to me that we are in the very place where all the most desirable qualities of the human being—faith,

physical power, stick-to-it-iveness, devotion, self denial and perseverance, all are developed by the very circumstances with which we are surrounded; and it never will be possible for a lazy people, for an idle people, for a speculative people to prosper in these Rocky Mountain valleys. God will not allow the conditions to alter and change very materially from what they are. They will come by slow processes and through the faith and the diligence of the people. These material blessings will continue to flow unto them in abundance; but I am pleading now, my brethren and sisters, that the Latter-day Saints shall give just a little bit more thought and consideration in seeking the Lord for material blessings. He is interested in your material prosperity. He is concerned about it, and I am sure that he has heard the prayers of our fathers and mothers long before this day in these valleys, and has made it possible for the wilderness to blossom as the rose. We have given him credit for it. It is he who stayed the early and the late frosts, it is he who has altered the conditions under the faithfulness and the labors of the brethren and sisters, too, and has brought us this blessed condition that now obtains; but I wish to say to you, my brethren and sisters, that our present material advantages and our maintaining them, all depend on our continual faithfulness. This will not be a land of Zion unto this people except this people shall pay their tithes and their offerings. There are blessings for which we depend upon the Lord. While we are anxious that we shall employ all the skill and the wisdom of man, and physical power and ability, in the accomplishment of these things, all the wisdom of man, all his physical power, all his genius, cannot succeed except God shall bless his labors; and if he shall bless them, and if we shall be diligent, if we shall be anxious to do our part, I am sure the result will be all that is desired.

THE KEY TO OUR LINE OF CONDUCT

I would like to call your attention to a line of conduct that I think every Latter-day Saint ought to follow, even in material things, as well as spiritual. The key may be found in the ninth Section of the Book of Doctrine and Covenants. The circumstances are these: Oliver Cowdery was translating, for God gave him the privilege, with the Prophet Joseph, to translate the Book of Mormon; and as he proceeded, suddenly his ability to translate ceased. He was puzzled at it, humiliated, bewildered, and wanted to know why, and the Lord gave an answer. I am reading now from the 7th verse of that 9th section:

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me."

That key can be applied in spiritual and in material things. I know it, and I am asking all you Latter-day Saints to employ just that process in your material affairs. When you contemplate the enlarging of your possessions, when you are studying the question as to what you should plant and what you should do, what you should buy and what you should sell; that is all vital after all, because if this people are wrecked financially it will be an exceedingly difficult thing, it will take a long time for this work to be accomplished, except there is material assistance available for the accomplishment of it individually and collectively. So I am inviting you to study it out in your own minds. Yes, think about it and watch carefully the impressions of the Spirit.

WHAT BRINGS SUCCESS?

I have said this also: Success does not come from mind power; the brain does not bring success. It is helpful, undoubtedly, but some of the wisest and some of the brainiest men in the world have been altogether wrong in the last few years. Surely it has been a time when the wisdom of the wise in material things has perished, and the understanding of the prudent is hidden and is not available; because it has not been only the poor who have suffered, but those of large means in the world. The shrewdest bankers in New York miss it entirely, and their wisdom was not sufficient to meet the emergencies. Neither is it physical strength that brings material success and prosperity, for there are physical giants who are paupers, and they may be found everywhere. Neither is it hard work, alone by itself, that brings success. That is necessary; brains are necessary; physical strength is essential, and so is hard work; but all these combined may make a total failure. What is it that really brings success? It is doing the right thing at the right time. That is a very simple thing, surely, and yet it is true. Men in the world who succeed, if you ask them why: "Oh I got a 'hunch' that I ought to do so and so." We do not use that language and yet we recognize that it is possible for a man or a woman to get an inspiration—an inspiration or an impression from the Lord who knows what is coming. He knows whether that thing is going to be successful this year or not. It is the easiest thing in the world for him to give men and women an impression that this is the thing to do.

TAKE COUNSEL TOGETHER

I have said that it is a mighty good thing for brethren to counsel with their wives about their material affairs, although some of us think that a woman does not have any reason for doing what she does do, only she just does it "because." It is usually because she is right, because she gets the inspiration, sometimes much quicker than a man. She does not understand your problems, but somehow in her heart she feels "that is not right, that is not going to come out right," she doesn't feel good about it. It is a mighty good thing to take counsel to-

gather. I have said if you do not do it but go ahead on your own account and use your own judgment and wisdom, setting hers aside, and you make a failure, you will hear about it for a long time afterwards. (Laughter.)

CONSULT THE LORD AND HIS PRIESTHOOD ABOUT IT

So that, it is a mighty good thing to utilize all the intelligence, all the wisdom we have in our circle among our boys and our girls. The decision does not rest wholly with father, but counsel is taken, and we study it out in our own minds and then we endeavor to reach our conclusion. Then, when we have reached it, wait a minute; do not go forward yet. My Scotch grandfather used often to quote this Scotch maxim: "Be sure you are right and then go ahead." Now I think we can be sure we are right. If we think we are right, the Lord has invited us to go to him and ask him if the thing we have planned to do, even in material things, is right. "If it is right, cause that my bosom shall burn within me, that peace shall be there, that contentment shall dwell, and I will have the conviction that it is the right thing. If it is not right, let there be a stupor of thought and an uneasiness, and my mind will not be clear on it, my heart will be turned away from it." If you do not get that conviction you would better try again. You'd better study it out again. But I am going to ask you to do something else. This Priesthood does not desire to bring the people of the Church under its direction in material things, but I want to tell you that this Priesthood is under the guidance of God Almighty; I want to tell you that the man who presides over this Church, and those who have presided over this Church, are wiser in material things than any other men in this Church. God has made it so. His wisdom has prevailed and has been vindicated time and time again. Then here is a safe guide for this people: to take counsel from those whom the Lord inspires, and the Lord is the wisest financier: there is none like him, not only in spiritual, but in material things.

And I assure you my brethren and sisters, that these stake presidents, the bishops of these wards, upon whom the hands of the servants of God have been laid, and who have been blessed and set apart to be watchmen upon the towers of Zion, to be shepherds of the flock, are blest with and enjoy an inspiration for the blessing and guidance of the people that is of great value to them in spiritual and in material things. Go to your bishop, talk with him about it. "Well," one will say, "I will not do that. My bishop doesn't know as much about this business as I do. It would be a humiliation for me to go to him." He may not be very successful himself, but he is able to give you the right counsel and advice, and he will never direct you wrong. I heard "Uncle" Jesse Knight say upon one occasion—and you will pardon me referring to him, because I think he is a shining example in this respect, and you know he was exceedingly successful in mining enterprises—I heard him say that he never went into a venture in his life without going to see his bishop and having a talk with him about

it. His bishop knew very little, I presume, about the particular industries that Brother Knight was engaged in; but his testimony was: "The bishop never gave me wrong advice; not once did he lead me astray or give me wrong advice or counsel.

A RECENT VALUABLE EXAMPLE

I want to bear witness, therefore, to you, my brethren and sisters, it has been manifest among this people since the last conference held here, that if this people would have listened more diligently than they have done to the counsel of the President of the Church and to the brethren who have visited you in the stakes and wards, this people would have been millions of dollars better off today than they are.

Some of you think: "Oh, the President of the Church had a selfish motive" when he advised you to raise sugar beets, when he told you it was a good and profitable thing for you. I know that we visited you in your wards and stakes and pleaded with you to do the same thing, assuring you that it was a good thing for the people, irrespective of the industry itself or looking at it from the business investment point of view. Now, was it right? Was it right? You answer it! I tell you again, that if all the people had listened they would have been, in the aggregate, worth millions of dollars more than they are today.

Spiritual guidance in material things is a mighty good guidance; I know that. I ask, therefore, brethren and sisters, that you pay just a little bit more attention to the Lord and his help and his inspiration, through his servants and to you individually in these matters. Then I want to say to you that you can, if you have with all earnestness of heart paid your tithing and done so honestly and justly, you can go to the Lord with faith and claim his blessings and he will hear you, he will answer your prayers, he will stay the elements for your good, he will bring those blessings in abundance to maintain you and to liberate you from your difficulties, if this people will only listen to the counsel that has been given them. I am very anxious and very jealous that we shall succeed, for I know in the heart of President Grant and in the heart of his brethren is burning the desire that this people shall be prosperous. There is no selfish motive there at all. If it seems to be for one particular interest, after all, it is for the general good and the material welfare and prosperity of this people.

HOW WE MAY BE SHELTERED FROM COMING STORMS

I said that I rejoiced that we are here. I rejoice that the Lord has brought this people up unto the right place. He knew all about what was coming. He knows our present needs, he is anxiously waiting, patiently waiting, and is sometimes, I fear, almost disgusted with some of us because of our slowness, because of our stupidity, because we are dull students, and do not learn as fast as we ought to, yet he is patient with us.

In conclusion I wish to read a few verses from the 115th section of the Doctrine and Covenants, in which I think I see, again, God's

watchcare and providence over this people in providing this place for us and these very conditions under which we live. Addressing the Church, the Lord says—reading now from the 4th verse of that 115th section:

“For thus shall my Church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

“Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

“And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.”

Do you not know, my brethren and sisters, that God knew what was coming; that he brought this people into these mountain valleys as a place of refuge when the storm shall come. We only hear the beginning of that storm. Dismal and distressful as has been its approach, while its thunders and its flashings have filled our hearts with terror, it is but the beginning of the storm. Oh, that it were passed, and that it were gone; but it is not, it is not! It would pass over the heads of this people and over the heads of the world if only, as Elder Roberts said, if only they would repent: but if they will not repent, how can they escape? Men in past ages have not escaped, who did not know as much as this generation,—in view of the knowledge that has come into the world of a scientific character, in view of the intelligence which men have, in view of the restoration of the everlasting gospel that has come into the world, and that has been proclaimed upon the housetops by the thousands of elders of this Church from door to door, in the publication of it, broad and wide. Knowledge such as no other generation that has ever lived upon the earth has enjoyed, has been diffused; and this is their condemnation, that light has come into the world. I fear for the world because I say to you that no generation of men who have lived stand under greater condemnation before God Almighty than this generation, and except they shall repent, serious distresses await them. The storm in its fury shall rage; and all the powers of man cannot avert it. Only one thing can save them: their humiliation, their repentance will save them and nothing else can. Therefore we stand in peril, many of us! for do you think that the Lord who has given us greater light and greater knowledge than the world, will pass us by in our sins and our transgressions? I say to you that if we do not live better than the world, if our standard of morality is not in excess of theirs, if we do not observe the law and maintain it better than any other people, we ought to be ashamed of ourselves, and we shall stand under great condemnation before the Lord, because we know more than anybody else. The light and knowledge that the Lord has given to us place us in a very peculiar position, and if we are not careful the judgment of the Lord shall begin at the house of the Lord.

HOW TO PREPARE TO ESCAPE THE DAY OF CALAMITY

Oh may we put ourselves in order, put ourselves in perfect harmony with the instructions of this conference, that we may escape, for I bear witness to you that those who do so, they shall escape in the day of calamity and confusion, as Israel escaped, the lintels of whose doors were marked with the blood of a lamb. So it shall be in these last days with those who do serve God and keep his commandments. May the Lord help us in the resolve and the determination to go forward now and do more than we have ever done to resist that which is all around us. It is in the world, it is seeking an inroad here and there into the communities of the Latter-day Saints. I am not very fearful of our present conditions, but I tell you I see what is coming. I know that it will require the steadfast faithfulness of every man and woman to escape the perils of this generation. God help us to stand as watchmen upon the towers of Zion, to guard well her gates as stewards of the flock, and to watch lest the destructive influences of the world shall enter in among us. Let us continue to be God's peculiar people, and we shall indeed be; not only in time to come, peculiar, but distinguished, which may the Lord grant, in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

I earnestly desire, my brethren and sisters, that the rich inspiration of our heavenly Father may continue with us during the remaining portion of this meeting, as it has done during the first part of the meeting, and during the sessions that were held yesterday.

Like Brother John A. Widtsoe, I have been and am intensely interested in education. I should like to talk to you about our religion class work, our seminary work, and our Church School system, but time will not permit.

REMEMBER THE CHURCH EDUCATIONAL INSTITUTIONS

We have in Provo, the Brigham Young University. If I had the time I could tell you many good things about that splendid institution. I should like to have you keep this great school in your remembrance. Many of you have a good deal of property. Those who are comparatively rich sometimes wonder what to do with their holdings. I say to you, if you would have your name reverently remembered by the generations of Saints that are to come, you can do nothing better with funds the Lord has given to you than to make an endowment of some sort to this splendid Church university.

We have directors of other Church schools here, and they remind me that there are other Church educational institutions. I suggest that you remember all of these when you are disposing of and distributing that which the Lord has given you of worldly goods.

Y. M. M. I. A. LIFE MEMBERSHIPS

Not only am I interested in the educational work of the Church, but, as one of the general superintendency of the Young Men's Mutual Improvement Associations, I am also intensely interested in that great organization. There has been established for young men no institution better than the Young Men's Mutual Improvement Association. Many have received training in this organization, who perhaps would like to make a slight contribution for its assistance. Some of you may probably not know that we have life memberships in this organization. I appeal to you who have been blessed by attending Mutual Improvement Associations, to join the organization as life members. The charge for such membership is \$5. Those who make this contribution give it to an endowment fund. The interest only on this endowment will be expended. This means that those who make this contribution will be helping this splendid organization for all time to come.

OBEDIENCE TO LAW

Now, this matter of obedience to law: The Lord has revealed to the Latter-day Saints that he, himself, raised up wise men who prepared the constitution of the United States. We believe it to be a divinely inspired document. Will it endure? Will this country of ours last indefinitely?

I heard a great historian once say that he has studied ancient history with very great care in an effort to determine whether or not the United States of America, as a republic, will endure indefinitely. He said: "The republics of the past have failed. This republic can only endure, if in it there is some element not to be found in the republics of the past." This historian (Andrew D. White) explained further that a careful investigation shows that we have in this republic one thing only, not to be found in other republics, and that is our great educational system. If after being trained in our schools, men have the Christian spirit, if there is in their hearts some unselfishness, if they are willing to make sacrifices for the good of others, then this republic may endure.

REMEMBER THE LORD—TAKE COUNSEL OF HIS SERVANTS

On this subject of unselfishness, Brother Ballard has just mentioned the matter of growing beets. He mentioned also the paying of tithes and offerings. What has your experience been in that direction? My experience has been that it is a paying proposition to remember the Lord. If we do this he will remember us. My experience also is that it pays to listen to the counsel of the authorities of the Church, to advise with the bishop. Suggestions though not given by Church authorities in a very vigorous sort of fashion, ought to be obeyed. Let me give you a specific case. I did not go to the President for advice particularly, but when we were together, I named, one, two, three,

four, five reasons why I ought to do a particular thing. "Why," said President Grant, "Richard, I think this is the very time not to take the course you name."

This was a financial matter. He did not use a club. He did not talk loud. There was no compulsion about it, but it was advice to me. I took it and for so doing I have received a rather rich financial reward.

I defy the Latter-day Saints to find anywhere, even in literature, a man more interested in a people than is President Heber J. Grant in your own good selves. Find, if you can, anyone, any man anywhere, who is more unselfish! His first interest, his last interest, his continual interest is in the welfare of the people of the Church.

CONDITION OF THE WORLD SINCE THE GOSPEL WAS RESTORED

Now, to come back to our country—the United States. The constitution of this republic was prepared by men inspired of our heavenly Father. Its operations were only well begun when God the Father and his Son Jesus Christ came to the earth and restored this great gospel that is so dear to all of us.

What has been the condition of the world since that time, since this gospel was restored? Do you realize that in the methods of transportation there had been no progress in all the history of the ages up to the time the Church of Jesus Christ of Latter-day Saints was organized? There had been no transportation faster than a man could run or a horse could travel. And what have we today? The locomotive, the ocean liner, the bicycle, the electric car, the automobile, the flying machine. These all are indications of the great progress that has come since this gospel was established.

Many of you can remember when, every once in a while, the world was thrown into commotion by some terrible disease epidemic. There were epidemics of cholera, yellow fever, typhoid fever, diphtheria. The whole human family was powerless in the presence of these epidemics. Micro-organisms had been discovered a hundred years before, but not until about 1880 did Louis Pasteur discover the relation that exists between these organisms, these germs, or these bacteria and disease. During this hundred years there had been no progress whatever in the health of the people. The death rate everywhere was in the neighborhood of forty per thousand. What a transformation! Today there are few cities in the world in which the death rate is as high as twenty. Between 1876 and 1880, in one city, (Munich), 689 out of every thousand babies under the age of one year were taken by death. That shows the condition of the world before 1880. Dirt, ugliness and disease were found everywhere. Since then cleanliness, beauty and health have taken their places. Science has discovered that the mosquito carries yellow fever from one individual to another. Science by destroying the mosquitoes in Panama made possible the construction of the Panama Canal. Some of you may not know that

with the mosquitoes killed, with the ravages of yellow fever in that particular neighborhood ended, the United States constructed the Panama Canal for less money than the French government expended investigating the question.

PATRIOTISM AND RIGHTEOUS LIVING WILL CAUSE OUR COUNTRY
TO ENDURE

And so, too, has there been great progress in education. People are wiser, they know more, they have books and they are studious. This republic will endure indefinitely only if the individual citizens in it appreciate the liberty that has been left to us as a legacy by our fathers. The Bar Association, I have been advised, has suggested that throughout the whole country organizations be effected for the purpose of teaching the people patriotism. Others may desert the constitution of this country, but the Latter-day Saints will do it never. This great government will endure indefinitely if we, its citizens, give a proper value to that liberty which in those early days was purchased with the splendid blood of our glorious fathers.

THE Y. M. M. I. A. AS HELPS TO GOOD CITIZENSHIP AND RIGHT LIVING

An effort is being put forth this year by the Mutual Improvement Associations to place the boy scout training within the reach of every boy of scout age in the Church. Imagine, if you can, what it means for every boy to be trained to be clean, to be obedient, to be gentle, to be frugal, to be honest, to be courteous, trustworthy, loyal, helpful, friendly, brave, clean, kind and reverent. Imagine what it means for all our boys to be taught these great lessons: "On my honor, I will do my best to do my duty both to God and to my country, to help other people at all times, to keep myself physically strong, mentally awake, and morally straight." I urge you, presidents of stakes, counselors to presidents, bishops, bishops counselors and other officials everywhere, to give to this great work your most loyal support.

We have another equally important class in the Mutuels—the senior boys or young men between the ages of seventeen and twenty-three. We are determined as the General Superintendency and General Board to so touch the lives of these young people as to thrill them with ambition. It does not take much in the life of a boy during these years to transform his whole career. We are not doing enough as officials if we only come to the meeting at the meeting hour, and there sing and preach and pray with those who happen to be present. It is my duty, and yours, as officials, to go out and search for the lost sheep, to go out in the woods, to go out on the hill sides, to go out in the timber in a faithful, fruitful search for those who are unfortunate. It is the widow's son, it is the boy who is fatherless, it is the boy who is brought up in a broken home, it is the boy who is not having a fair chance, after whom we ought to search, it is he that we must find. These are they who need our special attention. These are the boys who need the help if they are to be saved. And so, I ap-

peal to you, in the name of our great Country, and in the name of our glorious Church, to see to it that all boys between the ages of twelve and seventeen are given an opportunity of taking the work we offer in scouting, and that those between the ages of seventeen and twenty-three be hunted up and given the clean manly training offered for them by our Mutual Improvement organizations. These brought together and thus trained we shall have a generation of citizens who will have such love for American liberty, our country, and our constitution that the best in their lives will be given to supporting our inspired institutions, to obeying unselfishly the law of the land and to making our nation live on indefinitely.

THE SLOGAN OF THE Q. I. A.

The Lord bless you. I have enjoyed going out into the stakes of Zion where I have been associated with you splendid, clean, glorious Church workers. We have been teaching the Word of Wisdom these many years. We come forward now with a new or another appeal, a slogan. We want all the people, in their hearts, in their lives and in their actions, to be pure.

We may think sometimes the Lord has deserted us, but really, if we think of our own shortcomings, if we think of how many people there are who drink their tea, how many people there are who drink their coffee, how many there are who do not remember the Lord in secret and in family prayers, who do not pay their tithes and their offerings, ought we then not to marvel why it is we are so richly blessed. It is our purpose to put forth this year our best effort to make our people pure, in their hearts, in their actions and in their lives generally, therefore nearly one hundred thousand strong, the Young Men's and Young Ladies' Mutual Improvement organizations are going forth this year proclaiming the slogan: "We stand for a pure life through clean thought and action." I wonder if you believe in this doctrine? I will repeat it and then give you an opportunity to say it with me for the whole Church. In this Church is to be found everything that makes people better, stronger, happier; better citizens, better supporters of our country, its laws and its constitution. I say again, others may desert it but the members of the Church of Jesus Christ of Latter-day Saints will defend it forever.

I will give the new slogan and I ask you to repeat it: "We stand for a pure life through clean thought and action."

(The Slogan was repeated by the congregation.)

The Lord bless you. Amen.

The congregation sang, "Now let us rejoice."

The closing prayer was offered by Elder Heber Q. Hale, president of the Boise stake of Zion.

The conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The meeting opened at 2 p. m., President Heber J. Grant presiding.

The choir and congregation sang, "O My Father."

The opening prayer was offered by Elder William T. Jack, president of the Cassia stake of Zion.

The choir and congregation sang, "Guide us, O Thou great Jehovah."

ELDER STEPHEN L. RICHARDS

If I may be endowed with sufficient breadth of thought and some liberty of expression, I should like to speak for a few moments upon the subject of broad-mindedness. I am led to propose this subject for brief consideration, not because I think it will be particularly attractive, but because my observation in the Church and out of it convinces me that something in the nature of definition and interpretation of that subject might be of advantage, particularly to a large body of young people within the Church.

TWO DIFFERENT VIEWS

There are many, both within the Church and without it who take the position that we are so circumscribed by tradition, practice, customs, and our reverence for that which has been established, that we do not lay hold of new thought, new ideas, and new practices, to carry forward this great work. There are also those within the Church who take a position almost directly converse, who say that we have gone so far beyond the initial understandings, the revelations, practices and traditions, that we are in grave danger of straying away from the genius of the work.

To my thinking, both of these, whose views I have attempted to give, fail in an understanding and a conception of the work, compatible with its genius and its great ideals. I am not sympathetic with those who take some degree of pride in saying that they are not orthodox, while they believe in the main the principles of the gospel, they are liberal in their views, and feel at liberty to go beyond the conceptions and regulations which the leaders of the Church have held and sustained from its beginning until the present time. I am orthodox; I am proud to be orthodox. I cannot conceive how one who is impregnated with the great mission of this work in the earth, and who is convinced of its truth and divinity, can be other than orthodox; and when I say I am orthodox, I do not, for one moment, contemplate a situation in which I am not receptive to all good new thought, to the development of true science, and to the extension of the application of the principles of the gospel of the Lord Jesus Christ to all circumstances which may arise in life.

DIFFERENCE BETWEEN BROAD-MINDEDNESS AND HERESY

In my judgment, there is a vast difference between broad-mindedness and heresy, and I sometimes think that often well-disposed members of the Church do no inconsiderable harm, among the young people of the Church, in particular, when they advocate a departure from some of the established rules, regulations and traditions of the Church, upon the principle of liberality of view and broad-mindedness. It is one thing to be compassionate and sympathetic with him who sins; it is another thing to compromise with or to sin, in the least degree, or tolerate sin. A marked distinction should always be drawn between our ideals and the weak human beings who try to live them.

THE GOSPEL EMBRACES ALL TRUTH

For my part, I construe the great principles of the gospel as being sufficiently broad and comprehensive to embrace all truth, and I circumscribe and limit their definition and operation, only by the broadmindedness of truth itself. Whatever is true, whatever is virtuous, whatever is of good report, lovely or praiseworthy, we seek after these things.

HOW TO PRESERVE OUR STANDARDS AND IDEALS

All people are subject to their environment. We react to the persons and to the influences which surround us. It is human so to do. We cannot live in the world without, to some extent, partaking of the things of the world. Every plant, every form of animal life are likewise subjected to the influence of environment; they will respond to light and darkness, warmth and cold, foulness and wholesomeness. We cannot associate with men and women all through the country, who have different ideals and different standards, without, in some degree, being influenced by such contacts. There is no possibility of a territorial isolation of the people of the Church. We mingle with strangers, we live in the same communities with those who entertain vastly different views from the ones we entertain. The only possibility I see, is to maintain a great moral and religious isolation, or segregation, if you will, in order to preserve our own standards, our own ideals, and in order to safeguard our young people from the hazard that must ever be present with them as they associate and mix with the people of the world. We welcome the stranger within our gates. We recognize the fact that we will do business with him, but we do not welcome the influence of the world to dilute and weaken the great exalted principles of the gospel of Jesus Christ.

I look upon it as one of the greatest responsibilities we have, to maintain in their purity and in their absolute integrity, these principles of truth which have been committed to us for dissemination throughout all the world. Any solution into which is poured another solution loses some of its virtue, its strength and potency. You cannot pour

the influences of the world into this great solution of the gospel without diluting it. It is our obligation to keep it undefiled, undiluted, and to maintain it in its present strength and purity and efficacy. Therefore, I feel fully justified in saying to those thoughtful, progressive, admirable people within the Church who are not quite content with present interpretations and procedure, be broadminded, but remember that the principles of the gospel of Jesus Christ demand absolute and unvarying loyalty, adherence, and observance.

BLESSINGS COME AS WE SUBJECT OURSELVES TO THE CONDITIONS
UPON WHICH THEY ARE PREDICATED

The very first section of the Doctrine and Covenants—that great section which is regarded as the preface to that work, and which I have often characterized as the charter of our religion, sets forth that Joseph Smith was called in order that faith might be increased among men, and, mark you this, which I regard as fundamental, in order “that mine everlasting covenant might be established.” I construe the new and everlasting covenant as I would construe, in large measure, a legal contract. I believe that our Father intended that he would obligate himself as well as obligate the beneficiaries of that contract to the performance of it. I believe that no one is entitled to the full measure of its blessings unless he subjects himself to all the conditions upon which those blessings are predicated, and I construe that covenant to be broad enough to embrace every principle of the gospel, so that under that construction, no man or woman can be so broadminded as to fail to observe, in any part, any of the principles of the gospel, and claim the full reward promised to those who keep them all.

BROADMINDEDNESS OFTEN CONFUSED WITH LICENSE

Broadmindedness and liberality of thought and view are often confused with licentiousness and with liberty to do the things which are not in consonance with the principles and regulations of the Church. I am thoroughly satisfied that if our boys and girls attending colleges and universities could be shown the gospel in all its great breadth of view; if they could be made to understand that it will subserve their best interests in life, and that it embraces all that is good and true, they would not think that it is narrow, and they would not think that those who stand up to proclaim it and who contend for an observance of its principles, are contracted in their views and not willing to accept new truth.

NEED OF ADEQUATE INTERPRETATION OF THE GOSPEL

We need an interpretation of the gospel. We need an interpretation that appeals, and we do not need to contravene, in any manner any of the principles of the gospel, to make an appealing interpreta-

tion. I plead for that interpretation to come through the auxiliaries of the Church, as well as from the priesthood of the Church. I think it is the highest degree of misfortune when young folks, kindly disposed toward the gospel and the Church, are not given adequate opportunity to understand it and to appreciate its great, beautiful truths.

We have all been inspired by the testimonies which have been given during this conference. I have been thrilled as I have heard men stand in this pulpit and declare that they know that God lives and that Joseph Smith was his prophet. As I have heard their voices ringing and reverberating through this building, I have shaken and trembled with a sense of obligation, and with a great feeling of joy—an obligation in knowing that all my brethren and sisters must have the opportunity of understanding the gospel and coming to a knowledge of its truth and divinity in the same form and in the same fervor with which our brethren have expounded it and borne their testimonies; and a great feeling of joy that that same testimony rests with me. I appeal to you, my brethren and sisters, you who manifest your great interest in the work of God, by coming here to the general conferences of the Church; I appeal to you, not for your own good particularly, but for the good of the thousands and thousands who are not here, who cannot be thrilled and inspired by these glorious testimonies, to carry back the message of this great gospel to them, to make it appeal to them, to make them know that there is nothing narrow or constricted in it and that there is nothing in the way of their going forward with the utmost progression in the development of all truth, and in the understanding and comprehension of the great principles of truth which God intends should be revealed for the guidance and direction of all the human family.

GOD GIVE US VISION AND UNDERSTANDING

God bless the young people. God give them vision and understanding to see the great truth and beauty of this gospel, and God bless the older ones that they may be sympathetic, compassionate, kind, tolerant, merciful and loving, that these young people may not perish without the faith. I pray in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

I think it well for us at times to look at ourselves and take stock to determine what we are, and this both as individuals and as an organization. We may need a mirror to show just how we look as individuals, and I pray you if you use one, be sure that it is a right mirror, unwarped, and that your eyes be clear, that we may see ourselves as we are. And it is well to look at the Church, not that we need separate ourselves from it for the occasion, but to look at it impartially and get its proper perspective in relation to other organizations.

A PANORAMIC VIEW OF SOME ESSENTIAL POINTS IN CHURCH HISTORY

If it were possible to show by means of panorama or the moving picture, the essential points connected with the history of the Church of Jesus Christ, going back no farther than the apostolic dispensation of old, we would see first a scene of wondrous activity and sacrifice. The apostles, who had been ordained under the hands of Jesus Christ, and those who had been called into the council of the apostles afterward, and the seventies who had been marshaled for their work, and the bishops and the elders and the priests, teachers and deacons—these we see at work, going amongst the people and spreading the gospel, spreading it so thoroughly that Paul was able to say in his day that practically every soul had heard it, by which I understand that he meant that every soul had had a chance to hear of it, to learn something about it. As the scene changes we see there many others who followed in the footsteps of the apostles, so far as their energy and devotion and authority to labor was concerned. Then we see confusion coming into the Church, partly because of oppression and almost indescribable persecution from without, partly because of the threatening disruption from within.

THE GREAT APOSTASY

There was an apostasy, and a great one, not the first one by any means in the history of mankind, but a great falling away, an apostasy of individuals from the Church in countless numbers, and then the apostasy of the so-called church itself, turning away from the ways that had been laid down as the government of the church, corrupting the ordinances established by divine authority, pandering to the so-called philosophy of the day, introducing the elements of paganism and heathenism to make their worship more spectacular and more attractive, until we see as we look at the changing scene, that there is only the outward form of godliness and not one flash to tell us of the power thereof.

THE PERIOD OF SPIRITUAL DARKNESS

Then as the panorama moves, comes the period of darkness, spiritual and mental. For, mark you, the mind is an attribute of the spirit; and as spiritual powers dwindled, mentality became deficient and the dark ages loomed. The sombre cloud failed to arouse faith and trust, but deepened the gloom of unbelief. We see people struggling in the midst of darkness trying to get out of the jungle. Men were sent unto them to help, men of God, seeking to lead them back into the light, to some extent, but they had a hard time. The Church had become apostate and tyrannical. It had undertaken to rule by autocratic methods. It claimed the right to tell men what to do and to force them to do it on penalty of loss of life or limb, and the confiscation of their goods. It undertook to dictate unto nations, unto

kings, what they should do, and professed to absolve subjects from all allegiance to their rulers if the rulers failed to obey the behest of the church so-called.

THE LIGHT OF GOD IN THE RESTORATION

The centuries passed and by and by a light appeared; a glorious illumination broke forth; and the word of God was heard again, for God the Eternal Father—I speak it without reservation or modification—that Being after whom we have been formed in physical, mental and spiritual image, did appear upon the earth unto the lad Joseph Smith. And with the Eternal Father stood the only Son whom he had begotten in the flesh, Jesus the Christ, who affirmed that the authority and power to speak and to act in the name of God was not at that time upon the earth. Then followed the promise that it should be restored and in time, even as the prophets of old had foreseen, angels came to earth ministering unto those who had been chosen, and bestowing upon them by the same outward ordinance as was observed of old, by the laying on of hands, the power and the authority not only to speak but to act in the name of the living God, according to the order set forth.

The Church of Jesus Christ of Latter-day Saints has not sprung from any “mother church.” The Church of Jesus Christ of Latter-day Saints is no sect; it owes no allegiance to any other religious society, call it by the name of church or what you will, on the face of the earth. It does not claim to possess the Holy Priesthood by direct and uninterrupted descent from Peter of old, but it does claim that Peter, accompanied by his associates James and John, the three who constituted the presidency in the organization of the apostolate of old, did come by instruction of the Lord and did confer upon men here upon the earth the authority they possessed and which they exercised in the flesh before their martyrdom. We speak that plainly. I know it shocks the ears of some who may not have prepared themselves to receive it; and yet, wherein is the inconsistency? We proclaim the fact and also proclaim that the apostasy was a reality; and others admit it, theologians, scholarly men, and even churches. Though you have heard it before, I wish to draw your attention to that solemn declaration by the chief of the Protestant churches, the Church of England, made soon after the time of its creation—for it was created by act of Parliament. But there were wise men and good men numbered in the organization, and that church declared, about the middle of the sixteenth century, in its homily on the peril of idolatry, as follows:

“Laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years and more.”

THE CHURCH OF GOD ESTABLISHED ANEW

That, I take it, is good testimony as to the actuality of the apostasy. We proclaim the restoration which the prophets of old said should follow the apostasy. The Church of Jesus Christ has been established upon the earth anew, through the instrumentality of Joseph Smith the Prophet and his immediate associates in the ministry. It is the Church of Jesus Christ brought to earth again, established anew as had been predicted, I repeat: and its mission is the preparation of the earth for the great consummation, the coming of the Lord Jesus Christ.

In this restored church has been placed, by divine ministration and ordinance, the authority of the Lesser and of the Greater—or of the Aaronic and of the Melchizedek Priesthoods, with the several offices thereof and the several duties, responsibilities and powers pertaining to each office as of old.

THE NEW AND EVERLASTING COVENANT

That it was and is something new, and yet something old, as it is in fact eternal, was set forth by the Lord in a revelation given in April, 1830, just after the organization of the Church. There were people who had joined other churches. Many of them had been and were devout. They had been baptized, some of them by sprinkling and some of them by pouring, but they called it baptism, and some of them by immersion; and they raised the question as to whether they could not become members of this Church now by application and profession of faith alone, affirming that it was unjust that they should be required to be baptized again. In this claim they plainly forgot that the outward form of baptism can be performed by anybody, but that baptism as an ordinance acceptable unto the Lord requires the power and the authority of the Priesthood which he has given. Therefore the Lord said:

"Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

"Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.

"For it is because of your dead works that I have caused this last covenant and this Church to be built up unto me, even as in days of old.

"Wherefore, enter ye in at the gate, as I have commanded."

I have read from Section 22 of the Doctrine and Covenants. Isn't that in line with the declaration our Lord made while he talked in the flesh, even the Christ, known as Jesus of Nazareth, who was acknowledged as a marvelous prophet whose teachings were full of wisdom? On one occasion, amidst circumstances which the rest of the chapter will give unto you, he spoke these words recorded in the 9th Chapter of Matthew, beginning with the sixteenth verse:

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

"Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

The Judaism of that day was a travesty on the law that God had given. Many believed in part of what Christ said, but they wanted to tack it on to the Judaism of the day; they wanted to make the word of God conform to their philosophy, or with their sophistry, or with their man-made precepts, and the Lord warned them: Do not put a new piece of cloth on the old garment, it will tear it away and make a more hideous rent than there was before. Do not put that newly fermenting juice into old leathern bags, for that was the nature of the bottles of that day. You know how quickly old leather breaks. Don't put it into such bottles, for the fermentation will burst the bottles and the good wine will be lost and the bottles will be entirely ruined. There was to be no compromise with the semi-pagan doctrines of the day, nor was there to be any compromise between the principles of the gospel of Christ and the teachings of men not conforming therewith, the doctrines of men that have been evolved in the minds of men without the inspiration of the Holy Spirit—no compromise!

THIS CHURCH LED BY REVELATION AND INSPIRATION FROM HEAVEN

We are tolerant, tolerant in the extreme. We grant unto every man the right to worship after his own conscience, even as we claim it; but we do not compromise by the acceptance of the views of men in an attempt to mingle them with the doctrine of Christ, and call it all the word of God. The Lord has spoken and is speaking. I bear you solemn testimony that ever since the reestablishment of the Church in 1830, this Church of Jesus Christ has been led by inspiration and revelation from the heavens. This is the day in which you witness such. The Lord is not leaving his Church to itself. He is speaking in the ways best known to him, and inspiring and leading those whom you sustain as your leaders. Follow them and be safe. May the Lord be with us in carrying out the determination for a better life which we have formed in this conference, I pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

PETER'S ADVICE TO THE SAINTS OF OLD

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by our good works, which they shall behold, glorify God in the day of visitation.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

"Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men;

"As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

"Honor all men. Love the brotherhood. Fear God. Honor the king."

APPLICABLE TO SAINTS OF LATTER DAYS

This advice which was given by Peter to the saints of a former dispensation is just as applicable in the dispensation of the fulness of times. It is true that we have been called out of the world to serve the Lord, that we have received from him, the restoration of the gospel and the priesthood, and have become a royal people. It behooves us as Latter-day Saints to keep his commandments, to walk uprightly, to honor the law not only of the land, and that we are under the necessity of doing, but also to honor the law of God, and that also we are under obligation to do. Through revelation from the Lord we have been informed that it is our duty to serve God, to keep his commandments, to be subject to the powers that be, until that time comes when he shall come to reign whose right it is to reign and shall subdue all enemies under his feet.

OUR DUTY TO KEEP THE COMMANDMENTS

Now, my brethren and sisters, the thing that I have in mind particularly in reading this passage of scripture is to call our attention to the fact that it is required of us as it was required of the former-day saints to keep the commandments God has given us, that we may not, in the eyes of the Gentiles, those who are not members of the Church, be considered as people who are insincere. For this is the will of God, that with well-doing we may put to silence the ignorance of foolish men. Any man or woman in this Church who violates the commandments, though it may be one of the least, is doing injury not merely to himself or to herself, but to the entire body of the Church. We individually have in our care and keeping the good name of the Church of Jesus Christ of Latter-day Saints, and having that good name in our keeping, it is required of us that we walk circumspectly, that we be sincere in our conversation, in our deportment, in all that we do. A man may say that, if he violates one of these commandments which have been given to the Church, he is injuring only himself, but that is not the case, for he is doing an injury to the entire body of the people, because the world will judge the Church by the

acts of the members. I have no right to do wrong, and you have no right to do wrong, although we have our agency and the privilege of doing right or wrong as we may choose in and of ourselves; but we, as members of the Church, are under covenant and under commandment of the Lord to keep his law; to observe his words. It is stated in one of the revelations that we are to "live by every word that proceedeth forth from the mouth of God." Moreover, in another of the revelations, the Lord has said: "If thou lovest me thou shalt serve me and keep all my commandments." I commend to you all that has been said, but particularly the remarks that were made here this afternoon by Elder Stephen L. Richards, because they appealed to me, and I feel as he does that it is required of me and of you as members of this Church to stand by that which God has revealed for the salvation of the souls of men. We have accepted it; we have come out of the world, and have entered into the waters of baptism, and received the light and the truth of the everlasting gospel.

HOW OTHERWISE WE MAY BRING REPROACH UPON THE WHOLE CHURCH

Now if we fail to live in harmony with this light and pose as members of the Church, claiming a standing and yet violating the commandments God has given us, then we are doing an injury to the entire work and bringing reproach not merely upon ourselves but upon the entire body of the Church.

Let me read to you another passage of scripture:

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

"For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

"And why call ye me, Lord, Lord, and do not the things which I say? "Whosoever cometh to me, and heareth my sayings, and doeth them I will shew you to whom he is like:

"He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

NO RIGHT TO MEMBERSHIP, IF WE JUSTIFY VIOLATIONS OF THE LAW OF GOD

What right have we to claim membership, to call upon the Lord, and do not the things which he says? Therefore, if there are any among us who are violating even the least of the commandments of God and feel that they are justified in doing so, they are under condemnation. Remember that it has been written in section one of the Doctrine and Covenants, that the secret acts of men shall be revealed.

The Lord has sent forth his gospel unto the world and the voice of warning is unto all people who are called upon everywhere to repent.

"Wherefore," said he, "the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth:

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people."

This in substance was quoted to the Prophet Joseph Smith by the Angel Moroni on the night of that visitation ninety-nine years ago, when he quoted the 22nd and 23rd verses of the third chapter of Acts, which reads similarly. The angel declared unto Joseph Smith that the time was near at hand when this scripture should be fulfilled, in which it says that they who will not hear the voice of that Prophet shall be destroyed from among the people. Now that applies to the members of the Church as well as to those who are in the world. If we as members will not hearken unto the words of the apostles and the prophets and especially to this prophet referred to, who is Christ, then we shall take our places among the stubble and shall be destroyed by the brightness of his coming. The time is near at hand when the Lord will come in power, and shall cleanse the earth. We must not deceive ourselves. I think sometimes that we are inclined somewhat to excuse the world in sin and to declare that the world is growing better. I want to say unto you that the Lord will save the righteous, but not the wicked. His decrees have gone forth, and his anger is kindled against the wicked, and those who will not receive the fulness of the gospel. In Section 35 of the Doctrine and Covenants, we read:

"And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation."

The time will come when they who will not receive this fulness shall be swept off and shall not stand, when he comes in his glory to reign upon the earth and take vengeance upon the ungodly. The tares are being bound in bundles to be burned. The wheat is being garnered into barns, and the day of separation is near at hand. Even the Church shall be cleansed, and those who are of the world, who are numbered among the members of the Church, will be cast out, and will find their place among those who are unworthy, where there shall be wailing and gnashing of teeth. Brethren and sisters, let us praise the Lord, keep his commandments, walk uprightly and humbly before him in all things, in my prayer, in the name of Jesus Christ. Amen.

A sacred solo was sung by Myrtle Orr, "How beautiful upon the mountains."

PRESIDENT HEBER J. GRANT

Brother McKay has been chosen to preside over the European Mission. Elder Whitney, the only one of the twenty-six General Authorities who is absent from us today, has undergone a serious operation, and on account of his weak condition he has been released to return home as soon as his health will permit. I am very pleased to announce to this audience that our last word from him is that he has left the nurses' home, that the wound has closed up, and that he is on the high road to recovery.

ELDER DAVID O. MCKAY

It seems but a very short time indeed since I faced a similar audience, on my return from a very recent mission. The interval between that home-coming and the present time leaving seems very brief indeed.

I am very sorry that Elder Whitney's ill health necessitates his release. I met him about ten months ago. He was doing excellent work and feeling apparently well, although he informed me then that he feared he would have to undergo an operation. I rejoice with you in the latest word that he is better, and I hope when I shall greet him, that I shall find him well on the road to his usual normal, vigorous health, and I shall be pleased—I will assume it here—to take the best wishes of this magnificent congregation to him.

During the few moments that I shall occupy this afternoon, I am going to ask you to become missionaries, and thus render help to your sons and daughters who are in the mission-field. I am going to ask you to make their work more effective.

TEXT

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE CHURCH A CHURCH OF MISSIONARIES

There are approximately two thousand men and women representing this Church in the missionary field. There should be, in a general way, about two hundred and fifty times two thousand missionaries in the organized wards and branches of the Church.

WHAT THE MISSIONARIES ARE PREACHING BY PRECEPT AND EXAMPLE

These boys out in the field are sweet and clean and wholesome, and they are striving to live exemplary lives, that their example might accord with their precept. I have met them, as you know, in many missions, and, invariably, they are fit, noble representatives of their parents and of the Church. Their skin is clean, their eyes clear,

their lives wholesome, and men and women who are opposed to our teachings are forced to acknowledge that the missionaries of the Church are noble young men and pure women. O, I grant you there are men and women in the world who are suspicious, many who are suspicious of them. Sometimes, too, once in a great while—a missionary man forgets himself and brings disgrace upon the body of the Church, but the percentage of such failures, thank heaven, is extremely small. The two thousand missionaries are preaching by "plain living and right thinking" the efficacy of "Mormonism."

A SUMMARY OF CHRIST'S MESSAGE TO THE WORLD

In addition to that, they are proclaiming a wonderful message. The other day I read, in a very carefully written book, on the life of Christ—a summary of his teachings to the world. The eminent writer said:

"Christ came to the world and gave to the world a message, which consists, first, in giving to men a true conception of God. Second, in teaching men how to attain a larger and freer life."

Then, basing the third message, or the third lesson upon the fact that a man's actions depend upon his motives, he draws this conclusion that,

"Christ's message meant the ultimate development of God's kingdom or rule upon earth, which is destined to transform society. Loyalty to the divine King—the common Father of all mankind, is the strongest and only universal bond that can bind all men together. His teachings, therefore, have a large social, as well as individual significance, for they contemplate a universal brotherhood or democracy in which all men are united in the common desire to do the will of God."

I think this a good summary of the message that your sons and daughters are giving to the world. They teach to all men a true conception of God. They invite the world to investigate the great declaration that God and his beloved Son have appeared in person in this dispensation. What a glorious message! Second: they are teaching men the means of attaining a higher and freer and diviner life. Say what you will, that is their only purpose, and they prove their sincerity in it by leaving their loved ones, leaving their vocations, spending their own money, or the hard earnings of their beloved parents, in trying to induce men to hear that message. Third: they can stand before the people of the world and say that "Mormonism" does contemplate, in its ultimate consummation, the transformation of society; and who, conversant with world conditions today, will say that the time is not ripe for society to be transformed!

THE WORLD REJECTS THEIR MESSAGE

But the world does not believe this message. We have heard in this conference about evil designing men and women, who say, in substance, that our missionaries teach one thing, but the people practice another at home. Such accusations but emphasize the importance of preaching to the world by example. It seems to me that this conference has been characterized by the gospel of application, and so,

I feel in perfect accord with the spirit when I ask that you who constitute part of the two hundred and fifty times two thousand missionaries, in the organized stakes and branches of the Church, preach by example these glorious things—prove to the world that you are not only a God-fearing, but a God-trusting people.

RESPONSIBILITY OF ORGANIZED BRANCHES AND WARDS TO EXEMPLIFY
IN DAILY LIFE THE DOCTRINES AND PRINCIPLES OF THE GOSPEL

If you ask me where I first received my unwavering faith in the existence of a God, I would answer you: in the home of my childhood—when father and mother invariably called their children around them in the morning and at night, and invoked God's blessing upon the household and upon mankind. There was a sincerity in that good patriarch's voice that left an undying impression in the children's souls; and mother's prayers were equally impressive.

I ask today that every father in the Church see to it that, in all sincerity, he impress his children with the reality of the existence of God, and with the reality that God will guide and protect his children. You carry that responsibility. Home is one of the units—the fundamental unit of society. Let the sincere investigators who believe more from what they see than from what they hear, find, upon investigation, that "Mormons" prove by example in the home, by devotion, and in their service to God, that they believe and know that God is their Father. I knew before I heard my father testify that he had heard a divine voice, that he lived near to his Maker; and I know, by a nearness to that same Eternal Father since, that father told the truth when he said he received in answer to prayer this admonition given in audible tones: "Testify that Joseph Smith is a prophet of the living God." Such is the reality of the true Latter-day Saints' conception of God the Father.

IDEALS

Secondly, I would ask that every parent in the Church teach men by example how to obtain a higher and freer life. Missionaries are pointing the way; we should follow it. What a strength it would be to the missionaries, if they were able to point back to the thousands and thousands of villages and find in each a community that introduces into its life the higher and better things. We have heard much throughout this conference about the necessity of pure individual living. We have heard that no Latter-day Saint can indulge in "boot-legging" with impunity. He is not only violating the law, but he is casting reflection upon his people and upon his nation. Latter-day Saints should uphold the officers in their efforts to ferret out these law breakers. No Latter-day Saint can enter into a gambling den without casting reflection upon his people and without violating the statutes of his state. A few gambling dens are still found, I am informed, in Ogden and Salt Lake City at least, and it behooves Latter-day Saints to stand by the officers in their efforts to close these

places of vice. Latter-day Saints do not smoke. If your houses are contaminated with tobacco smoke, your appeals to God are not going to be very availing in the minds of your children. Pray to him to give you strength to overcome the habit, and I promise you God will give you that strength. I care not how viciously the habit is fixed in your body, God will not forsake you if you call to him in sincerity. Obedience to the laws of health, and of the Spirit will lead to the higher and freer life.

Lastly, missionaries are preaching that the gospel is destined to transform society. We believe it and we believe that from an economic standpoint, from a social standpoint, from a spiritual standpoint, we can offer to the world today such practical ideals in organized society, that if applied to the world, would alleviate much of the suffering and misery in this poor war-ridden, famine stricken, selfish world. Take for example the little simple work of your fast day; your contribution to the poor. I remember mentioning that before an audience in New Zealand, at Auckland, about six hundred non-members being present. We took that as the theme because a day or two before the meeting a paper had published the fact that citizens had discovered some suffering women and children about whose condition nobody seemed to be aware. Following the meeting, a man said: "Do you really mean to say that every member of your Church is visited every month by some officer?" "Yes, that is the plan." "And that the amount contributed once a month on your fast day is sufficient to meet all the needs of the poor?" "Yes, that is the fact. All do not do it, however," I confessed. Ah, that is it. Don't you see—all do not comply. All do not come up to the standard. O, fathers and mothers, what an example to the world in economic salvation if we could only live up fully to this economic principle! Let us determine here and now to raise the percent per capita, of our fast offerings. Let us raise it from twenty cents to a dollar. Though that is not what it should be, what a lesson to the distracted government in this war-torn world today!

I was in Syria when some of your fast offerings came over there, and realized, as Brother Booth gave out relief to those suffering Armenians, that one hundred cents in every dollar went to those poor people, because of the perfect organization of the Church. The minimum overhead expense was not deducted from your contributions. Let us return home from this conference determined to live up to this one principle, in addition to the many others that have been named. Then, as the boys and girls are preaching and bearing testimony to the efficacy of "Mormonism," they can, with pride, point back to the home ward and say, "You may find these principles exemplified there." Remember, "example is more forcible than precept." People look at you six days in the week to see what you mean on the Sabbath.

Therefore, with this idea that we are giving to the world the

same message which Christ gave, namely: leading the people to a true conception of God, their Father, teaching them how to obtain higher and freer life, bearing witness to them that it is possible in this day, by obedience to the laws and ordinances of the gospel, to transform society; let us resolve this day to "Be noble; and the nobleness that lies in other men sleeping, but never dead, will rise in majesty to meet our own." In this way we can make our light so shine among men, that they seeing our good works may be led to glorify their Father in heaven."

God help us to be near to him, for I testify to you he is ever ready to be near to us. I pray, in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

In one of the revelations of the Lord to his servant Moses, he made use of this expression: "Behold it is my work and my glory to bring to pass the immortality and eternal life of man." As "eternal life" is here used, we understand it to mean exaltation with our heavenly Father in his Celestial kingdom. In order to accomplish this purpose, the gospel was instituted, which includes the atonement of our Lord and Savior Jesus Christ. The gospel is the plan of the Gods for the existence of this earth and of man upon it, of their fall, of their redemption, and of their glorification, for not only is man to be redeemed and glorified through obedience unto the laws and ordinances of the gospel and the effects of the atoning blood of our Savior, but the earth also is to be renewed and receive its paradisaical glory, and be prepared that the sanctified may dwell upon it.

DISREGARD FOR LAW THE CAUSE OF THE DOWNFALL OF NATIONS

The land of North and South America is a very much favored portion of our Father's footstool, and he has declared with his own mouth that it is a land of promise—a chosen land—above all other lands. His eye has been upon it. In the days of the confounding of the languages, at the tower of Babel, when that little band of men and women associated with the prophet Jared, and his brother sought the Lord that their language might be preserved, and that his favor might be extended unto them, he granted their desire and led them across the mighty waters to this land of America. They were given the promise that if they, on this promised land, should be faithful, it would be unto them a land of promise that should flow with milk and honey, but that if they did not serve the Lord, but engaged in wickedness, they would be swept off the face thereof. The history of this people, contained in the Book of Mormon, plainly tells us that because of their wickedness, notwithstanding they had become a mighty and a numerous people, they were swept from off the earth, through contention, warfare and strife, amongst themselves.

Some six hundred years before the coming of our Lord in the meridian of times, Lehi, a great prophet, with Jeremiah and others,

preached the gospel to the inhabitants of Jerusalem, but his testimony was rejected and his life was sought. The Lord led him out, with a little colony, and across the waters, and settled them also in America.

Afterwards, Mulek, with a colony from Jerusalem came to this country. These colonies were located in the southern part of North America, in Central America, and in the northern part of South America. And all this land, as well as that into which they migrated to the north and to the south was designated by the Lord as the land of promise. Because of the wickedness of a part of the people of Lehi, they were cursed with a black skin and became a degraded and a loathsome people. These were called Lamanites, after their first leader in rebellion. The remainder of the people of Lehi were called the Nephites. In the course of time they also became wicked and contentious and were finally destroyed. I believe that the downfall of governments and the destruction of nations is a natural result from a disregard for law and government and for the principles of righteousness. Let the nations be warned.

NEED OF LIVING RIGHTEOUS LIVES

As I have listened to the brethren speak upon the keynote topic as it has been characterized—obedience unto law, I have thought of and counted my blessings, and among them, have emphasized the blessing of being privileged to live here upon this land of America, and particularly within the confines of the United States, because it is a good country, but more than this, because of the government which God has given us in these United States. I do hope and pray that the people now inhabiting these lands will be brought to a realization of the necessity, for their own sake and the sake of their posterity, of living righteous lives and of seeking the God of this land and worshiping and serving him, that it may be unto us a land of promise—a choice land in very deed.

I am thankful, too, for my home and the happy associations I have in these peaceful valleys of the mountains; also for the protection that is afforded us here; and for the peace we enjoy, for there is a peace felt here that is not felt all over these United States and in the other countries of the world.

CLOSE RELATIONSHIP BETWEEN MAN AND THE EARTH, THE CHURCH AND THE NATION

In speaking of the purpose of our Lord, the plan of salvation, the fall of man and of the earth, I desire to bring to your attention, my friends and brethren and sisters, the close relationship existing between man and this earth. When man, through his disobedience, was cast out, the earth also was cursed for his sake, so that instead of bringing forth, spontaneously, fruits, flowers, grains, grasses, etc., which were necessary to sustain the life of man and animals, it brought forth thorns and thistles, briars and obnoxious weeds, and it was only by the sweat of the face of man that those needful things were pro-

duced. I believe, brethren and sisters, that there is a similar nearness existing between the Church of Christ, and the state, or the law of the land and the law of God, particularly as regards to the United States and the government thereof. I do not think that the Church should undertake to control, or to dictate in state affairs, or vice versa, but I do think that the Church and the State alike, should strive to make the people, the citizens of the nation, and the membership of the Church, an industrious, prosperous, law abiding, peaceable, and righteous people. The Church needs the protection which the state or the government affords, and the government needs the influence of the Church upon the lives and conduct of its citizens.

One of the articles of faith of the Church of Jesus Christ of Latter-day Saints, says: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." Being subject to kings and presidents? Yes. Rulers and magistrates? Yes. By reason of the franchise which is given us as citizens of these United States, we have a responsibility and a privilege; we have the electing, either directly or indirectly, of those who preside over us, who are our officers and our servants, and it is the duty of every citizen of the United States to use his franchise and his opportunities, to have men elected to office in the city, in the county, in the state, and in the nation, who will fairly represent the people. They should, themselves, be law-abiding citizens. They should have the common good of the people at heart. They should be philanthropic, unselfish, having a desire to use their talents, and if need be, their means, at least to do their part in the support of the government, and working for the common good of all. They should be righteous men, so that they may receive help from God, and he delights to help those who are righteous and who are engaged in a righteous cause. He has declared by his own voice that he redeemed this land by the shedding of blood, and therefore it should be regarded as a sacred and hallowed land. By men who were raised up of the Lord and inspired by him, the constitution of these United States was given to us, and all the laws enacted should be in conformity therewith.

A DUTY IN SELECTING LOYAL OFFICERS AND SUSTAINING THEM

It is God's government; he has given us an inspiration in regard to government, and it is an example to all the world. I see no reason why a senator of the United States, a governor of a state, a legislative assembly, the judges upon the bench, or other officers should not be so true, loyal, and righteous that God would give to them inspiration to guide them in their work; and if they are men of this character we will support and sustain them; and the institutions of our country, and the liberties and freedom of the people will be preserved and protected.

We have a duty in the electing of these officers, and then when

they are elected, we have a duty to support and sustain them. It matters not, when the President of these United States is elected and takes the oath of office, and bears the responsibility of his administration, whether he is a Republican or a Democrat, all are bound to support him in his position. If he does not magnify his calling according to his oath of office, I suppose he may be impeached, but until he is, he is our president and we should speak well of him at home and abroad; likewise with the minor officers—the governors of states, the mayors of our municipalities, etc.

WE BELIEVE IN HONORING AND SUSTAINING THE LAW

We believe in honoring and sustaining the law. That to the Latter-day Saints, is a principle of the gospel. The Lord has given us that and it means that he expects us, as members of his Church, to uphold and sustain the law, and to be obedient unto it, and when we violate the laws of the land, we violate the law of God, and we are not good Latter-day Saints; we are not worthy representatives of this religious body, and we have no right, in ourselves, to disregard the obligations resting upon us as members of the Church. When men are elected to office, where it becomes their duty to enforce the law, it is their religious duty, as well as a civil or political duty, to enforce the law according to their understanding of it, and the powers given them so to do. And so, we believe in upholding and sustaining the law and the authorities of the law, giving them our moral support and all the support we have to give, and thus we maintain the integrity of the government of the United States and of the state to which we look for protection in those things which are dearer to us than life itself—liberty and the right to worship God according to the dictates of our conscience.

So I say, the State needs the Church and the Church needs the State, and together we should work harmoniously to these ends. In doing so, we are helping God, the eternal Father, in the great aim and purpose of all his works, and that is the saving of the souls of men in his kingdom.

May the Lord add his blessing, I pray, in Jesus name. Amen.

Elder Melvin J. Ballard, of the Council of the Twelve, sang, the congregation joining in the chorus, "Who's on the Lord's side, who?"

President Heber J. Grant gave notice of overflow meetings to be held on Sunday at the Assembly Hall and the Bureau of Information, and stated that this was the first time in the history of the Church that people had been obliged to stand in the aisles of the building on the week days of any general Conference.

Benediction was pronounced by Elder U. G. Miller, president of the Cottonwood stake of Zion.

Conference adjourned until 10 o'clock, Sunday morning, Oct. 8.

THIRD DAY

The conference met on Sunday morning, October 8, 1922, at 10 a. m. There was not an available seat in the building, unoccupied and hundreds were standing in the aisles, and remained during the services. The Assembly Hall was also packed with people, and there were over three thousand in attendance at the Bureau of Information, with many standing at the doors of the Tabernacle.

President Heber J. Grant presided. The choir and congregation sang, "Praise to the man who communed with Jehovah."

The opening prayer was offered by Elder Henry H. Blood, president of the North Davis stake of Zion.

A sacred duet, "Hail to the brightness of Zion's glad morning," was sung by J. R. Boshard and Sarah Ramsey.

PRESIDENT ANTHONY W. IVINS

I sincerely desire, my brethren and sisters, during the few moments which I may occupy this morning, of the time which is allotted to us, that I may be sustained by your faith and prayers. I feel my dependence upon the Lord, possibly as I have never felt it before, because the older I become, the greater my experience, the more I come to realize that the power of God, our Father, alone can make us strong.

THE CREATION

"In the beginning God created the heavens and the earth."

If the chronology of the Bible is correct—and I know of none better—nearly six thousand years have elapsed since the declaration which I have read was made, and which is the first paragraph from the book of Genesis. It will be observed that this statement, like all others made by the Lord, is a definite, abstract declaration of fact. It is not stated as a theory, a thing which may or may not have been, depending upon the opinions of man for proof.

God created man in his own image, in the image of God created he him, male and female created he them, and said unto them be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over every living thing that moveth upon the earth.

The story of the creation of man, and the purpose for which he was placed upon the earth, is told, not in its fullest detail, of course, in the brief scripture from which I have quoted. Of the story of man during the Adamic dispensation, we know but little. The history of one thousand five hundred years and more is told in the Bible on ten short pages, and modern revelation gives us but brief account of the happenings between the creation and the deluge.

MAN GOVERNED BY CONTRARY POWERS

This much, however, is made clear to us: That from the earliest period of his existence until the present man has lived a dual life, has been governed by one of two influences, each diametrically opposed to the other. From the beginning these two powers have striven for the mastery, one leading men on to higher ideals, teaching faith, hope, charity, patience, love, self sacrifice, humility, righteousness and justice. The other leading men away from these divine ideals, teaching selfishness, personal ambition, love of power, disregard for virtue, chastity, equality and self sacrifice.

One teaching that man is the offspring of Deity, created in the image of God, and placed upon the earth endowed with intelligence to discern between good and evil, between right and wrong, and that the Creator would hold him responsible for the use he made of the agency which had been bestowed upon him. The other teaching that man is responsible to no power other than that which he himself has created, and that his future state is not influenced by, nor dependent upon, allegiance to, or acknowledgment of a supreme being. These two influences were manifested soon after our first parents were placed upon earth.

From God, our Father, through his Only Begotten Son, came teachings which, if adhered to, would lead man back into the presence of the Father, and redeem him from the transgression into which he had fallen, because he had listened to Lucifer, a son of the morning, who had rebelled against God, and because of his rebellion had been cast down with his angels, banished from the presence of the Father, and had become Perdition, destined to fight against God, to be the father of lies, and the enemy of all that is good.

Notwithstanding the fact that the Father talked with Adam, making plain to him that he would provide, through his Only Begotten Son, a Savior, and means by which redemption would come to his posterity, as the people multiplied they refused to listen to his teachings, and came to love Satan more than God.

ENOCH SENT TO CALL THE PEOPLE TO REPENTANCE

Before the birth of Seth, who was obedient to the teachings of his father, Adam, and became a preacher of righteousness, the people had become sensual and devilish. Cain had learned, through the teachings of Satan, that by taking the life of his brother Abel he could become possessed of his flocks and herds, he had been taught that by combining in oath-bound societies power could be obtained by the shedding of blood, and war and bloodshed prevailed among the people.

At this time the Lord sent Enoch to call the people to repentance, and he went forth testifying to the redemption which would come in the meridian of time, through the atonement which was to be made by the Only Begotten of the Father in the flesh, but they refused to

listen, and so great was their opposition to Enoch, and enmity toward those who accepted his word, that it became necessary for the Lord to take them from the earth.

THE PROPHECIES AND WORK OF NOAH

Again the Lord sent his prophet to warn the people, and rescue them from the power of Satan, who held them in bondage. Noah, who was the son of Lamech, who was the son of Methuselah, who was the son of Enoch, went among the people prophesying that except they renounced their allegiance to Satan, and returned to the Lord they would be utterly destroyed. Again the message fell upon deaf ears, only Noah and his sons, and their families being saved when the windows of heaven were opened, and the floods covered the earth.

Thus the first effort made by the Lord to teach his children the plan by which they might be redeemed, and brought back into his presence, had failed, so far as the great majority was concerned, one thousand five hundred and fifty years after they had been placed upon the earth.

After having witnessed this great manifestation of the power of God, and the result which is inevitable to those who follow after Satan, for he sooner or later leads people to death, one would think that the lesson would always be remembered. Noah and his sons went out from the ark humbled and convinced, for they had witnessed the destruction of their race, but the lesson was soon forgotten. Two hundred and fourteen years after the ark rested on Mount Ararat the people were again traveling in the broad road which leads to destruction. They had again turned from the worship of the true God to the worship of idols.

THE CALLING OF ABRAHAM AND THE RISE OF ISRAEL

At this time there occurred an event which was to have a more direct effect upon you and me than any which had hitherto transpired. From his home in Chaldea the Lord called Abraham, and taking him up into Palestine entered into covenant with him, that notwithstanding the fact that he was a childless man, he would make his posterity innumerable, and would give Palestine to him and his children for an everlasting inheritance, and that through him all of the nations of the earth would be blessed.

In fulfilment of the word of the Lord Isaac was born to Abraham and Sarah, and he became the father of Jacob, who was the father of the twelve patriarchs, the founders of the twelve tribes of Israel. Again the keys of the Priesthood were conferred upon men, again the prophets declared the great plan of human redemption, again the law of sacrifice was restored by which the people were taught that an infinite sacrifice would be provided, by which they were to be redeemed from death, because He who was to come would be the first fruits of the resurrection from the dead.

At one time it appeared that the word of the Lord would not

be fulfilled, for Israel left Palestine, and went into Egypt, where for a period of more than two hundred years, the greater part of the time in servitude, they adopted the customs and idolatrous worship of the Egyptians. But the purposes of the Lord were not to be frustrated, and he called his servant Moses who led Israel out from the Egyptian bondage, and back to the promised land, the land which the Lord had given to their father Abraham to be an everlasting inheritance.

ISRAEL, UNDER DAVID AND SOLOMON, A DOMINANT NATION

The Lord again showered blessings upon the people, until under David and Solomon, their prophet kings, they became one of the dominant nations of the world.

During the Israelitish period the Lord again raised up prophets who testified, as prophets had testified in earlier dispensations, that the Lord would send, through the lineage of David, the Messiah, who would be the Redeemer of the world. Isaiah prophesied that a virgin would conceive and bear a Son, whose name should be called Immanuel, and that he would take away the sins of the world.

The time had come when the Lord was again to offer redemption to the people, when another gospel dispensation was to be ushered in, the effect of which would be of greater importance than any which had gone before, or would follow after. The appearance of prophets, warning the people to turn from the service of Satan, and serve the Lord, was not its outstanding feature. The Lord himself, in the person of his Only Begotten Son, was to come to earth, that through him unconditional redemption from death might be wrought out for all mankind, and forgiveness for personal sin assured through obedience to the doctrines of the gospel which he would teach.

The Jewish people, blinded by the teachings of men, because of their prejudices, their traditions, their pride and faithlessness, failed to recognize in Jesus Christ, Shiloh, to whose coming they had long looked forward, influenced as they were by Satan rather than by the Lord, as generations before them had been.

THE COMING AND THE MISSION OF CHRIST

In vain the Redeemer pleaded with them, in vain he wept as he gazed upon the holy city, and contemplated the ruin which must inevitably come. In vain he warned the people of the consequences which would follow rejection of his word. The power of the Almighty which was manifested in his works, the love of God exemplified in his ministry, none of these things could move hearts made adamant by the power of the evil one.

Christ was persecuted, ridiculed, his message rejected, and finally he was put to death by the most ignominious process known to man, and that by his own people whom he had come to redeem. In part his mission had failed, but the great purpose of his coming had been accomplished, for the bands of death had been broken, the prison

doors had been opened and the captives set free, death could no longer forever hold captive the spirits of men.

CHRIST REJECTED BY THE JEWS

The Church which Christ and his disciples established struggled heroically for existence, but the evil one so dominated the minds of men, persecution was so intense, that the keys and power of the Priesthood were withdrawn, the ordinances of the gospel changed, until the Lord ceased to recognize the Church as his.

The prophets had foreseen and declared all of these conditions. They saw the dispersion of Israel, the suffering of the Jewish people, because of their rejection of the Savior, who had been sent for their redemption. They looked forward to a time which they all desired to see, a day when the Lord would set his hand for the last time to redeem his people, when Satan would be bound, be banished from the earth, and his power to tempt mankind, and lead them on to destruction, cease.

A NEW GOSPEL DISPENSATION

It was a period when a new gospel dispensation was to be ushered in, when the Lord would again offer salvation to the people of the world, when he would gather in the outcasts of Israel, when he would prune his vineyard for the last time, restore the keys of his Priesthood, and consummate the work which had been commenced in the beginning. When he would send his Only Begotten Son to earth again, this time to reign as King of kings, and Lord of lords.

The time, the place, the manner of this restoration were plainly outlined by the prophets. It was to be in the latter days, the dispensation of the fulness of times; a time when Satan would rage in the hearts of the children of men, when men's hearts would fail because of fear, when there would be war, and rumors of war, when the sea would heave itself beyond its bounds and the whole earth be in commotion.

At such a time a light was to break forth among those who sit in darkness, which light was to be the fulness of the gospel of the Lord Jesus Christ. This gospel, the Lord himself declared, shall be preached in all the world, as a witness unto all people, and then shall the end come.

THE GATHERING FORETOLD

The place to which scattered Israel was to be gathered was plainly indicated. It was not to be upon the islands of the sea, not upon the broad plains nor in the open vallies, but in the tops of the mountains, in a country which had been regarded as a barren waste, where the desert would be made glad because of those who were to redeem and convert it into fruitful fields. To such a place people from all nations were to flow, that they might be taught the law of the Lord, and learn to walk in his paths.

That a work could be inaugurated, having for its purpose the conquest of sin, the subjugation of Satan, and his final banishment from the earth, without resistance on his part is not to be expected. Knowing that the hosts of heaven were being marshaled for the last great struggle between the powers of light and darkness, of good and evil, of right and wrong, he has fought, as never before, to defeat the purposes of the Almighty.

THE PERSONAGE WHO INAUGURATED THE WORK

When the time came for the opening of the present gospel dispensation, Joseph Smith, who was to be made the instrument through whom the work would be inaugurated, moved upon by the Spirit of the Lord, went into the woods to pray. The effort made by Satan to prevent the accomplishment of the purposes of the Lord, is told by Joseph Smith as follows:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to the Lord. I had scarcely done so when I was immediately seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction. But exerting all my powers to call upon God, to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was about to sink into despair, and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being, just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound."

THIS RESTORED GOSPEL OF THE KINGDOM TO BE PREACHED IN ALL THE WORLD

This gospel of the kingdom was to be preached in all the world, as a witness to all people. In 1837 Heber C. Kimball, Orson Hyde and others were sent to Great Britain to bear the message of the restoration to the people of that country, which was to contribute such strength to the Church. They arrived there on the 20th of July. Converts were made to the divinity of the mission of Joseph Smith, and a time appointed when the ordinance of baptism was to be administered to those who had accepted the truth. Sunday was the day when this ordinance was to be solemnized.

EFFORTS OF THE EVIL ONE TO PREVENT THE PURPOSES OF GOD

The efforts put forth by the evil one, to prevent the accomplishment of the purposes of the Lord, on the night before the Sunday indicated, is told by Heber C. Kimball and Orson Hyde, as follows. Heber C. Kimball says: "While I was thus engaged I was struck with great force, by some invisible power, and fell senseless to the

floor. The first thing I remembered was being supported by Elders Hyde and Richards, who were praying for me. I then arose and sat upon the bed, when a vision was opened to our minds, and we could plainly see the evil spirits who foamed and gnashed their teeth at us. They came toward us like armies rushing to battle."

Orson Hyde, in a letter written to Heber C. Kimball, at a later date, says: "Every circumstance which occurred in that scene of devils is just as fresh in my recollection as it was at the time of its occurrence. While you were apparently senseless and lifeless upon the floor, and on the bed, after we had laid you there, I stood between you and the devils and fought them face to face, until they began to diminish in number and retreat from the room."

EFFORTS AND METHODS ADOPTED BY THE EVIL ONE TO THIS END

Failing in his endeavor to prevent the restoration of the gospel, and the organization of the Church, the evil one has concentrated his efforts to prejudice, by falsehood and misrepresentation, the people of the world against the truth. Misrepresentation, persecution, in some instances death, have followed the elders of the Church wherever they have gone, and not satisfied with the effort put forth among the people of the world, Satan has, by every strategy known to him, endeavored to lead away from the Church those who have entered into covenant with the Lord that they will serve him, and keep his commandments.

The means which he employs for the accomplishment of his purposes, are many and varied. Permit me to read from the Book of Mormon:

"Wo unto them that turn aside the just for a thing of naught, and revile against that which is good, and say that it is of no worth! For the day shall come when the Lord God will speedily visit the inhabitants of the earth; and in that day when they are fully ripe in iniquity they shall perish.

"But behold, if the inhabitants of the earth shall repent, of their wickedness and abominations they shall not be destroyed, saith he Lord of Hosts. For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger against that which is good, and perish; for behold at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others he will pacify, and lull them away into carnal security that they will say: All is well in Zion; yea, Zion prospereth all is well, and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell, and he sayeth unto them, I am no Devil, for there is none, and thus he whispereth in their ears, until he grasp them with his awful chains, from whence there is no deliverance."

SUGGESTIONS FROM THE ENEMY OF RIGHTEOUSNESS

Have you, my brethren and sisters, experienced the effect of these various efforts of the evil one to shatter your faith? Has he ever whispered in your ear, when you have gone to the Lord in prayer,

that there was no one to hear and answer you? At times when your prayers have not been answered, as you may have desired, has his voice whispered to you that it was useless to pray? Has doubt and uncertainty entered your minds where faith and hope had been before? Has he attempted, by flattery and praise of the world to persuade you that you are great and strong, and do not need the strength which comes from the Lord? Has he filled your heart with ambition, thirst for wealth and power, banishing from you the spirit of humility and self-sacrifice, without which it is impossible to please the Lord? Has he whispered in your ear that violation of the law of chastity is not a grave offense, that you may lie a little, steal a little, take advantage of one because of his words, that you may disregard and violate the law of the land, or the law of the Lord, and be justified?

All such suggestions come from the enemy of righteousness, to whom I have made reference, and to whose strength and power I have desired to call your attention in my remarks. If we transform the mental pictures which are photographed upon our minds by this power, into actions, we are in the grasp of Satan, from which only sincere repentance can rescue us.

HOW SHALL WE FORTIFY AGAINST THESE SHAFTS OF EVIL?

By what process may we be fortified and made impregnable against these shafts of the enemy? We must put on the armor of righteousness, and keep it constantly bright in the service of the Lord. We must keep in constant communion with him through prayer.

Prayer is the key which opened this gospel dispensation, it is the channel through which the Son communed with the Father, through which Saints were strengthened to endure, and rejoice in persecution, the gateway through which the repentant sinner may find his way back to God.

Are the Latter-day Saints forgetting this obligation which they owe to the Lord, this one source of strength against the power of Satan? Are we regular in our family prayers, do we go to the Lord in secret, and put our trust in him in all of the activities of life? Let these presidents of stakes, these seventies, bishops, ward teachers and Church members who are present ask themselves these questions, and answer them. Let me again read briefly from the Book of Mormon:

"Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you.

"Yea, cry unto him for mercy; for he is mighty to save.

"Yea, humble yourselves, and continue in prayer unto him.

"Cry unto him when ye are in your fields, yea, over all of your flocks.

"Cry unto him in your houses, yea, over all our household, both morning, mid-day, and evening.

"Yea, cry unto him against the power of your enemies.

"Yea, cry unto him against the devil, who is an enemy to all righteousness.

"Cry unto him over the crops of your fields, that ye may prosper in them.

"Cry over the flocks of your fields, that they may increase.

"But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer to him continually for your welfare, and also for the welfare of those who are around you."

My brethren and sisters, these words of the Lord apply to us today, as they applied to those to whom they were delivered in times gone by. The power of the evil one is not broken; he rules the world today. The lust for power, ambition, selfishness, class distinction, the hatred of one race toward another, all of these things are inspired by the same influence which led away our first parents.

HOW WE MAY KNOW THE WILL OF GOD

A person said to me the other day: "What is the use of trying? The will of the Lord will be done, anyhow."

The trouble, my brethren and sisters, is that the will of the Lord has never been done, from the beginning to the present, so far as it applies to the people at large. It was not his will that the people should perish in the flood. He repeatedly called them to repentance, and promised that destruction should be stayed, if they would only return to him.

It was not his will that Israel should be scattered, and the Jewish people suffer as they have, it was because of their transgression. It is not his will that turmoil, war and bloodshed prevail in the world today. These conditions are all because of lack of faith on the part of the people, and because they refuse to listen to the voice of the Lord, as it has come to us through his servants, the prophets.

The Lord has repeatedly called the people to repentance, has repeatedly said that redemption might come, if they would return to him, and renounce their allegiance to the evil one. In this dispensation he has said that Zion might have been redeemed had the faith of the people been sufficient.

It is true that the Lord has decreed certain definite unchangeable purposes, and these he will accomplish. How may we know, then, the will of the Lord, and distinguish between his works and those of Satan? The key is a simple one. Everything which persuades to do that which is good, is from the Lord. Whatever is evil, and persuades men to do that which is not good, is from the evil one.

REPENTANCE NECESSARY

Have not we, ourselves, been witnesses of the inevitable results which come to those who follow after Satan? Never before in modern times, and I believe not in ancient times either, has the necessity for repentance been more plainly manifest than in our day.

THE NATIONS HAVE AGAIN REFUSED TO LISTEN TO GOD'S CALL TO PEACE

It was not the will of the Lord that we should become involved in the greatest war the world has ever known, it is not his will that the

nations are divided and in strife today, that war clouds are again gathering which threaten the peace of the world, and the very existence of civilization. It is because men refuse to listen to the voice of the Lord, who is calling them to peace, and good will one toward the other. Peace can be established at any moment, it could have been established long ago, if the people of the world would only unite in a determined effort to prevent war. Ridicule it as you may, make light of it, oppose it, the fact remains that never in the history of modern time, has such opportunity been held out to the people for the establishment of peace, as that which has come in our day. Humbled, in sorrow and mourning, when the time came that war might have been forever suppressed, when conditions might have been established which would have made war impossible, the nations refused to listen.

Again they started in the broad road, which leads to destruction. Again selfishness, pride, love of power, the exalting of one nation above another, one race above another, menaces the world, and the civilization which is upon it.

MAY THE TIME SOON COME WHEN THE WORLD WILL TURN FROM
EVIL TO GOOD

God grant that the time may soon come when the people of the world will learn, from the experiences of the past, which we seem slow to profit by, that it rests with them, with us, to turn from all that leads us away from the teachings of the Redeemer, to turn from evil to good, lest God's judgment come upon the people of the world, and they be so humiliated and decimated that there will be none to offer resistance, when the time of redemption shall finally come.

God bless you, my brethren and sisters, fortify us against the power of the evil one, make us strong in righteousness and good works, that we may be accepted of the Lord, and keep our feet planted firmly in the path which leads back into his presence, I humbly pray, through Jesus Christ. Amen.

The choir sang the anthem by Evan Stephens, "Let the mountains shout for joy."

The choir and congregation sang, "Praise God from whom all blessings flow."

PRESIDENT HEBER J. GRANT

The evidence of the "decline" (?) of the Church of Jesus Christ of Latter-day Saints is seen in this vast audience. When I was one of the junior members of the Council of the Twelve, we never held an overflow meeting Sunday morning, because this building held all of the people. Today the Assembly Hall is crowded to overflowing; people are standing here, and we have an overflow meeting on the grounds in front of the Bureau of Information, because the assembly hall in

that building will not hold the Saints. I am informed there are three thousand people on the outside.

ELDER GEORGE ALBERT SMITH

I trust, my brethren and sisters, that the spirit that has characterized this gathering, and the other sessions of this conference, may continue to the end, and that I may be a partaker of it to the extent that my tongue may be loosed and that the inspiration of the Lord may flow through me, during the time I stand here. I feel my weakness, and I sense the responsibility that attaches to one who is called to address the members of this great Church, in a general conference.

We have, during the splendid sessions that we have attended, received many instructions. There has been running through all the discourses, that which was given to us by the President in his opening address—the keynote, if you will, of this conference—"Obedience," not only to the laws of the land, but to the word of the Lord. Our heavenly Father has made it very plain to us in our day, that no man hath need to break the law of the land in order to follow the teachings of our heavenly Father. On the contrary, he has made it obligatory upon us that we should observe the law of the land.

A BLESSED LAND IN WHICH WE LIVE

I find in the Doctrine and Covenants, section 101:76-80, the following:

"And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

Brethren and sisters, if there is any doubt in your minds about this being a blessed land in which you live, and that an all-powerful hand controls its destinies, remember that it was the Lord himself who raised up wise men to give to us our Constitution—the greatest paladium of human rights that any people have ever known.

A LAND HIDDEN FOR THE LORD TO PEOPLE

There are those who would destroy the Constitution of this land; and there are some who would rejoice if they could overthrow this.

Nation, not realizing that our heavenly Father has given us the best government on earth. No loyal member of this great Church will raise his voice against the government, but he will be found upholding it; he will be found praying for those who have been exalted to the office of presidency and for those who make the laws, under the Constitution. He will petition his Father in heaven for the governors and legislators of States, and for all those who are chosen from time to time to administer the laws that are calculated to continue unto us our liberty that they may be wise and just and exemplars to the people. If you are doubtful as to the interest of our heavenly Father in the settlement of this land, read in the first chapter of 2nd Nephi in the Book of Mormon, where the Lord says that it had been his purpose to keep America hidden from the other nations until he was ready to have it peopled. Read also from the Book of Mormon, I Nephi 13:10-19:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

"And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles and they went forth out of captivity, upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten.

"And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

"And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them.

"And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations."

This refers to Christopher Columbus and the Pilgrim Fathers. It was the Lord that inspired that little band of people who crossed the mighty ocean and landed at Plymouth Rock, because they desired to worship him according to the dictates of their own conscience. He watched over them and safeguarded their descendants and those who followed them to America, and in due time, there came an opportunity to establish liberty such as humankind had not known before.

The Lord raised up Washington, and with him that body of men who fought valiantly to establish for us in this land a government for which surely we are all grateful.

OBEDY THE LAWS; SEEK THE LORD, AND KEEP HIS COMMANDMENTS

Do not be deceived by evil minded men who would destroy your happiness. Seek the Lord in prayer and he will hear your petition and inspire you aright; and we have need of his guidance in these days. We read in the Doctrine and Covenants, 46:7-9:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do: that all may be benefitted that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts."

Our feet have been planted upon this sacred soil for a wise purpose. This land has been dedicated for the blessing of mankind. The Constitution and the laws that have been enacted under its provisions are calculated to insure liberty, not license, to all who dwell here. This Church with which we are identified, stands, if it stands for anything, for the perpetuation of the liberties of all mankind. We should not listen to those who find pleasure in teaching sedition. Neither should we follow those who claim to be citizens of this land, who go about violating the laws that govern it. There are many who are failing to do their duty as citizens who have the right of franchise, but who are unworthy of that blessing that has come to those who live in this wonderful country.

President Ivins has very beautifully portrayed to us this morning the condition of the world, and has pointed out that the trouble is that men have apostatized from the gospel of Jesus Christ. They have set up churches of their own. Men have assumed, of their own wisdom, to point the way, and they have forgotten the teachings of the Creator and in their pursuit of the gifts of our Father in heaven,—they have forgotten the giver.

Upon you men of Israel—to whom the Priesthood of the Holy One has been given—there rests an obligation. You must serve the Lord and keep his commandments. It matters not what others may do, but for you there is only one course, and that is to be obedient to law, and to sustain the Constitution of this great land, and to sustain those influences and powers wherever they may be, that are calculated to uplift the human family.

OBEDIENCE ENJOINED

Our heavenly Father has given unto us this information, in the Doctrine and Covenants 130:18-21.

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life, through his diligence and obedience, than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

There should go forth from this great Church an influence intended to leaven the whole lump. We have received knowledge and information that our Father's children elsewhere know not of. We are in the position of Noah, who, in his day, went to and fro in the world, proclaiming the truth, calling all men to turn from the error of their way, warning them of the impending judgments that would fall upon them if they failed to repent; but, in due time those who refused to reform their lives and failed to listen to that servant of the Lord, became absolutely unfit to inhabit this earth and they were overwhelmed by the flood, while the eight who were righteous were preserved from that awful calamity.

REPENTANCE A REMEDY FOR THE ILLS OF THE WORLD

History has repeated itself many times—children of God who have followed his teachings have been preserved, and those who have refused, have gone into darkness and have been destroyed. Take the American Indians as another illustration. Their ancestors were a white and delightful people, brought away by the Lord before the destruction of Jerusalem, in order that they might have an opportunity to develop upon this favored land. Because they refused to keep the commandments of God, because they disobeyed the law and determined to be a law unto themselves, they retrograded and were cursed with a dark skin and became the unfortunate race that wandered over this great western hemisphere for generations, before the coming of the white man.

The Lord has watched over this land, he directed Columbus to these shores, he led the Pilgrims here, he established the Constitution of the United States, and through the Prophet Joseph Smith, restored the everlasting gospel to bless the children of men, and if they will accept it and obey it, it will be the salvation of the human family.

There is no other remedy for the ills of this world but repentance; there is no preservation from the evils that will overtake mankind but on the score of righteousness. Unless men turn to the Lord history will repeat itself and destruction overtake the wicked. You already know that and understand it—you, upon whose heads have been laid

the hands of the servants of the Lord; upon whom have been bestowed the holy Priesthood—you realize that God will not be mocked and that it is our duty as men of Israel to go in love and in kindness and with charity to all men, and divide with them this glorious message that has been given to us in this latter day.

OUR DUTY TO PREACH THE GOSPEL OF PEACE

We read in the 23rd chapter of St. Matthew, where the Savior foresaw the calamity that was coming upon his people and was greatly distressed. He said:

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!"

O that this great Church, with power that has been given to it of God, might be able to more rapidly disseminate the truth, and save the nations from destruction. We are growing rapidly, as an organization, but I rejoice not so much in the increase numerically as I do in the belief that the influence that we radiate is being felt for good and that our Father's children, from the north to the south, and from the east to the west, are hearing the message of life and salvation, without which they cannot dwell in the presence of the Redeemer of mankind.

ABRAHAM LINCOLN'S IMPORTANT MESSAGE

President Abraham Lincoln, in one of his important messages, gives to us this remarkable advice:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws, let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the laws is to trample on the blood of his fathers and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries and in colleges. Let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice—in short, let it become the political religion of this nation."

That was the voice of him now stilled in death, who gave his life because of his desire for the perpetuation of the liberty that was guaranteed under the Constitution of the United States. He was unafraid. When the duty was placed upon him to battle for the liberties of mankind, he dedicated his life to that purpose, and in due time, our Father in heaven accepted his offering, and his name is emblazoned upon the pages of history as a great and noble man who dared to do right, and his praises will be sung and his virtues extolled throughout all time.

FREE AGENCY OF MAN

It was the Master who decreed that men must have faith, and we are told that without faith we cannot please him. It was the Master who declared that all men must repent, and sent his disciples into the world to cry repentance. It was the Savior who gave to us the gospel of Jesus Christ that bears his name, that declared that all men must be baptized. It was the same blessed Redeemer who said: "If I go not away, the Comforter will not come," and after he had left them, there came upon his disciples the Holy Ghost. Faith, repentance, baptism by immersion, (for that was the form of baptism that our Master received) laying on of hands for the gift of the Holy Ghost, as taught by him, are the requirements in his Church that all men must subscribe to if they would obtain celestial glory. Men may refuse to accept this opportunity. We have our agency and can please ourselves, but the Lord says in the Doctrine and Covenants 93:31:

"Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifested unto them, and they receive not the light."

That is the trouble with this world—the holy scriptures are filled with the teachings of a kind and merciful Father that are not appreciated, and today there are hundreds of the elders of this Church going to and fro in the world, pleading for a hearing that they may be able to point out the pathway of life and salvation. This is our Father's work. The gospel of Jesus Christ has been restored to the earth for the last time. It will never be taken away or given to another people, and upon us devolves the responsibility and obligation to so live that wherever we go, or whatever we do, our light will shine in such a way that others, observing our upright lives, will be constrained to seek after the Redeemer of mankind, and to become identified with his Church, in preparation to living with him eternally.

That the Lord will strengthen our hands; that our voices may be made powerful in truth; that the Holy Ghost may remain with the elders of this Church to inspire them to greater effort that to the very ends of the earth all men may have an opportunity to know that this is God's work, I ask in the name of Jesus Christ. Amen.

ELDER REED SMOOT

I never felt so humble, and my weakness more than at this moment. I never felt better in the work of the Lord, in my life, than I do at the present time. I have never enjoyed a general conference of the Church of Jesus Christ of Latter-day Saints, as I have enjoyed the present one. Beginning with that remarkable sermon delivered by our President, the opening day of the conference, down through all of

the speakers, I have had in my heart an echo of gladness and approval that has indeed made me feel that life is worth living.

THE TEACHINGS OF MOTHER

I do not know why it is, but from the opening session of this conference, I have thought of my mother, perhaps more times, from that moment until this, than any other time since she was called to the beyond. I had a chance, last night in my dreams, to thank her—her boy thanked her—for the teachings that she gave and instilled in my heart when I was but a boy. It seems that I can hear her voice ringing out now; it seemed in my dreams but last night that I could hear her pleadings to me, and her sound counsel and wise advice. I remember so well that she used to impress upon me that no person, whether he be baptized into the Church or not, can retain a testimony that God lives, without he asks of Father in heaven, in humility and prayer, to give him, and help him maintain that testimony and the love of the work. She used to tell me that if I did not have a testimony, then, that Jesus is the Christ, the way to get it was to pray to God constantly and in earnestness, and she promised me—my mother promised me,—that the Lord God would give it to me in due time, if I kept myself unspotted from the sins of the world. That promise came true, not perhaps in the way that I intended it should come; not in the way that I expected it must come, to satisfy my soul, but it came in God's own way, and there is nothing that I appreciate so much in all the world, and I shall never cease asking my God to help me as long as I live, to maintain that testimony and be true to God's work and cause here upon this earth.

Her slogan was: "Be true to yourself, be true to your country, and be true to your God; and no matter what happens to you, the end will be success." I hardly understood it then. I did not know what it meant, but, thank God, I know what it means today, and I testify to the people here, and in all the world, that if you will be true to yourself, true to the covenants you have made with God, true to your country, there can be no danger that will in any way, shape or form, bar you from receiving the blessings of God and the plaudits of all honorable men.

POSITION OF THE CHURCH TOWARD THE GOVERNMENT OF THE UNITED STATES

When President Grant was reading section 134 of the Doctrine and Covenants, that section in which is contained the declaration of the Church regarding our obligations to our government and the laws of the same, I could not help but think back some twenty years—a mere span of time—when I was charged with being disloyal to my government. I was charged with taking an oath, as a Senator of the United States, that was inconsistent with the oath that I had taken as a member of the Church of Jesus Christ of Latter-day Saints.

Nothing ever hurt me so much. I knew, in my soul, that I would give my life, not only for my Church but for my Country, if necessary. I knew there was no man living that was more loyal to the constitution of the United States, her laws, her institutions, than I, unless that man had greater power and greater wisdom given him. And, at the hearings of the case, as they dragged on from month to month, and from year to year, I remember well the late senator, Philander C. Knox, of Pennsylvania, a member of the committee on Privileges and Elections of the Senate, coming to me one morning and asking me if the Church of Jesus Christ of Latter-day Saints believed in our form of government. I told the senator we believed that the constitution of the United States was an inspired instrument from God; we believed that the men who drafted and put it into force were inspired and directed by the overruling hand of God. He said, "Have you any declarations to show your belief?" I called his attention first to the 12th article of our faith. I read it to him, but it hardly satisfied him—that short statement—and he asked if there were not some written, published statement of the Church, showing its attitude toward the government and the laws of our land. I said: "Senator Knox, I will see that by tomorrow morning, you will get a copy of the Doctrine and Covenants, and I ask you to turn to section 134 and read the section, and you will find there a clear, concise, straightforward statement of the position of the 'Mormon' Church, so-called, toward the government of the United States and the laws of our country." It satisfied him. I had no more loyal supporter than the senator from Pennsylvania.

THE POWER OF PRAYER

My brothers and sisters, I want to acknowledge before you this day that during all of that troublesome time, I recognized the hand of God in it all. It was not Reed Smoot that they were fighting—it was the Church of God, and I want also to acknowledge to the people here today, that no greater power came to me from any source than from above, through the constant and earnest prayer for assistance from above.

I wonder whether the world today believes in prayer, as they did in the early days of our country. The prayer of an honest man availeth much. I wonder whether our own people are attending to their daily prayers as was their wont in years past. Fathers and mothers, if you do not teach the children how to pray, and if you do not pray yourselves, there will be unlocked a door and the evil influence of the powers of darkness will enter the home. I remember, when I was a counselor in the Utah stake of Zion, although there were but few cases of trouble between the wife and the husband that ever came before the Presidency for decision, in every such case, it developed that in that home prayer had been discontinued; and I plead with the people here that they not only pray themselves, but that they have their children pray as well, and teach them how to pray.

I cut out of the paper yesterday morning, a clipping from a Chicago paper. I was delighted to read it, and I am going to read a portion of it now to you. Perhaps you did not notice it:

"Consideration, at the Protestant Episcopal Triennial General Conference, of divine healing, and the question of giving it official sanction as a part of church work, drew attention to the fact that several of the churches in the Chicago diocese already maintain classes in faith healing. Our method is that of James, the Anglican layman, who conducted meetings of healing in Chicago a few years ago;" and then, brothers and sisters, it goes on and describes what they are undertaking to do, and winds up by saying that they were following the plan of James—not the Apostle James of old but James, the Anglican layman.

They deny that there is any power of God in the administration. I thought to myself: I would that the peoples of the world would begin to think more of prayer and follow the teachings of the Master—follow the plan laid down by James, in the days of the Savior, for he says—"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

A RECENT EXPERIENCE

I know as well as I know I live that there is power in prayer. I do not know but what it would be proper for me, at this time, to call attention to an experience that I had four weeks ago today. Sunday afternoon I called at the White House, to call upon the President. For days Mrs. Harding had been lying at the point of death. The President was in the sick room when I arrived, together with Dr. Mayhoe, Dr. Finney, Dr. Harding and some three or four other prominent doctors. The attendant announced to the President that I had called to see him, and he came out of the sick room into his private office adjoining the sick room. He had been watching over Mrs. Harding for days and nights past, seeing each day bring her nearer to the brink of the grave, and the doctors had just decided that nothing would save her but an operation. The question of the operation was left to the President for decision. The President said: "I have never had, in all my life, a question brought to me for decision that I feel so helpless in arriving at." I haven't the time to go into the details. Worried as he was, haggard as he was, it seemed to me if any word of encouragement could be given to him, it ought to have been given. What a wonderful woman Mrs. Harding is, lying upon her sick bed for days. When Dr. Finney was leaving the room, she gave orders to take him down to the depot in the President's car, rather than send for one himself; and, while the President and I were discussing questions affecting legislation, on which he had asked me to make a report to him, and just as I was about to leave, the at-

tendant brought into the room a beautiful box of roses, stating that Mrs. Harding had directed him to bring them to me to deliver to Mrs. Smoot. Nobody thought that Mrs. Harding would live through the night. The decision as to an operation had to be reached, so the President told me, before midnight; and, as I left the room, he came with me until we stood at the head of the stairs. I turned to the President and said, "President, there is hope yet. I have seen men and women raised from a death-bed. I know that there is power, Mr. President, in prayer—the wife can yet be saved. Do not be discouraged." And I said, "This night a prayer shall go up from my home, that God may spare her life, that she will not have to undergo an operation." He said to me: "Senator Smoot, I wish I knew that. I believe in prayer. I wish I knew that God through prayer would heal the sick." There were millions of people praying for her, from one end of the land to the other, but as those noted physicians sat around the bed, as midnight was approaching, there came a change. God had heard the prayers for her and the crisis had passed.

How many cases could we relate, testifying to just such power, and I hope and I trust that we will never forget that God rules the universe.

The other day, my attention was called to a wonderful painting, the author of which was Tompkins H. Mattson. It was called "The First Prayer in Congress." I noticed in that painting that a majority of all the members of that first congress that was held in Carpenter Hall, Philadelphia, September 5, 1774, were kneeling in prayer, and among those who were kneeling, I noticed George Washington, Patrick Henry, John Rutledge, Col. Folsom, Payton Randolph, Richard Henry Lee, John Jay, Isaac Lowe—some of the most renowned American citizens that ever lived.

A WARNING TO VIOLATORS OF THE LAW

I wish now just in a few words, in closing, for I see the time is past, to say that the laws of the land must be obeyed and enforced. I want to warn law makers; I want to warn business men; I want to warn the wealthy of the United States, that they cannot violate the law with impunity. Some time in the future, their actions will arise to plague them. Men cannot serve liquors of all kinds at their dinners—not only in violation of the law on the part of the party that sold the liquor to them, but in violation of the law on their own part—without, sooner or later, paying the penalty. Violation of the law is the first step to anarchy, and don't let us think that the man who has no regard for law, no love for the constitution of the United States—an outcast in all society—can see the violation of laws, on the part of legislators, the wealthy of the land, and not take advantage of the same by offering it as an excuse for his actions. So, my brothers and sisters, I ask you to be loyal, not only to the constitution, but the laws of our land.

"I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation." I know that God lives. I know that this is his Church. I know that all he has predicted will come to pass, if we are but loyal and true and sustain his work here upon this earth.

God bless you all. Amen.

The choir, with Miss Dolores Seal, soprano, as soloist, sang, "Inflammatu8."

Benediction was pronounced by Elder John V. Bluth, president of the North Weber stake of Zion.

Conference adjourned until 2 o'clock.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, October 8. Elder Rulon S. Wells, of the First Council of Seventy, presided.

The music and singing were furnished by the Twenty-first ward choir, Salt Lake City; Elder Walter A. Wallace, leader; with Elder Tracy Y. Cannon at the organ.

The choir and congregation sang, "High on the mountain top."

Prayer was offered by Elder Elias A. Smith.

The choir sang, "Glorious things of thee are spoken, Zion, city of our God!"

ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church.)

Those who have been called upon to speak during this conference have dwelt upon subjects which to them seem most important. Each man who feels his responsibility is anxious for the cooperation and help of the Church members. I sincerely hope that I may be assisted by the Spirit of the Lord in delivering to you the message I have in my heart.

The Apostle James counseled us as follows:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man

beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

What a blessing it would be if we could only remember and obey this counsel. It is a common thing for one to find grounds for criticising others, and how seldom do we make a careful examination of our own lives, with a view to correcting our own faults.

This was forcibly impressed upon me the other day when, upon returning to Salt Lake City from the north, where I had been with a number of Salt Lake business men, I made the remark in the presence of President Grant, that we had covered the distance in very fast time; a time which far exceeded the speed allowed by law. His reply was: "How foolish we are. We get up in the morning and pray that God will protect us during the day, and then go straightway and do things we know to be foolish and dangerous." I answered that with a high-powered, heavy car, forty or fifty miles does not seem fast. "No," said he, "but if you should hit a telegraph pole you would know how fast it is."

I have been unable to get away from this thought. How many of us fail to prove by our life's work that we are doing our part toward the protection of our own lives, as well as to protect and elevate those who have an equal right with us to live and enjoy happiness. Sometimes this is only impressed upon us when we, figuratively speaking, hit a telegraph pole, or some other object, thus doing injury, not only to ourselves but to others.

I imagine that we have improved very little since the days of Nephi, and that perhaps we are living in the day he spoke of, when he said, "In that day there shall be many which shall say, eat, drink and be merry, for tomorrow we die, and it shall be well with us; and there shall also be many which shall say, eat, drink and be merry, nevertheless fear God; he will justify in committing a little sin. Yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes and at last we shall be saved in the Kingdom of God."

We have been warned time and time again that God's blessings are dependent upon the fulfilment of his law; to receive his promise we must comply with the law. For the purpose of helping us to understand and prepare more fully to comply with the law, we have had given to us certain organizations.

During this conference considerable has been said concerning the work of the Mutual Improvement Association. Brother Lyman ap-

pealed especially to the members of the Church to encourage young men between the ages of seventeen to twenty-three to become active in the Mutual Improvement Association. Dr. Widtsoe spoke on the great work being accomplished by our Church school system. These organizations are necessary and very helpful, but in my opinion the main responsibility for the training of young men in this Church, rests upon the Priesthood organizations, which is God's plan, "which Priesthood continueth in the Church of God in all generations and is without beginning of days or end of years."

At times man seems to feel that he can improve upon God's plan, and in his anxiety to do so may overlook the greater object in his endeavor to see his own work succeed. The auxiliary organizations and Church schools are in the Church as helps in government; stepping-stones in the Priesthood,—the final reward is to come to man through his Priesthood activities.

In considering these organizations we must not overlook the value and importance of home training, for, after all, it is in the tender years that habits are formed that have a great influence in directing the lives of God's children. We have the Primary, kindergarten, Religion class and Sunday school, which are given to us for the purpose of helping to train children during these tender years, and sometimes I wonder if parents are content to leave the training of their children wholly with these organizations. The age of twelve has been fixed as about the time a young man should be prepared to receive the Aaronic Priesthood—the first step in authority in God's great work. How wonderful is his great plan, and yet how simple.

The child when born into the world learns largely from observing others. It sees its parents or brothers and sisters do things and makes an attempt to imitate them. By untiring effort it learns to do the things it sees them do, and learns to repeat the words they encourage it to speak; thus step by step it grows and develops and becomes less dependent upon them, although their life and actions have exerted an influence, and has so impressed the child that this influence, whether good or bad, will thereafter have its effect upon the child's life.

As a deacon in the Church, the boy is given his first experience in Church government. As the baby learns through observation, the deacon learns to do by doing. His duties require that he perform outward ordinances, such as passing the Sacrament, visiting the homes of the members for the purpose of collecting fast offerings, or to distribute substance to the poor. He may go upon errands for the bishop, act as usher, and should at all times be made to understand that he should have reverence and respect for the House of the Lord.

Think of the effect of this work upon a young man just commencing his labor in the Priesthood. Think of the strength that comes to him in knowing that he is, in a sense, custodian of the Lord's properties. Think of the joy that should come to him in assisting to

comfort the poor and needy and those in distress. Think what might happen in the life of this young man, when passing the Sacrament he sees a brother or sister partake of the Sacrament, or perhaps his own parents, and knows at the time, that those parents are not keeping the commandments of God, and are breaking the Word of Wisdom. Think of the effect upon a young man, after having seen a brother partake of the Sacrament, and then that afternoon or the following day to see him smoking a cigar or cigarette or profaning the name of the Lord. Do these acts have a tendency to create in the life of the boy a spirit of respect and reverence for this ordinance? Or do they have a tendency to make them mechanical with him, and thus cause him to lose his respect for this ordinance, and his interest in the work he should be performing as a servant of the Lord?

Can a young man of this age, the age when his life is being molded for good or bad, hear his parents complain of the bishop, the president of the stake, or the general authorities of the Church, and have the respect for these men he should be taught to have? Oh, how different it would be if all these influences were for good, and the purpose of encouraging the young man to greater faithfulness in the Church, and to create a greater spirit of reverence and a desire to become more active in his labors as an officer in the Church. To taste the sweetness of service, under the constant encouragement of members of the Church would bring to the young man of this age a safeguard that would be everlasting, and would help to prepare him for the next step in authority which comes with the ordination to the office of teacher.

Often I have wondered if the members of the Church really grasped the importance of this office and the magnitude of its possibilities. Many times have I heard men holding the holy Melchizedek Priesthood refuse to be burdened in their labors with a young man whom they thought was poorly prepared to labor in the Church as a teacher. I have heard them say, Of what real use in the teaching corps is a young man of fifteen or sixteen? When it has been possible to answer these queries, I have referred to the fact that at this age Joseph Smith went into the woods to pray, and in answer to his prayer, through his faithfulness, received the visitation from the Father and the Son. At this age, the late President Joseph F. Smith was sent to the Islands of the Sea to preach the gospel. At twelve the Savior heard and asked questions of the doctors, and declared he must be about his Father's business.

Have we ever stopped to consider that the mission of the teacher is not to preach or to teach the people concerning the principles of the gospel, but that his duty is, "to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking, and see that the Church meet together often, and

also see that all the members do their duty." This requirement, to my mind, fixes the home as the training ground for young men just beginning their ministry among the people. Think of the influence upon a young man to know and to be encouraged to feel that his mission is to watch over the Church always—not to labor with the outsider, with those who are unfriendly or unsympathetic, but to "watch over the Church, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting nor evil speaking."

Can a young man of the age of fifteen to seventeen years enter the homes of members of the Church and there find that the members of those homes are keeping the commandments of God, and are complying with this requirement, and go from those homes and engage in doing the things he knows to be wrong, and which will bring reproach upon him, and lessen his influence to do good in the office to which he has been called? Think what a wonderful opportunity of training and helping to fix indelibly upon the mind of the young man God's purposes and promises through the encouragement he may receive from members of the Church. And again, think of the discouragement that may come when he sees that members of the Church are giving very little thought to these matters, and criticize the actions of the Church officers in calling boys of this age to this important work. If we engage in this we have not hearkened to the words of the Apostle James to "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." We are not doers of the word but hearers only, deceiving our own selves, and we cause the young man thus discouraged to look, as it were, in the glass, wherein he sees the picture we, in our distorted condition of mind, picture him to be, rather than the servant of the living God he was intended to be. It is through this discouragement, I believe, that so many of our young men withdraw from Church activity and fail to measure up to the requirements of the Priesthood.

The next step in authority is the office of priest. The young man, after having received his training as a deacon and teacher, is required, to "Preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties." Thus as his experience increases, his opportunity for service increases, his labors being with the members of the Church where, through their example and help he can grow and develop into a useful instrument in the hands of the Lord to deliver his word to those who are unfriendly and know not of the plan of salvation. What a wonderful opportunity is here given to the Church in laying the foundation for the future usefulness of God's children. You can see that the responsibility of carrying on this work, and of making God's plan serve its purpose, rests mainly upon the members of the Church:

that the ward bishopric is the guiding hand for them, standing as the presidency of the Lesser Priesthood.

Do we as parents, as members of the Church, fully realize the responsibility that rests upon us? Are we teaching our boys and girls in their youth to respect the principles of the gospel, and to labor diligently and faithfully in the office and calling whereunto they have been called, where they can learn the joy of service and feel the love that comes through a united effort in the service of the Lord? Are we paying our tithes and our offerings? Are we providing the way by which our children can learn in their youth to obey the commandment of the Lord, that we remember him with our tithes and our offerings? I often recall the words of the Psalmist: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

I pray, my brethren and sisters, that in humility, we will take advantage of the opportunity God has given to us for the training of young men who are called to positions in the Lesser Priesthood, and feel fully the responsibility that rests upon us in carrying on this great work. May God give us strength and determination to do our part, I humbly pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

This great gathering of people is a lesson to me in faith. You have come up to conference to give your time in listening to the principles of life and salvation. From all parts of the state and all the West, you congregate twice a year on this Temple Block with the spirit of worship in your hearts. What a wonderful thing it is to go to the "holy altar of God and pay your devotions." In ancient days, the Jews went to their temples to worship God, and in the days of Christ, his followers came together to give unto each other the "light of the Spirit." Today this Temple Block has become a gathering place for the worship of the Most High God. To me the place is very sacred. Here we have the temple, which is the symbol of eternal life, for therein many hundreds of God's children are being directed to eternal truth. It took many years to build the temple. In fact, it was erected by a people who were compelled to toil and learn life's meaning by the anguish of their souls. The people who created that holy temple did so by work and faith, and they knew full well that work with faith in Christ Jesus would accomplish anything. That building is the symbol of strength; it is the expression of the ideals of a

great people who are building and working with their eyes lifted to God. It should always inspire us to great ideals.

Then think of the tabernacle. Do you know something of its history? It was built before the railroad came to our doors. It, too, is an expression of great ideals and hard work. You assemble there to hear God's word; you go there with the spirit of reverence and worship.

The tabernacle is indicative of the strength of character and religious dreams of the Latter-day Saints. The only building of its style in the world, stands out as unique in the history of architecture. While its massiveness suggests a people strong in spirit, conviction, and purpose, its lines indicate a splendid adaptation of scientific principles in architecture. The tabernacle is a perfect ellipse, with focuses, which partly account for the good acoustics of the building. A plain, egg-shaped building, "studded with heavy entrance doors all the way 'round" there is no attempt at ornamentation of any kind, and yet the building is wonderful both on the exterior as well as in the interior, and is an example of the utilizing of the resources of the people for the purpose of elevating their intellectual and religious idealism. The tabernacle impresses one as a great, immense, irresistible force, "humanly superhuman," an expression of sovereign intelligence. It is the acme of usefulness as a building; it is wonderfully artistic. It is as the great Ibsen has declared of all art, "an illumination of life."

The pioneers who erected the Tabernacle were a high minded people. From the innermost depths of their souls, they gave their children a fine idealism of life and its meaning which they hold sacred today. Their ideals found expression in venerable and lofty institutions, and they contributed to the religious and intellectual, the ethical and civic life of the age. They made homes and turned the arid waste of the far West into beautiful private gardens. They built institutions of learning, and did much to improve the prevailing order of their day. They built houses of worship and fostered the drama and art, and out of that time of vitality and social virility, they constructed their great tabernacle, a building that commands the respect of all people who see it.

The tabernacle is one of the largest auditoriums in the world, and seats from six to eight thousand people. It is 250 feet long by 150 feet wide, and 80 feet in height. The self-supporting roof rests upon pillars or buttresses of red sandstone, which are from ten to twelve feet apart in the entire circumference of the building. These buttresses support good wooden arches, which span 150 feet. The arches are of a lattice truss construction, and are held together with great wooden pegs and bindings of cowhide. On the interior one is impressed with the great vaulted ceiling, and "the vastness of the place grows upon one and inspires one with mingled feeling of solemnity and admiration."

The immense roof, which is the principal portion of the build-

ing, rests upon forty-four piers of cut sandstone masonry, each nine feet from the outside to the inside of the building, three feet in thickness, and twenty feet in height. On each side of the building are nine pillars in a straight line. From these an arch of forty-eight feet is sprung. Thirteen arches spring at each end from thirteen piers, which stand on a circle. The height from the floor to the ceiling, in the center of the building, is 70 feet. Between the ceiling and the roof, there is a space of nine feet. The roof is framed of lattice-arched bents, twelve feet from center to center, each arch converging and meeting at the highest given point of the main outside bents, where they are securely fastened with cowhide and wooden pegs. On the north and south sides are thirty spaces between the piers, where the windows, containing over 2,500 lights of glass, are placed. In twelve of the spaces are the doors opening outward, which affords ready egress from the building. There are four small doors in the west end of the building, and two large ones in the east end, leading to the gallery.

Above the piers are over one million feet of timber; in the floor, 80,000 feet; in the joists, 100,000 feet; in the sleepers, 30,000 feet; in the doors, stand, benches, and other equipment, 290,000 feet; in the aggregate 1,500,000 feet. The roof was originally covered with nearly 400,000 shingles, but these were replaced in 1900 by a metallic covering weighing many tons.

Something now about the great organ.

In the early sixties, Mr. Joseph Ridges was selected by President Brigham Young to build an organ in the tabernacle, and the idea was endorsed by other citizens, among whom were David O. Calder, Daniel H. Wells, George A. Smith, Alexander C. Pyper, and Dr. J. M. Benedict. After submitting preliminary drafts to President Young and his counselors, Mr. Ridges began making arrangements for the construction of the instrument, and was assisted by his associates, Shure Olsen, Niels Johnson, Henry Taylor, Frank Woods, and others. Meetings were held with these men almost daily, and the reports of each man's work were listened to. While one was collecting various specimens of wood from the canyons of Utah, another was devising good tools to work the wood with, while still a third man was experimenting in making glue. So the preliminary work went on. Specimens of wood were sent by the colonists from all over Utah, and it was finally decided that the best wood was found in the hills around Parowan and in Pine Valley, more than 300 miles south of Salt Lake City. It was a fine grain of the white pine variety, free from knots and without much pitch or gum. For the large pipes, it was especially well adapted.

The larger pipes, some of which measure thirty-two feet, required thousands of feet of timber, all of which was sawed on the ground where the trees were cut down. Over the long, lonely roads trudged the oxen day by day, hauling the heavy logs to Salt Lake City. At

times there were as many as twenty large wagons, each with three yoke of oxen drawing its load. The roads were rough and dusty, and many streams had to be bridged, that the wagons could pass over without difficulty. In crossing one stream in southern Utah the logs were let down over the bank with ropes and the oxen driven some miles to find a ford, where they crossed and followed on down the bank to pick up the wagons and loads again. The timber was finally landed in Salt Lake City. Another important necessity for making the pipes was glue. This was made of hundreds of cattle hides as well as buffalo skins, by boiling the strips in large pots over fires.

The organ was begun in January, 1866. About one hundred men were employed constantly in its construction, and it was dedicated in October, 1867.

Just outside this building—the Assembly Hall—is the Gull Monument. It is one of the most beautiful specimens of sculpture ever executed in America. The sculptor was Mahonri Young, a grandson of President Brigham Young. Critics of art have pronounced it a distinct contribution to the world's sculpture. It commemorates the saving of the wheat fields in the spring of 1848 by the gulls. Have you ever carefully studied the bronze tablets on the four sides of the base? I call your attention to the one on the south in particular. It shows how the woman, the mother remaining true to her work, and expressing her instincts is looking up to the sky with sublime faith on her face. The gulls are wending their way over the fields from the Great Salt Lake, and are to pounce on the crickets, destroy them, and thus save the crops. The mother's look is one of sublime trust that all will be well. She is the mother, the pioneer mother, who over unknown trails has passed on to the new land with the joy of God's Spirit in her soul. The monument is the embodiment of an ideal, the family life of early-day Utah.

So, my brethren and sisters, this Temple Block is worthy of your coming. It is the symbol of God's holy place where he may be worshiped in spirit and in truth. To these grounds we must all bring the spirit of worship; and then, as we leave them, to go our way in life, we will have a spirit of life ever-lasting; a soul full of light and happiness. To me the Temple Block is a symbol of beauty, light, and life everlasting.

A solo, "Within the sacred house," was sung by Walter A. Wallace.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

Among the number of the inspiring songs to which we have listened during this Conference was one sung yesterday, a favorite of the late Theodore Roosevelt:

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word."

I thought how firm a foundation for personal and national righteousness is being laid during this Conference. I think it is well that the brethren have said what they have of the great charter of American liberty, the Constitution of the United States. It is no new theme in the Church. Elder Orson Pratt referred to it as "established as firmly as the rock of ages." Elder Parley P. Pratt said: "The longer I live and the more acquainted I am with men and things, the more I realize that the instrument called the Constitution of American liberty was certainly dictated by the spirit of wisdom, by the spirit of unparalleled liberty and by a spirit of political utility." The Prophet Joseph Smith said that it was "a glorious standard." He compared it to a great tree whose branches were broad enough to shelter people of all classes; "the 'Mormons' as well as Presbyterians and every other denomination have equal rights to partake of the fruits of this great tree of our national liberty." In view of the emphasis laid by President Grant and other speakers upon the Constitution of the United States, it will be timely to read the words of one Judge Marshall, of Wisconsin, in a modern decision; he wrote:

"At no period has appreciation of the great work of the fathers been more important than now [referring, of course, to the framers of the Constitution]. We need to sit anew at their feet—revive knowledge that the result was wrought by a body of men, representatives of the great seats of learning of the English speaking race of two hemispheres, and otherwise men of broad experience, many of whom had been students of all federal governments of all prior ages in preparation for the special task—as the historian declared, 'the goodliest fellowship of lawgivers whereof this world has record'—a body dominated by specialists, inspired by ennobling love for their fellow men, and the thought that they wrought, not for their age alone, but for the ages to come, and, so, sought to avoid the infirmities of previous systems of government by the people, by carefully providing that no change in letter or spirit should occur except in a particular and most deliberate and conservative way."

The document has been amended by us in recent years in just such way giving us recently the great principle of national prohibition in this country, which it is the duty of every good citizen, particularly every Latter-day Saint, to support—support by giving information to the officers of those engaged in illicitly distilling liquor, and as complaining witnesses against those who are engaged in any such illegal business.

I am sure that the great Lincoln would have been pleased to have heard the proceedings of this Conference in support of law and order, for he made a plea a little stronger, perhaps, than anyone else has, in fact, the strongest I have seen in literature upon this subject. President Lincoln said:

"Let every American, every lover of Liberty, every well-wisher of his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate either violation by others. Let reverence for the laws be preached by every American mother to the lisping babe that prattles on her lap; let it be taught in schools,

be written in primers, in spelling books and in almanacs; let it be preached from the pulpits"—and so say the First Presidency of the Church today—"let it be preached from the pulpits, proclaimed in legislative halls, and enforced in the courts of justice. And in short, let it become the political religion of the nation and let the poor, the grave and the gay, of all sexes and tongues, and colors and conditions, sacrifice unceasingly upon its altars."

One of the jurists of the United States has pictured the glory that would come to us if every citizen would do his duty. This is the language of Justice Brewer:

"Picture the glory of this Republic if in each individual life were fully disclosed respect for law, taste for justice, regard for the rights of others, remembrance of the poor and afflicted, encouragement of education, the helping hand to everything that is true, beautiful and good."

Speaking of the jurists of the United States, I think we of Utah may well be proud of the fact that one of our citizens was recently selected to fill a place on that great tribunal, the greatest that the world has ever known, and I am sure that the friends of Utah also will feel proud that Utah has been given special honor in that one so conservative and so learned in the law has been selected from Utah for a place upon that august tribunal.

The beauty of this gospel of ours is that not only is it the plan of life and salvation to individuals but also to nations. It is not the part of patriotism to ignore entirely the dangers there may be to our nation. Great statesmen have not been indifferent to the perils to the life of our nation. Webster, for instance, on this subject said:

"If in our case the representative system ultimately fails, popular government must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us, and if it should be proclaimed that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth."

We are living in a day when there are many advocates of things affecting adversely the well-being of this country of ours. The trouble in this country is the lack of faith and confidence. We hear pessimistic remarks as to the future of our country. During the war, one of the greatest of the war poems, so estimated, was in reference to the destructibility of nations. Time will not permit the reading now of this poem, written by Marshall South, entitled "Progress," giving the condition of nations that have passed away. He takes first the history of the glory of the Assyrian cities, and their boast, "Behold our progress and enlightenment; we are the people. We shall surely stand."—That was their boast respecting themselves. Then there is a description of those proud Assyrian cities, the destruction of which is predicted in holy writ. Then the same thing in reference to Egypt: "Behold our progress and enlightenment! We are the people! We shall surely stand. And speaking thus they passed." The same with Rome and with modern nations, and thus boasting they fell to

decay. We sang the other day in Conference of the time when the "proud monarch's costliest diadem will be counted but dross and refuse." Many of those present here have lived to see this come to pass.

The question is, what can we do to safeguard our nation? Look at current literature as to the condition of our nation and the world. Prof. G. Stanley Hall's article in the October number of the *Century Magazine* is entitled "Salvaging Civilization." Doesn't that have an awful import—salvaging civilization? In support of his article he reviews a number of writings as to conditions affecting our country. For instance he reviews an article entitled, "The World in Revolt," by Gustav LeBon. Another article by McDougall, who takes the place of Prof. Munsterberg at Harvard, discusses, "Is America Safe for Democracy?" He feels called upon to sound a warning note. Then there is Prof. Edward A. Ross whose subject is, "The Old World in the New." Then there is "Democracy and the Human Education" by Ireland; "Dynastic America," by Klein; "The Modernizing of the Orient," by Clayton S. Cooper; "The Awakening of Asia," by Hyndman; "The Rising Tide of Color," (the negro problem in this country) by Lothrop Stoddard; "The Next War," by Will Irwin, in which he depicts the horrors of another war if it should ever come—how two big airships could wipe out a city like Berlin in a few hours; that is the picture shown by him; "Microbes and Men," by R. T. Morris; "The Simian World," by another author, emphasizing "man's origin from the apes;" and the dramatist's conception of Deity is awful. I would not like to publish the slander! There is a note of deep pessimism throughout all this literature. Prof. G. Stanley Hall thinks that the churches cannot cure the evils; of course he speaks of churches as he knows them. He may not know the saving power of so-called "Mormonism." It is not a good picture that is presented by the writers of the world. In a recent speech Secretary Davis spoke of a million of babies taken annually from their mothers' breasts in death almost before they can open their eyes in this world; of a half million of cripples and defectives; of the million children who have to labor, and do not have an advantageous childhood, but are pressed down by adverse circumstances, and the millions of school children of our land who are getting an education that will fit only about one in ten for the particular labors which then will follow in life.

The gospel is not only reasonable but it is practicable. You can test every question agitating the nations of the world by these saving principles of "Mormonism."

A few simple verses in conclusion. I commend the thought to those who teach the millions in our school rooms and to those who elsewhere are seeking the development of character:

We are building every day,
In a good or evil way,
And the structure, as it grows,
Will our inmost self disclose,

Till in every arch and line
 All our faults and failings shine;
 It may grow a castle grand,
 Or a wreck upon the sand.

Do you ask what building this
 That can show both pain and bliss,
 That can be both dark and fair?
 Lo, its name is Character!

Build it well, whate'er you do;
 Build it straight, and strong and true;
 Build it clean, and high, and broad;
 Build it for the eye of God.

And that is what we Latter-day Saints are endeavoring to do in our auxiliaries, and in the quorums of the Priesthood,—the building of character; and may the Lord help us to do so, that, in the splendid character of men and women that can be developed, there will be a saving grace for commonwealths, for states, and also for nations, is my prayer in the name of Jesus. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church)

I have enjoyed the spirit of this conference and the counsel and admonitions which have been given. I feel the spirit of this great gathering of Latter-day Saints who have come from all parts of the country and have met in general conference to be instructed and edified in our most holy faith.

The great World War, as well as being responsible for terrible destruction of human life and property, has absorbed the religious influence of the world. Some of the nations will never fully recover or regain their former prestige or social condition. It is the mission of the Latter-day Saints and the purpose of the gospel to make the world better. The only remedy for the conditions now prevailing in the world, is the acceptance and application of the gospel of Jesus Christ in the lives of the people of the world. Such principles as love, sympathy, kindness, mutual helpfulness and respect for the lives of others, all make for the betterment of mankind, and all are incorporated in the gospel.

We have heard it said very often of late that the world needs to be stabilized. Instead of stability there are still rumors of wars, and the nations of Europe are in a ferment. Suffering, poverty, and adverse financial conditions have rendered it almost impossible for the nations to settle down to their new conditions of life, as a result of the war. Even in our own nation there has been brought about conflicting interests between capital and labor, which have resulted in strikes, all of which might be overcome, if an unselfish attitude were taken by those engaged in these conflicts. We may look forward to more friction of this character, but the Lord has said: "Stand ye in

holy places and be not moved." We should not be tossed to and fro with every wind of doctrine, whether it be social, political, financial or otherwise, because the Lord has revealed to us his purposes, and we should train our hearts to be willing to carry them out.

We sincerely believe that in the early Christian era, the prophet, known as John the Revelator, foresaw the restoration of the gospel. He also saw an angel fly through the midst of heaven, having the everlasting gospel, and after that he saw a time when a voice would be heard, saying, "Come out of her, oh, ye my people, that ye be not partakers of her sins, and receive any of her plagues." The Lord has called us out of the world and brought us into the tops of the mountains, where, if we will follow his commandments, we may be preserved while destruction and strife prevail in the earth.

Under our present conditions of living, we are subject to many of the conditions that prevail in the world, such as panics, labor strikes, lockouts, and scarcity of employment, etc. As a people we should learn that human beings need one another, and that mutual helpfulness, loving sympathy, kindness and a cooperative spirit should prevail among us. Some of us may be affected by politics; others by business readjustments; others by abnormal local conditions. Many have been affected by the strikes and lockouts, and the results which follow such terrible methods of adjusting disputes and differences.

As I ponder over these things I am reminded of the great Tabernacle organ. Consider a moment its many intricacies of construction, the tireless attention to detail that this instrument calls for to keep it in tune, and to operate it so that it may bring forth the wonderful and inspiring music that we hear during conference. Unless it is handled by a master mechanic, and its keyboard manipulated by a master mind, it may get out of tune, and it needs those master minds to keep it in tune, so that its harmonies may thrill our souls. So it is with Latter-day Saints. We come to this great conference, some of us worn with the anxieties of life: we are out of tune a little, and then when we hear the voices, the admonitions and advice of the servants of the Lord, holding the holy Priesthood, our anxieties seem to lessen, we feel in accord with our fellowmen; the strife of the world appears to us in a new aspect, something to be overcome and not feared; we are in a receptive mood to receive the counsels of our brethren and leaders, and to be prepared more fully to carry on this great latter-day work. And so we should return home willing and anxious to impart to those who did not have the privilege of attending this conference, not only the words and counsel, but the spirit of the great gathering, and thus create harmony, good-feeling, and fellowship in the communities from which we come.

The home is the great stabilizing influence of the Church, and of the nation. It is the mission of the Latter-day Saints to develop the highest type of family life. If we fail in our home life; if we fail to teach and train our children in the principles of the gospel, and to

love their fellowman; if we fail to impress upon them the word of God, then we have not done our duty. And as the home fails, so will the community fail.

Let me advise the Latter-day Saints to observe strictly the laws of the gospel, particularly to keep the Sabbath day holy and not to allow modern life with its automobiles and pleasure resorts to swerve us from what we know to be right and proper in the observance of the Lord's day. Many of the great inventions of these latter days are destroying respect for law, respect for the Sabbath day, respect for religion and for constituted authority. Let us use all these modern inventions in a proper way, but do not let us use the Sabbath day for a day of pleasure, or recreation, or devote it entirely to the pleasures of life. We should carry out strictly the word of the Lord as found in the 59th Section of the book of Doctrine and Covenants:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full."

May we so live that the Spirit of the Lord may be our constant companion; that it may guide us constantly; that this Spirit may develop in our hearts a love of the truth and a love of the work of God and love of our fellowmen, that we may develop sympathy for the misfortunes of humanity, and the weaknesses of our fellowmen, and strive by example to be a light to the world, that, "seeing our good works the world may glorify our Father which is in heaven." Amen.

ELDER RULON S. WELLS

(Of the First Council of the Seventy)

I was deeply impressed by the remarks of Elder John A. Widtsoe in the opening meeting of yesterday, in the great Tabernacle, who spoke of education as a means for overcoming the evils of the present day—the utter lack of regard for law and order—the spirit of violence and contempt for law on the one hand, and the stiffnecked selfishness and greed on the other. I am converted to the fact, and always have been, that education (and when I say education I mean that full rounded-out education which contemplates the development of all our faculties) would be a complete remedy for all such evils. We are the children of God and this world is a great school. Shakespeare said: "All the world is a stage, and all the men and women are but actors in it." But you will allow me to paraphrase this expression and say: "All the

world is a school, and all the men and women are but students in it." All other institutions of learning such as our public schools, our seminaries and academies, our colleges and universities, including also our Church schools are supplemental auxiliaries to this great school which has enrolled upon its record every living human being, and in times that are past, every soul that ever breathed the breath of life. By far the greater part of our education is received outside of these auxiliary institutions, and I hope that no one will think that I underestimate their value. On the contrary I regard them highly important and the teachers and professors who have specialized for their respective departments are great benefactors of the human race and are engaged in a noble calling.

Among these educators men have risen to high distinction, and the world is rightly proud of them, but in this great school God is our teacher and with him none can compare. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). And whatever enlightenment or understanding may have come to man be sure it came from the Great Fountain of all truth—from the Almighty that giveth him understanding; and this is true whether men admit it or not. Some there are who arrogate all the credit to themselves and their work—to perspiration not inspiration. Surely the inspiration of the Lord will come to those who work and study and endeavor with all their might to know the truth, and not to the indolent.

I often think of that Greek philosopher, who had been studiously searching for the law of specific gravity, and who while bathing in a pool noticed how much lighter the body was in the water than out of it, and forgetting that he was naked rushed out into the street crying "Eureka, Eureka, I have found it! I have found it." The inspiration of the Almighty had given him an understanding. So has it always been with every great discovery or invention, and this view does not and should not in any degree detract from the honor which the world is glad to give to those whom God has used as instruments in bringing truth to light. "And the Spirit giveth light to every man that cometh into the world." (Doc. and Cov. 84:46.) This clearly relates to every department of learning whether secular or religious and to all men and women whether believers or not. It is universal. Thus God is teaching by his Spirit all the nations of the earth, but there have also been many false teachers and many have preferred their teachings, for "men love darkness rather than light because their deeds are evil."

Even in the study of the secular branches of education we need the inspiration of the Almighty. In the study of history, geography, mathematics and the sciences, also in our physical education which involves the law of health and the proper care of the body but above all in our spiritual education, which relates to the things of God and which includes within it the two former branches for after all with God all things are first spiritual.

It is the mind and will of God that all men shall receive the high-

est education and enlightenment, but there is "no royal road to learning, and those who will receive diplomas in the school of God must take the course outlined in its curriculum which provides that men shall not only know the truth, but also do it. And this truth is the gospel of Jesus Christ which is the "power of God unto Salvation;" and salvation means education; for, as the Prophet Joseph Smith has told us, "men are saved no faster than they obtain knowledge," and "the glory of God is intelligence." The first steps are faith in God and repentance from sin to be followed by baptism by immersion for the remission of sin performed by a duly accredited agent of God endowed with "power from on high," and all this that men may be cleansed from sin through the atoning blood of Jesus Christ, whose death and resurrection is so beautifully symbolized in this sacred ordinance. And after having thus been cleansed from sin, and not before that, they may receive the Gift of the Holy Ghost—the Spirit of truth whose special duty is to lead us into all truth—the great educator under whose tuition we may receive the highest degrees—become real Doctors of Divinity. But we may only obtain this special endowment, which comes to us as a gift from God, the gift of the Holy Ghost, through the cleansing process of the gospel, as I have just indicated, and it may only be retained just as long as we keep ourselves "clean and unspotted from the sins of the world," for his Spirit will not dwell in an unclean tabernacle.

Do we appreciate this wonderful gift and the necessity of retaining it—the constant companionship of the Holy Spirit to be our tutor, our teacher, our educator? To what heights may we not ascend or into what depths may we not delve in our pursuit of knowledge under such guidance? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save by the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:9-11).

Education obtained under such divine instruction would surely be a remedy for the evils of the day. The gospel of Jesus Christ is a gospel of repentance from sin and is therefore a panacea for every evil. Its teachings would do away with selfishness and greed, with violence and lawlessness, with strikes and their cause, with immorality and debauchery, with robbery and murder, and the whole category of crime.

Education means development and growth. We are the children of God, and have inherited from him all of his divine attributes. The difference between him and us is this: he is educated, we are not, but having his attributes we are susceptible to receiving an education which means the development in us of his divine attributes. The injunction: "Be ye therefore perfect, even as your Father in heaven is perfect,"

is reasonable and within the limit of possibility, which would not be the case if we had not inherited all his attributes. These attributes though perfect in him are very imperfect in us, and are capable of being perverted or distorted and counterfeited and thus changed from virtue into vice. The development of the divine attributes and the rejection of the distorted and counterfeited ones is only another phase of repentance.

For example: Economy is a godlike attribute and in the economy of God there is no waste. What an abundant supply of water there is in the creation of this earth; three-fourths of its entire surface is covered with this element. It comes trickling down the mountain sides, springing forth from the canyons into the mountain streams, and thence into the rivers. It is often diverted onto arid lands, and causes them to bring forth rich harvests; and sometimes harnessed, lighting our cities with electric rays, setting in motion the machinery of the world, and again finding its way into the river beds and on out into the great ocean where it is caught up into the clouds through evaporation and wafted by the winds back into the mountains to begin anew its useful course. And yet, not a single drop is wasted. In the economy of God there is no waste. Yet how liberally and abundantly it is used. Contrast this divine attribute with the devil's counterfeit—stinginess. Some people think they are economical when in reality they are merely stingy. How I despise a stingy man. Generosity is a noble attribute. The Lord loves a liberal giver. Its counterfeit is wastefulness and prodigality. Acquisitiveness is the power of accumulating and acquiring wealth. See what the Lord hath acquired, the earth is his and the fulness thereof, and the devil has his counterfeit of this noble attribute, we call it avarice; it is one of the great causes of human suffering, it is the love of money, the root of all evil, thus we might continue the long list and show how praise becomes flattery, wisdom pedantry, pride, vanity; admiration is changed to envy and self esteem, a proper regard for one's self, becomes egotism. How despicable! The big I and the little you. Always talking about oneself, and only interested in others when they are talking about him. The greatest of all attributes is love, the biggest thing in the world, the all including attribute; the love of God and our fellow man is the fulfilment of the law and the prophets. This is truly alone the complete remedy for all the evils of our day. And then, think of the devil's counterfeit, lust, licentiousness. The holier the divine attribute the more contemptible its counterfeit.

Everything that is good and useful someone tries to imitate or counterfeit. Our government issues currency in various denominations, and they pass for legal tender, but some devil counterfeits them and palms them off upon the public. Gold and silver coins are issued from the mints, and are worth their face value, but the devil or some of his imps will take a baser metal and gild it over with gold and pass it off as genuine.

Pure religion and undefiled, before God the Father, embraces within it everything that is good and holy; but hypocrisy, the devil's counterfeit, embraces within it all that is vile and evil, including these distortions and counterfeits. Don't despise the pure gold of religion simply because the devil has made a counterfeit of it in hypocrisy.

Thus the Lord is endeavoring to educate us in his great school, for his Spirit is striving with all men, and through the inspiration of the Almighty a great flood of light and understanding is coming into the world, but if you are ambitious and desire a full rounded-out education and particularly in the deep things of God, remember this can only be secured by obedience to his gospel through which we secure and may retain the constant companionship of his Holy Spirit, the gift of the Holy Ghost, a life scholarship in the great School of God. Amen.

The choir sang the anthem, "As the dew from heaven distilling."
Benediction was pronounced by Elder G. M. Barnes.

FIRST OUTDOOR OVERFLOW MEETING

An outdoor overflow meeting was held at the Bureau of Information, 10 a. m., Sunday, October 8, 1922. Elder Rey L. Pratt, President of the Mexican mission, presided.

The congregation sang, "We thank thee, O God, for a prophet."

Prayer was offered by Elder William O. Crowther, president of the San Luis stake of Zion.

The congregation sang, "Come let us anew our journey pursue."

ELDER WINSLOW F. SMITH

(President of the Northern States Mission)

In his first epistle to the Corinthians, Paul addressed a particular message to the men of Corinth, in these words:

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called;

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"That no flesh should glory in his presence."

The great word of the Lord at all times has been given to the world through humble men. It has not been the policy of our Father to go into the schools of the learned, into the palaces of the mighty,

to pick men to do his work, but at all times he has chosen men who were humble, who were unknown, and he has magnified them and made them mighty in the work which he had for them. We can look back into Old Testament times, and almost without exception the men who were called were humble, obscure men. We can come down to the day of the Savior, and we find that "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." The Savior of the world, the Redeemer of mankind, the Son of the living God, came here and lived humbly, as a man among men. He moved with the humble; he lived with them; he ate with them; he slept with them; he was one of them; and until he began to come into prominence, he was unknown to the mighty of his day. And when the hour had come for him to commence his work in public and he needed helpers, he did not go into the higher schools nor into the palaces of the mighty, but he went down to the seashore and chose humble fisher folk, men of no importance in the eyes of the world. He said unto them, "Follow me, and I will make you fishers of men;" and in that they did follow him, he did make them the fishers of men, and he magnified them that they grew to be most marvelous servants of the Lord. And while the men of their day who were mighty in the political, and influential in the commercial and the educational world, have in a large degree been forgotten, these humble fisher folk and tradesmen that the Lord called and magnified live in the hearts and in the lives of millions of men, and their names will go down through all time as the men who carried on the great work inaugurated by the Lord Jesus Christ.

Now, coming on further down in the history of the world and considering the great latter-day work, we find that when the time had arrived, when God was ready to do his great work, he did not go into the schools of the learned, into the palaces of the mighty, but took an unknown backwoods boy in the state of New York. That boy was the man he wanted. His spirit was pure; his life had been such that he qualified for this great work. So the Lord chose Joseph Smith and appeared to him with his Son, Jesus Christ, and they told Joseph that if he would be loyal and true and live the life that he should live, he would see the day that the gospel would again be on the earth, with all its powers, its gifts, its graces, and its blessings.

So this boy went forth; and in time there came to him more revelation, more light, more knowledge; and ultimately it was made known to him that he was the chosen vessel to carry on the work of the Lord. When he was qualified, and had received this heavenly knowledge, he called to himself humble men (for his own position in life was not such as would attract the attention of the important and the learned) and in full faith, Joseph Smith, and the men who joined him and believed in his message commenced the work of organizing in its fulness, in its completeness, yes, in its entirety, the Church of Christ.

We are all familiar with the work that they did: how that in this

Christian land of ours, which God had prepared for the day of the coming of his work where there were hundreds of churches, with many honest souls who were ready to receive the light in its fulness, these young men went forth declaring, not a new gospel, not something that the world had never heard, but the old fashioned gospel, the same principles that existed in the primitive church, the same officers to administer in the ordinances of the gospel, the same godly virtues that men must follow in order to work out their salvation. The world was astonished to hear this unknown boy declaring these same principles and the same things that they had always heard; but the world was more astonished, more completely upset when this same boy, this man called to open the dispensation of the fulness of times, this prophet of God declared to them that they did not have the power of the Priesthood of the living God. In the Church of Jesus Christ there must be divine power. These churches were doing good, they were teaching moral living and uprightness, yet in their organization, in their ordinance work, in their teaching of the gospel of Jesus Christ, there was not the power of the Priesthood of the living God.

Boldly did he declare this great message, fearlessly did he and his associates go forth teaching and preaching, and the result was that the world saw that there was something astir that they had not dreamed of. The world saw that in the work of this young man and his associates there was power, and they marveled at it. And that power was there, my brethren and sisters, because the Priesthood of the living God was again upon the earth. Joseph and his associates, humble men that they were, rose to a place that today their names are known throughout the entire civilized world, and the work that they commenced, the gospel of Jesus Christ, taught through the organization known as the Church of Jesus Christ of Latter-day Saints, has grown steadily. Despite the fact that it has met bitter opposition, terrific opposition, in fact, at the hands of the mighty, at the hands of the learned, it has grown and developed until today it is filling the whole earth.

I have in my pocket here a statement made by the late Charles Ellis, a non-member of the Church who lectured a number of years ago in Salt Lake. He asks this question, "Why has 'Mormonism' been so much misunderstood?" And then he proceeds to answer his own question in these words: "Simply because the evangelical churches saw in its success their own downfall, and they dared not let their own followers know what 'Mormonism' really is, lest they should embrace it." This is a truth, an absolute fact, my brethren and sisters. The thinking world recognizes in this thing called "Mormonism" a power with which it is not able to cope, recognizes that despite a hundred years of bitter persecution that little stone, cut out of the mountain without hands, has rolled forth and is rolling forth slowly filling the whole earth. They see this, and when we turn back to that passage of scripture that I quoted to you, we see, as members

of the Church, that God has made the weak strong, has made the humble mighty, has made the unlearned so wonderful that the light of their teachings has gone into all the world.

When we study present-day religion, when we study the creeds and the teachings and the doctrines of the present-day churches of the world, we find all through them the effects of "Mormonism." They are changing their doctrines. They are teaching something new. They have cast aside many of the old things that they had one hundred years ago, and in their place are substituting the glorious principles of life and salvation. We find them teaching tithing, we find them teaching a personal God, we find them teaching the brotherhood of man, we find them teaching in a small degree the Word of Wisdom. We find things first advanced in this day and age by Joseph Smith, the unknown, unschooled boy prophet, whom God made mighty for the work, gradually being accepted by the world; we find the churches of the world teaching his doctrine.

And so, my brothers, you men who hold the Priesthood especially, I say unto you that upon you, the Church of Jesus Christ of Latter-day Saints, rests the grave responsibility of doing the work of the Lord. We have the Priesthood, and if we are living to magnify our calling, we have the right to officiate in the name of God, and if we are doing our duty and are faithful and true and our faith is sufficiently strong, those blessings and signs which the Lord Jesus Christ said should follow the believer will be made manifest in our behalf; we will heal the sick; we will cast out devils; because of these things; these signs, are to follow them that believe. While we admire the man who strives for education, and while we rejoice to see our brethren climb up in the world of affairs, more potent, more powerful, more wonderful than all that can be achieved by them is this Priesthood of Almighty God, which is yours and is mine, if we live worthily and magnify our callings.

How wonderful is the gospel of Jesus Christ! How gloriously is its message being heralded to all the world! What a splendid body of men and women are the missionaries you send out into the field! Go where you will, search this great world of ours from one end to the other, and, brethren, I tell you, you cannot find their like, for in their souls they have the Spirit of the living God; they have obeyed the command of the Lord; they have done his will; they have kept his word. And according to the promise of the Lord Jesus Christ, wherein he said, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself," they have done his will, they are doing his will, they are keeping his commandments, and they know of the doctrine, that it is of God, and they go forth fearlessly. In their humility they are mighty. They are men of God and women of God, and the work that they are doing will fill the whole world. God has said that this work shall triumph.

You or I may fall aside, we may lose our faith, we may fail to sustain and support the men God calls to preside over us, but the work

of the Lord will go on and we, if we fail to do those things, will lose. It has been here a hundred years now. The work is going forward. The purpose of the gospel of Jesus Christ is to prepare men to receive from our heavenly Father the great glories that he has for them. "This is my work and my glory," said the Lord, "to bring to pass the immortality and the eternal life of man." And I tell you, my brethren and sisters, that these words are true, that they are being fulfilled, and that the men and women of the Church of Jesus Christ of Latter-day Saints who are loyal and who are true will reap this blessing. The Priesthood of the living God is here. It is on the earth. Its effects are being felt, and our eternal Father is at the helm. Men may fight against the Church of Christ; men may say all manner of evil things against this people; men may kill us, if it goes so far, but at the helm there stands the living God, and this work, the gospel of Jesus Christ, taught by the Church of Jesus Christ, is here to prepare the world for Jesus' coming, for truly he is coming to reign as King of kings and Lord of lords. And we, my brethren and sisters, will have our place in the kingdom of our God, if we are true. May he help us to be true, I humbly pray in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON

(Assistant Church Historian)

My brethren and sisters and friends: I am afraid my voice can not reach the people who are standing way off in front of the Assembly Hall. I have never posed very much as an outdoor speaker. I prefer to speak under a roof. But nevertheless, I desire, on this occasion, to be true to my appointment and endeavor to say a few words, trusting that most of you can hear what I have to say.

I am representing the historical department of the Church, and I have for many years had a kind of a mission of my own. In this connection I have to a certain extent been alone in my class—not but what others have also worked faithfully in the same line, but it has been my privilege for many years to devote nearly all my time, and the best of my mental faculties, to writing, compiling and gathering together material for a somewhat complete history of the Church of Jesus Christ of Latter-day Saints for the Nineteenth Century. It is expected that younger historians will write the histories of later years.

I find, my brethren and sisters, that the very first thing which the Lord said to his Church, after it was organized on the 6th of April, 1830, was that a record should be kept among the members. Several years later Joseph Smith (in an epistle that he wrote from Nauvoo) stated something like this, "Whatsoever you record on earth, shall be recorded in heaven, and whatsoever you do not record on earth, shall not be recorded in heaven." The Prophet, in writing this,

alluded to baptism for the dead, but the rule holds good, if I judge right, in other matters as well.

Now, in perusing the Bible, I find that the very first thing, the very first line in the sacred volume, is history: It says: "In the beginning God created the heavens and the earth." The first paragraph in the Book of Mormon is also history, as it reads: "I, Nephi, having been born of goodly parents: therefore I was taught somewhat in all the learning of my father." The very first passage in the Pearl of Great Price is of a similar nature. We find these words: "The words of God, which he spake unto Moses, at a time when Moses was caught up into an exceeding high mountain. And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence." Continuing on, the narrative explains how the Lord wanted to reveal to Moses the early history of this world. The Lord said that there were many other worlds, but that Moses could not comprehend the extent of God's creation, and therefore he proceeded to tell Moses about the beginning of this world—the world "upon which thou standest."

I allude to these things to show you the importance of records. I am convinced that no one historian, nor four or five historians, can possibly do justice to everything that ought to be written on Church history at the present time. Nor can the stake clerks, the ward clerks, the clerks of the different quorums of priesthood, nor the clerks of the different auxiliary organizations, do all the recording necessary. You must help do it. All of you must assist in this great work whereby the memory of men and women of prominence and of integrity can be perpetuated, and their history be handed down, so that their glorious examples may shine for the benefit of those who follow through future generations.

We do not as a people desire to boast of what we have done, or are going to do, in fact, we are not boasting at all when we occasionally allude to what the Latter-day Saints have done and what they intend to do. Nor do we wish our friends to imagine that we are egotistic when we allude to what we think the future has in store for us. But we are proud, as historians, to occasionally refer to the fact that the Latter-day Saints have already done something worthy of them. The gospel has already been preached by us in the different nations of the earth to an extent that gives us great satisfaction. True, we have not covered the whole earth yet with our preaching, though our elders have visited almost every land and clime. But there are many countries where the people would not receive us as missionaries, where the governments have banished us the moment we have shown our faces to testify of the restored gospel. Consequently, the majority of the inhabitants of these countries cannot be held responsible, as they have not heard enough of the true gospel of Jesus Christ either to save them or damn them. But in such countries where we have had access, we have diligently preached the gospel to the best of our ability and are just a little bit pleased with our records of the past in this regard.

We are somewhat satisfied with the missionary work we have done in the past and with what we are doing now. However, we have had more missions in years gone by than we have at the present time; that is to say that several missions were established at an early day which are not in existence now. We are thankful to our heavenly Father for the work enjoined upon us as Latter-day Saints, namely, to preach the gospel to every nation, kindred, tongue and people, to gather in the elect from the four quarters of the earth and to organize them into stakes of Zion and into wards and settlements by locating them in the land which God has designed for his Saints to gather to.

We have done something also by way of colonizing, and that is another thing with which we are somewhat pleased. We commenced our first colonization way down in Jackson County, Missouri, as early as 1831, and we are anxious that a true and faithful record should be made of what we did there to be handed down to future generations. We desire our children to know what the Latter-day Saints were doing at the beginning on the borders of the United States (on the western edge of the country) as pioneers and colonizers. Among other things we established a printing office 120 miles further west than any other printing office in the United States, as early as 1832. We founded a settlement near the banks of the Missouri River which would undoubtedly have grown to great dimensions, had we been permitted to continue our efforts, and instead of a Kansas City we might perhaps have built a strong "Mormon" headquarters in Jackson county. Perhaps we would have called it Zion, the New Jerusalem, or the capital of the world, from which the law should go forth in the Lord's own due time to all the nations of the earth. Jackson county, Missouri, is the one locality about which the Lord said, "Zion shall not be moved out of its place," and while we are now here in these mountains and Salt Lake City contains our central stakes at the present time, Jackson county, Missouri, will nevertheless be a capital, a headquarters, the place where a great temple shall be built unto which Christ shall come in his own due time.

We are proud, also that we did not become discouraged because we were driven from our first location. For after the mobbers had robbed us of our homes in Jackson county, we had courage enough to cross the Missouri river and try again, and thus we became successful colonizers also in Clay county, Missouri, in 1833-1836.

Then speaking of what we did a little later, we are quite satisfied with our achievements in the upper counties of Missouri. We can truthfully say that in going into an open prairie country, where there were only four families living at the time, in the course of three years we had between twelve and fifteen thousand Latter-day Saints, occupying Caldwell, Daviess, Ray and other neighboring counties. We turned the naked prairie into fertile and thickly populated farming districts. We founded the city of Far West which, at the time of its prosperity, contained something like two thousand inhabitants. We also commenced the city of Adam-ondi-Ahman, and purchased the town of

De Witt, in Carroll county, besides building quite a number of villages in that part of the country. I will venture to say that we are a little proud of our pioneer achievements in the state of Missouri.

We are also a little proud when we think of Kirtland, Ohio, to which place Joseph Smith, the Prophet, moved early in 1831. He found there only a few families, but in the course of a few years the Saints had two thousand souls gathered in Kirtland, and built their first temple, which still stands.

We are even more satisfied with what we did as pioneers and colonizers in Illinois. When the Saints, who had been driven out of Missouri, robbed and plundered by mobs, came to the little village of Commerce, they found a few inhabitants, who were struggling in vain to build up a town on the banks of the Mississippi river, but had only succeeded in building up a graveyard on the side of the hill, although they had plenty of means wherewith to establish a settlement in the western country. The Saints, who followed these people feel pleased and satisfied when they consider the labor that was done there by them through the blessings of the Lord.

And let me not forget to add that in all these instances it was not only our Christian endeavor and our union, that caused success to come to us, but we sincerely believe that God was on our side. We were a God-fearing people; we prayed to the Lord then as we pray now invoking his blessings upon our labors, and it seems to me that the Lord took special delight to prove to the world that it mattered but little whether his Saints were located in a desolate or a good country, for he would take care of them anywhere; he could temper the elements for their sake and make them prosperous. And thus it came to pass that right there in Hancock county, Illinois, where the rich people who preceded us as settlers had not been able to build up a village, the Saints, in the course of five or six years, built up the beautiful city of Nauvoo, with a-million-dollar temple in the center of it; it was at the time of its prosperity the largest city in the state of Illinois. By what I have said, it will be seen that we had considerable experience as pioneers before we were driven westward and before we came to the Rocky Mountains.

We are very well satisfied also with the history of the Mormon Battalion. The Saints who were exiled from Nauvoo, in 1846, had expected to reach the Rocky Mountains that year, but did not succeed in carrying out their plans because a call came from Washington, D. C., for five hundred of the "Mormon" men to go into the war with Mexico; and it seemed that this was a great sacrifice and a number of our co-religionists could not understand why the Saints should respond to a call to fight for a government which had neglected to defend them against mobs; but good counsel prevailed, and the battalion marched west; and among many other things connected with the history of the Church with which we are pleased is the achievements of the Mormon Battalion, and the way these "Mormon" boys

behaved themselves as Christians and soldiers. The effect which their good example had upon the civilization of California at an early date is most remarkable. It is a chapter of Church history that we like to write, and while it is already partly written, it will be written in more detail hereafter.

When we speak of Winter Quarters, located near the present site of the city of Omaha, we are just a little pleased to know that Winter Quarters was the first Anglo-Saxon settlement in what is now the State of Nebraska. We were successful there, as is well known, in building up a Christian community in an Indian country. We had a Church organization there with twenty-two wards, in which for a couple of years (1846-1848) we had great success, comparatively speaking; and, as I say, it was the first Anglo-Saxon civilization in that part of the United States.

A majority of the members of the Mormon Battalion, marching westward, reached California in due course of time, but others became worn out with fatigue on the long journey. There were sick men among them, besides women and children, who were considered unable to cross the great, sandy American deserts, through what is now New Mexico and Arizona and the eastern parts of California; hence, some of the Battalion boys were sent northward and camped during the winter of 1846-1847 on the Arkansas river, at a place called Pueblo; and we are just a little pleased to think that that little Anglo-Saxon settlement, formed by the sick detachment of the Mormon Battalion, and a small company of Saints from the State of Mississippi, etc., was the first Anglo-Saxon settlement in what is now the State of Colorado.

We are satisfied also with what we did after our arrival in the valley of the Great Salt Lake, the next year, 1847, we being the founders of this beautiful city, the like of which there is none in the United States, nor in all the world. Some of us have circumnavigated the globe, and I wish to say this to you: Go where you may in the different lands and climes on earth, and you will not find a city just like our own beloved Salt Lake City, with its broad streets, its majestic temple, its unique tabernacle, its attractive assembly hall and many other things that adorn our city, which are not to be found elsewhere in the whole world. And we are more than pleased to think that our city was founded by a God-fearing people, men and women who put their trust in God, and who sought first the kingdom of God and his righteousness, relying upon the promise that other things should be added unto them. This city, the most beautiful city in the world, and a number of other cities and towns existing in this Rocky Mountain region, testify of temporal blessings that have come to a people who have faith in God.

After we had been in this central valley a while, we extended our settlements north, south, east, and west. We are quite pleased to think that when Thomas S. Smith, of Farmington, was called, in 1855,

to go north and locate a settlement among the Indians near the Salmon river, he and his company of pioneers became the first Anglo-Saxon settlers in what is now the State of Idaho. We are pleased with the labors of Apostle Orson Hyde, in the year 1853, when he and others were called to settle Fort Supply, near Green river, which was the first Anglo-Saxon settlement in what is now the state of Wyoming. We are quite pleased also to think that we were the first settlers in Nevada. Our boys, who had served in the Mormon Battalion, in returning from California to join their families in the valley of the Great Salt Lake, found that beautiful valley in which Carson City, the capital of Nevada, now stands. Enoch Rees and others were called by President Brigham Young to settle there as "Mormon" pioneers, and afterwards Orson Hyde organized a stake of Zion which flourished for a while in that part of our country.

It also gives us considerable satisfaction to think that in the year 1846, some of the Saints who resided in or near the cities of New York and Boston, and others as far east as Maine, decided to embark on a long voyage in order to reach the new gathering place of the Saints, instead of crossing the great continent of America. They chartered the ship *Brooklyn*, set sail from New York, doubled Cape Horn, touched the Hawaiian Islands, and arrived in the Bay of San Francisco one year before President Young and his pioneers arrived in the Great Salt Lake Valley. We are just a little proud to think that these same Latter-day Saints, about 230 strong, almost immediately after their arrival in California changed a little, insignificant Spanish village, called Yerba Buena, into an Anglo-Saxon town, the present San Francisco. We are also a little pleased to know that the beautiful San Joaquin Valley, in California, was first settled by Latter-day Saints. Some of those who arrived in California on the *Brooklyn* were farmers who came from the rural districts of New England, and as they could not see any opportunity for successful farming on that sandy stretch on which San Francisco is built, they naturally looked into the interior of the country, and there found the place where the two rivers, the San Joaquin and the Stanislaus, join together, and here they established Port Hope, the first Anglo-Saxon settlement in that beautiful valley of California, which now contains seven of the most flourishing counties of that state.

I could continue my historical narrative but the time is limited, because there are other speakers. I refer to these incidents of history, my brethren and sisters, to inspire you with courage, and to impress upon your minds the fact that it is not alone what we intend to do—though we believe we have a far greater future than we have had a past—but that we have already done certain things in the past which should encourage us and our children. When our children learn what their parents and grandparents have done, they should naturally place more confidence and reliance on the Lord, and believe that he will sustain them and bless them and give them success, as he has

given their parents before them success; for we are destined to fill up America with settlements of the Saints and stakes of Zion. North and South America is the land of Zion itself, and when we have President Pratt presiding over this open-air meeting today, we must not forget that he is also presiding over a mission that is perhaps destined to become one of the greatest and most important missions of the Church. The Mexican mission, when it flourishes, will be able to produce an element that can fulfil every prediction we have in the Book of Mormon concerning the Lamanites. We may perhaps be forced to acknowledge that our nomadic Indians in the United States have disappointed us to a certain extent; for they have not embraced the gospel in such numbers as we had expected, and some of those who did embrace it, after our missionaries had spent the best part of their lives among them, did not remain faithful. But there are millions and millions of another class of Lamanites, more civilized, in the South, and we hope the time will come when they will embrace the gospel in large numbers, and thus be able to fulfil everything contained in the Book of Mormon by way of prediction concerning that race. And not only do we expect the Mexican mission to become most successful, but we also expect in the near future to preach the gospel in Russia, in the Balkan peninsula, in Persia, India, and all over the world. Nationalities which formerly closed their doors against us will undoubtedly, sometime in the future, allow us to enter their countries and declare to the people, as we have done for these many years in the United States and in other countries, that God indeed has spoken from heaven in these last days and has raised up a great Anglo-Saxon prophet to restore the true gospel of Jesus Christ to the earth once more. The name of that prophet shall yet be known by millions throughout the world.

Now, my brethren and sisters, we would like you to understand that you belong to the greatest gospel dispensation that has ever been commenced upon the face of the earth; every other dispensation of God's Providence has come to an end, but in this particular instance, when God restored the Priesthood in our day, it was understood that it should remain upon the earth forevermore. I believe sincerely that the time will never come when historians shall write the history of the Latter-day Saints as a people who once flourished on the earth, but are no more, for we shall remain for ever, and out of the Church of Jesus Christ of Latter-day Saints will eventually come forth the Kingdom of God, which shall govern the whole world in righteousness. Let us hope for a great future; let us hope for better times than those we now have. Let us hope that men may become better Christians than they are now or have been of late years. Let us hope for the time to come when we Latter-day Saints may be more faithful than we have been in the past. Yet after all, our greatest success will come when Christ shall reign as King of kings and Lord of lords. In the meantime, we must try to the best of our ability to extend the borders of Zion, build stakes where there are no stakes now; and

then look forward to the time when Christ shall personally acknowledge us as his people. Then comes the glorious time of which we think when we sing, "Praise to the man who communed with Jehovah," and when "millions shall know Brother Joseph again."

And now, by way of conclusion, my brethren and sisters, let me allude once again to what I said in the beginning of my remarks; Keep your own records, you heads of families; do not rely altogether upon anything that we historians may do. You may rely upon us to a certain extent, but not altogether, because you are too numerous. We cannot reach every individual, and yet every faithful man and woman in the Church has a history that is worth writing and is worthy to be handed down to future generations, for the benefit of thousands who should profit by their experience. And so my instructions, my advice, my pleadings with you are to the effect that you will not overlook this fact, that record-keeping is a matter of the greatest importance, and that you should keep your own records. All members of the Church should know when they were baptized, when they were confirmed, when they were ordained to the Priesthood, etc. We have a way of tracing the Priesthood held by every man in the Church back to Peter, James and John, but unless you help us in this matter by giving us your personal record we may not be able to reach you. Again I say, make your own individual records; find out who ordained you, who baptized you, who baptized your children, etc., and then, if you find it necessary, come to the Historian's Office, and we will try to connect you up with the past, so that every man who bears the holy Priesthood, and every man or woman who has a membership in the Church, will be able to prove by written documents that they are members, that they have been baptized and blessed by "one having divine authority," and that they have been ordained by those who held the Priesthood before them. If you will observe this word of counsel, you shall rejoice at some future day. Let us all feel interested in bequeathing to our children truth, true history, facts that cannot be successfully contradicted. God bless you. Amen.

ELDER REY L. PRATT

Our next speaker will be Elder Joseph F. Smith, who has lately returned from a mission to the Hawaiian Islands. He is a grandson of our late beloved President Joseph F. Smith, and a son of the late Elder Hyrum M. Smith, of the Council of the Twelve.

ELDER JOSEPH F. SMITH

As I look out over this congregation this morning and see men who are older than I, who are wiser than I, who are richer in intelligence than I am, the place which I hold at this time takes upon it an awful responsibility, and I would solicit your faith and your in-

terest for the time that I occupy this position, that what I say may be fruitful, at least in some hearts.

Brother Jenson has told you that we are a little satisfied with some of the achievements of the early people of the Church. We are satisfied, we are proud to think that our forebears have done the work they have done; but, brethren and sisters, it is not enough to be satisfied with what has been done. The question, in my mind, that confronts us, is, Shall our children be satisfied with the things we are doing now? Are we pushing forward the Kingdom of God here upon the earth as the Lord would have us do it? Are we doing our work successfully, so that our children may, in time to come, say that they are satisfied, that they are pleased with the work that we are doing now?

We are doing a great missionary work throughout the world. As has been announced, I have recently returned from Hawaii, where a remarkable missionary work is being carried on. In Honolulu they are building a new chapel. The Saints are donating their time to the building of that chapel. They are spending no money except for actual material, and the work is being given; and I have seen men night after night after they are through with their daily vocation, turn out to that building and haul concrete until half-past twelve and one o'clock in the morning. Now, those men would not do it for wages. You could not hire men to work like that for money. It is the same spirit working upon them that worked upon their forefathers; it is the same spirit that brought the pioneers across the plains that is having those Hawaiian brethren working hour after hour building that chapel, that they can have a place to meet that will be a credit to the Latter-day Saints, that they can have a place in which to meet that they will not be ashamed of.

But in my mind the place where there is the need of the greatest missionary work in the world is Salt Lake City. We send missionaries out into the world, and they do remarkable work, but there is great need for missionary work right here in Zion, right where we live. How many of us can say that our community is benefited by our being "Mormons" and our living in it? How many of us can say our city is being helped because we are living up to the doctrines of the gospel? If we are living that kind of life, then indeed we are fulfilling our mission upon the earth.

I think that our young people particularly have need to look to the gospel. I speak so because I am one of the young people of the Church. In many instances I feel that our young people are losing their sense of relative value. They are losing sense of the big things in life. We need to know the gospel. "The glory of God is intelligence," and we cannot obey the gospel intelligently unless we know what the gospel is and what its laws are. And we have them. Occasionally I have heard people complain and wonder why we do not have more revelation, why the Lord is not continuing his revelation. Goodness, gracious, how can he give us more until we understand

what he has already given? Our scripture is full, and how many of us take the time to read it intelligently? How many of us take the time to go to our Father in heaven and ask him to help us to understand his word? Because the things of God are understood by the Spirit of God, and we cannot understand his word, simple and plain as it is, unless we have his Spirit to be with us. That is the reason the world has gone astray. They have the Bible, but they have lost the interpretation that the Lord meant for it. They have not been willing to take God at his own word. Christ spent his ministry here teaching people, explaining the gospel, and it was only a very few hundred years after that when men met together to put their own interpretation upon the scriptures, and as a result the scriptures among learned men of the world has fallen into disrepute. They have rejected the Bible as a result of the great and false interpretations that have been put upon it. They have not been able to strip it of the false interpretations, and see and understand it as it is.

Now, brethren and sisters, I want to bear you my testimony to the truth of the gospel of Christ. I feel in every fibre of my being that it is the power of God unto salvation. It is the thing that will save us, every one, individually, if we will put into our daily lives the practice of the laws and ordinances of the gospel. It is here for us, and it will be our fault if we do not make the best of it. Young people, understand the gospel; attend to your meetings. Sometimes when I get out among our young people and they do not seem to see things just as I see them, I feel as if I could almost suffocate if I could not get them to see. There is much about the gospel that I do not understand, and I do not ever hope to understand it all. If I did, I would hope to be perfect some day—which I do not. I expect to be able to progress throughout all my existence; but there is enough—the testimony in me is strong enough—to make me feel that when I run across something I do not understand, that through my faithfulness there will come a time when I can understand it.

It would be presumptuous for me to talk longer when there are men better able to talk than I am. I want to bear my testimony that this is the true gospel of Christ, and that the salvation of the world will be brought about through our taking upon ourselves the responsibility of preaching the gospel. Three years ago Brother Levi Edgar Young spoke in conference and made this statement, which I remember well, "There can be no solution to our economic, social, or political problems until the world accepts the Christ." And it is true, brethren and sisters, and the faster we get in and understand the gospel, sisters, the faster will the world accept the Christ, the sooner will the the faster we go out and do missionary work among our brethren and world be prepared for Christ's coming.

May the Lord bless us to help us to understand his work, to be faithful sons and daughters, I ask in the name of Jesus Christ. Amen.

ELDER JUNIUS F. WELLS

(Assistant Church Historian)

The last time I had the pleasure of speaking at an outdoor meeting was in London, in Hyde Park, a year ago last June. I went up there to look for a congregation of Latter-day Saints, as I supposed there might be an outdoor meeting. I found near the Marble Arch, in the northern part of the park, several congregations: one of Catholics, one of Lutherans, one of Free Thinkers, some Socialists. They were all holding forth, far enough apart from one another, not to confuse one another in their services. I looked for some time before I found, off at one side, a small number who were singing, "O, my Father." And then I knew that I was in the right direction for our own congregation. I went up to them, and found a young man had just stepped forward to speak as the hymn closed. His name is Andre Anastasiou, a born Russian, who had been converted to the gospel four or five years before. He had become a very zealous and active member of the Church; holding the Priesthood, he was filled with an ambition to proclaim the truth, ultimately, to his own countrymen. He was a student of law in King's College, London. He had learned the English language, to speak it quite fluently. I listened to him with interest as he was speaking. Presently three or four fellows in the congregation, who had come there on purpose to nag the "Mormons," began to interrupt him. I had not let it be known that I was of that faith. I stood with the rest of the small congregation; I had a Panama hat on and kept it on, and so was not recognized. When those fellows got to interrupting too much, I stepped forward and pointed to them and held up my hand to my ear (I only hear with two-fifths of one ear), and I said to them: "Be still; I want to hear what this man has to say." That caused them to be still, and they listened, and Elder Anastasiou completed his discourse. He delivered a very wonderful message, with a fine testimony.

As he was nearing the end, I drew nearer to him and told him that I was Elder Wells; that I had come from Liverpool, and would follow him. So, presently, he quit. The congregation commenced to move, just as the back part of this congregation is moving a little now, and so, as soon as I stepped forward and took his place, I called out in a loud voice, "I was born in Salt Lake City." You should have seen how the people turned and drew about me again. I was at once a curiosity. Of the Catholic congregation, a large part came over, and from the Lutheran congregation, and some of the others; so, presently, we had a large—certainly the largest—congregation assembled there on that Sunday morning; not so large, however, as I see before me now.

It is a great pleasure, my brethren and sisters, to go out in the world and meet the congregations of unbelievers, to deliver to mankind, irrespective of their faiths, whatever they may be or have been

in the past, our message; for we have a message to deliver to our fellow creatures. We are called upon by the sublime authority, the highest of all, God himself, to declare to his children that he lives, that he is, that he has spoken from the heavens; and deliver to his children a message that has been committed to the Latter-day Saints. Holding the Priesthood, with the authority to speak in the name of God, we have to proclaim the principles of the gospel of life and salvation, and to call all men to repentance of their sins, that they may come into the brotherhood of the Church of Jesus Christ. We declare to those who listen to our message and give heed to it, that if they will follow the counsel and instruction we are sent forth to give them, they shall come to a like testimony and knowledge of the truth of our message. We have the courage to do this and dare challenge mankind to put our testimony to the test. We say to every man what Peter of old said: "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." That is our proclamation to all the world, to every nation and kindred and tongue and people. Whosoever sets himself up to proclaim any other gospel than this, we challenge to a proof of his divine authority; and of his right to call upon any of his fellow creatures to repent, in the expectation that he shall come to a knowledge and the certain testimony that he is accepted of God, in the congregation and brotherhood of the Saints, and is approved of our Father in heaven. So we say, my brethren and sisters, that it is a delight to go forth in the world and proclaim this glorious message; because we may and can and do so without fear.

I feel to rejoice with all my heart in the sight that is before me; to think that the great tabernacle cannot hold the multitude of Latter-day Saints assembled at this conference. In addition to those in there, the Assembly Hall is crowded, and here on the outside is a congregation that would fill it pretty well, listening to the servants of God bear their testimony.

I remember when the Bowery stood just north of here. I remember when the old adobe tabernacle stood there in the southwest corner of this block. There was a bowery at the north of that. I remember when the first stones were laid for the new tabernacle, and have seen it and the temple in process of building. I have played upon the walls of the temple all my early life, and remember when they were not above the foundation. I think I have said my prayers on nearly every step, as the building was raised to the top—on those circular steps in the corners; for this was my playground; I was born across the road from here. I have known the men who have officiated in this Church, personally, intimately, and have been closely associated with them all my life. I bear testimony that they were men of God. I knew Brigham Young, have sat on his lap, called him "Uncle Brig-

ham," and was treated by him almost as one of his own children. I knew his counselors, Heber C. Kimball, and George A. Smith, and those of the twelve apostles who have administered here. I did not know Parley P. Pratt, the grandfather of the man who is presiding at this meeting, but I knew his father, Helaman, and himself—three generations of faithful missionaries, declaring the gospel that I am proclaiming to you now.

Do you think the world realizes how strong we Latter-day Saints are today? Do you think you could portray to a congregation in Hyde Park, London, the truth, and have them realize what I am looking upon in this assembly? Not at all. They think that "Utah City" is some sort of a place out here in the Rocky Mountains, surrounded by a high wall, into which we gather a few of those poor girls from Great Britain and make plural wives of them. The ignorance of the world concerning the Latter-day Saints, in view of the fact of the marvelous progress that is being made in the multifarious means of communication, is something that is dense indeed. The prophet who saw a time when "darkness shall cover the earth, and gross darkness the people" must have been looking upon people of the present day world, out in London for instance, the greatest city on earth, where gross darkness concerning the Church, concerning this people and the work of God, concerning the character of God himself, is dense as the darkness of Egypt.

Now, my brethren and sisters, I do not wish to prolong my remarks. I wish to close with a testimony to you that the work that we Latter-day Saints are engaged in is the truth; that it is God-given; that it has been preserved by his providence, by his loving care; that it is of far more consequence to him than it can be to any one of us; and that every little effort which any one of us puts forward, in the authority of the holy Priesthood to proclaim the truth and declare our message to our fellow creatures, is taken up and magnified by unseen associates and powers under the control of God, and is carried on with influence and power that we little comprehend to the conversion of the honest in heart; the seeking out and searching for the House of Israel; the bringing to pass of the glorious purposes of our Father and God, in the establishment of his Church and kingdom on earth in power. The day is at hand when this work shall be recognized as established upon the earth in power—"Thy people shall be willing in the day of thy power."

It is for us to qualify by fidelity to the truth; by faithfulness in our prayers; by observance of our duties as Latter-day Saints in our lives, to carry in power to the ends of the earth this message of Almighty God to his children; to come out from Babylon, from wickedness, from darkness and error and sin, into the light of everlasting life, through the gospel of Jesus Christ, our Lord and Savior. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission)

I sincerely trust, my brethren and sisters, that my voice will carry sufficiently far so that all of you may hear. It is to me this morning an inspiration to see this wonderful congregation before me. I have had the privilege in conferences that are past of speaking from these steps to the congregations of the Latter-day Saints in overflow open air meetings, but I think never before have I seen so many people who were not able to enter the great buildings, the Tabernacle and the Assembly Hall, and who because of their desire to hear the word of the Lord have congregated themselves upon these grounds. We are truly blessed of the Lord today in the magnificent weather. It is wonderful how mild it is and how comfortable we are here this morning, although I realize perfectly well that you are becoming tired from standing. But it will only be once or twice a year that you will be asked to do this, and I would say, brethren and sisters, we would appreciate it greatly if you will hear us through. My only desire in speaking to you this morning is to teach you the truth concerning the gospel of Jesus Christ.

I find here recorded in Amos these wonderful words, "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." And I should like to turn and read to you the scripture that is given to the world in what is known as the Articles of Faith, "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God."

I bear you my testimony, my brethren and sisters, that the Church of Jesus Christ has been founded and is established upon the principle of revelation, and that is the message that we have borne to the world since Joseph Smith announced that God himself had spoken to him, that his Son, Jesus Christ, had come and revealed his mind and will unto him, and we hold it forth as a principle that cannot be controverted, or set aside, that the kingdom of God must rest upon the rock of revelation. We believe that all the events, that have befallen the children of men, from the very beginning of time, have been revealed even before they happened through the prophets of the Lord to the children of men.

We believe that the Lord is speaking through his prophets today, and we also believe that through all time to come, as long as mortal man lives upon this sphere, God will reveal himself to his servants the prophets and through them to his people. Your boys and your girls by the thousands have gone forth as missionaries, and today almost two thousand of them are standing among the nations of the earth on this Sabbath morning, and that is the burden of their message. There are ministers of the world who read the scriptures; there are ministers of the world who teach morality; there are ministers of

the world who teach truth in some phases of it, but deny revelation. We might go forth, my brethren and sisters, and be learned in the scriptures, in science, and in all the learning of the world, but our message, like theirs, if robbed of this one great thing, would be a dead letter that killeth and does not give life eternal to the souls of men.

We find that the world is not believing in these things, and for that reason it seems that we should be stirred up in remembrance; for the Lord, through his prophets, has revealed conditions that truly and verily prevail in our day, and my desire today is to stir up in the hearts of the youth of Zion and the people of the Church a renewed belief in prophets, a renewed belief in the word of revelation. We do not need to look for revelation clear back to the time of Moses, of all the prophets of the Old Testament, of the apostles of the New, and read their word only and the revelations of God to them, but verily today men commune with our Father and receive his revelations just as those prophets of olden times did.

Is there any difference in the apostles who sit over here in this tabernacle and who stand upon their feet and proclaim their prophetic message to the world today, and the apostles who were sent out by our Lord and Savior Jesus Christ? Who was Peter? Who was James, and John, and Paul? They were men, merely men—but endowed with a holy prophetic calling and made apostles unto the Lord Jesus Christ, and through them his word came to the world. Who are the men who have been endowed with this calling here? They are mortal men, but the calling is the same. Know it, ye youth of Zion! When you look upon those men, you look upon men as great as the men about whom you read in sacred and holy writ. And is there any difference in the quality of the prophets, the presidents of the Church, and those who have been the mighty prophets of the past? I say unto you, there is no difference. But there is a danger that we do not appreciate these things, and there is hanging over the world that wo of Almighty God because they have rejected this principle of revelation.

Behold, what I read unto you is the revelation of the Lord through his prophets in times that are past, and we are committed to believe in it: "Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost! Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ."

It behooves us, therefore, to continue steadfast in this belief. We sang at the beginning of this meeting that wonderful, inspirational hymn, that should go to the heart of every Latter-day Saint, "We thank thee, O God, for a prophet, to guide us in these latter days;" and in this great conference the word of the Lord has come to the

Church through the prophet of the Lord, and that word is, *Repent ye; and live in harmony with the laws of God and the laws of the land.*

Brethren and sisters, can we expect to be blessed and disregard this call? I trembled last night as I listened to the words of that prophet calling upon the people to live clean lives. It seemed that it was not the word of mortal man, but it was the word of God, that penetrated to the very center of my being. Brethren and sisters, I bear you my testimony that this is the word of the Lord.

The prophets of old have pointed out the conditions that should exist in this age. We believe the Book of Mormon to be the word of God, and yet we find people who are professed Latter-day Saints who are skeptical in regard to some of the prophecies contained in that book. Reference has been made this morning to the fact that there is a Lamanite mission. I thank the Lord that I am identified with it. I thank the Lord that for 16 years I have raised my voice in defense of the principles of the gospel and in the teaching of eternal truth to the Lamanite nation that live to the south of us, and still I come home to find men, my brethren, who say, "surely the Lord can do nothing with those people, surely our time and effort is wasted in all that we try to do for them." O, my brethren and sisters, can the voice or the hand of puny man stay and forestall what God has predicted shall come to pass? Who will stand up contrary, to avert the bringing to pass the purposes of God? Do we believe what he revealed in regard to the redemption of that people? I do. And if it takes my life, it won't take any more than it has taken of some other men to establish the gospel in some of the countries where perhaps some of you have come from. It is the Lord's work; he has decreed it, and it shall go forth.

Reference has been made during this conference to the spirit of lawlessness that prevails. I think that one of the greatest things that endanger this great country of ours is the mistaken conception of liberty in the hearts and in the minds of the people. The people mistake liberty for license and are becoming licentious. They are unvirtuous; they are unchaste, and they say they are so because they are free to do what they wish to do. They engage in disastrous strikes and imperil the life and limb and liberty of their fellow men, because they say they are free. Beware of a false freedom, of a false liberty, that transcends the bounds of true liberty, true freedom, which comes with the exercise of truth and the knowing of it. The prophet of the Lord has called us to repentance in regard to these things. Now, my brethren and sisters, can we consistently fail to give heed to his warning? I should like to read to you the word of the Lord, as it came to the prophet as recorded here in the 30th chapter of III Nephi. The prophets of old and the prophets of modern time sound the same warning. Under the inspiration of the Spirit of the Lord, President Brigham H. Roberts of the First Council of Seventy and President

of the Eastern States mission, sounded a warning to the Gentile nation of which we form a part. Through prophetic vision the prophets of old foresaw our day; they foresaw the evils that would come in among us; and resounding down through the ages come to us the words of the prophets of old, by way of admonition and a call to repentance, that I should like to read to you. It is to us, in so far as it is applicable in that we are guilty of any of the things mentioned here, and it is to the great nation of people known as the United States of America, directed specifically to them as a call to repentance. And let me say here that their very existence upon this continent is conditioned in this great prophetic book upon their living in harmony with the gospel of Jesus Christ, and not rejecting him; and when they do reject him, wo, wo unto them:

"Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write saying,

"Turn, all ye Gentiles, from your wicked ways, and repent of your evil doings, your lyings and your deceivings, and of your whoredoms, and your secret abominations, and your idolatries, and of your murders, your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel."

Should we write a catalog of the crimes to which this people are most addicted today, would we not name the very ones that the prophet calls the people to repentance of in this great prophecy? Is the nation chaste? Is it true? Are they not deceivers? Are there not abominable secret combinations that threaten the very foundations of our society? There are, and the Lord holds forth a means of escape from these things. He has not cast the people off. No; his arm is yet extended, even as in times of old, when he would have gathered the people together even as a hen gathereth her chickens under her wing. But he will not, if they will not. No force, no coercion will be used. But in the due time of the Lord, his calamities and his judgments will be poured out, to let the world know that God will not be mocked, that he is at the helm, that this is his work and we are his creatures. So the great cry today to Israel, to the world, to us all, is repentance. And the great message to the world that should be delivered here at home and in the nations abroad by your sons and by your daughters, is the fact that God speaks again and that he will continue to speak right down to the remotest moment of time.

I live in a part of the country where recent occurrences have brought very forcibly to my mind some conditions. You will note in what I read here that the Lord spoke in regard to secret combinations. Now, I would like just to say a word—and let it be known that it is not mine, but it is the word of the prophets of the Lord, a warning word and a voice raised to give us a key by which we might understand and know danger when it appears.

Wherefore, O ye Gentiles, it is wisdom in God that these things should

be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain; and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be;

Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning.

If the temptation comes to you to join these *super-governments*, as they are called, those invisible empires that swear allegiance greater to their own organization—although it be within the organization of the great United States—than they swear to the constitution of the country, remember the words of the prophet, for it is of the devil, and it will bring destruction to the person and to the community and to the nation that will foster it and will permit it to grow and become a power in their midst.

The voice of the Lord through his prophets is calling us to repentance from these things. O, why, why, brethren and sisters is it so? Where is the intelligence that the Lord gives us? We can see that to live within the law is best, is safest. Why are we so prone to live outside of the law? Why should we make ourselves a power unto ourselves and prescribe that part of the law that we should live? Did the Lord command us not to kill? He did. We all believe that we should not kill. Was it a different one that told us not to steal? No. Was it a different one that told us not to bear false testimony? No. Was it a different one that told us not to make or traffic in or sell or drink bootleg whisky? No. For through his prophet he has told us not to do those things. Was it a different one that told us not to drink tea and not to drink coffee? No. It is the same one, and we are disobeying him when we do those things, and the judgment of God sooner or later will come upon us. Was it a different one than the one that told us to be chaste, to be virtuous, to be true, and to be clean? No, it is the same one, my brethren and sisters. So let us obey him. Was it a different one that told us to go into all the world and preach the gospel unto every creature? No. It is the same one; and whether those creatures reside in Mexico or whether they reside in Siberia, or whether they reside in India, when the call of God comes, O, brethren and sisters, let us lay all we have upon his altar, and let us go and keep his commandments and cleanse our garments of the blood of the generation in which we live.

I am happy to have had the privilege of speaking to you for a few

moments here this morning. I wish, in conclusion, to bear you my testimony that I know that God lives, he is my Father, he reveals himself to the children of men. I know that Jesus Christ is the Son of God, the Only Begotten Son of God in the flesh, and that he came in the meridian of time and wrought out a salvation and a redemption for the children of men. Passing over the time of the apostasy, I testify to you that God and his Son, Jesus Christ, in answer to a humble prayer of that prophet boy, Joseph Smith, came to him and spoke to him and revealed to him what God is. I testify to you that from him came messengers bearing the holy message of the gospel and the power of the Priesthood, and that the power of the Priesthood was committed to the Prophet Joseph Smith by which power he organized the Church and put in operation the great work that has brought us together here today. I testify that, given to him by the Angel Moroni, he translated the plates from which the Book of Mormon was taken, and gave to us a "new witness for God" in the world. I testify to you that he received from God further revelation and inspiration—every word that is contained in the Book of Doctrine and Covenants, and it is the law and the will of the Lord unto us, his people, here today.

I testify to you something more; that every man who has stood as the successor of that great prophet has held the same keys of prophetic leadership and apostleship that he held. There has been no mistake, from Brigham Young right down to the man whose voice it is the privilege of all of us to hear in this great conference here today. I testify to you that Heber J. Grant is a prophet of God; and the man who rejects his words, the man who rejects his counsel, rejects it to his own peril in the world.

The Lord bless you; the Lord help you to live as Latter-day Saints should live, and bear up the part assigned to you in this great work; for our Father's children are everywhere yet hungering and thirsting for righteousness. O, brethren and sisters, compared with the joy it brings to them, how little is your sacrifice, after all, in sending forth your boys and your girls—being without them, scrimping to support them! O, if you could only feel and know and see the joy that comes to those whom they reach, I know that your hearts would be made glad. Sacrifice brings forth the blessings of heaven. Can we give more than our Savior gave? Think of what he did for us. Then, next, can we do more than the Prophet Joseph did? Think of his life and what he did and what he gave. Just where we stand in the conflict, that is our place; just where we might think we are useless, let us not hide our face; for God has placed us here for a purpose; whatever it be, let us think that he has chosen us for it. Let us work loyally. The Lord bless you is my prayer in the name of Jesus Christ. Amen.

The congregation sang, "Redeemer of Israel, our only delight."

The closing prayer was offered by Patriarch William Jex, of Springville, Utah.

SECOND OVERFLOW MEETING

The second overflow meeting was held in the Assembly Hall, Sunday afternoon, 2 o'clock, October 8, 1922. Elder Seymour B. Young, president of the First Council of Seventy, presided.

The Twenty-first ward choir and the congregation sang, "The Great Millennial Morn."

Prayer was offered by Elder Rodney C. Badger.

The choir sang the anthem, "Fear not, O Israel."

ELDER SEYMOUR B. YOUNG

(President of the First Council of the Seventy)

My brethren and sisters, While I stand here after witnessing your unanimous votes sustaining the general authorities of the Church, I express to you my thanks for the union of purpose that you have evinced. When the Prophet Joseph Smith was martyred he was taken, as he expressed himself, "like a lamb to the slaughter," yet he willingly laid down his life for the people, because the enemies of the Saints at that time swore in their wrath, if they could not get possession of the Prophet and deal with him as they wanted to, they would lay the city of Nauvoo in ashes, and that was, in my opinion, one of the main reasons why he yielded himself into the hands of wicked men in the defense of the Church, to preserve the Church, and the people; and he fulfilled the words of the Master in that splendid saying, "No man hath greater love than that he will give his life for another"—for his friends, for his brethren.

I believe that it was the thought of the Latter-day Saints at that time, that if the Prophet went to Carthage, that his enemies would not have power to kill him. So thoroughly had the Saints become impressed with his calling by the eternal Father, and by his Son Jesus Christ, that they were satisfied that no harm could come to him until he had finished his work. But it appears that he had finished his work at this time. He had organized the Church and set in order every quorum of the Priesthood, the apostles, the high priests, the seventies, the elders, the priests, the teachers, and the deacons.

He had supervised the organization of all the quorums and completed the organization of the Church, when he said, "I am going as a lamb to the slaughter, but I am innocent and my conscience is void of offense towards God and man." On the twenty-seventh day of June, 1844, he sealed his testimony with his blood in company with his brother Hyrum, who also, as Patriarch of the Church, sealed his testimony with his blood. The presiding authority came to the twelve apostles with President Brigham Young at the head, and he seems to have filled the prophecy made by the Prophet Joseph, when they first met in Kirtland, that some day, Brigham Young would lead the Church. This was at a prayer meeting where the Prophet Joseph

presided and Elder Brigham Young in his prayer spoke in tongues, moved upon by the Spirit of God, and when he had ceased praying the Prophet continued in the same tongue that Elder Brigham Young had spoken in, and as he closed his remarks, he said, "My brethren and sisters, the tongue that Brother Brigham spoke in, and I have continued in, is the pure Adamic language spoken by our father Adam," and it is from the Lord.

President Brigham Young after the martyrdom of the Prophet Joseph Smith, in a large congregation assembled in Nauvoo in the grove near the temple, was endowed with power from on high at that meeting, and hundreds and thousands of the Saints testified that they saw the mantle of Joseph fall upon the Prophet Brigham Young, and that Joseph's voice came from the lips of Brigham Young, and the power and the testimony of the Prophet was in his utterances. It seems to me that something of this kind was necessary, because the people had become sorrowful after the martyrdom because of the many apostates that had sought to lead the Church astray, and this very providential manifestation seemed to satisfy the Saints. From that time they knew that Brigham Young was the prophet, seer, and revelator and President of the Church of Jesus Christ of Latter-day Saints, and that the power of his prophetic ministry had been manifest.

He led the Saints out of Nauvoo in trying times, and he planted, in what is now the state of Nebraska, a colony of white people who settled in that state at Winter Quarters, now known as Florence, in the year eighteen forty-six; and the next year, eighteen forty-seven, he led a company of pioneers and planted their feet here in what is now Salt Lake City, and as he entered the valley at the mouth of Emigration Canyon, he said, "This is the place," and that prediction upon that occasion was prophetic absolutely—"This is the place!" He had a vision in which he saw these mountain valleys peopled with Latter-day Saints far and near, and no doubt he remembered the prophecy made by Joseph Smith in the little town of Montrose on the 12th day of August, eighteen forty-two, that the Latter-day Saints would be driven to the Rocky mountains and there become a great people. That prophecy was in part fulfilled by President Brigham Young and this people colonizing these valleys of the mountains, east, west, north, and south, which were afterward organized into the state of Utah and surrounding states. After Utah had been established, he sent a colony, first, into Idaho, the first settlement of white people in that state. They settled upon the Salmon river in 1855, and there builded Fort Limhi for protection against the Black Feet Indians. In the year 1855 he sent a colony to locate in the state of Nevada, under the direction of Elder Orson Hyde of the Council of the Twelve. This colony was located in what is known as Carson Valley, the first white settlers in the state of Nevada. In California, as early as 1846, was established the first white colony, being composed of Latter-day Saints. This colony came in the ship *Brooklyn* which sailed from

New York on the 4th day of January, 1846. They landed at San Francisco bay on the 18th day of July, 1846, making the voyage around Cape Horn in six months time. In Arizona we can claim that the Latter-day Saints were among the first to plant permanent white colonies. President Young was the founder and the mover in organizing the University of Deseret, which has since become the famous University of Utah. The B. Y. University, located at Provo, was founded by him, as also the Brigham Young College at Logan. The L. D. S. University, located on the back east of the Temple, is another project of his, and the first building that was erected was the Brigham Young building, and later there have been erected the Barratt Hall in the Center of the block and the Joseph F. Smith memorial building, on the north side of the block, one of the largest and most up-to-date structures belonging to this Latter-day Saint University. Then was added the L. D. S. Gymnasium, one of the very best equipped gymnasiums west of the Missouri river. President Brigham Young was raised up and prepared for this great work, and he magnificently stood the test and the responsibility placed upon him in leading the Saints to these mountain valleys and in founding these magnificent institutions of learning for their upbuilding and progress, and paving the way for the colonization of surrounding states at the same time. I believe and know that God led him to accomplish these great things, and in the words of one of our most excellent hymns we may sing as we did at first:

"We've found the place which God for us prepared,
Far away in the West.
Here none shall come, to hurt or make afraid.
Here the Saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King,
Above the rest, these words, we'll tell,
All is well, all is well."

Far be it from me to fail in paying a proper tribute to the great and good men who have succeeded President Brigham Young as leaders of this people. They, too, have each been under the inspiration of the Lord Almighty, in directing the affairs of the Church. President Heber J. Grant has been an inspiration to the people everywhere, and has done much to remove prejudice and to make friends for the Latter-day Saints. He is indeed a prophet, seer and revelator to this people, and a true and faithful president of the Church of Jesus Christ of Latter-day Saints. May the Lord bless him and the Saints forever, I pray through Jesus Christ our Lord. Amen.

ELDER SAMUEL O. BENNION

(President Central States Mission)

I hope that the Spirit of the Lord may direct my remarks, that what I may say may be in accordance with his holy mind and will,

for the good of all who are gathered here. I do not remember a more beautiful Sabbath, at this time of the year, than today, when everything seems favorable to us, everything seems saturated with the spirit and the power of our Father in heaven. Surely his Spirit has been made manifest to a very great extent in the sessions of the conference thus far. I think I have never attended a conference when there seemed to be a greater interest, when the people themselves seemed more devoted. The large numbers in attendance show that the Spirit of God is upon the Latter-day Saints and in their hearts. They have a desire to be taught that which will do them good for all time to come. They desire to serve God and keep his commandments more than they have ever done before.

As the Church grows older its influence must be greater. There is a growth in all scientific lines in the earth. The great discoveries that have been made by men in the last few years are far in advance of the theology of the churches of the day. They have not advanced. And truly this Church, under the divine inspiration of our Father in heaven must stand as the fountain head of all of the wisdom that comes to men, for God has revealed it and he makes known to his people his mind and will if they will but listen. I firmly believe that the truths that have been revealed to men in the dispensation of the fulness of times, in which we live, have had their beginning in the principles of truth that are found in The Church of Jesus Christ of Latter-day Saints.

A short time ago I heard a man of international fame deliver a lecture in Kansas City, before a convention of Sunday School workers. I heard this gentleman say, that there are one or two passages of scripture in the Bible that are worth more than all the books that have been written from time to time by the so-called professors of the day. One of them which he drew attention to is the doctrine which plainly declares that God "created man in his own image, male and female." He said there are many men and women who do not believe that scripture; but he said, "the Bible teaches it." I never heard this doctrine taught, in my experience out in the world, before, save by the elders in the Church of Jesus Christ of Latter-day Saints, but I want to assert to you, that it would not surprise me at all if in the very near future it should be taught by many of the leading sects of the day. I believe it will not be long until there shall be teachers who will be preaching the doctrine of an ante-mortal state. They will be teaching in plainness that mortals had a preexistence. I believe that there shall be men arise not of our faith who will declare that there is a salvation for the dead, and that men may live and attain the blessings of the almighty Father if they have not forfeited their right to those blessings in mortality. The law of tithing is taught in many of the churches of the day. The principle of divine healing as taught and practiced by Christ and his ancient apostles is taught in many of the so-called Christian sects. Whoever asks of God in the name of his Son Jesus Christ, may receive, and with the light that came

into the earth through the visitation of the Father and the Son to the Prophet Joseph Smith, and the visitation of holy angels, the principles of truth will find lodgment in the hearts of the honest among the children of men, and God's Church shall receive more endorsement and greater influence than ever before.

It will be found, then, when they shall attempt to teach the principles and doctrines of Christ, that in our day, for more than ninety years the principles of eternal truth as taught in the Bible and revealed in the Book of Mormon and Doctrine and Covenants have found place in the hearts of the children of men.

One of the first things that the Prophet Joseph Smith taught was, that he had beheld the Father and the Son, that they were immortal men, that he was in their image. He declared this with boldness, and it has now been preached by this people for nearly a hundred years. It has been testified of in all the civilized nations of the earth, where the elders of Israel have been sent. And when men begin to lay claim to the principles of Christ they will have to acknowledge that there was a prophet raised up in the dispensation in which they live; and a people raised up through him, who have taught these principles; that God has revealed these things in plainness unto the children of men, and that he has revealed to us the true state of the world and the truth with respect to all his creatures. And then they will have to admit the superiority and the originality of God's truth in the earth, for the Lord has never allowed any son or daughter to come to the earth but he has provided a way for them to live and be taught the truth.

And when men testify that they know that Jesus is the Christ they will be confronted again with this fact, that the testimony of Jesus is the spirit of prophecy, and that as men receive the testimony of Jesus they must believe in prophecy. And when they believe in prophets they must acknowledge that God revealed his mind and will to prophets. They will have to turn again to the true order of worship, and they will find again that God has revealed his truth to the children of men, and has raised up men, and conferred upon them divine authority to proclaim his truth. Then they will come to know that the true gospel of Jesus Christ has been restored, and is preached with power in the earth.

And now I want to say that the man that is at the head of this Church truly is a prophet of the living God, a man who was ordained to that calling before the earth was created. And associated with him are men of power ordained to stand in the name of God in the earth, which power will remain until the Lord shall come. When a man questions the divine authority of this Church, he needs only to investigate the doctrines of the Church and listen to the preaching of the men who declare the gospel. To my mind the man to whom I referred has read "Mormonism." There are thousands that believe it, but had it come from a "Mormon" elder, it is a question if they would have received it at all.

I want to say to you that the Lord will raise up men who will further his cause in the earth by allowing them to preach parts of the restored gospel. The apostles in the days of Christ saw men who were casting out devils in his name, and they forbade them, but Jesus said, "He that is not against us is on our part." That same privilege is in the earth, for men and for women to stand for the right, and to stand for the gospel itself, no matter where they have heard it, no matter where they obtained it. There will come a time, just so surely as the sun shines, that they will have to acknowledge that to the Church of Christ in the days of the dispensation of the fulness of times, our Father gave that light and that power with authority to declare it to the children of men. I fully believe that the gospel as it is taught by the servants of God bearing divine authority, will find place in the hearts of thousands as the result of the faithfulness of the men of God who have declared it, and that in many of the churches of the day the restored gospel will be taught, and it will establish faith in the hearts of men. Sooner or later, men and women will be drawn unto the Lord, through prayer, and shall seek him by faith and by study and they shall discover that that knowledge of the truth, and that light and knowledge of God and his gospel came through the Church of Christ in this day, and that Joseph Smith was a Prophet of God through whom it was revealed and restored to the earth, who sealed his testimony with his blood; died for the truth which through him God gave to the world. He became a martyr to the cause of Christ, and no man ever became a martyr for the cause of Christ without having known him and the truth that he declared, though that truth be preached by men who are not called of God. We pray that the honest in heart, may be honorable enough to admit, when it is brought to their attention, that the truths which they have been taught, were received through the Prophet of the Lord in the day in which we live, and that they must repent and believe the gospel; that the law that John taught is in force and in effect for people who have not been baptized by men having authority. And that in order to partake of the glorious principles of Christ, they must enter into the straight gate and live according to the truth and the laws that has been revealed for their salvation.

I pray for the children of men. I pray for the honorable men of the earth, men and women who are blinded by the cunning craftiness of men who deceive by teaching doctrine that is not true. I pray for the Latter-day Saints, that they may walk uprightly before the Lord, that they may testify before the world that God lives, and that they may rejoice in the truth which comes to them through these conferences and through attending to the duties of Saints of God upon the earth. May we all feel determined in our hearts to live the lives of Saints, I humbly pray in the name of Jesus Christ. Amen.

Mrs. Lorinda P. Brewerton, sang a solo, "Give to me thy support."

ELDER GEORGE F. McCUNE

(Formerly President of the Eastern States Mission)

At the beginning of our services, Brother Badger, acting as mouth for all of us, asked the Lord, in his prayer, to inspire those who should speak to us his words for our comfort and well-being. I believe that prayer has been literally answered thus far in those who have spoken, and I desire that I may say nothing that shall detract from that beautiful spirit and inspiration which has been our portion here today.

I delight to meet with my brethren and sisters, but I find it a great task to attempt to talk to you. I feel that the Saints perhaps know just as much about the gospel as I do. It would be a great privilege to meet a congregation of this size in the world, and deliver to them the gospel message; but I always sense my weakness in standing before the Latter-day Saints. Yet I do know our Father in heaven makes no requirement at our hands except he gives us the power to magnify that requirement or calling; so I respond cheerfully, trusting in the Lord, and what I do in this Church I do in the name of the Lord, for I do know, by my experience, that we have the gospel of our Redeemer, the true gospel of Christ, and the more I know of it the more I love it, the dearer it is to my heart.

There have been so many good things spoken in this conference that I feel in my heart you will love to go home and leave with the Saints, in our wonderful institutions.

As Brother Bennion was comparing the meetings of our annual and semi-annual conferences, a thought came to my mind. I went into a convention the other day, and as I went in I could not help but notice the terrible condition that was manifest in that meeting, and I knew as I stand here, that the people were deluded. They thought the same, perhaps, of me, but, "by their fruits you may know them." At this meeting here, it seems as if all have met with one purpose of heart. In the meeting I refer to, there was no union, no peace, but there was everything contrary to union and peace, and I never saw such contortions in my life as I witnessed in that little meeting.

I bear testimony that we have the true gospel of the Redeemer. It is a privilege for us to live in this great dispensation of the fulness of times when we have the true gospel of our Lord, and we should take pleasure in keeping his laws and commandments. It is a privilege that we should prize. It is a privilege, I think, when we properly understand our position and the blessings that are promised as our reward, and we should cheerfully be obedient to the commandments of the Lord for the blessings that we are seeking and which have been promised by our Father. We all want happiness, we all want something which we are craving for. I believe that strict obedience to the commandments of God will bring us that which we seek. I believe there is no other way under heaven whereby we can get that

which we greatly desire, except by a strict obedience to the gospel and the laws of God. When our Father in heaven said, Thou shalt not steal, he did not place on his children a hard burden, but he gave them something that would contribute to their peace and salvation. He gave them the commandments because he loved them. So we in all our experiences and vicissitudes of life should learn to love God and to keep his commandments. Our people should learn to love the principles and requirements of the gospel, and should love to conform to them according to the spirit in which they are given for they are all elevating, even in this life, and through them, in their completeness, we may be exalted in the life to come.

I recently returned from California. I was astonished while there at the wonderful devotion and interest shown by our people in the gospel of our Redeemer in that portion of the vineyard. I first attended our Sunday school, in the vicinity of Ocean Park. I was glad to behold that the little hall would not wholly hold our Sunday school children. As many as 25 children had to stand. On the same day I attended the services at Los Angeles; and when I left that place a little over three years ago, their chapel was ample to accommodate them all. When I returned I found that little chapel was wholly inadequate for the Sunday night meeting, and every available space was taken for standing room. On the next Sabbath I visited another branch, where the chapel was built about a year ago. In that time the building has become inadequate. The next Sunday I attended services in our little chapel in Ocean Park. It is estimated that about 1200 attended our services there, and the new chapel was inadequate to hold the people. I find those people are taking a very active interest in the gospel, a keener interest even than they had taken at home here. Brethren and sisters, I glory in this, but I regret it very much, so far as we at home are concerned. We should recognize it as a privilege to perform our duties in the Church, and to obey the requirements made upon us in our day, the dispensation of the fulness of time, and we should not look upon our duties as hard to perform. I believe the gospel plan given to us is the plan by which we can come back into the presence of God, through working out our salvation in this life. Let us find joy and satisfaction in our work in this life; it is not a hardship to conform to the requirements of the gospel; but we will find true happiness in rendering obedience to the gospel.

There are so many principles in the gospel as we understand it, and if we will conform our lives to them, we will have our reward in this life, and in the life to come more than we can conceive in our present state, as a reward for our faithfulness.

The brethren have spoken much about our respect for law and order. I wonder if it is possible that the listlessness that comes to us is the result of our own actions in the past. I would not say that I believe our actions are reflected in the attitude of our children, or the ideas of our children. I remember being out where we wanted to

make a certain distance in a certain time. The young men who were with me said in the presence of their officers, and to my two sons, we will make it, if we go in a hurry. Now I believe that the violation of the speed law will be brought home to those men, who were willing to go outside the law in hurrying forward in the automobile. I believe that men will take advantage, and I believe that boys and men who overstep the law, will take advantage and license from the actions of others that are brought home to them. So, I believe we should resolve in our hearts to cultivate respect for law, and thus wherever we may be found, use our influence to have the laws obeyed and to produce a respect for law in the minds of all, not only for ecclesiastical authority, but all authority. It is no trouble to respond to the requirements of the president of these United States, and I believe we should take pleasure in responding to every requirement of law and order, not only from the president, but from all including the least official who acts under him. And in this way I believe we should teach our own children respect for authority. Now may we have respect and confidence in the authority placed over us by the Lord; and I believe that we will find real joy and satisfaction in honoring the deacon in his place. I believe he should be honored as bearing the Priesthood of God. I feel that I would like to honor every man who acts in the authority, either of our country, or of the Church of God, upon the earth, and teach my children to do likewise. And this I would teach all whom it is my duty to teach, as opportunity may afford.

I did not intend to take so much of your time. It is a wonderful privilege we have of meeting together and partaking of the spiritual blessings that God has for this people, in these conferences; I wish we could fully appreciate them, for just as sure as you sit before me this Sabbath day, God lives, and Jesus is the Christ, the Savior of the world, and Joseph Smith was his chosen instrument through whom the gospel has been restored to earth; and it is our privilege to honor his memory and have respect for and render obedience to all the principles and laws revealed through him for our earthly happiness and eternal salvation. May we likewise render obedience to all who have succeeded the Prophet Joseph. My brethren and sisters, I bless you through the authority my Father has given me, in the name of Jesus Christ our Redeemer. Amen.

ELDER HEBER C. IVERSON

(Formerly President of the Northwestern States Mission)

I can assure you, my brethren and sisters, that I keenly sense the mighty responsibility that is now mine, for I feel its weight when I consider that I am addressing many who have come from afar, and at considerable expense, with a desire to receive from the Lord through his ministry, by the inspiration of his spirit, encouragement and spirit-

ual strength which may be of assistance to them in their work in the wards and stakes of Zion. I am sure that up to the present moment you have not been disappointed, and I sincerely trust that up to the closing prayer we may continue to enjoy the outpouring of divine light and intelligence which has characterized the remarks of all the speakers who have previously spoken. I have in my heart only one desire, and that is, that the Lord will grant me his choice blessing that I may impart unto you eternal principles pertaining to our salvation in his presence, that we may all be imbued with the spirit of diligence and devotion to his work, and fulfil the requirements devolving upon us; that we may perform all of them and conform to all the ordinances pertaining to the gospel of Jesus Christ, which is the power of God unto salvation, and is not a mere imaginary affair, but a reality; a living, vital power in the lives of those who permit it to come into their lives.

I rejoice in the statement, made last evening by President Heber J. Grant while addressing the assembled priesthood, that for no other one thing is he more grateful to the Lord than that throughout the nations of the earth where he has traveled, including the wards and stakes of Zion, there prevails among the Saints an abiding faith in, and a knowledge of, the divinity of this work. This is the secret of its strength. Upon this cornerstone, my brethren and sisters, it is established, and it shall prevail; it shall triumph; it shall overcome eventually all the enemies of truth, of light, and of life. It is not alone amongst those who stand in high positions, that this splendid possession, this excellent knowledge, is possessed, it is found amongst the humblest, the meekest, the lowliest, and the most obscure among us, provided they are faithful in devoting themselves to the Lord's work and requirements. A glorious thought! It is, indeed, the very secret of our strength. How has it come to us? How shall it be maintained? In the manner in which it was obtained, and in no other way can it be a continued possession in our lives, making for our salvation; for remember that the gospel's purpose is not to save men in their sins, but from their sins, and that it is God's power brought into our lives with that definite objective, and it is revealed by him and not an imagination. As Brother McCune has said, there is no principle or ordinance of this gospel that has not its reward in blessing of faith and power from heaven; for there is a law irrevocably decreed from the foundations of the world, on which all blessings are predicated, and whenever we receive any blessing from the Lord, it is by obedience to the law upon which it is predicated; no blessing in the gospel can be obtained and enjoyed except by obedience to the requirements of that law to which it belongs.

An old saying, very frequently repeated, is, "We learn to do by doing." May I paraphrase that, and this is equally true, *We learn to know by doing*. No man can know except he does. The Master Teacher has made clear that truth, for he said, "My doctrine is not mine, but his that sent me; if any man will do his will, he shall know

of the doctrine, whether it be of God or whether I speak of myself." Those words are simple and positive, we obtain a testimony through obedience, and only in a continuation of faithfulness and obedience can we retain that testimony; for we can lose it by disobedience just as we gain it by obedience. One is just as logical as the other.

The time is so brief, we can but touch a few high points. I will quote a few words from an eminent author who illustrates the practical phase of gaining knowledge, and this principle holds true in gaining knowledge of the truth which will save us and which is the most precious possession within the power of man to gain. I read you a few words from an eminent Chautauqua lecturer, "Nobody can give us or buy us an education; we earn it in the university of hard knocks, in the school of service. Nobody can give us or buy us a great arm; we earn it in physical service. Nobody can give us or buy us a great mind; we earn it in mental service. Nobody can give us or buy us a great character; we earn it in moral service." I add this thought: Nobody can buy or give us salvation in our Father's kingdom; we earn it through divine service, performing every requirement made of us from on high.

Again, quoting our author, he says, "We do not know what we memorize; we only know what we vitalize; we only know what we live." Then he goes on to say: "We shall have finished our education when all the strife and discord and evil and bitterness and selfishness have been pounded out of our lives; and when peace, harmony, love, wisdom, understanding, and unselfishness fill them. Eternity alone can finish our education. As we overcome, we ascend the mountain of life; we rise above the legacy of our limitations; we rise above troubles and storms into sunshine; we rise to life's mountain summit and see the night below us; we have reached the new eternal day on the summit, God's commencement day." We have then graduated and are prepared to enter into the great university of our Father, when we have obeyed absolutely and strictly the regulations, and learned well the lessons, of this school room of human experience, to which our Father has sent us for a wise and glorious purpose. And then shall we find a glorious realization of the supreme desire or prayer of our souls, expressed in the inspired words:

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

It is just as real as my life and your life; it is precious, immortal, and triumphant; it is just as true and just as reasonable and just as natural as any other thing in all the universe.

My testimony, in conclusion, is that our Father lives and rules in

yonder heaven, and that his Son is enthroned on the right hand of glory. They revealed themselves to the boy Joseph Smith, and they did commission him to establish the gospel and Church of Jesus Christ, in this the fulness of time, for the salvation of the world; and I know this is true; and in order that we may enjoy its blessings we must consecrate to this work all that we have and all that we are. I trust that we may all do so, and that we may eventually receive the great reward of eternal life in the celestial kingdom of glory, I pray in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

Brethren and sisters, our hearts are glad because the Lord has shown us the path to eternal life. In his service there are joys that fill the heart to overflowing.

On my way to South Carolina, a few days ago, the passenger train on which I was riding was delayed four hours. A freight engine running ahead of this passenger train ran off the track. Enquiring from one of the railroad men the cause of the engine being derailed—for the track appeared to be in good condition—I received this reply: “The engine was running ‘light.’ It had no cars—no load to pull. The engineer was driving it at high speed. If the engine had been pulling a train it would probably have kept on the rails.”

I pondered over this answer. How many men in this republic are running “light?” Shakespeare makes one of his characters say:

“Let me give light, but let me not be light.
For a light wife doth make a heavy husband.”

If there were more men who would take upon themselves the natural and God-ordained responsibilities of this mortal life, that is to say, if there were more men who were heads of families, assuming the duties of life there would be fewer strikes and less industrial disturbance.

The Latter-day Saints are a great people because they are engaged in a great work and they sense the responsibilities thereof. They have not made this work great, but the work has made them great. It is God’s work. What is the mission of the Church? It is a glorious one. In the Book of Mormon the Lord said to one of his prophets: “For my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever.” Yes, the Almighty hath a work. It must be a noble one, a work of power and glory worthy of the Majesty on high. The Lord said unto Moses: “For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.” And this work will go on throughout the countless ages of eternity.

Blessed are the Latter-day Saints for they have been called by the Master to perform a great and far-reaching work pertaining to the

salvation of the souls of the children of men. The Lord says that we are called to lift up our voices "as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming."

This is the mission of this Church, to warn the world by the preaching of the everlasting gospel proclaiming to the world that the coming of the Lord is nigh at hand. He is coming to judgment, to reward the righteous, to bring to pass the resurrection of the righteous dead; and to reward every man according to the deeds done in the body. "And even so I have sent mine everlasting covenant into the world," saith the Lord, "to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me."

In sublime faith in the spirit of service and sacrifice, meeting every form of prejudice, your sons and daughters are proclaiming the truth to the children of men, at street meetings, in halls, cottages and houses of worship. They are preaching the gospel as a witness and a warning to the nations of the earth preparatory to the glorious second coming of the Lord Jesus Christ.

As I listened to President Grant, President Penrose and President Ivins I thought of the splendid lives of these men. What a great blessing to the people of the world and especially to the Latter-day Saints they are and have been.

And the same may be truthfully said of all the leaders of the Church both past and present, and it will be said of those who will follow. God said to the Prophet Joseph Smith: "And thy people shall never be turned against thee by the testimony of traitors." Our leaders instruct us by the power of the Holy Ghost and their words are carried by that power unto our hearts. We rejoice in the fulness of the gospel and thank God that Israel is led by prophets, seers and revelators.

Almost at the commencement of his communication to Joseph Smith, the angel Moroni said that God had a work for him (Joseph) to do. In what spirit did the Prophet Joseph perform that work? In the spirit of service and sacrifice. He lived for others. On his way to Carthage, knowing that he was going to his martyrdom, in the splendor and nobility of his soul, he exclaimed: "If my life is of no value to my friends, it is of none to myself." We are living for others. We want to be of service to our fellow men, to our country, to our God. I believe from the bottom of my heart that this faith which the world designates as "Mormonism" is the spiritual force that is saving the world from bursting asunder into spiritual anarchy. The young people have the faith of their fathers in their hearts, and it is the faith that is the power of God unto salvation. The missionaries go into the world with the light and inspiration of the Holy Spirit to deliver their vital message in the name and power of Jesus Christ.

God, in his spiritual firmanent, has set constellations of spiritual

power and righteousness "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Chief among these is the First Presidency of the Church. So long as the Latter-day Saints look to these spiritual guides, the Presidency and the Twelve, and obey their counsels, they will never go astray. These inspired men are servants of Jesus Christ. The Redeemer is the head of the Church, the chief corner stone of our salvation and faith. Without him we can do nothing. In keeping counsel and in doing the things the Lord shall command them the Saints will walk in the glorious light of truth: they will share the glory of the first resurrection, and the great gift of salvation will be their eternal reward.

May God help us to keep our vision from being blurred by the deceitfulness of riches and the cares of the world. May he help us to live and preach the gospel to help mankind to keep from perishing spiritually, to teach our children to be true to their leaders, to themselves, loyal to their country and to God, is my humble prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang, "Awake, my soul."

Benediction was pronounced by Elder Frederick E. Barker.

SECOND OUTDOOR OVERFLOW MEETING

The second outdoor overflow meeting was held at the Bureau of Information at 2 o'clock, Sunday, October 8, 1922. Elder J. Golden Kimball, of the First Council of Seventy, presided.

The Holiday choir rendered the music and singing, Charles Pike, conductor.

The choir sang, "Come, dearest Lord."

The invocation was offered by Elder George W. Lewis, of the Bureau of Information.

The choir sang, "We're not ashamed to own our Lord."

ELDER NEPHI JENSEN

(President of the Canadian Mission)

Someone asked Mark Twain if he knew of anything that is worse than to have the earache and the toothache at the same time. Mark Twain said, "I think it would be a little worse to have sciatic rheumatism and St. Vitus dance at the same time." I am quite certain that if Mark Twain had ever occupied a position like this, he would not have given that answer.

I feel very deeply conscious of my limitations in attempting to speak to this audience on this occasion. I would not make the attempt were it not for the faith that I have that God will sustain and uphold all those who trust in him and seek humbly to do his will. I

pray with all my heart that God will be kind to me while I attempt to speak to you, and that he will give me his Spirit to actuate my utterances, that I shall be able to say the things that ought to be said, and say them in the way that they ought to be said.

I am thankful with all my heart for my heritage. I am thankful for membership in the Church of Jesus Christ of Latter-day Saints. I am thankful that God, in his kindness, has given me a testimony of the truth; and that he has written upon my heart by fire of the Holy Ghost a certain knowledge of the divinity of this great work in which we are engaged. I am thankful that in the goodness of our heavenly Father I have been permitted to represent this great Church upon the firing line of truth for over seven years of my life. I am thankful that God has sustained me in this ministry and enabled me, by the power of his Spirit, to touch the hearts of honest men and women by my testimony of the truth.

During the last three years and three months I have become more strongly convinced than I have ever been in my life of the world's need of "Mormonism." It is my deep-rooted conviction this day that the world needs "Mormonism" more than anything else. Indeed, I am persuaded that the truth, the faith, and the spirit which are found in this Church are the only things that can save this world from going to pieces, socially, politically, and economically.

Some months ago I picked up a copy of the *Literary Digest*, and found in it a lengthy advertisement, which had been written by a committee of the World Inter-Church Movement. The advertisement covered an entire page in the magazine. In the very heart of this advertisement appeared this pregnant sentence, "The world needs a great many things, but it needs most of all faith." I do not know who the man was who wrote that sentence, but I do know that he did pack into a few words a comprehensive, simple statement of the paramount need of this world. Yes, this world "needs most of all faith;" and it needs a deeper faith than the insipid belief which we find resident in the hearts of a great many of our orthodox Christian friends. The world needs the faith that Jesus taught.

About two years ago I had the pleasure of speaking to a congregation in the great city of Montreal. In opening my discourse I said to the congregation, "We have come to teach you the faith that Jesus taught." I had no sooner made that seemingly trite statement than a number of persons in the congregation laughed almost out loud. I noticed a number of persons turn to their neighbors and whisper something about what I said. I am quite certain that they meant by their demonstration to manifest to me that they had already had the faith that Jesus taught preached to them. But I am quite sure, notwithstanding the demonstration of those people, that there are very few people in all this world today who have really heard about the faith that Jesus taught.

What was the faith that Jesus taught? The Apostle Paul understood quite fully the doctrines of the Son of God. He understood the

Christian doctrine of faith. He wrote a wonderful essay on this subject. It is found in the 11th chapter of his letter to the Hebrews. In this letter, Paul says, "Now faith is the substance of things hoped for, the evidence of things not seen."

In this definition Paul tells us, in effect, that to the person who has faith, unseen things are evident, or, in other words, that to the person who has faith, God is evident. The person who has faith has a lively, certain assurance of the existence of the invisible God. I know that that is the kind of faith Paul is talking about here, because in this same chapter he refers to Moses as a man who had this "evidence of things not seen." Of this man Moses, Paul wrote, "By faith," Moses forsook Egypt, "not fearing the wrath of the king: for he endured, as seeing him who is invisible." What does Paul mean? He means that Moses, because of the purity of his life and the integrity of his soul, was so close to God that he could almost see God. That is faith. Nothing short of this certainty is real Christian faith. When you think of faith in this sense, you will understand that it is one of the rarest qualities you will find in human souls. I have sometimes said in great cities in the east, "You do not have a thousand persons in your city who have Christian faith."

But Paul also tells us that "faith is the substance of things hoped for." He means that faith is the assurances we have that we will receive the things we hope for. And the apostle is not here talking about any ordinary human hope. He is not here talking about the hope that the mechanic has that at the end of the week he will receive his pay. Neither is he speaking about the hope that the scientist has that in the ordinary processes of nature certain things will come to pass at certain times. Paul is here talking about a deep, strong, divine hope. He refers to Abraham as a man who had this "substance of things hoped for." Of this man Abraham, Paul said, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead." Notice the words: "accounting that God was able to raise him up even from the dead." These are wonderful words. They are powerful words. They came from a great heart. They came from a soul that was pure enough, true enough, and strong enough to trust God, even to the uttermost. One who has this certain assurance of the willingness of God to bless his children, even to the uttermost, if they trust in him, has "the substance of things hoped for."

It was of this kind of faith that Jesus spoke when he talked about this principle. There were in his day a few souls who were noble enough and pure enough and strong enough to trust in Jesus Christ. One of these rare souls was a woman who had been afflicted for twelve long years of her life. This woman, we are told, spent her fortune upon the physicians and received no relief. One day she was standing in the throng as Jesus came walking along. She had heard

of the purity of his life and the mighty works which he had performed by the power of faith. As he came into sight, her heart leaped for joy and she said within herself, "If I can touch the hem of his garment, I shall be healed." Did you ever notice those sublime words? Did you ever notice that wonderful profession of faith? Those strong words came from a big heart. They came from a soul that was deep enough, and strong enough to trust God, even to the uttermost. That noble woman, prompted by her sublime faith, touched the hem of the garment of Jesus Christ. Instantly she was healed. Jesus knew that some noble soul had come into contact with him. He turned to his disciples and said, "Who did touch me?" His disciples had not seen anything. They were not spiritually minded at that time. They were still of that class of whom Shakespeare spoke when he said, "They are only alive in their duller parts." Any person who has not living faith in the living God is not half alive. The disciples said, "The throng press thee and sayest thou who did touch thee?" But Jesus made reply, "Some-one did touch me, for I perceived that virtue hath gone out of me." Then the true hearted woman came into his presence, and said, "I did touch thee." Then Jesus made reply and said, "Thy faith hath made thee whole."

That woman had Christian faith. She had the faith that Jesus taught. She had the faith that he exemplified in his ministry.

But alas, that faith was driven from this earth by superstition. The loss of this faith to the world is the saddest thing that has happened in the history of man. The turning of faith into superstition after the first establishment of the Christian religion, did not take place in a day. It came about very gradually. The people of that day, soon after the establishment of the Christian religion, discovered that it is easier to trust in something that they could see than it is to trust in the invisible God. So they commenced to thinking that Peter, and Paul and James and the rest of the apostles had a power peculiar to them. They soon concluded that they could not enjoy the same power that the apostles had. Then they commenced to think that if they could just get a piece of an apostle's coat or cloak and wear it upon their person, it would ward off disease and evil spirits. So in a very natural way the practice of believing in relics came into existence.

A little later they commenced to thinking that there was some magical power in the cross upon which Christ was crucified, and that if they could just have a metallic likeness of that cross fastened about their neck, it would keep away sickness and evil spirits. You know it is so much easier to hold on to a cross fastened about your neck than it is to hold on to the throne of God.

Then a little later still they commenced to thinking that if they could just have an image of one of the apostles, and kneel before that image and pray a formal prayer before it, they would be able to receive blessings from the invisible God. You know it is much easier to trust in an image right before you than it is to trust in the God

that you cannot see. So in a very natural way, the faith that Jesus taught, the faith that the Christ exemplified, was turned into superstition. And error drove truth from the altar.

But thanks be to our God, he has not left the world without the hope of a better day. Through his prophets, he has made it known to us that the gospel of Christ and its power should be restored to the world in the dispensation of the fulness of times. In fulfilment of those wonderful prophecies, Joseph Smith the prophet restored to this world the faith that Jesus taught. On that beautiful day in the morning of the Nineteenth Century, when the boy Joseph Smith prayed and God the Father and his Son, Jesus Christ, appeared to him, faith was reborn. On that day the faith of the Christ came back to this world. The spot on which he prayed that day is one of the holiest spots upon this earth. It is the cradle of faith.

The story of that boy's triumphant faith, of his all-conquering prayer, has kindled in the hearts of tens of thousands the same faith.

I recall a beautiful story that I heard in the city of Toronto some months ago, just on the eve of my departure for the city of Montreal. The following day I was in the city of Montreal, and as I walked down St. Catherine Street in that great city, I saw a newsboy with a *Montreal Standard*. Across the top appeared these big headlines, "The Greatest Miracle of Modern Times." I purchased a copy of the paper and turned to page 16, and read there the story of radio. The writer claimed that radio was the greatest miracle of modern times. But I was just a little disposed to take issue with his statement. I am fashioned somewhat after the Scotch: I do not always believe everything that I hear. So I commenced to thinking, really is radio the greatest miracle of modern times? I did not have to think back very far to be convinced that I had heard of a greater miracle. Just the night before, in the city of Toronto, before I took my train for Montreal, I sat in my room in the mission home and listened to a little English woman tell the story of the tribulation and the trials that came to her shortly after she joined the Church. She said, "I was so greatly tried one day that I rushed into my little room, closed the door, and threw myself upon the bed and wept and prayed for comfort. While I was praying I heard a voice behind me distinctly say, 'Be patient; be patient; wait.'"

That is a greater story than the story of radio. It is a wonderful thing to be able to hear a prima donna sing on the other side of the globe. But it is an infinitely greater thing to hear the voice of God speaking comfort directly to your own soul. Where did that little English woman get the faith to trust in God to that extent that she was able to get a definite answer to her prayer? She got that faith from reading the story of the restoration of the gospel of Jesus Christ in our dispensation. That is the most thrilling story in the world except one. It is the story that this world needs to awaken its faith in the living God. For the old story tells about God's power in the world so far back that people are not able to trust in it. What this world

needs is the story of the restoration of the gospel of Jesus Christ. What this world needs is a down-to-date story of the power of God in the world. "Mormonism" is the only religion in the world that furnishes the world such a story.

And I know that the story of the restoration of the gospel is true. With all the power of my soul I thank God for this testimony. I value it above the price of rubies. If any one should come to me this very hour with a billion dollars upon a golden platter and say to me, "You can have this if you will give up and surrender your testimony of the truth," I would turn from that gold as if it were dross; for I have learned in the furnace of affliction that there are a great many things that you cannot do with money. You cannot knit together the broken pieces of human will with money. You cannot heal the wounds of the human heart with gold. You cannot bring peace to the human soul with rubies. There is nothing in the world that is true enough and strong enough to bring peace to the human soul but living faith in the living God.

I love those words of that humble poet Whittier:

Yet in the maddening maze of things,
When tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good,

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

I do know that those dear words are true. I do know that this religion of ours is God-given, God-instituted. I know it is the best and truest thing in the world. God give us power to live it to the end of our days, and to do all in our strength to declare its truths, to the end of the world, in the name of Jesus Christ. Amen.

ELDER B. S. YOUNG

(President of the Northwestern States Mission)

I do not know how successful I shall be in making you hear me. I have not had very much opportunity as yet to do outdoor speaking, and particularly to such a throng of people as is assembled here today. I am grateful for this opportunity, my friends, brethren and sisters, although it makes me feel a good deal like the story that Brother George H. Brimhall tells of two fellows who were going into the battle. They were both trembling a good deal, and one of them, who was in the rear, said, "Say, you seem to be awful scared there in front," and the fellow in front said, "If you were half as scared as I am, you would be five miles in the rear and running like—well." And I want to say, brethren and sisters, that sometimes in the timidity of our souls we fail to live up to the things that we know.

As has been announced to you, I have the honor of presiding over the Northwestern States mission; I have the honor of being temporarily a parent to your boys and girls. I wish we had more of them. I want to say to you that no sweeter, no finer specimens of boyhood and girlhood can be found in all the broad confines of the earth. They are indeed the salt of the earth. And we are endeavoring to teach them the things that are vital, and they are learning them with a rapidity that is almost startling. We have boys and girls come out into the field who unhappily have had but little teaching at home. I do not say that it is the fault of the parents or of the bishop of the ward or of any of those who have charge of the spiritual education of our boys and girls, but the fact is that at whose ever door it may be laid, they are almost unacquainted with the principles of the religion to which their parents have given their unbounded allegiance. It is marvelous how rapidly they acquire a knowledge of the gospel. It seems to be as natural to them to understand faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost—the first principles of the gospel—as it is to breathe.

We are endeavoring, brethren and sisters, in the teaching of your boys and girls, to make of them good citizens, not only of the Government, but also of the Church; and, as was said yesterday here in the tabernacle by Dr. Widtsoe, the one thing lacking in the education of all people, with few exceptions, is they have not been taught spirituality. We do study the physical; we give great attention and spend almost unbounded treasure on the cultivation of the mental, but the spiritual is almost wholly neglected. We are endeavoring, during their tenure of missionary service, to give them an understanding of the spiritual.

And what will this spiritual acquisition do for them that the physical and the mental does not accomplish? These boys and girls have been taught in the schools that they should observe certain lines of conduct, largely for the purpose that they may acquire substance. Our whole educational system has for its object the teaching of boys and girls how to acquire material things. When these boys and girls go into the mission, they are brought into a new atmosphere. There are new channels of communication between them and nature that are opened up of which hitherto they had no conception. And those channels are of the most highly developing character, because they give the boys and girls a view of life they had not previously had, and that no men or women can have without having the experience that comes to the missionary. That experience, to my mind and with the thought I have given the subject, is one of the most useful and necessary of anything of which I have conception, for the reason that it gives the boys and girls a foundation upon which to build their future, that they cannot acquire in any other way.

We have labored, my friends, to give our boys and girls a large patrimony, when we shall have passed on into the great eternity. No matter how hard we may strive, no matter what we may leave them,

we are placing in their hands, in many instances wholly inexperienced, the opportunity of ruination. But when you have sent a boy or girl into the mission field, you have sent them into a school for the acquiring of that which is more useful, more necessary, and will be to them what no material possession can possibly furnish; for you have taught the boy or girl, or they have acquired, a faith in God, the faith that Brother Jenson has been speaking of. Do you know of anything that is more desirable in its possession than faith in God? It is the thing, as has been said, that the world lacks; and if you can give your boys and your girls faith in God, you have supplied them with that which no patrimony, no matter how generous, can possibly confer upon them; because the patrimony is a thing that moths may eat, that rust may corrupt, that thieves may steal; but when you have given them faith in God, or an opportunity to obtain it, you have given them that which nothing earthly can deprive them of, and it will go with them into the eternities.

We have had boys and girls come out there—I have seen them, although I have been there but a short time—who have been uneducated in the things of the gospel. But send them out without purse or scrip, to do what we term summer work, and they will be gone a couple or three months, and when they come back, note the difference in the appearance of the boy or the girl! Their whole being has undergone a complete change. They are no more like the boy or girl they were when they came out than if they were two different beings entirely. They come back with a faith in God. And when they stand up, you know that they have a faith in him. You can see it in their countenances; you can feel it in the clasp of their hand; you can hear it as the words roll from their lips, as the tears stream from their eyes in their gratitude to God, who has preserved them and blessed them and given them a testimony that he lives, that he hears and answers prayers, that he is indeed our Father. And if you give your boys and girls an opportunity to acquire that faith, you have given them something that you cannot possibly confer if you leave them no matter what treasure of an earthly character.

Now, we need missionaries. This has been my preface to the statement that we need missionaries, and we need them very badly. I know of instances where there are boys and girls in the mission field who are being supported in some instances by widowed mothers and those mothers have said to me, "I do not see how I can possibly keep my daughter in the mission field, because our crops have no value; it won't pay to dig our potatoes; I have no means of supporting her except that which I borrow and which I must look to her to help me to make good when she returns." That is faith, a living faith, because of the desire to have that daughter acquire this thing to which I have referred, faith in God. My confidence in this community is of a character that if they knew that here is a girl in the mission field, or a boy, or any number of them, who need and who are being supported by widowed mothers, there are men and women who, if they

knew those facts, would say, "We will support them until their mission is concluded." They are out there looking for, searching for, combing society for honest souls, and if, as the scripture says, our joy shall be great with one soul whom we shall bring to repentance, how much greater will that joy be if we shall bring many in the presence of our Father—now, if our joy is to be great with one soul or any number of souls, so also great will be our joy if we contribute to the maintaining of these boys and girls who are without means, to help them finish their missions. And I believe that some movement will be started in the communities, by which a fund may be established, so that these boys and girls can be kept in the mission field. I know that you have no accurate idea of the value of those boys and girls in your communities after they return if they keep the spirit of the mission in their hearts.

I want to appeal to the parents in this congregation and the parents throughout all Israel: If you want to give your boys and girls something that will be vital and lasting, give them the opportunity of a mission, and you will have conferred upon them that which you cannot possibly bestow in any other way. They are beautiful in the lives they lead, and the men and women who see them going about their daily toil have remarked to me when they have known that I am a Latter-day Saint, as they have seen them standing on the streets preaching the gospel of repentance, that never have they seen finer specimens of boys and girls, who radiate more intelligence, and to whom it has been a greater delight to listen and to know than these, your boys and girls, who are doing service in the mission field. It is a beautiful, a valuable thing, and will be of eternal use to them if you will give them an opportunity of enjoying it.

And I want to say that we are endeavoring to teach them this great fact, that wherever they are, no matter at what time nor under what circumstances, they are always missionaries of the Church of Jesus Christ of Latter-day Saints. Are you? That is what your boys and girls will ask you: Are you missionaries of the Church of Jesus Christ of Latter-day Saints? Are you willing to do the things that they are doing? Are you willing to follow in the footsteps of these beautiful boys and girls, who are teaching the gospel of the Lord Jesus Christ? Do you teach it? That is a question for you to ask yourselves. They are teaching it. Are you teaching it? You can be of vast use in this Church if you will teach the gospel. Primarily you have no other business in this world than to teach the gospel that God has revealed for the salvation of his children; and if you will analyze your lives, analyze the object of your being here, you will conclude that you are here for the purpose of furthering his interests in the earth among his children; and I commend to you the suggestion that as you have opportunity, give your boys and girls the chance of a mission. You will never regret it; it will stand eternally to your credit; because you will have saved your boys and your girls, than whom there is nothing more precious in all the earth. That God

will help us to understand and appreciate our opportunities, I humbly pray in the name of Jesus Christ. Amen.

A ladies' chorus sang, "Lift Thine Eyes."

The general authorities were presented and sustained unanimously, as at the Tabernacle meeting.

ELDER BENJAMIN GODDARD

(Of the Bureau of Information)

I do not know how my voice will carry in this large assembly, as I have been suffering with a cold for some days. I am very glad to be with you in this open air meeting and to observe how many there are in this audience who are members of the Church. It is truly wonderful to observe the growth and development of this Church from the beginning. We are distinct from all other people upon the face of the earth, for we are members of a living Church; we have all the authority upon the earth that God ever gave unto men; and with that power and influence, is it to be wondered at that Zion should grow and increase, until, by and by, this block will not contain the hosts of Israel that come to conference. I was asked this morning if it would not be a good idea to build another Tabernacle similar to the one that is now crowded with nearly twelve thousand people, and I remarked to the good brother who made the inquiry that if we wanted to accommodate in meetings all the people who desired to come here, we must roof in the whole block and hold meetings in every corner thereof.

I am glad to observe the increase in faith and the growth and development of the work, as we see it today. While President B. S. Young was speaking I was contemplating how this work really commenced. Let us briefly review it from the lowly beginning, when the boy Prophet Joseph Smith, between the ages of 14 and 15, went into the grove near Palmyra, New York, to pray. Think of that wonderful demonstration when the Father and the Son appeared unto him and gave instructions to him to prepare for the great mission that had been assigned unto him. It was a marvelous event, and Joseph scarcely realized the important work unto which he had then been called. Subsequently this was impressed more forcibly upon him by the appearance of John the Baptist, who conferred upon the youthful prophet and upon Oliver Cowdery the authority of the holy Priesthood, as recorded in section 13 of the Doctrine and Covenants. Later the heavens again opened, and angelic messengers conferred upon these two men the authority of the Melchizedek Priesthood with all its gifts, powers, and blessings, and this authority has continued with the Church until the present day. Thus by the direct ministry of angels the Church was fully established. I draw your attention to these marvelous manifestations so that you may understand how God

has blessed his Church and caused it to grow on the earth. Do you marvel that the prophet Joseph should burst forth in song when contemplating all that God had done for him? In section 128 of the Doctrine and Covenants, after referring to the restoration of the holy Priesthood, and after proclaiming the opening of a new dispensation through divine ministration, the prophet utters these impressive words:

"Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!

"And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers."

This is how the Prophet Joseph felt when contemplating the wonderful revelations given of the Lord.

You have heard our brother here speak of the elders and their influence and what they are able to accomplish. These young men and young women, not only in the Northwestern States mission, but

in every mission of the Church are wielding the same wonderful influence. What is it that gives them this power? What is it that singles them out from the multitude as men of a different class, having different qualifications and different personalities? What is it that impresses the people as they gaze upon these youths and listen to their earnest testimonies? Strangers upon this block, when entertained by guides, often ask, "What have your young people got that impresses us so much? What is it that distinguishes these young people?" It is the Priesthood of Almighty God, and without that we would be no more successful in missionary work than are all others of the various contending creeds.

You brethren have received the Priesthood of Almighty God. Our youths hold the Aaronic Priesthood. They are proud of it. They are glad to exercise it. Our elders labor in the authority of the Priesthood of Melchizedek. Look over this audience. I think possibly President Kimball will be glad to know the character of this great assembly. I noticed when we voted sustaining the authorities of the Church that some raised their hands carelessly while others raised their hands high. I feel to bless the man who in a whole-souled manner sustains the brethren. Now appealing to you men in the congregation, a great many of you have received this Priesthood given to us by the revelations of God, by the ministry of angels, as referred to. How many of you in this audience, within the sound of my voice, hold this Priesthood? We want to learn by the show of hands. All of you that hold the Priesthood, raise your hands. I notice nearly all of you have responded, God bless you all.

Now, let me give you a final exhortation. I urge you to magnify that Priesthood; live according to every covenant made with God, and let him feel that you are worthy of this divine power. If the same vote were called for in the Assembly Hall, and again in the Tabernacle, ten thousand hands would readily be raised confirming the thought that upon this block today there are thousands and thousands of men, clothed with the authority and power of Almighty God. May the Lord help us to appreciate and to magnify it, that we may be as lights set upon a hill, that cannot be hid, I pray in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of the Seventy)

Before I say anything else, I have something on my mind I want to get rid of first. I call attention to this picture—you cannot see it very well at so long a distance. We have on this platform Brother William Jex. He was a great friend of my father's, and if he could not think of anything else to say he began to talk about Heber C. Kimball. This good man is 92 years old. He is a patriarch. He lives in Spanish Fork. I read the notation written under the picture

he handed to me. He did not imagine I would read it. This picture shows, "a part of the family"—there is a multitude of Jexes, this picture being only a part of the family "of William and Eliza Jex, taken at their annual family reunion held January 1, 1914." Thirty-eight members of the family then living were not present—(could not get them all in!). "William and Eliza Goodson Jex were married in England, February 22, 1854." That is one year after I was born. I am now going to tell you what damage they have done since. They embarked on a vessel bound for America. "The family now consists of the aged couple, eleven children, 115 grandchildren, 151 great-grandchildren, and five of the fifth generation, making a total, on October 1, 1921, of 360—including 64 who have become members of the family by marriage. Seventy-four of these have died."

Now the climax comes. "The Jex family has spent altogether 76 years in the foreign missionary service, preaching the gospel, at an expense of \$70,000 of their own means, over and above all their time for which they received no compensation.

I call that faith and works. It puts me in mind of what my father said in talking in early days about this people. He said: "This people will multiply and increase until we will hardly know where to put them." Father told the Gentiles, "You will never be able to kill them off." Brother Jex has taken part in fulfilling this prophecy.

It is not my purpose to talk very much. I haven't an outdoor voice. I have been trying to be sick for a couple of years, and I have rather fizzled out on it. I feel a good deal like the story I read the other day. "Some fellow was sitting on the pier that reached out into the ocean—and he fell in, and he holloed, "Help! help! I can't swim." And an old fellow was sitting on the pier fishing, and he said: "Neither can I, but I wouldn't brag about it." I don't want to brag about sickness, because it is a kind of a disgrace to get sick in this Church, and not have faith to be healed. I was talking in one of the stakes of Zion to a bunch of careless Seventies, and I was trying to inject into them a little faith. Some fellow bawled out, "How do you get faith?" Well, it was such a sudden shock to me, I said, "I'll be blamed if I know." I told one of the greatest truths I have spoken for some time although somewhat crude. How do you know how you are going to get it? How do you know when you are going to get it? Nobody does. It just comes. And then it goes, and sometimes we do not have faith. That is about the way I have been since I have been sick. I have not had faith to be healed, and I have been ashamed. But I want to testify to you, and then read something into the record, and then quit. I guess there is a reporter here, isn't there? I am always afraid of those "blooming reporters;" they always get things down as I say it, but it don't sound well. It sounds all right when I deliver it, but it doesn't read well in print. I don't know whether you believe what I say or not, and I don't care. All I care for is to finish my work, deliver my message, get through with this business, and if God can see

fit in his mercy to give me salvation, that is all I want; it is a mighty big thing to ask for—for the greatest gift of God to his children is salvation." My mother started out for a celestial glory. It is too big a climb for me. If I can get salvation, I will be happily surprised. Heber C. Kimball said: "If some of you 'Mormons' get salvation, you will be more surprised than anybody else."

There are some things I know just as well as any Latter-day Saint knows. I am old enough to know a thing or two. I ought to know pretty near as much as some people who haven't had any more experience than I have. My only trouble is that I may lack authority to do and say some things, but I have got all I can attend to. I have ordained hundred of Seventies. I do not know but it is thousands. Eight hundred and ninety Seventies have been ordained since January 1, 1922. Some of them are little good, but I did my work all right. I have set apart hundreds for foreign missions, and they have come back, many of them, and said, "Everything you promised me came true."

I have seen the sick healed under my administration. I have witnessed nearly all kinds of diseases cured. And I will say right here, as far as God is concerned, and Jesus Christ, there is no disease that is incurable, if faith is exercised. I know that I have the key, that I hold the Priesthood, and there isn't a man in all the world to make me believe that I have not got it. It may be I do not live up to all the requirements—I will now begin to read into the record. I write books, but I put them in a pigeon hole and lock them up where they cannot do any damage. I feel aroused sometimes and the palms of my hands just itch to take hold of the jaw-bone of an ass and beat these things into dull men's skulls; I would do it, too, if I only had the jaw-bone. This is what I want to read to you. I want you to think about it. It is nothing new. But I want you to think about it as I have thought about it; for I have read it dozens of times, and that is one big reason I am a member of this Church. If I did not believe what I am going to read, I would quit the Church tomorrow.

These are the Prophet Joseph Smith's words. The Prophet Joseph Smith's words of instructions to apostles, at the last meeting held prior to their leaving on missions. You remember when that was, when they went to England and to other places. He said:

"Brethren, I have desired to see the temple built. I will never live to see it, but you will. I have sealed upon your heads all the keys of the Kingdom of God. I have sealed upon you every key, power, principle, that the God of heaven has revealed to me." (You see we received all the keys.) "Now, no matter where I may go or what I may do, the Kingdom rests upon you." [See? He fixed that; he knew something about what was going to happen.]

President Wilford Woodruff, who was one of the most wonderful men I ever knew—was a man who talked to me occasionally; I never arose after a five-minutes' talk that I did not know that he was a

prophet of God. He made these remarks at a Mutual Improvement conference, held June 2, 1889:

"Do you wonder why we, as apostles, could not have understood that the prophet of God was going to be taken from us? Neither could the apostles in the days of Jesus Christ understand what the Savior meant when he told them, 'I am going away; if I do not go away, the Comforter will not come.'" President Woodruff continued:

"Joseph Smith made these impressive remarks on the same occasion, 'Ye apostles of the Lamb of God, my brethren, upon your shoulders this Kingdom rests; you have got to round up your shoulders and bear off this Kingdom. If you do not do it, you will be damned.'"—And so will the rest of us, if we do not do our duty.

President Brigham Young said, after the martyrdom of the Prophet, "Thank God, the keys of the Kingdom are here."

President Wilford Woodruff continued, "The keys of the Kingdom will remain with the Church until the coming of the Son of Man, which means until the coming of the Lord Jesus Christ in the clouds of heaven to reward every man according to his deeds done in the flesh. There have always been manifested among a certain coferie of men, who say that Joseph Smith, Brigham Young, and others who have been presidents of the Church were not the right men to lead the Church." [I have heard that same thing said hundreds of times. I have heard it lately, "President Grant is not the right man." There are a number of men today, and always will be, who feel in their hearts that they ought to lead the Church, that they ought to be chosen apostles. The woods are full of them every time there is a vacancy. This same class of men feel that the Church itself is out of gear and going wrong. President Woodruff made this broad remark.] "I say to all Israel; I say it to the whole world, that the God of Israel, who organized this Church and Kingdom, never ordained any president or presidency to lead the Church astray." I am glad of that, so that we need not worry about the Church. God knows we have enough other things to worry about. Go home and go to sleep; God will never allow them to lead us astray.

The question has been asked many times [now I have heard this until I am tired and lame all up the back], "Why is it the apostles who are standing as prophets, seers, and revelators do not have revelations?" The answer is given by President Woodruff, and I would like to have this truth soak into you. The answer is given by President Woodruff as follows: "I hold in my hand a book of revelations" [meaning the Doctrine and Covenants], "which contains enough revelations to lead this Church into the celestial kingdom of God." [That is about as far as some of us will ever get!] "Anybody who will obey and live up to these revelations can be saved in the celestial glory." [There are hundreds in this crowd, and you can count me in with them, who do not even keep the Ten Commandments, and then we are hunting for more revelations.] "We are not without revelations," says President

Woodruff, "the heavens are full of them, and so is the holy Priesthood. You will conclude that I do not believe in any more revelation. If you had before you every revelation God ever gave to man, the Church and Kingdom of God could not progress and advance without the living oracles of God." Do not forget that, I do not care how much revelations you have; the living oracles of God have got to have revelation and inspiration and prophecy from above.

The First Presidency, the Twelve Apostles, the Seventies, the High Priests, the Bishops, all need revelation in all their administrations. What can a Bishop do without revelation? What can the president of a mission do? What can an elder do? Haven't I heard the voice? Haven't I been a stranger in a strange land? Haven't I been tired and hungry, no place to lay my head, and I have heard the voice, "this is the way, walk ye in it." The Holy Spirit softened the hearts of the people, and they fed me and cared for me. I have heard the voice more than once. I heard that voice when I was a young, wild, reckless young man. I did not know what it was. I told my brother Elias, "I hear a voice; it tells me something a hundred miles away." And I knew all about it before my mother knew it, and Elias thought I was going crazy—and so did I. But it was the right voice. I didn't know what it meant then, but I know what it means now.

I am about through. You are the best outstanding crowd I ever talked to in my life. You know how it is; we get people to talk to inside, and lock them in, so they can't get out! I remember being up north. I said, "All you people that want to go, go;" and they nearly all went, and I didn't blame them.

"No man," says President Woodruff, "can be a witness for God and lift up his voice and declare that the gospel of Jesus Christ is true without revelation. The Holy Ghost, the Comforter, which is the spirit of prophecy and revelation, is not restricted and given only to 'apostles and prophets.' Do not forget it. It comes to and goes with all Latter-day Saints, men, and women [thank God they get a little of it, too; they need it just as much as men do] men and women and children, who have accepted the gospel of Jesus Christ can have inspiration and revelation, for their own guidance." "Therefore, verily, thus saith the Lord, Let Zion rejoice, for this is Zion, the pure in heart. For behold and lo, vengeance cometh speedily, upon the ungodly, like a whirlwind, and who shall escape? Zion shall escape, if she observe to do all things whatsoever I have commanded you."

God bless you. Amen.

After singing by the choir, the benediction was pronounced by Elder B. S. Hinckley, counselor in the Presidency of the Liberty stake of Zion.

CLOSING SESSION

The Conference was continued in the Tabernacle on Sunday afternoon, October 8, 1922, at 2 o'clock. President Heber J. Grant presided.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Prayer was offered by Elder Soren Rasmussen, President of the Jordan stake of Zion.

A solo by August Glissmeyer was rendered with the choir accompanying, "The Lord hath brought again Zion," music by Arthur Shepherd, the words from the Doctrine and Covenants, arranged by Elder B. H. Roberts.

PRESIDENT HEBER J. GRANT

When this great auditorium was built, we were a thousand miles from civilization; nails were worth a dollar a pound, therefore the building is mostly pinned together with wooden pins.

Elder Junius F. Wells handed me a memorandum day before yesterday and I have had it copied, and I am sure it will be of interest to all of the people here assembled:

THE FIRST CONFERENCE IN THE GREAT TABERNACLE

"Fifty-five years ago today, October 6, 1867, the first General Conference ever held in this building convened, on Sunday morning at 10 o'clock.

"The building was incomplete—there was no gallery. The gallery was added in 1870; improvised seats; the organ was partly built, 700 pipes, and it was announced that when finished there would be 2000 pipes. Joseph J. Daynes played upon it. Choir was led by Robert Sands. The choirs of Springville, Payson and Spanish Fork attended—Elder Fishburn conductor. Croxall's Brass Band, Eardley's Ogden Band and the Nephi Brass Band attended. A hymn by Eliza R. Snow composed for the occasion was sung. Solos were sung by W. C. Dunbar and J. T. D. McAllister.

"The General Authorities were: First Presidency: Brigham Young, Heber C. Kimball and Daniel H. Wells. Quorum of the Twelve Apostles: Orson Hyde, Orson Pratt, Sen., John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon and Joseph F. Smith. (All present but F. D. Richards presiding in the European Mission.) Patriarch: John Smith. First Seven Presidents of Seventies: Joseph Young, Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott. Presiding Bishopric: Edward Hunter, Leonard W. Hardy and Jesse C. Little. Reporters: George D. Watt, David W. Evans, Edward L. Sloan, Clerk of the Conference.

"Of the General Authorities sustained that day all died in the faith. (Four of the Twelve became Presidents and three Counselors in the First Presidency.) Neither before this period nor for thirty years afterwards could this be said. The Church then numbered less than 120,000. It has increased three-fold if not four in the fifty-five years.

SUBJECTS AND REMARKS BY THE SPEAKERS 55 YEARS AGO

"President Young congratulated the workmen and the people on the good work done towards completing the building and gave out a number of texts for the brethren to preach upon: The Perpetual Emigration Fund; Education of Children in the Ways of the Lord; and of Young Women in Business, so that they could be profitably employed in Light Labor, such as Bookkeeping and Store Work; On Raising Five Hundred Teams to Haul Rock for the Temple; On the Southern Mission; On Temperance in Eating and Drinking; and the Word of Wisdom.

"Elder Orson Hyde said: 'This is the largest congregation I ever addressed and the largest assembly of religious worshippers I have ever seen together.' The house was filled to overflowing. He testified that at a meeting in Iowa, in 1848, the Lord revealed to the Twelve Apostles and others that Brigham Young should be their leader.

"Elder Orson Pratt remarked upon how the great tabernacle appeared towering above other buildings like an artificial mountain—"the Mountain of the Lord's House in the tops of the mountains," as he came down Parley's Canyon, returning from his late mission to Europe. He delivered a powerful discourse on the personality of God, and touched on the resurrection.

"President Young said he did not know how the resurrection would be but supposed he knew as much about it as any one. 'No man can explain it except he has received the keys of it by revelation.' He said that we should preserve our personality and that the essential parts of our bodies endure forever.

"Elder John Taylor spoke upon the supremacy and superiority of the laws and government of God over the governments of men, and of the comprehensiveness of the gospel, comparing savage and civilized peoples.

"Elder Wilford Woodruff spoke of the wonderful providence of God in the growth of the people, in means and members, and advised the young people to marry and lay the foundation for homes and happiness.

"Elder George A. Smith advocated home manufactures, recommending the use and economy of wooden-soled shoes and urged the people to emigrate the poor.

"President Brigham Young delivered a wonderful sermon on the Word of Wisdom. He said: 'It is wisdom for us not to drink liquor, tea and coffee, and to let tobacco alone.' If there are any cases when a cup of tea or a little tobacco will do good he would not object to their being taken; but who is to be the judge of when they will do

good? He was satisfied that when the least lenity is given, there would be a disposition to treat resolution. Some seem to think that this counsel will soon die away and that the people will return to the use of tea, coffee, tobacco and liquor. He would say that if any of the Elders of Israel should treat this counsel lightly he would promise them the curse of God would be upon them. It is required of the Latter-day Saints that they keep the Word of Wisdom and if they trifle with it they will be sorry for it. He spoke briefly several times during the conference. He offered the opening prayer and he made the benediction.

"Elder Ezra T. Benson spoke on home industries, and referred to the good effect of President Young's recent trip in the North.

"Elder Charles C. Rich spoke briefly on home industries and upon the unity of the Saints, saying there never had been a time when they were more united than at the present.

"Elder Lorenzo Snow spoke on education and preaching the gospel, warning the nations of the judgments and calamities coming. He illustrated his theme by reciting the dreams of Joseph and their fulfilment in Egypt.

"Elder Erastus Snow spoke prophetically of the South country saying there were elements of great worth there, which in time, would justify the wisdom of colonizing that country. About one hundred and fifty young men were called to go south and live, and strengthen the settlements there. This was the 'Muddy Mission.' The names were called out by Elder George Q. Cannon, who also presented the General Authorities sustained as above. He spoke on education, and of the regeneration of a people through observing the Word of Wisdom. He also laid before the audience the plan of the Sunday School Union soon to be organized.

"Elder Joseph F. Smith was called into the Twelve to fill the existing vacancy. He delivered an interesting discourse on individual duty and obligations and advised all foreign born Saints to learn to speak the English language. He said: 'Our mission is to work righteousness and to bring all things subservient to the will of God.'

"President Young paid Brother Joseph F. Smith a remarkable tribute, and commented upon the honors, rights and privileges of every man holding an office in the Priesthood. 'No man succeeds to the crown or honors of another; each secures his own by his faithfulness and his deserts.'

"On Tuesday, October 8, the President said there were things he would like to teach the people that would keep them together continuously, but it was not prudent to hold them too long. A vote was then taken to decide whether to adjourn conference for six months or to continue it over another day. The vote was to continue, and so the fourth day, Wednesday, October 9, meetings were held all day. The emigration of Saints from Europe was stressed by all the speakers.

A REMARKABLE GATHERING

"This was a remarkable conference. There were no railroads here

then, no street cars, no paved streets, no sewers, electric or gas lights, no telephones, automobiles or radiographs, nor three story buildings in Utah. There were no High Schools, Improvement Associations or Primaries. The University had but a nominal existence. The instructions were nevertheless to preach the gospel of Christ; emigrate the poor; build up Zion substantially; educate the children; cultivate the land; produce our own wares, food and fabrics; set our own fashions; be kind to families, charitable to all people, clean, refined, virtuous, lovers of God, obedient to his counsels, and loyal to country and one another."

I felt sure that this audience would be pleased to hear what transpired in that conference fifty-five years ago—before I was eleven years old.

PRESIDENT HEBER J. GRANT
(Introducing Mr. J. R. Howard)

We have the honor of having present with us today, President J. R. Howard, of the Farm Bureaus of the United States of America, and he has consented to address us. He will be the next speaker.

MR. J. R. HOWARD

(President of the U. S. Farm Bureaus)

I deem it a very great privilege, as well as a favor, to stand before you and acknowledge before you my belief in God, and in his Son, and in the guidance of his Holy Spirit.

I come from a farming community. Agriculture is my business. My neighbors, as well as myself, belong to the common people of America, and I am glad to know that in this audience, and in this splendid inter-mountain empire, there are many of my own kind of folk.

I am sure you will agree with me that the measure of strength of any church or any government or any school, is that of the average individual. The purpose of us all, in our work, is to raise the level of the average, rather than to create an aristocracy of wealth or of intellect. We are going through trying and troublous times, as a people. I am convinced that there is but one thing that is going to restore normalcy in this world, and that is the advancement of the religion of Christ. We will not get back to the place where we can further make progress, except we are anchored on things eternal.

On my farm, as I go to my work, and look at my crops, I love to see, in their growth, the work of a divine hand. I never travel or cross the mountains but what I think of the eternal God which made those hills. But we, as a people, need to recognize God, not alone as the God of the fields, of the flowers and the plants; not alone as the God of the mountains, but we must recognize him as the God of the human heart. So, I am glad to bring you this greeting, and to tell

you that the spirituality of this session and the session of this morning are as a sweet incense upon my soul.

I often think of a patriarch and prophet of old, who returned to his country after it had been devastated by enemies. He found the walls of the city down, and the temple destroyed. He set about, with a brave heart, to rebuild the walls of that city, but the enemies on the plains beset him and hindered him and harassed him, but the brave old man worked on, regardless of the enemy. Finally, the last gate of the wall was almost completed, and the enemy, in order to distract him from his work sent a delegation to him saying, "Come down to one of the cities of the plains and let us talk this thing over." I want to bring you his reply today, and to say to you that I hope that your lives are so adjusted, whether you be farmer or merchant, manufacturer, laborer, school-teacher or housewife, whether your position be high or lowly; I hope that his reply will be your reply, as it is mine. I imagine I can see the flash in the old man's eye and the straightening of his shoulders, as he said to those who sought to distract him from his noble work, and get him to come down to the city of the plains. These were his words: "I am doing a great work. I cannot come down."

May those be your words, and may He who rules over the destinies of men and nations continue with you and all of us in your good work.

PRESIDENT HEBER J. GRANT

Presented the General Authorities of the Church, and by unanimous vote of the assembly, they were sustained in their various offices and callings, as follows:

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

COUNCIL OF TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The counselors of the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST SEVEN PRESIDENTS OF SEVENTY

| | |
|---------------------|--------------------|
| Seymour B. Young | Joseph W. McMurrin |
| Brigham H. Roberts | Charles H. Hart |
| Jonathan G. Kimball | Levi Edgar Young |
| Rulon S. Wells | |

PRESIDING BISHOPRIC

Charles W. Nibley, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant, Trustee-in-Trust, for the Church of Jesus Christ of Latter-day Saints.

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. Wm. Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|-----------------------|---------------------|
| Heber J. Grant | John A. Widtsoe |
| Charles W. Penrose | David O. McKay |
| Anthony W. Ivins | Stephen L. Richards |
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Adam S. Bennion

AUDITING COMMITTEE

Henry H. Rolapp John C. Cutler Peter G. Johnston

TABERNACLE CHOIR

Anthony C. Lund, Conductor Edward P. Kimball and Tracy Y.
 B. Cecil Gates, Asst. Conductor Cannon, Asst. Organists
 John J. McClellan, Organist George C. Smith, Sec. and Treas.
 And all the members of the choir.

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

PRESIDENT RUDGER CLAWSON

My brethren and sisters: There is a large clock in the other end of this building, that is greatly illuminated. It is placed there for the benefit and help of the speakers. When I am sitting on my seat I can see the time clearly, but when I arise to speak in this great building, in the midst of this great congregation, I regret to say I go blind and cannot see the time (laughter).

I wish to commend and to congratulate Professor Lund and the Tabernacle choir, and the young lady soloist, for the anthem that was sung at the closing meeting this morning. It was magnificently done. The young lady has a wonderful voice. It went up and up to such a high note that I thought for a moment the drum of my ear was shattered, but it was not; and then she went up and up and up until it seemed to me that she stood on the edge of a precipice and would surely go over, but she did not. It was a wonderful performance, and the anthem this afternoon also was grand, impressive and beautifully rendered.

Day before yesterday, I was proud and high-minded and lifted up in my feelings. Through some strange accident, I got hold of the hat of President Penrose and wore it all the afternoon. I am free to confess that I could not fill his shoes, but I filled his hat (laughter).

VIOLATION OF MORAL LAW A FATAL AND DEADLY SIN

The President in the opening meeting gave the keynote to the conference by counseling obedience to law; obedience to divine law, and obedience to the law of the land. The divine law is always a righteous law and needs no repealing. The law of man generally, and in the main, is a righteous one. Sometimes the laws of man are not righteous, therefore when they are not righteous they ought to be repealed. Most of the speakers of the conference have touched upon this vital question from various angles. It would be well perhaps to treat it for a few moments from still another angle. Let me say, I feel that I am justified in saying, that there is no future for any nation that despises virtue, and continuously and persistently violates the moral law. This is a fatal and deadly sin. Whenever the cup of their iniquity is full, such nation or nations will be overthrown and suffer the displeasure of an offended God. This assertion, brethren and sisters, is attested by many examples of sacred as well as profane history.

AN EXAMPLE FROM PROFANE HISTORY

For instance, take Rome. One of the greatest and most powerful empires of the ancient world was the Roman Empire. It had in it the strength of iron to bruise, to crush and to break in pieces. It conquered many nations and kingdoms and brought them into subjection. The fear of Rome extended to all the known world of that day, and to be called a Roman citizen was regarded as a great dis-

tion. In the early days and years of Rome, as I have said, she was strong, she was invincible but in later years through yielding to the subtle influence of luxurious living and the violation of the moral law, she became weak, and was finally broken to pieces. A French editor, M. Guizot, gives us a short, vivid picture of the decline and fall of Rome, in the preface of *Gibbon's Rome*. This is what he said:

"The gradual decline of the most extraordinary dominion which has ever invaded and oppressed the world; the fall of that immense empire, erected on the ruins of so many kingdoms, republics and states, both barbarous and civilized, and forming in its turn, by its dismemberment, a multitude of States, republics and kingdoms; the annihilation of the religion of Greece and Rome; the birth and the progress of the two new religions which have shared the most beautiful regions of the earth; the decrepitude of the ancient world, the spectacle of its expiring glory and degenerate manners * * * such a subject must necessarily fix the attention and excite the interest of men, who cannot behold with indifference those memorable epochs."

Other examples in profane history might be given.

ILLUSTRATIONS FROM SACRED SCRIPTURE

Let us turn for a few moments to sacred history: In the early years of the world the people became very wicked. Noah, a prophet and a righteous man, preached to them one hundred twenty years and pleaded with the people to repent of their sins and to forsake them, but to no avail. They were guilty of every kind and species of wickedness, and "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." And again the record says: "God looked upon the earth and beheld it was corrupt, for all flesh had corrupted his way upon the earth." It was then, God decreed that all flesh should be destroyed. He sent the flood, and the children of men were submerged, only Noah and his family escaping.

The Lord brought the children of Israel up out of Egypt and out of bondage with power and an outstretched arm. He brought them into the wilderness, he brought them to Mount Sinai, and there, with a demonstration of his power and might in the midst of thunders and lightnings, gave to them the moral law. It was bound up in the Ten Commandments—"Thou shalt not commit adultery." This law was strictly enforced among the children of Israel, and its violation was attended by severe penalties, and thus—mark you, brethren and sisters, were they measurably protected from that great sin. Finally the children of Israel were brought to the land of Canaan. Palestine, the land that was given by promise to Abraham and his seed, was inhabited by six or seven great nations, and the Lord commanded his people to go in and drive out those nations, to destroy them and to take possession of the land. This is what he said, if they would indeed obey his voice: "I will be an enemy unto thine enemies; I will be an adversary unto thine adversaries, for mine Angel shall go before

thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images."

It may be said by some, that God in this matter was cruel, that he was unmerciful, that this was a vengeful thing to do, but you must remember that the people in Canaan were steeped in wickedness, were guilty of every species of crime, were engaged in idolatry, and were violators of the moral law. Their cup of iniquity was full, they were ripe for destruction, and destruction came.

And the children of Israel went into the Promised Land and in those early years they were prospered and strengthened and upheld by the power of their Maker. Oh, what a blessed people! He smiled upon them and they also had prophets to minister to them in the things of God. But in later years, when they forsook the worship of God and turned to idolatry and ceased to observe the moral law, great distress and trial came upon them, and they were visited by great destruction.

MORAL LAW EMPHASIZED IN THE MINISTRY OF JESUS

In the meridian of time John the Baptist came in the wilderness preaching the gospel, the gospel of repentance, and Jerusalem and all Judea came to his baptism and when John perceived the wickedness and hypocrisy of the Pharisees, he said to them: "O generation of vipers, who hath warned you to flee from the wrath to come? "Bring forth therefore fruits worthy of repentance."

Jesus came later preaching the gospel and counseled the people to repent and receive it. It seems to me that the moral law was greatly emphasized in the incident of the woman who was taken in transgression. She was brought to Christ by the Pharisees who charged her with the crime of adultery, and they stood there before him impatiently. They were urgent for his condemnation upon the woman that they might take her out and stone her to death. Christ looked upon them intently, and then he knelt down and with his finger wrote in the sand then stood up again. The Pharisees were still urgent for his action, but he, perceiving the wickedness of their hearts, said: "He that is without sin let him cast the first stone." He again knelt and wrote in the sand, and then he stood up once more and looking around said to the woman: "Woman, where are thine accusers? Is there no man to condemn thee?" And the woman said: "Lord there is no man to condemn me." Now, you remember his sublime answer, brethren and sisters:

"Neither do I condemn thee. Go thy way and sin no more." But, mark this, he did not apologize for her sin, he did not excuse her, he did not condone the sin, but said: "Go thy way and sin no more." I think this is a wonderful example of God's mercy and also of God's justice, quite beyond us.

PAUL'S ANALYSIS

Paul the Apostle in his epistle to the Corinthians went deeper into the matter when he said: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

Oh, how sublime! It is logical, it is philosophical, it is reasonable. We are the children of God, and he designates his children as temples, living temples of God. It is wonderful, it is beautiful! There are temples of wood and stone, but these are living temples.

PAUL'S INTERPRETATION AMPLIFIED BY THE PROPHET JOSEPH SMITH

Now, brethren and sisters, we are of the children of Israel, and the great moral law that was made binding upon them is also equally binding upon us. It has been renewed to us in our day, and the language of Paul has been amplified, greatly enlarged, by a modern revelation. You will find it in Section 93, Doc. and Cov., where these wonderful words are recorded: "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy. And when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

IF MAN IS IMMORAL HE IS WEAK AS WATER

So we are now under that great and important law. It is vital to our welfare, to our salvation. Go out upon the street. You may see a man standing there. He is wonderfully well developed, strong physically, strong mentally. Why, he may have been through college, a graduate. Oh, how well equipped he is for life! But I tell you, brethren and sisters, if that man is immoral he is as weak as water. Another man who is famous throughout the land as a lawyer, who can command his thousands and thousands of dollars, his knowledge is so desirable. But I tell you that if that man is immoral he is as weak as water. And still another man may have studied medicine and attained to great eminence. You may envy him. I tell you if he is immoral he is as weak as water. And take a young woman who has had every advantage of education and culture. She is accomplished, she can play the piano most beautifully, she may be a great writer, but I tell you, if that young woman is immoral she is as weak as water; because, remember, that the Spirit of God will not dwell in unholy temples. If I can leave that impression with you this afternoon, brethren and sisters, oh, how thankful I shall be.

I rejoice in the gospel of Jesus Christ. I know it is true. I do know that Jesus is the Christ and that Joseph Smith was and is his prophet, and that he stands at the head of this last dispensation. He was indeed a wonderful man, and, I apprehend, was a great spirit

in the spirit world before he came to this earth. I rejoice in this testimony, and I bear it to you in the name of Jesus Christ. Amen.

The trio, "Lift Thine Eyes," was sung by Lola Leonard, Louise Watson, and Edna Gothberg.

PRESIDENT HEBER J. GRANT

There has never been, within my recollection, anything to compare with the wonderful outpouring of people, to our semi-annual conferences, such as we have had during the past three days.

CONSIDERING A FOUR-DAYS CONFERENCE

I think that, perhaps, in the future it may be well—and we will seriously consider it—to have four days of conference. Several of our speakers limited themselves to sixteen, seventeen, and eighteen minutes, and, as you know, only two of the seven presidents of seventies have had the opportunity of addressing the vast congregations that have appeared in this building, and only one of the presiding bishopric. The suggestion made fifty-five years ago and carried by a vote of the people, that they continue the Conference for another day, if carried out at our next meeting, in six months from now, would, in all probability, give each of the brethren of the general authorities, and some of our mission presidents, an opportunity to express themselves without feeling very much limited for time. I am not sure but that the addresses of the three or four of our brethren, including the addresses of the presidency, that were beyond the short limit of fifteen to twenty odd minutes, gave the brethren who delivered them greater liberty of utterance, and a freer flow of the Spirit, than was enjoyed by those I had to request to make their addresses short. It is only fair to say that a great many of the Latter-day Saints have expressed to me, time and time again, the idea that if we cannot all find the time to bear our testimonies and deliver our messages at a general conference, it would be better to only have a number of us talk at one of the conferences, and the balance at the next one. But, I have felt in my heart an anxiety that each of those who are presiding over our missions throughout the United States, and each of the general authorities of the Church whom you have voted to sustain here this day—the twenty-six members that stand as the presiding authority in the Priesthood—should lift up their voices in each and all of our conferences and bear witness of the goodness of God to them. For that reason we have always had them speak, and occasionally we have heard from some others in addition. I have heard a great many people say that one cannot very well deliver much of a sermon in ten minutes, but some of the very choicest of all the choice sermons that I have ever heard in this building, have been delivered in five and ten minutes.

EXPRESSED THANKS TO ALL WHO HAVE TAKEN PART

When I think of the scores and scores of conferences I have attended in October, through driving storms and snow, to say nothing about the cold and the blizzardy weather we have had, I have rejoiced and been thankful to the Lord for the very wonderful and splendid weather we have enjoyed during this conference. I extend to the Saints my thanks and my blessing for the wonderful outpouring of the people at these conference meetings. I am grateful to our choir and to all who have taken part in rendering to us the very splendid music that we have enjoyed during our conference. I am thankful to each and all of the speakers who have spoken here in this building, and to those who have spoken in the overflow meetings. I feel that the Lord has abundantly blessed us, and poured out his spirit upon us, and that we will go from this meeting refreshed in spirit, renewed in our determinations to serve him and keep his commandments, and to proclaim the gospel of the Lord Jesus Christ by the uprightness, the honesty, the integrity and the devotion of our lives.

THEY ARE THE GREATEST SPEAKERS WHO LIVE THE GOSPEL

The Latter-day Saints, as a people, have the greatest number of preachers in all the world, for the reason that nearly every lay member has been on one or more missions of from two to five years, proclaiming the gospel, without money and without price. We are a nation—small nation, so to speak—of preachers, but the greatest and the most wonderful preacher among the Latter-day Saints is the man or the woman who lives the gospel of the Lord Jesus Christ. "Show me thy faith by thy works" is the thing that counts. James said that he would show his faith by his works, and that faith without works is dead. It is like the body without the spirit, and you know that needs to be buried very soon after the spirit departs, or it becomes obnoxious. It is by our works, our diligence, our faithfulness, our energy, that we can preach this gospel, and the people of the world are beginning to recognize, to know and to comprehend the fact that the fruits of the gospel of Jesus Christ, as taught by the Latter-day Saints, are good fruits. To have the lowest death rate, to have the highest birth rate, to have Utah tie—(nearly twenty years ago, when I was in England, presiding over the European Mission) for second place among the states of America, for literacy—only one state ahead of us—show that we are making a record that we can well be proud of. I have said to people, in my travels as a member of the Council of the Twelve, during the past forty years, that all we ask any man or of any woman, at home or abroad, that they do for the Latter-day Saints, is to judge them by their fruits. The one great standard laid down by the Savior of the world was, "By their fruits ye shall know them." For happiness in their homes, for contentment, prosperity, business integrity, sobriety, for observance of the laws of God and of man, I am at the

defiance of the world to find any other people superior to the Latter-day Saints. I am not speaking now of "Mormons" who do not keep the commandments of God.

THE STANDARDS BY WHICH WE WISH TO BE JUDGED

No true Americans desire to be judged by the Benedict Arnolds of our country, but they desire to be judged by men like George Washington and Abraham Lincoln and others who have been devoted to the principles upon which this country stands and to the Constitution of our country, who respect that Constitution, who stand for the obeying of the laws of the country, and who have given their lives, or offered their lives, for the country. Those are the people whose lives we desire shall be the standard by which the United States of America shall be judged—not by the law-breakers. We desire that the Latter-day Saints shall be judged by those who keep the commandments of the Lord, who obey the word of wisdom, who obey the commandment to give to the Lord one-tenth of all that shall come into their hands, who attend to their family and their secret prayers, who are ready and willing to go, without money and without price, to the uttermost ends of the earth to proclaim the gospel of the Lord Jesus Christ, and who do it under the inspiration of the Spirit of the living God.

A PROMINENT EXAMPLE

We desire to be judged by men, for instance, like Col. R. M. Bryce Thomas, who came to Salt Lake City about thirty years ago, a retired Colonel in the British Army. His wife was taken sick and they were stopping in what was then known as the Templeton hotel, and, across the road from that hotel was the headquarters, then, of the *Deseret News*. Over the front door was a sign "'Mormon' publications for sale." Day after day he read this sign, until it got on his nerves, so he went and bought a lot of "Mormon" publications, and he read and studied them. When he returned to London, he attended our meetings, and later joined the Church of Jesus Christ of Latter-day Saints. He made two trips all the way from London to Salt Lake, to perform ordinances for his dead ancestors, in the temple of the living God, on this block. He wrote a long letter—I imagine fully a hundred, if not more, pages, telling his friends why he had joined the Church of Jesus Christ. It is entitled *My Reasons for Leaving the Church of England and Joining the Church of Jesus Christ of Latter-day Saints*. This was written for the express purpose of enlightening his friends. He received so many letters asking him why he had joined this unpopular people, that it kept him constantly busy and so he decided to publish his reasons, with no idea that his pamphlet, or the letter that he sent to Liverpool to have published for his benefit, would be used as a tract. We ask to be judged by men like Colonel Thomas.

It has been said, and I believe truthfully, that about the tenderest part of the human anatomy, of the male variety of the species, is the pocket, and Colonel Thomas, from the day that he was baptized sends

once a month to the London office a fast-day offering; once a month a check comes for one-tenth of his compensation as a retired Colonel in the British army.

THE JOY OF CONVERTING SOULS AND PROCLAIMING THE GOSPEL

We ask to be judged by those men who are giving their all—their talents and their lives—and those women who are doing the same, for the advancement of God's kingdom, by those who feel a desire in their hearts to proclaim the gospel of Jesus Christ, that feel exactly as did Alma of old, when he said (Alma 29):

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

"And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.

"Yea, and I also remember the captivity of my fathers; for I surely do know that the Lord did deliver them out of bondage, and by this did establish his church; yea, the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob, did deliver them out of bondage.

"Yea, I have always remembered the captivity of my fathers; and that same God who delivered them out of the hands of the Egyptians did deliver them out of bondage.

"Yea, and that same God did establish his church among them; yea and that same God hath called me by a holy calling, to preach the word unto this people and hath given me much success, in the which my joy is full."

There is no living soul in all the Church of Jesus Christ of Latter-

day Saints, who has gone forth to proclaim this gospel, from the midnight sun country of Scandinavia, where the mother of Reed Smoot heard the gospel, down to South Africa; from Canada to South America, but who like Alma of old has had that same joy and that same happiness, when he or she has been an instrument in the hands of God of bringing some soul to a knowledge of the divinity of the work in which you and I are engaged.

"But I do not joy in my own success alone, but my joy is more full because of the success of my brethren, who have been up to the land of Nephi.

"Behold, they have labored exceedingly, and have brought forth much fruit: and how great shall be their reward!

"Now, when I think of the success of these my brethren my soul is carried away, even to the separation of it from the body, as it were, so great is my joy.

"And now may God grant unto these, my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may go no more out, but that they may praise him for ever. And may God grant that it may be done according to my words, even as I have spoken. Amen."

I know of no joy on earth that can compare with that which comes to the heart of the man who is an instrument in the hands of God of saving some soul and turning it from that broad way that leadeth to destruction, into that straight and narrow path that leadeth to life eternal.

AN ILLUSTRATION IN THE CONVERSION OF THE SPEAKER'S BROTHER

As I stand here today, I remember what to me was the greatest of all the great incidents in my life, in this tabernacle. I saw for the first time, in the audience, my brother who had been careless, indifferent and wayward, who had evinced no interest in the gospel of Jesus Christ, and, as I saw him for the first time in this building, and as I realized that he was seeking God for light and knowledge regarding the divinity of this work, I bowed my head and I prayed God that if I were requested to address the audience, that the Lord would inspire me by the revelations of his Spirit, by that Holy Spirit in whom every true Latter-day Saint believes, that my brother would have to acknowledge to me that I had spoken beyond my natural ability, that I had been inspired of the Lord. I realized that if he made that confession, then I should be able to point out to him that God had given him a testimony of the divinity of this work. Brother Milton Bennion was sitting on the stand that day, and he had been asked to address the congregation. President Angus M. Cannon came to me and said, "Before you entered the building, Brother Grant, I had invited Brother Milton Bennion to speak, but he can come some other day."

I said, "Let him speak." Brother Cannon said, "Well, I will ask him to speak briefly, and you will please follow him."

Brother Bennion told of his visit around the world; among other things, of visiting the scpulchre of Jesus.

I took out of my pocket a book that I always carried, called a *Ready Reference*, and I laid it down on the stand in front of me, when I stood up to speak. It was opened at the passages that tell of the vicarious work for the dead, of the announcement that Jesus went and preached to the spirits in prison, and proclaimed the gospel of Jesus Christ to them. I intended to read about the baptism for the dead, and I intended to preach upon the fact that the Savior of the world had not only brought the gospel to every soul upon the earth, but that it reached back to all those who had died without a knowledge of it, or in their sins, that they would have the privilege of hearing it; that, as I understood and had read in the Doctrine and Covenants, Jesus came into the world to be crucified for the world and to die for the sins of the world and that he saved all except only those who denied the Son after the Father had revealed him—those who had lived and those who had died.

I remember standing here feeling that that was perhaps the greatest of all the great themes that we as Latter-day Saints had to proclaim to the world. I laid the book down, opened at that page; I prayed for the inspiration of the Lord, and the faith of the Latter-day Saints, and I never thought of the book from that minute until I sat down, at the end of a thirty-minute address. I closed my remarks at 12 minutes after 3 o'clock, expecting that President George Q. Cannon would follow me. Brother Angus came to the upper stand, and said, "George, please occupy the balance of the time."

He said, "No, I do not wish to speak," but Brother Angus refused to take "No" for an answer.

Brother Cannon said, finally: "Alright, go take your seat, and I will say something," and he arose and said in substance: "There are times when the Lord Almighty inspires some speaker by the revelations of his Spirit, and he is so abundantly blessed by the inspiration of the living God that it is a mistake for anybody else to speak following him, and one of those occasions has been today, and I desire that this meeting be dismissed without further remarks," and he sat down.

I devoted the thirty minutes of my speech almost exclusively to a testimony of my knowledge that God lives, that Jesus is the Christ, and to the wonderful and marvelous labors of the Prophet Joseph Smith, and bearing witness to the knowledge God had given me that Joseph was in very deed a prophet of the true and living God.

The next morning my brother came into my office and said, "Heber, I was at meeting yesterday and heard you preach."

I said, "The first time you ever heard your brother preach, I guess?"

"Oh, no," he said, "I have heard you lots of times."

I said, "I never saw you in meeting before."

"No," he said, "I generally come in late and go into the gallery. I often go out before the meeting is over. But you never spoke as

you did yesterday. You spoke beyond your natural ability. You were inspired of the Lord." The identical words I had uttered the day before, in my prayer to the Lord.

When I heard George Q. Cannon, after I sat down, and before his brother spoke to him, say to himself, "Thank God for the power of that testimony," the tears gushed from my eyes like rain and I rested my elbows on my knees and put my hands over my face, so that the people by me would not see that I was weeping like a child. I knew when I heard those words of George Q. Cannon, that God had heard and answered my prayer. I knew that my brother's heart was touched, and the next day when he came and repeated my words, I said to him, "Are you still praying for a testimony of the gospel?"

He said, "Yes, and I am going nearly wild."

I asked, "What did I preach about yesterday?"

He replied, "You know what you preached about."

I said, "Well, you tell me."

"You preached upon the divine mission of the Prophet Joseph Smith."

I answered, "And I was inspired beyond my natural ability; and I never spoke before—at any time you have heard me, as I spoke yesterday. Do you expect the Lord to get a club and knock you down? What more testimony do you want of the gospel of Jesus Christ than that a man speaks beyond his natural ability and under the inspiration of God, when he testifies of the divine mission of the prophet Joseph?" The next Sabbath he applied to me for baptism.

If I were offered today, all the wealth of all the world, and had my brother in the condition he was in—without a knowledge of the divinity of this work, I know, as I know that I live, it would not be the slightest temptation to me.

I do rejoice beyond all the power with which God has endowed me, in the divinity of this work in which we are engaged, and in the joy and the happiness that it brings to everyone of the Latter-day Saints who keeps the commandments of God.

SARCASTIC ARGUMENTS AGAINST PROHIBITION

I had here a lot of things I was going to read, and I have forgotten about all of them but one. There is one thing I want to read and I want to call attention to the hypocrisy of a certain article in *Judge*, now combined with *Leslie's Weekly*. It is a contemptible and sarcastic sample, as we find here in an editorial in the *Improvement Era*, which says:

"As a sample of the sarcastic and contemptible argument made by the anti-prohibitionists, *Judge*, which is a combination of the former *Leslie's Weekly* and the comic paper, *Judge*, has this editorial in a recent number:

"LIGHT WINES AND BEER

"Volstead Prohibition has

—smothered us in prosperity,

- solved our labor problems.
- diminished crimes of violence.
- improved our morals.
- cut down our divorce rate.
- produced greater respect for the law
- discouraged corruption.
- improved our foreign relations.
- lessened the privileges of wealth.
- increased our patriotism.
- made us happier.

"This list contains eleven lies. To make it an even dozen, we'll add that *Judge* is a prohibitionist."

I lack language to express my contempt for any such an editorial as that in *Judge*, therefore I will not attempt to do it. The Lord has not given me the power.

BABSON ON PROHIBITION

I want to read something from the greatest statistician in America—Mr. Babson:

"Another optimistic factor in our present business situation is national prohibition."

Mr. Babson, I guess, is paid more money for what he writes than any other living man in the United States, even, I venture the assertion, about ten times as much as *Judge* with all the whisky money that they get for writing such stuff as I have read from *Judge* for you.

"Before the Prohibition Act was passed, \$3,000,000,000 were spent annually for drink."

What is \$3,000,000,000? Three dollars a minute for every minute until now, since the birth of the Savior of the world—three dollars a minute—three billion dollars, and no human being is benefited one particle by that \$3,000,000,000 of expenditure, and hundreds and thousands and tens of thousands are ruined physically, morally and every other way, and many hundreds commit murder because of the liquor that they have.

"Now, this \$3,000,000,000 that was formerly spent for drink, goes to the buying of merchandise, the building of homes, the furnishing of homes and the starting of savings accounts. No matter what interpretation may be put on the law or what new legislation may be enacted, of this we are quite certain—that same \$3,000,000,000 which formerly went to drink will hereafter be used for stimulating the regular channels of business. It will be used to buy merchandise, start savings accounts and do those things which tend to make people happy and prosperous."

It will increase and has increased, in every land and in every clime, by a hundred to two or three hundred per cent, the amount of milk consumed, and milk is the best food that human beings can have.

GETTING THE TOWEL DRY IN BUSINESS

"As a successful merchant needs delivery wagons, so a successful nation needs a good merchant marine. Thanks to the war, the United States has such today.

"Finally, we are today citizens of the richest country in the world. Where formerly we were a country owing the other nations of the world, we are today a credit country, with the rest of the world owing us. For this and other reasons, this country, fundamentally, is all right. Even at the present time, this medial line which represents fundamental conditions, is slowly but constantly going upward.

"During 1917-19, however, [he is referring to the towel as representing business] the towel became saturated with water. This is just what happened to business. The drops of water that fall off the towel when lifted out of the water may be indicative of orders for goods which fall to us during such inflated times. The saturated towel represents business when we were at the highest point in January, 1920, thoroughly saturated with water. Such saturation must be taken out. We must always get the towel dry again."

ADVICE TO THE SAINTS TO GET OUT OF DEBT

I say to the Latter-day Saints: Get the water out of your business at the earliest possible date; get down to bed-rock. Remember the wonderful teachings of Joseph F. Smith from this stand, years ago, that would have saved hundreds and thousands of Latter-day Saints from ruin financially if they had listened to it. He said, "Get out of debt and keep out of debt." Cattle and sheep men, merchants, farmers and everybody, in the days of the boom, who got more land, more sheep, more cattle, more everything, by running into debt, would thank the Lord Almighty if they had only listened to President Joseph F. Smith.

THE SECRET OF "MAKING GOOD"

I want to read a little story. I do not think it will take me over five minutes, and then I am through. I read so much that I make people tired, but I do it in the hope they will read it again after it is published:

"There were two boys named Brown; they were brothers. The mother had died with tuberculosis when the children were young. The father was a sea captain, one of the best of the town, but he was lost when these boys were fourteen and sixteen years of age, respectively. They, however, lived together in their three rooms, did their own cooking and housework, and went to school. The people called them 'hatchet and handle' because they were always together. The older boy, Jimmie, finally went into a store, but the younger boy got that longing for the sea which only those brought up near the ocean can appreciate, and when sixteen years old he went out 'on the banks' for a fishing trip.

"The boy had been away only two weeks, when to that New England town came word that the vessel with all hands had gone down. The disaster was, of course, a great blow to the older brother, Jimmie—a terrible blow. It occurred in February or March. The spring came on; the birds returned. The summer followed; and again the trees changed their color in the autumn. Still Jimmie was very sad. In November a rumor came through the town that a great four-master schooner had gone on the rocks near the Point. The boys of the town, as always, went with the crowd to the Point to see the wreck. When they reached the shore, the life boat had already gone out."

"THE SPIRIT WHICH MAKES GOOD."

And I want every Latter-day Saint to make good.

"It was a wicked afternoon; that life boat would rise to the top of

the waves and then go completely out of sight. Every one held his breath until it would come in sight again. Finally, the boat reached the ship, took off the crew, and came back to shore. As soon as it landed, the Life Savings men and the shipwrecked crew came stumbling out, falling exhausted on the beach. They were taken to a fire which had been built of driftwood, were given hot food and rubbed. They were gradually recovering when a rumor ran about the crowd that a chap, sick and helpless, had been left aboard the ship; that because of his weak condition they could not get him into the life boat, since the waves were too severe, the sea running too high. Well, that didn't go with the people of that New England town and they urged the life boat crew to go back and save the other man. The crew replied: 'No, we cannot. It is too much to attempt again in these waves this afternoon.'

"Then to the surprise of every one, little Jimmie Brown jumped up on a rock and shouted: 'I have nothing to live for. I have lost my brother. Let me go and I want some boys to go with me.' So the boys formed a volunteer crew, went out to the ship, and brought the other chap ashore. They also fell exhausted on the beach on their return. But they were rubbed and warmed; while the unconscious lad was taken to another fire to be nursed by the good women living near by. Finally, the unconscious one smiled and opened his eyes. Every one was happy. Gradually, one by one, the volunteer boy crew came up to the fire to look at this chap they had saved. Finally Jimmie Brown came and looked. Lo and behold, it was his younger brother! The crew of the fishing schooner had all been lost excepting this young Brown. He had been picked up by the four-master on its way to Manila, which, on its homeward voyage, was wrecked on the New England coast.

"Young men and women who read this book: Remember Jimmie Brown. Forget yourselves. Think of the other fellow. Become interested in doing what is right; in standing for industry, integrity, service. If you do, you (like Jimmie Brown) will find what is dearest to your hearts, namely, PROSPERITY. The secret of making good is being good and doing good."

No other people upon all the face of the earth have done as much good, have spent as much time, have spent as much money in proclaiming the gospel and in living the gospel, by paying their tithes and their offerings and doing the things that God has commanded, as have the Latter-day Saints.

God bless you all. Amen.

The choir sang, "Then shall your light break forth."

Benediction was pronounced by President Charles W. Penrose.

The Conference adjourned for six months.

Professor Anthony C. Lund, assisted by B. Cecil Gates, conducted the singing in the Tabernacle. Professor J. J. McClellan played the accompaniments, interludes, etc. on the great organ, assisted by Professors E. P. Kimball and Tracy Y. Cannon.

Stenographic reports of the discourses were made in the Tabernacle by Franklin B. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall, by Frederick E. Barker; and at the Bureau of Information, by Frederick G. Barker.

EDWARD H. ANDERSON, Clerk of the Conference.

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Ninety-Third Annual Conference of The Church of Jesus Christ Latter-day Saints

FIRST DAY

The 93rd Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Friday, April 6, 1923.

President Heber J. Grant presided and announced the opening of the Conference.

AUTHORITIES PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins.

Of the Council of the Twelve Apostles: Rudger Clawson*, George Albert Smith, George F. Richards**, †, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells.

Of the Church Historians: Joseph Fielding Smith, Church Historian ‡ A. William Lund, B. H. Roberts, and Junius F. Wells, Assistant Historians.

There were many presidents of stakes and their counselors, patriarchs, bishops of wards and their counselors, and numerous other prominent officers, men and women, representing the quorums of the Priesthood and auxiliary organizations of the Church.

The following mission presidents were in attendance: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M.

*Reed Smoot was absent on business in Washington.

**Orson F. Whitney was absent owing to illness.

†David O. McKay, presiding over the European mission,

‡Andrew Jensen was absent on a tour of South America.

Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; Angus T. Wright, New Zealand; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was filled, all the seats being occupied in the gallery, on the choir stands, and in the body of the house. People from all parts of the Church were present.

The choir and congregation sang, "O say what is truth?"

The opening prayer was offered by Elder Thomas L. Allen, president of the Summit stake of Zion.

The choir and congregation sang, "Guide us, O thou great Jehovah."

PRESIDENT HEBER J. GRANT

It is indeed a source of pleasure to see such a magnificent audience here this morning at the opening of our General Conference.

DEDICATION OF THE SALT LAKE TEMPLE THIRTY YEARS AGO

I am reminded of the fact that thirty years ago today we were dedicating the Salt Lake Temple. I am reminded of the fact that of the twenty-six General Authorities of the Church who were then alive, Presidents Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells and I are the only ones now living, and that four chosen during the past thirty years, have also passed away from this life.

TEMPLE CORNERSTONE LAID SEVENTY YEARS AGO

My attention has also been called to the fact that seventy years ago today the corner-stones of the Salt Lake Temple were laid by the General Authorities, and that a contingent of the Nauvoo Legion was in attendance, under the direction of my father, as major-general, and marshal of the day.

GREAT PROGRESS OF THE CHURCH

I am grateful for the preservation of my life until the present moment, and I desire to live as long as I can be of any benefit to the Latter-day Saints. I am grateful for the very wonderful work that has been accomplished in the Salt Lake Temple, since its dedication. I am grateful for the prosperity, for the advancement spiritually, temporally, and in every other way, of the Church of Jesus Christ during this period. I am thankful for the great increase in the attendance at our General Conferences, in comparison with that of thirty years ago. It was very seldom that we had, then, more than two-thirds as many in the audience as we see here today, with the exception of Sundays, when, of course, we always had more people than this building could accommodate.

GENERAL STATISTICAL INFORMATION

It has been customary at the April Conference to give some statistics regarding the expenditure of the tithes of the people, our mission work, and other items; and, as a rule, during the time that I have presided over the Church, I have read those statistics at the close of my remarks; but, today I have decided to read them first and trust to the inspiration of the Lord that the latter part of my remarks may perhaps be more interesting and more inspiring than statistics.

Following are the expenditures from the tithes of the Church for the year 1922:

STAKE AND WARD PURPOSES:

There has been returned from the tithes to the stakes and wards for their maintenance and operation.....\$ 928,859.00

EDUCATION:

Expended for the maintenance and operation of Church schools. 771,490.00

TEMPLES:

Expended for the construction, maintenance and operation of temples 168,371.00

CHARITIES:

For the care of the worthy poor and other charitable purposes, including hospital treatment 273,657.00

MISSIONS:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions 615,461.00

TOTAL:\$2,757,838.00

which has been taken from the tithes and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and for mission activities.

OTHER CHARITIES:

In addition to charities paid out of the tithes, (as above stated) there have also been disbursed the fast offerings and Relief Society charities, amounting to \$323,638.00, which, added to the \$273,657.00 paid from the tithes, makes a total of Church charities\$ 597,295.00

MISSIONS.

In addition to the large sum paid out of Church funds for mission purposes, amounting to \$615,460.00, we estimate that there has been sent to missionaries by their families and friends, the sum of \$887,500.00. Estimating the value of the services of 1,775 missionaries at \$1,000.00 per year each, viz \$1,775,000, makes a total expenditure for the missionary work of the Church for the year 1922.....\$3,277,960.00

STATISTICAL REPORT COMPILED FROM THE RECORDS OF THE YEAR 1922

Church Growth:

| | |
|--|--------|
| Children blessed and entered on the records of the Church in the stakes and missions | 19,703 |
| Children baptized in the stakes and missions..... | 14,440 |
| Converts baptized and entered on the records of the stakes and missions | 6,376 |
| There were at the close of the year 87 stakes of Zion, 883 wards, 61 independent branches connected with the stakes, 24 missions and 733 branches in the missions. Since the first of the year the Los Angeles stake has been organized, making 88 stakes today. | |

Social Statistics

Birth rate—36 per thousand.
 Marriage rate—14 per thousand.
 Death rate—8.3 per thousand.
 There are 155,606 persons in the Church who are married; of this number, there were 243 persons divorced in the year 1922.
 Families owning their own homes—75 per cent.

Missionary Activities

| | |
|---|-----------|
| Missionaries laboring in the stakes of Zion..... | 2,552 |
| Number on foreign missions..... | 1,775 |
| <hr/> | |
| Total number performing special missionary labors at home and abroad | 4,327 |
| Books of Mormon and other Church books distributed in stakes and missions | 286,702 |
| Gospel tracts distributed in stakes and missions..... | 6,601,132 |
| Gospel meetings held in stakes and missions..... | 153,437 |

Temple Work

There were 43,207 persons recommended to the temples during the year 1922.
 Ordinances for the living and dead performed in the temples in the year 1922 768,546 |

Educational Statistics

| | |
|--|---------|
| Attending colleges and universities..... | 3,845 |
| Enrolled in high schools..... | 27,230 |
| Enrolled in district schools..... | 100,513 |
| <hr/> | |
| Total attending schools | 131,588 |
| Nearly every child of school age is attending school, except 480 physically unable to attend, and 2,497 who, in consequence of distance from school, and other conditions, are not attending. There are only 535 adult persons in the stakes who cannot read the English language. | |

Occupations

There are 113,000 Latter-day Saints employed in all kinds and varieties of occupations. Of this number 86,780 are employed in productive occupations. "Productive occupations" means those that the Government classes as productive.

CLEAN UP TOWNS AND VILLAGES

It is expected there will be a great increase in the tourist travel through the state from this time on, particularly through the southern part of the state, where the government and the railroads are spending large sums of money to induce tourists to visit Zion National Park, Bryce Canyon, Cedar Breaks, and the Grand Canyon of the Colorado. In view of this, our people should take pride in cleaning up and grading their streets, fixing their fences, planting trees, and in every way making their towns and villages more attractive.

TEMPLES AND MEETING HOUSES

The Alberta Temple is practically completed. Its furnishing and equipment is in process. It will be ready for dedication by August 1, 1923.

The building of the Arizona Temple is under way. It is expected that it will be completed within two years.

Extensive alterations and improvements will be carried out this year in the Salt Lake Temple, to provide facilities for the large number who visit the temple. Comparative report of total ordinances performed in the Salt Lake Temple: 1918, 158,887; 1919, 189,593; 1920, 212,514; 1921, 300,474; 1922, 413,478, an increase of nearly three hundred per cent since 1918,—a most remarkable and wonderful record. And our other temples, with the exception of St. George, where the population has decreased, have also had remarkable and splendid increases.

A splendid new meetinghouse has been erected in Honolulu and will be dedicated in the very near future.

A mission home is in process of erection in Atlanta, Georgia, for the accommodation of the president and office staff of the Southern States mission, the only mission of the United States that has not been furnished with suitable quarters for its president. Quite a number of chapels, some large and beautiful, are being erected in most of the missions of the United States.

THE PRIMARY CONVALESCENT HOME

The Primary Home is taking care of from twenty-five to thirty children, who need expert surgical and nursing treatment. The Church has expended considerable means in preparing and equipping this home for these little children. Since then it has been very largely supported by the gifts of the Primary children and other benevolent persons. The Rotary Club of Salt Lake City has just donated \$1,000 to this children's home.

TRAINING OF THE AARONIC PRIESTHOOD

A commendable work is being done in all the wards and stakes in the development and training of the Aaronic Priesthood and this good work should be continued.

TITHES RETURNED TO THE STAKES

I should like to call attention to the fact that the amount of tithes returned to the stakes, and the total amount of charity, including that of the relief society and the Fast day donations, amounts to over \$3,300,000. Considering the limited membership of the Church of Jesus Christ of Latter-day Saints, to my mind this is a marvelous and wonderful showing of the liberality of the people, and of their willingness to contribute for the support and erection of meetinghouses, the support and erection of schoolhouses, and for educational, charitable and church purposes generally.

REMARKABLE INCREASE IN TEMPLE WORK

I am particularly pleased with the very remarkable increase in the labor being performed in our temples. There is no work in which the Latter-day Saints are engaged which brings greater peace and joy to the human heart than laboring in the temples for the salvation of our dead. This vicarious labor is one of the greatest that Latter-day Saints can be engaged in. It is one that brings greater satisfaction and joy than almost any other in the world, and it is one in which the Latter-day Saints have always taken great pride and great interest. I believe there is no money expended by the Church or by the individual members that has brought more comfort and happiness to the people than that expended for the erection of temples and for the labor performed therein.

I am pleased to hear that the temple erected in the Hawaiian Islands is doing a great deal by way of advertising the Latter-day Saints and causing a great many influential people,—tourists visiting those wonderful islands,—to take an interest in the literature of the Latter-day Saints. I hear nothing but good reports from that temple; and I also hear very wonderful and splendid reports concerning the spirit of good-will that comes through such visits to the temple that is not yet dedicated in Canada. I believe Brother Wood, the president of the Alberta stake, might be willing to put off the dedication another year, on account of the great good that he thinks would be accomplished by admitting strangers into our temple before it is dedicated. But, we have erected that temple, of course, for temple ordinances, and when it is ready for dedication, we will dedicate it that it may be utilized for the purposes expected of us by the Lord.

THE BEET INDUSTRY AND THE CHURCH

A year ago, in this stand, at the opening of the Conference, I devoted nearly the entire time in my address, to the beet industry. I urged upon our people, during that conference, the planting of sugar beets, and announced that I believed it would be greatly to their advantage if they would do so. This was my opinion then. I am pleased to say that during the past year the industry has been very successful, and that today it is in a very much better financial condi-

tion than it was a year ago. Two years ago this coming October the Church went in debt for the first time in many years; the Trustee-in-Trust borrowed in New York and Chicago in the neighborhood of two millions of dollars, to help the sugar industry. It went against the grain, to run the Church in debt, but it was the unanimous opinion of the Presidency and Apostles that it was a wise thing to foster this industry, by borrowing the money necessary to protect and safeguard it. I am very pleased to announce to the Latter-day Saints that all of those obligations of the Trustee-in-Trust, incurred for the support of the sugar industry, have been paid, and once more the Church has no direct floating indebtedness, barring one little note of \$10,000, that we did not get a chance to take up.

PEOPLE ADVISED TO STAY ON THE FARM

I believe it will be to the interests of the farmers to raise sugar beets during the coming year. I believe that the sugar industry, in our community, is one of the greatest beneficial industries that has ever been established. I feel that President Wilford Woodruff was inspired of the Lord to call upon the people to invest their means in that great enterprise; although some of the brightest of our business men had no faith in the final outcome. President Woodruff felt that the inspiration of the Lord pointed to the establishment of that industry, so as to have an increase of the products of the soil. It has always fallen to the lot of the Latter-day Saints to be engaged in tilling the soil. From the days of President Brigham Young until the present time, the leaders of this people have always advised the Latter-day Saints, as far as possible, to be engaged in tilling the soil, and in manufacturing, and in other productive enterprises. Brigham Young preached that the Saints perhaps could go to California and get sudden wealth and come back with gold, but said it would do them very little good, while if they stayed on their farms and engaged in cultivating the soil, making homes and in rearing their families, they would gain eternal riches. I believe firmly that the very best place in all the world to rear Latter-day Saints is on the farm, and that about the poorest place to rear Latter-day Saints is in the biggest city in which you can locate them. There seems to be strength, physical, moral and religious, which comes to those engaged in cultivating the soil which, on an average, is far superior to that of any other occupation I know anything about.

At the present time there is quite a feeling that it is not worth while to stay on the farm, that the thing to do is to sell the farm, or if it is mortgaged for a large amount, to say: "Well, we will let the man who owns the mortgage cultivate it. It does not pay us to cultivate it." This is wrong. I believe that with the blessings of the Lord and with economy and the raising of products from the ground, and utilizing those products to feed cattle, sheep and hogs, and to increase your income by producing butter, egges, cheese and in

other ways, that the farms can be made profitably productive. I remember that when I was in the far-off land of Japan, I ate butter from Scandinavia, and I know that while I was in England the great majority of the time I ate butter from Scandinavia. If butter can be shipped all the way from Scandinavia to Japan, I believe that butter can be raised and shipped at a profit out of this inter-mountain country. There are no finer farms to be found anywhere than can be found in this inter-mountain country. It is the best dairy country. There is no stronger, more substantial and splendid soil that will produce year after year if it is only treated right, than that of this inter-mountain country.

THRIFT, ECONOMY AND HARD TIMES

We talk about hard times. I wish to say that I have read more than once the wise sayings of Benjamin Franklin, on thrift and economy, and his reference to the people's complaint against the tax burdens laid upon them. He says that the luxuries in which the people indulge and the wasteful expenditure of their money is a far greater burden, many times over, than the taxes and the public burdens the people have to meet. Today, the great majority of all the money put into automobiles is for pleasure. In the state of Utah we have about 50,000 automobiles. I think we have a few more than that. I do not believe the depreciation, wear and tear, the oil, gasoline, and the tires, will cost less than \$50.00 a month per car on an average; 50,000 cars at fifty dollars each a month is \$2,500,000; multiplied by twelve, is \$30,000,000 a year, principally an unnecessary expense. I believe that this figure could be cut squarely in two, if the people made up their minds to do it. I believe that nearly all of the hardships of a majority of the people would disappear if they were willing to forego the habit of wearing silk stockings, so to speak, and get back to the ordinary manner of dressing in a rather quiet, unassuming way; stay away from about nine-tenths of the picture shows that they attend; return to the ways of thrift and economy that I have heard preached from this stand from the days of President Brigham Young until today.

I believe that the burdens that are upon the Latter-day Saints would be very light indeed had the people listened to the advice of our late beloved President Joseph F. Smith, to get out of debt, when everything was booming, when they could sell all of their sheep and their cattle and nearly everything they had for about two or three times its cost instead of running, as they did, further in debt, increasing their mortgages on homes and live-stock, believing that every dollar they could borrow meant increased wealth to them. President Joseph F. Smith's warning sank into my heart. If I have had one opportunity, being in debt, to go in deeper, I have had scores offered to me, but I remembered the teaching of President Smith and I went to work that day to get out of debt and not to speculate one single solitary dollar until I did get out of debt; and, with the exception of some

small loans on my life insurance policies,—I have saved by investing in a building society every month enough to pay these loans—I do not today personally owe a dollar. If I had not listened to and taken the inspired advice of Pres. Smith, I think I should be everlastingly “busted,” because of the very many good things that have been offered to me since for financial investments. Pres. Smith’s inspired words found echo in my heart, and I went on from then until his death, singing, “We thank Thee, O God, for a prophet to guide us,” instead of adding, “providing he does not guide us to keep out of debt,” as a good many people should be singing today.

AN APPEAL TO SUPPORT HOME INDUSTRY

Brethren and sisters, support our home manufactured goods of all kinds and all descriptions. At a recent conference, I pleaded with the people to do this, and told story after story about home-made goods, and announced that I was going to have a Provo suit of clothes. I got that suit and have been wearing it every since, but it is a little old now, and so I thought I would put on my black suit again this morning. Let us support our home industries. Let us stay on the farm. Let us remember that our fathers sacrificed and came here for the gospel of the Lord Jesus Christ.

I want again to assure you that the best place in the world to rear Latter-day Saints is on the soil. I know of people who have sold their farms, gone to California or some other place to work, and spent all their farms brought them. Now they are wishing they had enough to get back to Utah.

“O say what is Truth? ’Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch’s costliest diadem
Is counted but dross and refuse.”

We have the Truth to give to the world. We have the plan of life and salvation. We have the gospel of the Lord Jesus Christ, and if we will live our religion, the Lord God Almighty will bless us.

“Yes, say, what is truth? ’Tis the brightest prize
To which mortals or Gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
’Tis an aim for the noblest desire.”

Every Latter-day Saint should have a desire, above all other things, that his life should proclaim the Truth, and that his life should be a teacher of the Truth, not only to the world, but especially to his own family.

“The sceptre may fall from the despot’s grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant’s hopes.

Then, say what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er;
 Though the heavens depart, and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

I pray the Lord to bless us abundantly in this conference. We are going to have more speakers than ever before, for we are going to limit the time of the speakers including myself. I usually talk an hour in my opening address; I decided to take thirty minutes this morning and I have just about a minute left.

We are going to depart a little from our usual custom, and call on the presidents of stakes and others to make brief addresses, not exceeding ten minutes. I earnestly pray the blessings of the Lord to attend you. Amen.

NEW MISSION PRESIDENTS AND RELEASES

I find that I omitted reading some of the statistics I had intended to present. The following have been released as Mission Presidents:

Elder Nephi Jensen of the Canadian mission, succeeded by Brother Joseph Quinney, Jr.

Elder Winslow Farr Smith has been released as President of the Northern States mission, succeeded by Elder John H. Taylor.

Elder Orson F. Whitney as President of the European mission, succeeded by Elder David O. McKay.

Elder Carl E. Peterson as President of the Danish mission, succeeded by Elder John S. Hansen.

Elder John P. Lillywhite of the Netherlands mission, succeeded by Elder Charles S. Hyde.

Elder August S. Schow of the Norwegian mission, succeeded by Elder Albert R. Peterson.

Elder Isaac P. Thunell, of the Swedish mission, succeeded by Elder Gideon N. Hultstrom.

We are going to release Brother Hultstrom during the coming week and he will be succeeded by Brother Hugo D. E. Peterson.

Elder Serge F. Ballif, President of the Swiss and German Mission, succeeded by Elder Fred Tadge.

Elder E. Wesley Smith, President of the Hawaiian mission, succeeded by Elder Eugene J. Neff.

Elder George S. Taylor, released as President of the New Zealand mission, to be succeeded by Elder Angus T. Wright.

Brothers Nephi Jensen, Winslow F. Smith, Orson F. Whitney, Carl E. Peterson, John P. Lillywhite, August S. Schow, Isaac P. Thunell, Serge F. Ballif, E. Wesley Smith and George S. Taylor have all given very splendid and satisfactory service in the missions over which they have formerly presided, and they return to their homes with the love and blessings of the Presidency, and I am sure with deep satisfaction on their own parts for the privilege that they have had of

laboring in spreading the gospel. I am sure that the Lord has abundantly blessed them and rewarded them with a rich outpouring of his spirit for their splendid labors.

ELDER ABEL J. EVANS

(Second Counselor in the Presidency of the Alpine Stake of Zion)

My brethern and sisters: I have had many experiences of various kinds, in my life, but I think nothing to equal this. I certainly desire that the few moments I shall occupy, I may do it under the inspiration of our heavenly Father. I am sure President Chipman would have been delighted to be here to occupy a short time this morning, and I should have been proud to listen to him. We have worked together for over twenty-two years—President Clark, President Chipman and myself—and we have not yet had our first disagreement in opinions, although we do not always agree in the beginning as to just certain methods, but it is all in brotherly love and kindness and for the welfare and interest of the Latter-day Saints over whom we are called to preside.

I rejoice this morning in the gospel of the Lord Jesus Christ, after having spent now seventy years of my life, having been born in the Church and having gone through the various vicissitudes through which the Church has been called upon to pass, during that time. My testimony today is as bright, and my assurance as great as ever and my determination perhaps stronger than ever before, and my desire is to remain faithful to this great Latter-day work. I have had the honor, upon two occasions, to go out into the world to lift my voice in calling the children of men to repentance, and I have rejoiced exceedingly in that labor, and I have continued work at home in a small degree in this great Latter-day cause.

I could not help but reflect when President Grant made the remark that only President Seymour B. Young and himself and two or three others are still alive of the General Authorities who were present when the Temple was dedicated. I remember that occasion very well. Oh, my heart rejoiced! I think that if ever words sank into my soul as deeply as they did upon that occasion I do not remember it. The Prophet of God told the people assembled that if they had made their wrongs right; if they had come to that dedication with clean hands and with pure hearts, having adjusted their difficulties and their troubles with the people with whom they associated, the Lord God Almighty would forgive their sins. I rejoiced exceedingly in that declaration and promise and have sought from that day to this to keep in line. I have known personally every President of the Church since the Prophet Joseph Smith, and I have loved each of them with all my heart, and President Grant no less than his predecessors. His counselors are men of God, standing for the right, seeking to promulgate the interest of this great Church that God has instituted in the day and generation in which we live, un-

selfishly devoting their time and their talent to the interest and the advancement of this great Latter-day work, ever looking into the details that are necessary to accomplish the greatest purposes. They have been exceedingly liberal in extending help to the various stakes of Zion in the erection of their meetinghouses and amusement halls, and blessing the missionaries by bringing them home from their fields of labor. I have rejoiced in this, and I have felt in my heart that if we Latter-day Saints would stand as faithfully by them, as they have stood by us, the Church would advance by leaps and bounds, because more means would come into their hands from the honest tithes of the Latter-day Saints, thereby giving them the opportunity to do more than they have been able to do heretofore, because we have closed our hearts, in many instances against the principle of tithing which the Lord has instituted for carrying on his work in the Church.

May the Lord bless us, my brethren and sisters; may we appreciate our condition, and be thankful that the Lord God of heaven has given us a testimony of this great and divine work and that the Book of Mormon came through the power and gift of God in its delivery and in its translation by the Prophet Joseph Smith. I rejoice in this with all my heart, and I desire that the Lord will continue to preserve me in the truth until I shall have finished my work in this world; and I have an assurance, an abiding faith that I will meet my father and my mother. My father gave his life in this cause, having laid it down in the mission field, and I feel that he will wear a martyr's crown. I have it in my heart to pray that I may conduct myself in such a way that I may meet him, with some degree of satisfaction upon his part. May the Lord bless us, my brethren and my sisters, from President Grant down to the last and least in the Church, in my prayer, in the name of Jesus Christ. Amen.

ELDER WINSLOW FARR SMITH

(Former President of the Northern States Mission)

Last Sunday throughout the world was celebrated the Easter day. A prominent divine of our city, in his service, laid emphasis, I am told, on the fact that the Lord Jesus Christ and the prophets of old were mere human beings, as we are, possessed of no further aid than human aid in performing their work. In short that Christ was man—not God. As I heard this report, there came to my mind the words of Peter to the Savior, when he said to him: "Whom say ye that I am?" And Peter replied: "Thou art the Christ the Son of the Living God." It occurred to me that among the Latter-day Saints, as among no other people in the world, positive knowledge exists. While we are few in number, we are powerful and mighty in influence for good, because in the heart of every one of the members in the Church who is doing his duty, there is that positive knowledge that God

lives, that Jesus is the Christ, and that in this day and age man was chosen for a great work, and unto him was given the Priesthood of God. Through the work of this priesthood, and because of its influence, every man and every woman, yea, every boy and every girl in the Church, who is doing his part, should the question be put to him: "Whom say ye that Jesus Christ is?" can answer, "He is the Christ, the Son of the Living God." I rejoice in the blessing that has been mine to labor in the mission field, to become intimately and closely associated with between four hundred and five hundred young men and young women of Zion, boys and girls in many instances, who have accepted the call and gone into the field and done the best they could to carry on the great work that is entrusted to us as a people. I have marveled at their wonderful growth. In many instances they have come into the field ignorant of the ways of the world, ignorant of the basic principles of the gospel, unschooled in the learning of the world; yet possessing a faith, and a determination that they would put the best they had into that which they were called to do. This faith has spurred them on, and through application, through diligence, through humility, through prayer, they have come to know beyond the shadow of a doubt that the gospel is true.

I am reminded that on one occasion a young man who had been in the field a number of months stood before the group of missionaries in one of our little council meetings and said: "Would that I could say as you brethren have said, that I know that the gospel is true. I believe it is true, I accept it, and I am glad to be here doing what I can for its furtherance, I have the means and I want the privilege of staying in the field and working until I can say, as these brethren have said, that I know the gospel is true. Not many months after that, in one of our council meetings, this same young man stood up and bore a most fervent testimony. He declared that he knew that it was true, and there was real, genuine, sincere conviction in the ring of his voice, and he proved with his works, his diligent application, with his untiring efforts to do all that was asked of him, that it was true; and when the time came for his release he said to me: "Would to God that I could spend my life in the wonderful influence of this mission."

Brothers and sisters, we can all have that spirit if we will; we can all know beyond the shadow of a doubt, if we will. There is a positive rule, laid down by the Lord Jesus Christ, recorded by John, couched in these words: "If any man will do his will, he shall know the doctrine, whether it be of God or whether I speak of myself." If we will do his will, this promise of the Lord unto us will be kept; and in this age of skepticism, when doubt fills the earth, when men in high positions, many of them professed teachers of religion, express doubt as to the divinity of the Lord Jesus Christ, this people, under the guidance of the Priesthood of Almighty God, will be immune to such influences, yea, they will be a testimony to the world that

they know that God lives. I am grateful that we live in this day. I thank God for the vicissitudes that have come to this people, for through them has been born faith, sterling faith, genuine faith in God and his promises; and if we remain true, our testimonies will grow. We will be loyal to our bishops, loyal to our stake officers, and we will recognize our president and his associates, the men at the head of this Church, as men of God. Their counsel and their advice we will heed. I pray that we may have the strength to do this, and that we do all we can to support our boys and our girls in the mission fields. They know the troubles at home; they know the perils through which we are passing as a people; but they need our encouragement. Let the discouragements in the home and the hardships be kept from them. Send them happiness and encouragement to the utmost, that they may have the fire of the spirit of the gospel in their hearts, and that the testimonies that are growing and being built up in their lives may be strengthened. I thank God for the boys and girls, and for our missionary system. May we, to a man, be back of it, giving them the best that we have, doing the will of the Father, keeping his commandments, and then we can say undoubtingly, unflinchingly, unhesitatingly, when the question comes to us, that we know that God lives, that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith was indeed his Prophet, raised up for this great work, and that the Priesthood of God conferred upon him has come down through a noble succession of leaders and today the man who stands at our head is there because God wants him there, and he is deserving of our support. May the Lord give us this strength, this faith, and this testimony, is my prayer, in the name of Jesus Christ. Amen.

ELDER ROY A. WELKER

(Second Counselor in the Presidency of the Bear Lake Stake of Zion)

I think, my brethren and sisters, that this is one of the most wonderful institutions in all the world. I have been impressed, ever since I was a boy, with the fact that the majority of the people of the world have been followers of leaders. I have been impressed, as a young student, with the life and influence of the great Confucius, Socrates, Plato and many of the modern wonderful scholars. I always had a longing desire to understand their marvelous principles and methods and systems of thought. I wanted to be on the inside, so to speak, of all that they knew, and all that they did, and strove to find out their ways. Quite early in life a call to a mission came to me. I saw an opportunity in that to gain experience. I struggled for a testimony. It came; and then the dream that I had of a student's life was very much upset. I was impressed with the character of Joseph Smith, of Brigham Young, and of the other presidents and leaders of this Church. But I immediately noticed a wonderful dif-

ference between them and the so-called scholars of the world. It soon dawned upon me that there was a vast difference between them and the other men of the world. The first class had been led and directed, apparently, by their own powers. They had taken credit unto themselves for that which they had unfolded for their followers. I noticed in the life of President Joseph Smith, our Prophet, God's inspired servant in the world, a disposition not to take credit unto himself, but to give credit to that God with whom he said he had conversed—not that indescribable God that so much puzzles the world today. So I began to give my allegiance to him as a leader, and to try to follow the teachings that he had given to the world through revelation from God. My testimony soon grew, and was strengthened, and I learned that we, in this world, my brethren and sisters, are children, not of the men of the earth, but that we are children of God. All that I have, all that I ever hope to be, I trust will be given as service to this great cause of the Latter-day work which I know is the work of God, not that invisible, incomprehensible God, such as is taught in the world, but he who was revealed to Joseph Smith in person, who has been revealed to many of our leaders, and whom we know by testimony, as we have known, if our hearts have been attuned to it.

It was my good privilege while upon my mission to Germany to have President Grant visit us, and also my pleasurable task to translate some of his sermons into the German language. I know with what power and authority he spoke, and how the people were convinced that he was indeed a servant of the living God, and my testimony was wonderfully strengthened upon those occasions. I came to know, not by reason, not by logic, not by the philosophies of man, that President Grant was a servant of God, but by that spirit and that testimony which surpasses all that method of arrival at knowledge. I am happy to be numbered with the Saints of God, to claim as such men President Grant and his counselors, the quorum of the Twelve Apostles and all the others constituted authorities of the Church as our right leaders, inspired and appointed by God in those wonderful positions.

May the work of our Father progress, may we be inspired with the thought and the knowledge constantly that amongst the Latter-day Saints is the power of God, the only authority to speak in the name of God in the earth. The Priesthood of the Almighty is here in our midst, although others may claim it; yet they cannot be true, for the Lord said, when he visited Joseph Smith: "They are all wrong." We have no quarrel with our brethren of the world, but we do differ with them in their opinions as to authority. They can never come to a proper knowledge of God except through the channels of the Priesthood or the authority of his servants whom he has appointed.

May the Spirit of the Lord be upon this conference during its

various sessions. May those who preside have a rich outpouring of God's Spirit with them. May we all know, even those who perhaps are not of our faith, down deep in their hearts, that the prophets of God live, and that they are here in our midst. May our testimonies grow and increase. May we follow the instructions that are given, for in them is safety. May we through our faithful lives, in the end, be saved in God's kingdom, I pray, in the name of Jesus. Amen.

ELDER PETER M. HANSON

(President of the Bear River Stake of Zion)

My brethren and sisters: It is with a spirit of humility that I stand before you here this morning, in the opening session of our general conference. I feel very grateful, my brethren and sisters, for the opportunity I have of being a member in the Church of Jesus Christ of Latter-day Saints. I am fully in harmony with the remarks of our President this morning. I have witnessed the humiliation of some of our brethren who are not able to meet their obligations, that they have contracted, while we had "flush" times. I am sure, my brethren and sisters, if we had heeded, as our President said this morning, the counsel that we received from the Prophet Joseph F. Smith, here, a number of years ago, and which has been spoken in our conferences from time to time, that we would have been much better off financially as a people. I have tried, my brethren and sisters, to obey this counsel, and today I do not owe a man a dollar, and I am mighty thankful for this.

I am reminded now that I left my native land fifty-two years ago, as a boy then sixteen years of age. I did not have a dollar. I interceded with an uncle of mine who paid my immigration to this land, and when I landed in Ogden I was one hundred and ten dollars in debt. It took me two years to liquidate that debt—two years of hard labor, after I came here. But that was the first thing I did after I arrived here in Utah. My relatives in the old country rather spurned me when I joined this unpopular Church. They thought, of course, that I did wrong. But when I think of it, my brethren and sisters, and of the blessings I have enjoyed since I came to this land, arriving here as I did with not a penny; and today, though I have many wealthy relatives in the old country, today perhaps I could buy out some of them. That is the condition; that is a part of the blessings, my brethren and sisters, that have come to me through obedience to the gospel of the Lord Jesus Christ. I feel this morning, as the brethren have said, to give my time and my talents, and all that I have to this great cause for I owe it all to the gospel of the Lord Jesus Christ. I pray, my brethren and sisters, that the Lord will inspire us, that we may do right, keep his commandments, live according to

the light that we have received, and be in harmony with his servants who preside over us. I feel that we are greatly blessed when the general authorities come into our stake of Zion. We have been favored always in this respect at our quarterly conferences, with a visit from the general authorities of the Church, which we appreciate, brethren and sisters. I feel that I am in harmony with the servants of the Lord, who preside over us, and I pray that the Lord may bless us, that we may labor in love and in harmony and enjoy the blessings that we receive through the gospel, which is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER JOSEPH F. MCGREGOR

(President of the Beaver Stake of Zion)

I am reminded of a story of an Irishman who went into a drug-store to get some medicine. He asked the price. The druggist told him that it was so much for the medicine, and so much for the bottle and the label. He hesitated: "Well," he said, "hurry up and put a price on the cork, and let us know the worst." I am very thankful that Beaver comes toward the beginning of the alphabet so that the worst will soon be over.

I was grateful, in listening to the remarks of President Grant this morning, that I was a Latter-day Saint, that my spirit had been held in reserve until this latter day, when I had been permitted to come upon the earth, when the gospel has been restored, and to think that I am affiliated with a people who enjoy so many blessings. We have been told that the death rate among the Latter-day Saints is eight and three-tenths per thousand. I believe that the death rate in the United States is nearly double that. As I recall, it was nearly double that last year; and educated people are sitting up and taking notice. They think there must be some cause for this condition. We have a very high birth rate. I did not quite understand this morning whether it was thirty-six per thousand; I believe that is what it was. How much higher it is than the average in the United States. I think it was twenty-two or twenty-three last year. Our birth rate is far ahead of that of the rest of the United States, and our death rate is far below. We know why this is. Through obedience to the law and ordinances of the gospel, the Lord is blessing his people, and he will continue to bless us. The way of the transgressor is hard, but we always receive blessings both in this life and in the life to come, by obedience to the laws and ordinances that He has laid down for the governing of his children.

I was thinking this morning how this country had been changed since the advent of the Latter-day Saints, and I was thankful in my heart that, when the Pioneers were met at Green River by Samuel Brannan and he tried to get them to go on to California, they

refused to go, that they settled in this forsaken country. It was a forsaken country, and forbidding at that time; but the Lord knew what he was doing, and his servants were susceptible to the promptings and influence of his Spirit, and they knew what to do. President Brigham Young told them, when they were anxious to go to California, that if they would remain here, the Lord would temper the climate, and he has done so. One of our elderly brothers, Brother White of Beaver, was telling me yesterday, as we were riding up, about the conditions that obtained in that town in the early days. In the first place, they thought it was so cold that they could only dairy a little, but President Young told them that if they would plant the hardier grains, wheat, oats, and grains of that kind, these would grow. They did so. They made a dam in the Beaver river and turned all the water upon thirty acres; but they continued, and now they are watering with the Beaver river and its tributaries thirty-nine thousand acres, and they could water a great deal more if it were economically used. They are now raising plenty of fruit, apples, pears and fruits of that kind, and we have been told just recently by Mr. Peet, a man working for the railroad company, that it is the best place in the world, that he knows of, to raise celery. We are expecting to get some Hollanders in to show us how, this spring. We hope to raise other things besides those that we are raising at the present time.

I know that the Lord has blessed his people here in the valleys of the mountains, and what is said of Beaver could be said, practically, of most all the towns in our fair state. The Lord is overruling affairs for our good, as he has done from the beginning. I have often when a small boy, heard it stated that ship captains wanted our people on board. It was a well-known fact that the vessels did not go down when "Mormon" immigrants were on board, and they were out bidding for those immigrants to go in their vessels. I recall hearing Brother Brimhall tell a story, during the world war, as I remember it, that a ship had been torpedoed. They were getting the women and the children off on the life boats. Four "Mormon" boys stood by the railing looking over, and the captain came up to them and told them, "You go on this boat, and you on the other." And he assigned the four boys to as many different life boats. Someone spoke up to the captain and said: "Don't you know that these boys are 'Mormons'?" "Yes," he said: "I know it, and that is the reason I am assigning them to those life boats, because 'Mormons' don't sink." Brother Brimhall said he did not want to tell that story until he knew absolutely that it was true. He wrote and got the information, and then he felt free in telling it.

I know that the Lord watches over his people. I recall hearing my father tell when he was returning from a mission to Europe that a number of our elders were on their way home. They were very anxious, as the elders usually are, to get home, but when they came to Cedar Rapids, Iowa, they went to get their lunch baskets replenished. You

know "Mormon" elders do not patronize the diner, as a rule, because they haven't money enough. When they returned to the depot the train was just pulling out, and they missed it. They were very much disappointed, so anxious were they to get home, and they had missed their train. But there was nothing for them to do but to wait for the next train, which they did. As they came along a few miles out there was depression and a swale, and the train that they had been traveling on, and on which they should have continued, had collided, head on with another train, and the cars were piled up thirty feet high on either side of the track. It was no accident that they missed the train. The Lord had an overruling providence.

So many instances could be told. I am reminded now of the conditions that obtained in Galveston when our elders were there at that great catastrophe, the sea heaving itself beyond its bounds, sweeping over the city, destroying so many hundreds of people there, and so much property. Our elders were housed in a small two-story frame building that was left intact in that part of the city—a wonderful manifestation of the overruling providence of our heavenly Father; and in the California disaster, in San Francisco, not one of them was hurt. We have been told that few have been injured in traveling to and from missions, and no vessels have gone down carrying brethren bound for Zion. We know how in the Zion's camp movement, when they were going up there, they were so anxious to reach Clay county, and President Woodruff has told us in his journal that they had so many difficulties to contend with. Wagon wheels ran off, wagon tongues were broken, and there was this, that and the other to delay them, so that they were compelled to pitch their tents between Big and Little fishing rivers. Soon after they had made their camp, five men rode in and told them that they would see hell before morning, and just then a little cloud began to unroll. It looked about as big, Brother Woodruff said, as a man's hand; it began to unroll, and in a few minutes the whole sky was inky black. A terrible storm came up. As the Prophet came into the schoolhouse, where they were for shelter, and shook the rain from his hat and coat, he said: "God is in this storm," and the enemy told them, afterwards, that in forty minutes Little Fishing River rose forty feet. You will all remember how the efforts of the enemy were thwarted. There were those in Ray and in Clay counties and in Jackson county who were uniting together to exterminate this little band of "Mormons," but the Lord intervened, and their plans were not permitted to mature. The next day Colonel Sconce, with some of his associates, came into the camp and he wanted to see and talk with the people, a people whom God had defended and whose battles he had fought. After talking with the Prophet and listening to a history of the people and their sufferings, tears came into their eyes, and they promised to go back and do all that they could in order to allay the prejudice which existed against the "Mormon" people, which, be it said to their credit, they did.

I believe my ten minutes are up. I pray the Lord to bless us, my brethren and sisters, with his Spirit, that we may be fed the bread of life, in this conference, and go forth better prepared to perform our duties in this Church, is my prayer, in the name of Jesus Christ. Amen.

ELDER JAMES W. FUNK

(President of the Benson Stake of Zion)

My brethren and sisters, it is because I have made it a rule and practice of my life to respond to the calls that have been made of me that I stand before you this morning, for I assure you that I feel very weak and incapable, in a measure, of filling this position except that it be to comply with the call that has been made of me. I rejoice in the spirit of this conference. I had not felt, I believe, before, as I have felt this morning, that there is safety in following counsel. I had not realized to the same extent that I do now, the closeness of temporal and spiritual things in the welfare and well-being of the people of the Church. It has been said by some that the "Mormon" people lay too much stress upon the temporal things of life, that they are not spiritual enough in their teachings; but, as the President said this morning, we know the consequences that have come to those who have disregarded the counsels of President Joseph F. Smith in the matter of getting out of debt and keeping out of debt. Because of their failure to comply, disaster has come to them, and they now find it necessary, in many cases, to abandon their property and to leave for new fields, to take their families into new environments and into environments which may be detrimental to their spiritual growth and advancement, that may be conducive to drawing them away from the Church and its teachings. The President did not say so, and I do not say it, but I wondered if this is not just as good a time to put into effect today that counsel which was given several years ago, as it was then. No prophecy has been made, I think, from this stand to the effect that we are standing today in perilous times financially. No one has predicted that this wave of temporary prosperity shall continue—perhaps I should not say "temporary," because I hope it is not temporary, but the signs of the times would indicate. I think, that we are at least in a state of uncertainty, and while the financial clouds are lifting today, as they have been for several months—I have failed to find anyone who is keeping abreast of the times financially, to predict safety beyond the next few months, and there is always the proviso that for the next two or three, and some will say as far as six, months, there is apparent safety in matters of finance, but beyond that, no prediction is made. It occurs to me, brethren and sisters, that today is just as good a time to keep out of debt, to strive to get out of debt, those of us who are in debt, as was the day when President Joseph F. Smith counseled it, and when other leaders of the Church

have counseled it, because, as I recall, they have always given advice of that kind. It occurs to me, too, that one of the first duties that we owe, and we should not forget it, is the duty that we owe to the Lord: Pay your tithing, brethren and sisters, in the time and the season thereof, and that does not mean, to us who live in agricultural sections of the country, to pay our tithing in December, but it means to pay it every month of the year, as means come into our hands; and then at the end of the year we will not be owing the Lord tithing that we should have been paying at the beginning of the year and throughout the months thereof.

There is safety in counsel. It has been evidenced on every hand. That brother and that sister who follow the counsel of those who are placed in authority to lead us and guide us, will not go far wrong, but will be found in every crisis safe, standing not only safe as to themselves, but in a position to help and to assist those with whom they come in contact. I have a sincere testimony in the divinity of this work. I know that it is the work of God; I know that those who are in charge of the work at this present time are holding their positions because of their call from the Lord. They are answering the call that has come to them, and from my personal contact with these men, as it is my privilege, my very highly esteemed privilege, brethren and sisters, to come in contact with them occasionally, I testify to you who are not so favorably situated as to come in personal and intimate contact with them, that they are men of God, sincere in their desires to lead the people in the way that God would have them to go, sincere in their teachings and in their living, with hearts full of prayer for the welfare of the people of this dispensation, and I am sure that God is inspiring them, leading them, that they may in turn inspire and lead us. May God bless the Latter-day Saints and help us at all times to do his will, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

Brethren and sisters, it is a good thing to live in the present. The Apostle Paul said: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." There was a people in days of old who garnished the tombs of the dead prophets but who persecuted, stoned and put to death the living prophets. I believe that if a man is in opposition to the President of the Church today, such a man would have been found in opposition to the Prophet Joseph Smith. I also believe that if there is a disloyal American in this country today he

would have been disloyal had he lived in the days of George Washington.

In a conversation with a prominent minister, two or three years ago—he was a fine gentleman I believe, a good man—we discussed the great World War, and I said to him: “Do you not think that this great World War foreshadows some great event, such as the glorious second coming of the Son of God, to judge the people and to inaugurate the blessed millennium?”

The minister replied: “I think so now; but if a man had told us, eight years ago, that this World War would have fallen upon the world with all its horror, we would have laughed him to scorn and then crucified him.”

I said: “Doctor, men did crucify such a man. Joseph Smith, the Prophet of God, foretold the great Civil War; he likewise predicted by the gift and the power of the Holy Ghost, that the World War would come to vex the nations. He died a martyr for the testimony of Jesus Christ.”

The mission of this Church is to preach the gospel, to cry repentance unto a crooked and perverse generation, and in this dispensation the Almighty has declared that the whole world is ripening in iniquity, and it must needs be that the children of men be stirred up unto repentance. We have proved that God was as he always has been, as he always will be, right, for he knows what is in man. He said: “That by reason of transgression cometh the fall; which fall bringeth death; and inasmuch as we were born into the world by water, and blood and the spirit which I have made and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water and of the Spirit and be cleansed by blood even the blood of mine Only Begotten Son, that ye may be sanctified from all sin, and enjoy the words of eternal life in this world and eternal life in the world to come, even immortal glory. For by water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. * * * This is the plan of salvation, unto all men, * * * and thus may all become my sons.” The Apostle John said that every man that hath this hope in him, purifieth himself even as he, God, is pure. What hope? He tells us: “Beloved, now are we, the sons of God.” In this glorious hope we do purify ourselves. But the pernicious, the groveling, theory which teaches, or seeks to teach that we came from a lower order of creation, that we came from low degree, does not purify. But the gospel of Jesus Christ does purify us, for through it we know that we are the sons of God, that our heavenly Father is the Father of our spirits.

I bear my humble testimony that the Gospel is the power of God unto salvation, “I am not ashamed of the gospel of Christ,” said Paul, “for it is the power of God unto salvation.” Brethren and sisters, the Latter-day Saints are not only not ashamed of the gospel, but are not ashamed of its author, even Jesus Christ, for we testify that he is the

Son of God, the Redeemer of the world, the Savior of mankind, the author of eternal salvation; and in this hope we will abide and progress to eternal life. This testimony is the strength of this Church, and may we ever abide in it is my humble prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

While Joseph Smith and Sidney Rigdon were engaged in translating the Scriptures, they said:

"And while we meditated upon these things," [the things they refer to were in regard to the resurrection] "The Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about,

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

Thank the Lord that Joseph Smith saw and conversed with the Redeemer, that the Redeemer of the world was introduced to him by God our Father. Thank the Lord that somebody else, in addition to Joseph Smith, has left us his testimony that Jesus is the Son of God, and that the voice from heaven bore record. Thank the Lord for the gospel.

"And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him."

These passages came to my mind as I was listening to the remarks of Brother Winslow Farr Smith. I want to read just a few words for the benefit of all Latter-day Saints, from the first section of the Doctrine and Covenants:

"Search these commandments, for they are true and faithful, and the prophecies which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever."

The choir and congregation sang, "High on the mountain top."

Benediction was pronounced by Elder Lewis R. Anderson, president of the Manti Temple and former president of the South Sanpete stake.

The Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The afternoon meeting was opened at 2 o'clock by President Heber J. Grant who announced that the choir and congregation would sing, "We thank thee, O God, for a Prophet."

After singing, prayer was offered by Elder Joseph R. Shepherd, president of the Logan Temple.

Following prayer the choir and congregation sang, "O ye mountains high."

PRESIDENT CHARLES W. PENROSE

I thoroughly enjoyed the meeting this morning. I hope I shall enjoy the meeting this afternoon, and particularly, that while I speak to you I may be led by the Spirit which was here this morning and prompted the remarks that were made, and which the Lord has blessed me with many times, at home and abroad, when it has become my duty to stand up before a congregation.

I am suffering from some disabilities which are very unpleasant to me personally. They are of physical character but I am not sick abed. I am thankful indeed that I am able to be present this afternoon and look upon this vast congregation. I wish I could see you clearly, as I used to do in times that are past, but my eyes are about worn out, I think, and I do not have any faith that I shall recover the keen eyesight which I enjoyed for so many years; but I am thankful to God this afternoon to be present.

THROUGH THE SPIRIT WE ARE FED THE BREAD OF LIFE

I was grateful this morning, with all my soul, in listening to the remarks that were made by our brethern who spoke by the Spirit and from their hearts. I think we are able to tell when a man talks from the heart or merely from the brain. Some men who are accustomed to public speaking can roll out a very fine discourse or oration or lecture that comes from human thought, and it is subject to human errors, very often, and we can detect them; but when a man speaks under the influence of the Holy Ghost, the Comforter, the Spirit of Truth, the light that comes from God to the soul of man, there is something about what he says that goes to our hearts, not only to our ears but it goes down into our inward being, and we are fed with the bread of life and we are nourished thereby and we carry away with us, when we

go home, or wherever we go, the influence of it. It clings to us. It not only rings in our ears when we hear good sentences, but the spirit of it goes down into our inward being and we are refreshed and revived and fitted for the duties that devolve upon us as servants of the most high God.

THE CHURCH THE MOST WONDERFUL ORGANIZATION

One of the speakers said that this was one of the most wonderful organizations on the earth, all of which is true, but a word more might be added,—that it is *the* most wonderful. It is so, because it is different from anything else organized on earth in the shape of religion. There are many differences between our views, doctrines, and principles, and our way of doing things, and the various religions in the Christian and the heathen world, but there is this great difference; everything in this Church is as directed by divine revelation. One of the brethren alluded to the manifestation of God, the Father and the Son, to the Prophet Joseph in his boyhood, something which he relates himself and we can read in the book called the Pearl of Great Price, which contains a great many things that we all ought to give heed to and understand. There are revelations in that little book that came direct from the Father through Jesus Christ his Son, to Moses, long before he gave the law on mount Sinai, which were revealed to him in vision; and the same visions that he gave to Moses were given to the Prophet Joseph, I think about June, 1830. They are of great moment and they contain great and glorious principles and promises.

WHAT GOD REVEALES, ORDAINS AND COMMANDS IS HIS RELIGION

One thing clearly revealed in that which God gave to Moses before he gave him the Mosaic law, as we call it, was the point that what God calls men to and ordains them to and reveals unto them is his word and that it shall abide, and that it is different from that which comes from man only. He does not accept just what man may choose to offer him, either by way of sacrifice or by any other way. That which he ordains, that which he reveals, that which he commands is God's religion that comes to us, and *that* we should observe and obey. It is all right for all the inhabitants of earth, according to their own notions, to breathe out their desires to the Lord and to offer to him what they think is good for them to offer, but the Lord instituted sacrifices in the early times, and when our parents were driven out of the Garden of Eden, Adam was told to build an altar and offer a sacrifice to the Lord, which was to be from the firstlings of his flock. Adam was a tiller of the soil, as well as keeper of flocks, but that which the Lord commanded him he did without question. When he was asked by the angel of God, so we read in that vision to Moses, why he did that, he said he did not know but he did know that God had commanded it. That was enough for him. Then the angel explained to him that this sacrifice that God commanded him to offer was in the similitude of the great sacrifice to

be offered by the Only Begotten Son, Jesus the Christ. That was the name given to him by the Father, we are told. So Adam did that understandingly; so did his son Abel; so did Seth, and so did others of his posterity, away down to the time of Enoch, Abraham, Isaac, Noah, Jacob and Moses. This was offered in the way that God ordained, and therefore it was acceptable in his sight.

GOD HAS SPOKEN IN THE TIME IN WHICH WE LIVE

Now in these times in which we live, God has spoken again from heaven. For a long time there had been no direct intercourse between the Father and the Son and the inhabitants of the earth, by way of commandment and revelation. They were left, to a large extent, after they departed from the Gospel that his Son revealed, to their own devices; and so confusion came into the world and "darkness covered the earth and gross darkness the people." In the midst of this, many of them thought they had great light, but that which they had came from their own reflections, to a large degree, and communication was not kept up between Deity and humanity. Now, when the Lord revealed himself, as he most certainly did, as testified to this morning by the brethren,—and I add my testimony that the Father and the Son did manifest themselves to the boy Joseph in the grove near his father's house, where he went to offer for the first time a vocal prayer to God—and when he called upon the Father and asked him which of all the different religious sects he should join, the Father turning and pointing to his Son, said: "Joseph, this is my beloved Son. Hear him." That was the word of God the Father to Joseph the boy. That is the word of God to the whole earth today. It has come to us and we should remember it. It is what his Son Jesus Christ reveals, as the representative of the Father, that we are to receive. And so, all the revelations that have come to us, as referred to this morning by President Grant, contained in the Doctrine and Covenants, which is a collection of revelations from the Lord, came through Jesus Christ, "Hearken to the voice of Jesus Christ, the great I Am, whose arm of mercy hath atoned for your sins," is the opening phrase in many of those revelations.

CELESTIAL OR ETERNAL MARRIAGE

The Lord has disclosed to us in section 132 of the Doctrine and Covenants, a revelation concerning his ways and concerning things of time and things of eternity. Among them is the law of celestial or eternal marriage. That is only one of the principles revealed there. Here is what the Lord says in verses 8 to 11 of that section in the Doctrine and Covenants:

"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

"Will I accept of an offering, saith the Lord, that is not made in my name?

"Or will I receive at your hands that which I have not appointed?

"And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?"

Just think that over. That is an eternal principle. God reveals what he wants done and his people are to abide by it and carry it out in their lives.

The revelation goes on to say:

"I am the Lord thy God, and I give unto you this commandment—That no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

"And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed."

Based upon this principle, the Lord continues:

"Therefore, if a man marry a wife in the world, and he marry her not by me, nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world. Therefore, they are not bound by any law when they are out of the world."

Further than this the Lord goes on to say:

"And again, verily I say unto you, if a man marry a wife and make a covenant with her for time and all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force when they are out of the world, because they are not joined by me, neither by my word."

So, therefore, the Lord institutes his order of eternal marriage and he warns his people that unless they abide by that law their union cannot be continued, they cannot increase in the world to come, and their marriage does not last any longer than the time that they live in the flesh. After death comes that is the end of it.

SHOW THE CHILDREN WHAT THE LORD ORDAINS AND WHY

Now why should the Lord accept of all those different religions that men have made? Why should the Lord accept of offerings that men offer which he has not commanded, and neglected to do that which he *has* commanded? There is no reason in my mind why he should. Therefore, says the Lord, if men do this and they do not abide by his law, it does not continue. So, here is something we should understand and teach to our children. Mothers and fathers in Israel, make it plain to your children, not in an offensive way, as some have done, but show them what the Lord ordains and why he ordains it, so that they may, if they will, enter into the new and everlasting covenant of marriage as God has ordained, do that which will continue in and after the resurrection from the dead and abide eternally;

wherein they will find everlasting increase and power and dominion worlds without end.

LEARN WHAT THE LORD HAS COMMANDED AND OBEY IT

In the sectarian world there are a number of religious organizations. All of them, perhaps most of them at any rate, have some good in them. That which is good and true is all right; but there is not one of them according to that revelation, that has been set up and ordained by direct commandment of the Lord. This Church is *sui generis*. It is of itself. There is no other organization on the face of the earth that has been organized under direct revelation and commandment of the Most High, and organized personally under the direction of Jesus Christ, the Only Begotten Son of God in the flesh. Hear him, O ye nations! Hear him, O ye Latter-day Saints! Find out what the Lord has commanded and obey it and there shall be peace in your souls and you shall have contentment, not only the remission of your past sins, but you shall have the abiding witness in your souls that gave so much comfort to our brethren who spoke this morning, and we can all have it, as one of them testified.

Now then, that is the principle upon which that commandment is founded, by which our people are told to enter into the sacred order of celestial, that is, eternal marriage. If a man marry a wife in the new and everlasting covenant and it is sealed upon their heads that that marriage shall endure, and they live according to it, they shall come forth in the first resurrection, and they will continue in it forever and ever and there is no end to their increase and their glory and their dominion and their power. It leads to infinitude, which we cannot fully comprehend now but which we will when we receive that Spirit in its fulness and receive our resurrected bodies, quickened after the power of endless life; we enter into an infinitude of knowledge which will come to us as the ages and ages go on and there is no end to it.

THE LORD HAS SET UP HIS CHURCH AND KINGDOM

Now, I know this is true. I know it just as I know that I live, that the Lord, in these last days, has commenced the work referred to by all the holy prophets since the world began, to set up his Church and kingdom. This is "the kingdom of God." This is the kingdom of heaven into which no one can enter except in the way that the Lord has provided. Christ says: "I am the way, the truth and the life. No man cometh to the Father but by me," and "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And he has declared that we cannot enter into the kingdom except by the door, not only for the remission of sins but to enter into that Church and kingdom of God. That is what he taught to Nicodemus. He told Nicodemus, first, he "could not see the kingdom unless he was born again;" and the Apostles taught, in their

letters to the churches of their time, that they had to be "born of the word of God" that comes through Christ, which opens the eyes, which enables people to see the truth. "Faith cometh by hearing, and hearing by the word of God," says Paul. But, how can they hear without a preacher, and how can he preach except he be sent? (Rom. 13:17.) That is the idea. God sends men to speak his word by the power of the Holy Ghost, and the Spirit resting down upon the hearers who are willing to receive it, kindles faith in their souls by the testimony that is born and they see the light right here. And then very often, in our public gatherings, in the streets and in our meeting places, and by seeing that which is right, faith is kindled in their hearts, which is the beginning of the gospel of Christ, the beginning of true religion. Faith in the true God is the beginning of true religion, and that leads to repentance. This is what Oliver Cowdery could not understand when he had that dispute with the Prophet Joseph, in the rise of the Church. The revelation says that all who have "received the Spirit of Christ unto the remission of their sins shall be received by baptism into the Church." (Doc. and Cov. sec. 20:37.) Oliver could not understand that, and he had the hardihood or assumption to call upon the Prophet Joseph, in the name of God, to erase that from the revelation, but of course the Prophet did not erase it. He had received it from the Lord and it is the eternal truth. What the people of the world need is something to lead them up to repentance, and then to be baptized for the remission of sins, and this is the operation, the first operation of the Spirit of Christ in the soul of man. Seeing the kingdom and entering into it are different operations. When he hears the word and believes it, faith is kindled in his heart and it leads to repentance, and repentance to baptism, wherein is the remission of sins, and he comes in by the door into the Church or Kingdom of Christ, and is then confirmed by the laying on of the hands that he may receive the gift of the Holy Ghost; that is the Holy Ghost as a gift, an abiding witness, a continual testimony, something that stays in the soul, not given like a flash of light for a time and taken away again, not like the temporary light that lights every man that comes into the world, although it is from the same source; but the abiding witness as a gift from God, as Peter taught on the day of Pentecost, when the Jews began to see that they had been in the dark and that their nation had rejected the Messiah. They cried: "Men and brethren, what shall we do?" Then said Peter: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive *the gift of the Holy Ghost*. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call;" all that receive the word, if they believe and repent and are baptized they shall receive the Holy Ghost. They are first born of the word, next born of the water and of the Spirit. (Read I Peter 1:23; Jas. 1:18.)

ONLY ONE GOD'S RELIGION

Now, my brethren, in the different sections in the world they have their religions and a great many of our people are being led off here and there, particularly out in the world, to attend their services. There is no harm about that, but they should come to the understanding that there is but one God's religion and that is what God reveals. There is only one gospel and that is the gospel of Jesus Christ, about which President Grant read this morning from that glorious vision that Joseph Smith, the prophet, received, with Sidney Rigdon. He saw it. Sidney saw it, and it is one of the biggest testimonies that although he had to be cut off this Church for his transgressions, yet he never denied his testimony; and so with the three witnesses to the Book of Mormon. They say what they testified of, and their testimony remains and abides and what they said is true. Now then, we want to teach our children that they may understand that there may be good things in the religions of the world and in the educations of the world; that which is good is all right, that which is really scientific is all right, but a great deal of what is called scientific is nothing but philosophical, and some of it is vain philosophy. The Lord is our God and he created or organized the world on which we stand, as he organized many other worlds, as shown to Moses, and he gives his word to the people to obey, and that which he reveals should be obeyed.

THE LORD'S PLAN FOR THE GOVERNMENT OF HIS CHURCH

In the discipline of his Church, he has created a splendid establishment, or organization. We understand it and we should get to understand it fully. I recommend, my brethren, and measurably my sisters, to become fully acquainted with Section 107 of the Doctrine and Covenants, in which the organization of this Church is embodied and set forth in great plainness. There is the Lord's plan for the government of his Church. Now, when his servants whom he has called and set apart and ordained to certain offices and work in the Church, bring forth something for the obedience and edification and order of the Church of Christ by the power of the Holy Ghost in them, by the authority that he has revealed,—the Holy Priesthood referred to this morning—it is of the Lord. He says so. He has ordained and set up his Church in that form, and that which he has given to us will abide. It will never be taken from the earth. Some of the people want to know what we will do if the First Presidency is dissolved by death and the Twelve Apostles are all gone. What then? That is an *if* you need not bother yourselves about. There will always be somebody on the earth in this Church that can set in order the things of the kingdom; but if they do it, it will be done by the commandment of God, by revelation from the Most High, the Eternal Father, through Jesus Christ his Son, who is at the head of the Church. This is his Church,—the Church of Jesus Christ of Latter-day Saints,—and we

should be ready and willing to obey every commandment that he reveals; and the order established therein is of God and it will continue and abide and spread forth and prevail. Hear it, O Israel! Be obedient to the Lord your God, as revealed from the heavens through Jesus Christ, and it will be done to the Church in the order and manner that he has prescribed and set up, for his house is a house of order and not a house of confusion. When people have the presumption to go off on the side, on the right or left, or in any direction they please, and officiate in the Lord's name in things that do not belong to them, it is void and of non-effect; and so with the ordinances and administrations of men not authorized of God and not clothed upon with the authority of the Holy Priesthood that comes through Jesus Christ, the Son of God, to the Church.

PERSONAL TESTIMONY

I do not want to enlarge on this any further, because I would be taking up too much time. I have occupied a little more than my time this afternoon. But, brethren and sisters, I feel well in mind, in spirit, in all my being. The Lord has been with me through my ministrations in many lands, for many years. I have preached this gospel in many of the states of the Union, throughout the British Isles, through the continent of Europe, in the Scandinavian countries, and on some of the isles of the sea; and I am ready to do anything I am told to do that the Lord may require at my hands. I am pleased and proud to be associated with the present President and leader of the Church. Like one of the brethren who spoke this morning, I have been personally acquainted with them all from the days of Brigham Young right down to the present time, and I can testify that they are men of God and that they occupied those places they held by the word and will and commandment of God and in the authority of that Holy Priesthood which has been restored to earth.

I know this Church and organization is different from anything else in the world. It is of God and not of man. That which is of man, so far as it is of man, is from men who are ordained and appointed to represent the Lord, to act in his holy name, under the direction of his authority and priesthood, and I testify to you that it shall continue to abide though many of us will pass away.

I rejoice today in the truth. I rejoice in the testimony of Jesus. I rejoice in the knowledge that Christ did give me my freedom. I am free. How? Free from the sins that were remitted at the waters of baptism, free from the vanities and vain conceptions of men, free from folly in doctrine and principle, free from the influence that men would exercise to bind my soul. I am free to carry out the will and commandments of the Lord, which I hope to be during the remainder of my existence on the earth. I have devoted my life and time and what ability I have had, for many years to the service of the Church. I rejoice in that. The Church doesn't owe me anything. I owe everything that there is to me to the Church, and I love it and I love the truth. I

love my brethren and I love the good work in which I am engaged, and I love you, my brethren and sisters in the gospel of peace, and I desire your welfare and that of your posterity, for in that will be a great deal of your joy in the worlds to come,—in your children and children's children.

THE SPEAKER'S BENEDICTION UPON THE PEOPLE

God bless you, as he blessed Ephraim, and in your seed many of the nations of the earth will be blessed. Through them God will work out his mighty plans, many of which are not yet disclosed; and the kingdom of God will roll on and the truth will be triumphant and darkness will be banished and the reign of evil will cease. Satan will be bound and his hosts with him, and the wicked will not continue to flourish. The righteous will prevail and the kingdom and government of God which he has set up will cover the earth until the very earth itself, having filled the law of its being, will be resurrected and clothed upon with the glory of God, and Christ will be its king.

God bless you, brethren and sisters. May his peace abide with you and be in your homes, surround your homes with everything that is good, bright, lovely and comfortable. Teach your children in kindness to come up in the way that God Almighty has established and that is going to prevail. It is going to be *the* kingdom. The kingdoms of this world will become the kingdom of our God and his Christ, and he will reign forever and ever. May we all be found worthy to reign with him in glory, through Jesus Christ. Amen.

Two little girls, Florence and Blanche Critchlow of Ogden, sang a duet, the old, familiar hymn, "O My Father."

Their voices were clear and distinct and every word could be heard throughout the whole, great congregation.

President Grant, at the close of their singing, stated that these children should teach some of our professionals how to sing so that we could understand the words. He announced also that amplifiers had been placed in the Tabernacle, to aid the congregation in hearing the speakers, and that if there were any who were standing who could not hear, they would be able to hear what was being said in the Assembly Hall and have a good seat.

ELDER EDWARD W. CROFT

(President of the Bighorn Stake of Zion)

I have been coming to the general conferences of the Church, my brethren and sisters, for over thirty years. I feel today that I am honored, and that it is a privilege granted me this day to look into the faces of so many of my brethren and sisters. I am thankful above all other things in the world that this day, my brethren and

sisters, I find my soul in tune with this great and marvelous work that has been established by our heavenly Father. I was impressed with the statement of President Grant this morning that there were only a very few of the general authorities now left who were present at the dedication of the wonderful temple. I remembered that I had been listening to a great many of the brethren, and I was thankful in my heart that I could say truthfully that in all I have ever heard or ever read from them, I have been able to find myself in harmony with them. I am glad this day that I have a testimony of the gospel of Jesus Christ, that I retain it as delivered to me from my mother and father who received the gospel in England many years ago. I am proud of the fact that I can, in humility, be counted worthy to assist, in my humble, feeble way, in the great and wonderful work of the Lord. I am laboring in the Big Horn stake of Zion. You remember that some twenty-two years ago, the people were called to colonize that country, and I am certain that there are brethren and sisters here who will be glad to know of the success of the work of God in that country, because of the fact that we were called there, a great many of us. With some of the other brethren who spoke this morning, I can say that we are somewhat in bondage, in debt, because we failed to follow the counsels of the authorities of this great organization; and while our lands, some of them, are mortgaged and boggy, I would like to bring to the Church the message from our stake that we have very few people who have mortgages on their faith in God, and their confidence in the leaders of this Church, and in the Priesthood of Almighty God. Two weeks ago last Sunday we held a little district conference over in a district of our stake, and the bishop and ward clerk announced that there were one hundred percent of the Latter-day Saints present in that meeting, within a radius of ten miles of the meetinghouse. It has been a pleasure to me, my brethren and sisters, to labor in that stake of Zion.

I am also thankful, today, that from the little study I have made of the science in which I am practicing, that of a practicing physician, I have not found anything in the healing arts that begins to compare with the healing power of the Priesthood, and the prayer of faith, following the anointing with oil. I would like to testify to you this afternoon, my brethren and sisters, that with all the ability that I have been able to acquire in the diagnosis of disease, I have found, in the wonderful faith of our people, that the promised blessings do follow the believer in Jesus Christ, in the wonderful things that he said would follow the believer; and that notwithstanding the fact that I spend a good many more hours in the practice of medicine than I spend in the preaching of the gospel, and in my labors in the Big Horn stake of Zion, I find that all of the diseases, irrespective of the fact that they are produced by germs, many of them specifically, give way before the prayer of faith, and that in pneumonia and heart trouble, in fractured bones and in all these things that the human body is heir to, I

have found the prayer of faith accomplishing all and more, yes a thousand times more, than we have been able to accomplish, in many respects, as a profession.

My brethren and sisters, I know that this is the work of God. I know that my acquaintance with all of the leaders since President Brigham Young has taught me that they have been men of God. I have been personally acquainted, slightly, with each of them, and I can testify to you this day that I have not been able to see anything else than success following all of our people who believe and follow the instructions of the authorities of this Church. Once more I say that I am more than thankful this day that in all the journeys I have made to the general conferences, I have been able to find myself in harmony with everything that has been taught and advocated by the brethren, and where I have put it into practice, success has followed my efforts. I testify to you that God lives. I know that he is my Father; I know that he is the Father of our spirits, I know that Jesus Christ is his Son, his Only Begotten Son in the flesh, and I thank God this day that I do know that he is my Redeemer. I testify to you that Joseph Smith was and is a prophet of God, chosen and selected to do a marvelous work and a wonder, and I am thankful that I can find myself in touch and in tune with the teachings that he gave the Latter-day Saints. It is our privilege to follow his direction, and the direction of those whom God has chosen to succeed him, even unto the present day, and thereby be saved in the celestial kingdom of God. I thank my Father for this privilege, for this blessing of meeting in this conference. I am very thankful that my part of it is over with; but it is an honor to any man to face a congregation of Latter-day Saints such as this. I love the people of God. My professional work has taken me into their homes. I can testify to all the world that the Latter-day Saint home, guided and directed by the Spirit of God, is the most wonderful place in all the world. It makes men and women good, pure, and holy, and prepares them to do the wonderful work that God has revealed through his servants. May the Spirit of God be with us, and bless us and strengthen us, that we might receive it with open hearts and with thanksgiving unto him, and with gratitude for all the blessings that this conference may be the greatest conference we ever attended. I ask it in the name of Jesus Christ. Amen.

ELDER HEBER C. AUSTIN

(President of the Bingham Stake of Zion)

I feel, my brethren and sisters, very weak, in attempting to occupy this position for just a few moments. I assure you I desire an interest in your faith and prayers, that I may be led to say something that will be in harmony with the spirit of this conference. I have been delighted with the instructions and the testimonies given to us, and borne to us, by our brethren who have spoken. I was delighted with

the remarks of President Grant this morning wherein he gave the statistics of the Church. We observed there the wonderful things that this Church is accomplishing, the wonderful things that it has accomplished, not only in spiritual matters, but in temporal matters. I have never been one of those who have felt to find fault with the temporal activities of the Church. I believe that it is very hard to draw the line where the spiritual things should cease and the temporal things begin. I realize that this Church and the activities of the Church have not only been the spiritual salvation of its members, but have been their temporal salvation, and if we would listen to the counsel and instructions that are given to us, from time to time, by our brethren here, we would not find ourselves in the troubles that we sometimes do. The fact of disobedience is always followed by serious consequences.

Like my brethren who have spoken to you in the sessions of this conference, both this morning and this afternoon, I rejoice in the fact that I have been permitted to associate with these splendid men who constitute the general authorities of this Church. I find myself in perfect harmony with them. I sustain them with all my soul; and the people whom I represent, whom I have the honor to preside over in the Bingham stake of Zion, in the Snake River valley of Idaho, sustain the authorities of the Church. We never hear of any murmuring, we never hear of any complaints; and we are endeavoring and seeking to live our religion. We are not always obedient to the counsel and advice given to us. If we were our condition would not be what it is today. I remember very well the brethren repeatedly, in their visits to our quarterly conferences, have advised our people to get out of debt and keep out of debt, and had we listened to that counsel it would have been a great blessing to us.

I find myself, however, like one of the brethren who spoke this morning, that I have endeavored to obey that counsel. I am not in debt, and I suppose if I were I would not be able to pay. But let that be as it may. I know that the brethren are inspired by the Lord to advise and counsel the Latter-day Saints, and I know that in obeying their counsel there is safety. You have heard many hard-luck stories about our people. I think probably we have been represented really worse than we are. In my visits to Salt Lake, from time to time, my friends come up and condole with me in the very serious condition that prevails in our section of country. Well, in a measure it is serious, but it is not so bad as you think it is. The great majority of our people are sound financially. We have some small percent, I suppose, that will eventually find themselves in bankruptcy, but the great majority, a good percentage of our people, are sound financially. If we exercise a little patience, a little helpful influence, a little encouragement, because we have in that section of country the best, yes I think the best agricultural district in the intermountain country, we shall pull through. I don't know of a section of country, anywhere, where you can produce more to the acre than you can in the Snake River valley,

amply supplied with an abundance of water, a splendid climate and a good soil. We have, probably, during the time of our prosperity, during the time of easy money, gotten away from the habit of industry to some extent. We may have thought that we could afford to retire and employ someone else to do our work, and we shall have to return to first principles. We ourselves, have to learn, and also teach our families, to be industrious, and when we do that we shall find ourselves on the road to recovery.

I rejoice in the gospel. Like many of the other brethren who have spoken, I was born of splendid, good parents who made all sorts of sacrifices, if you could call it sacrifice, to embrace the gospel. They passed through the trials and tribulations, many of them, of the early history of this Church, and they implanted in the hearts of their children a testimony of the gospel. Like my brother who has spoken before me, I know that the gospel is true. I know that Joseph Smith was a prophet of the Lord, and I know that these brethren who have stood at the head of this Church from that time till now have been called and sustained of the Lord. May the Lord bless us and help us, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES DUCKWORTH

(President of the Blackfoot Stake of Zion)

Those who have had the privilege of occupying this position can appreciate the feelings of one who is unaccustomed to it as I am, and I realize unless I am assisted by the Spirit of the Lord in my remarks that I shall not edify the Latter-day Saints. I have no thought in my heart at this time other than to say what shall be pleasing to the Lord, and tend to strengthen and to edify and to build up his people. I rejoice in the latter-day work, and for the privilege of being a member in the Church of Jesus Christ of Latter-day Saints. It has always been a pleasure to me to bear testimony of the divinity of this work, and of the divine mission of the Redeemer of the world and of the Prophet Joseph Smith, as well as all of his successors in the presidency of the Church. One thing I have appreciated very much in my labors, in the Blackfoot stake, and that has been this: During the years that have passed since I was appointed to preside over that stake, I have had the privilege of entertaining nearly all of the general authorities of the Church, at times, and I want to bear testimony to the character of the men who have presided, and those who now preside over the Church of Jesus Christ of Latter-day Saints. The Savior said: "By their fruits ye shall know them," and I know from my experience with these brethren, coming in contact with them, I know in my heart that they are men of God, and that they have brought into my home the Spirit and blessing of the Almighty. I have regarded their visits to my home as a privilege to be highly esteemed, both by myself and by my

family. I have learned, or ought to have learned, rather, that the only safety for the Latter-day Saints lies in keeping the counsel of those who preside over this Church. Like many of my brethren, I have not always done that which I have been asked to do, but I have never known them to give counsel except that which was right and which would bring the blessings of God the eternal Father. That has been my experience, and I testify of this in regard to the counsels that have been given by these brethren. Every principle which they have advocated, every word of counsel which they have given in the Blackfoot stake, has been good, and calculated to edify and build up the Latter-day Saints there, both temporally and spiritually. I have rejoiced in my labors in the stakes. There is nothing that I like in this world better than to labor as a missionary in this Church, in an effort to bring souls to a knowledge of the truth, and I hope that as long as I shall live upon the earth, I may be true to those who preside over this Church, to the principles of life and salvation, and to God the eternal Father. I bear testimony to the divinity of this work, that it is of God, that it is not of men. It has not been organized of men, only as they were directed and inspired by the Almighty, and it has been watched over by the Father from the beginning, and I have faith that it will continue to be the case to the end, that this is God's work, and that he will take care of it; that no matter what we may hear about the leaders of the Church from time to time, we may have an abiding assurance that the Lord is with them, that he is guiding them and the destiny of this work. May the Lord help us to be true to him and to his work, to do all that may be asked of us, by those who shall preside over us, that we may spend our time in usefulness and therefore in happiness while we labor here in mortality, for there is no happiness aside from doing that which is right and just in the sight of God. Wickedness never was happiness. Righteousness always was, and it always will be. May the Lord give us strength to be true to the end of our days, I pray, in the name of Jesus Christ. Amen.

ELDER WILLIAM L. ADAMSON

(President of the Blain Stake of Zion)

I am indeed grateful to my heavenly Father, on this occasion, my brethren and sisters, that in my weakness I can bear my testimony unto you that I know God lives, that I know Jesus is the Christ, and that in this dispensation a prophet of God has been raised up to make known unto the world the wonderful truths that God would have revealed unto his people, Israel. I thought this morning, as we saw our beloved President stand before us, of the words of the ancient prophet, wherein he said: "Where there is no vision the people perish." And it seems to me that this scripture has been fulfilled in behalf of the Latter-day Saints to the utmost, because from the moment that the Father and

Son appeared unto the boy Prophet, and that glorious vision burst upon his soul, the wonderful power of vision and heavenly manifestation has been constantly before this people. The wonderful power of vision that the Prophet had in directing and establishing this work and in leading his people from place to place under such trying ordeals, surely must demonstrate to the world beyond all question of doubt as well as to this people, that he was indeed a mighty prophet. The wonderful vision of that mighty prophet Brigham Young as he started on his journey westward over a thousand miles of trackless waste,—the faith that was instilled within his soul was not of the present, but of the future, and as he saw this people established in their strength and in their might in the midst of these Rocky mountains, what was the thing that urged him on? That vision of the future which he beheld, that he knew he was being led, with his people, by Almighty God. When he stood overlooking this valley and saw this waste of wilderness, and he said: "This is the place," surely it was the vision of the future which he beheld that inspired him on, to bring that little band of pilgrims into this wonderful intermountain country; and each of our leaders in turn, each with his own mission and his own particular work to perform, all have beheld and made known to the people the wonderful visions of the future, which they have seen. I wish to testify that I know that our leaders are men of God, that their time and their energy and their lives are dedicated to the work and to the welfare and well-being of the Latter-day Saints. May God give us strength to appreciate their worth to us as a people, and their ability to lead us and to direct us as God would have us led and directed. May we have faith to follow where they lead, that we may all be led safely back to our Father and our God, I pray in his name. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission)

I am very happy, my brethren and sisters, to have the privilege this afternoon of bearing my testimony to you relative to the truthfulness of the gospel as it has been restored in this day and age in which we live. When the Savior of the world questioned his disciples as to whom men said that he was, we find, after various answers given by different ones, that Peter answered distinctly: "Thou art the Christ, the Son of the living God." He was informed by the Master that flesh and blood had not revealed this unto him, but that his Father in heaven had revealed to him this great truth. The Savior speaking to Peter said: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." I am reminded that ninety-three years ago today, the Church of Jesus Christ was organized and established, and from that beginning has been built upon the rock of revelation. It is marvelous to contemplate the structure. It is marvelous when we

contemplate how it seems that the very gates of hell have been arrayed against this work from the day of its inception, that in no way or degree have they prevailed against it. My mind has reverted back over the history of the Church today, and it seems to me that in the marvelous structure that has been built upon the rock of revelation not one single stone has been misplaced, neither has one had to be taken down or set aside; and the structure stands today as a testimony that it is built upon the rock of revelation. More than ever before in my life there has been borne in upon my soul the truth of this fact that Joseph Smith was in very deed a Prophet of God. I bear you my witness, brethren and sisters, that I know that God spoke to him. He appeared to him in person, and our Father in heaven introduced to him in this age in which we live, the Savior of the world, his Son, who died upon the cross, who had in himself, as the Father has, life; and he took up his life, even after he was crucified, becoming the first fruits of the resurrection. I testify to you that by revelation from that God to Joseph Smith the Church has been established, and that it stands, and I bear my testimony likewise that those who have succeeded in the presidency of the Church, from then until now, are prophets of the Lord, inspired by him. My heart and my soul thrill with this truth.

I wish to bear to you my testimony also concerning that great volume of scripture which I am sometimes led to believe we do not appreciate, namely the Book of Mormon, which is a record, brethren and sisters, that was written by prophets inspired of the Lord, and it came forth in this day and age in which we live by the inspiration of the Lord. It contains the truth of the everlasting gospel. Not one single thing recorded in that great volume has ever been controverted by any discovery of any nature whatsoever that has been made since it was brought out in the world. It has been my good fortune to travel somewhat in fields rich in archaeology, in this country, and I bear you my testimony that not one spade of earth has been overturned that has revealed a single thing except what is corroborative of the Book of Mormon and its being a divine record.

It is my faith and prayer that this work will go on to triumph. I know that it will. I sense and realize, my brethren and sisters, because of the work, perhaps, that I have been engaged in for some years, that there is a very great responsibility resting upon the people of this Church to bear this testimony before the world. We sometimes imagine that we have warned the nations of the world, but still those of us intimately engaged in the missionary work know that there are thousands and millions of people who have not yet intelligently come in contact with these great truths, and the responsibility is upon us of carrying the gospel message to the nations of the earth, for the Savior of the world has decreed that this gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come: and I say it shall not come until this shall have been an accomplished fact.

Brethren and sisters, this responsibility rests upon us. In our

homes let us breathe the missionary spirit, that our sons and daughters may grow up with a realization of the great work that devolves upon them. Let there be some little thought toward the preparation necessary, for it is a fact that a great deal of preparation for usefulness is made after missionaries come into the missionary field, preparation that might well have been made in our homes, at our firesides, by the teachings of the fathers and the mothers to their children, seconded, of course, by the work of the great auxiliary organizations which are in the Church. I hope that in the future as we grow in faith, in testimony and in the knowledge of these things, we will grow in usefulness and in preparation, that we may be pillars of strength wherever the Lord calls us to labor, and that we will bear off triumphantly, so far as we are concerned, this greatest of all great works in the world. May the Lord bless us and help us to this end is my prayer, in the name of Jesus Christ. Amen.

ELDER S. NORMAN LEE

(President of the Box Elder Stake of Zion)

These conference proceedings, up to this time, have been rather exciting for some of us. That has been the case with me ever since I discovered that the President was calling on speakers in the alphabetical order of the names of their stakes.

Brother Duckworth said that those who occupied this position knew what the feeling was. I might add that *only* those who have occupied this position know what the feeling is, surrounded as we are by men whom we have learned to revere, men in whose presence I have always felt very humble, men whom I have learned to love, as I have come to know them better. And then to be faced with such a vast audience! I am thankful indeed that the faces within the radius of my sight are all friendly faces. That is very comforting. I have faced audiences much smaller than this, but more formidable, in a sense, in that many of them were unfriendly, and I think I may depend upon you, my brethren and sisters, to offer up a prayer in my behalf that I may get through this experience satisfactorily.

It is difficult, when one sits down to consider the various principles of the gospel, to determine which of them should be stressed, because of the importance of so many of the principles of the gospel. There are circumstances, however, that bring into relief some of the principles of the gospel more than others, and just at this time I am concerned very much with the financial condition of our people. I am lending money as an agent, and it falls to my lot very often to urge people to pay up their interest. I have quit urging them to pay on the principal, because that does not happen nowadays, except in very isolated cases; but I do urge them to pay up their interest, and keep their loans in good standing, and some of the tales that are brought to me are really heart-breaking. One of the brethren, Brother Austin I

think, said that the condition of the people in Idaho had been represented to be worse than it actually is. That may have been done by people who came in contact with borrowers who were not able to pay up, and they have judged the entire community by the condition of those few. Now, in our community, which, by the way, I think is in every way the equal of the Snake River valley in the products of the soil, or in other ways, we have a great many people who are not able to pay their debts. They did not hearken to the counsel of the servants of the Lord, and there is one thing that stands out very prominently I think, and I consider that item almost unconsciously whenever I have occasion to deal with such a case. I am referring to the matter of the payment of tithes. I think that tithing is the economic law of salvation, or is the law of economic salvation to our people. I don't believe that Latter-day Saints can expect to prosper constantly and continuously if they ignore that very important law. It is a combination of material things and spiritual things that the Latter-day Saints cannot do without.

A few days ago I received an order from a loan company to prepare a supplemental abstract, dated from the time that a certain mortgage was filed in our county, down to the present time. I knew just what that order meant, because I have had a number of them. It meant that they were preparing foreclosure proceedings. I got in touch with the man before I executed this order and had a long talk with him, and he told me of his troubles, misfortune in business, sickness in his family, and a lot of troubles of that nature. Now, it happens that I audit the books of some of the wards of our stake every year, and in auditing the tithing books of the ward where this man lived I discovered that while he had paid tithing pretty well for a number of years, he had neglected that very important law about two or three years ago. In other words in 1919 he had appeared on the tithing books for the last time; and when I asked him how much he was in arrears with his interest to this loan company he said: "A little over two years." "Well, now," I said, "you don't seem to be making very good progress do you? What do you think the future holds for you?" "Well, I don't know," he said, "I am at a loss to determine whether I shall let the loan company take this farm of mine or whether I shall attempt to pay anything more on it." I spoke to him then and said: "Why did you quit paying tithing two or three years ago? You see, I know your record." "Well," he said, "I did not have the money to pay it with." I asked him if he had not had any money at all, if he had not ever received any money. "Oh yes," he said, "I have received money, but I have had to use part of it for the maintenance of my family, and there have been a dozen people hounding me all the time for all that I could spare out of it." "Well," I said, "why didn't you pay the Lord his one-tenth of that first?" "Well, because the other people were right there dunning me for it, and the Lord wasn't." "Well now," I said to him, "My brother, there is only one way for you

to get out of this trouble, and I feel safe in promising you that if you will begin at this time and pay your tithing, absolutely honestly, as you go along, and every time that means or substance come into your hands, you will be rejuvenated, you will see your way out, and ultimately you will triumph." He said, "I think I will try it."

My brethren and sisters, I feel entirely safe in making him that sort of promise. I know that if he is honest with the Lord and pays his tithing absolutely honestly, and observes to keep the other laws of the gospel as far as he understands them, the Lord will come to his help, because "man's extremity is the Lord's opportunity."

I was talking to a man in this fashion not so long ago and he said: "Well it does not look very good for a strong man to repent after he has got in debt so far he can't wiggle. It does not look very good for him to repent when he is compelled to do it." I said to him: "I think it is a whole lot better to repent under pressure than not to repent at all." Somebody in England asked me regarding the Manifesto: "Why was it that President Woodruff would not receive a revelation concerning the matter of polygamy and issue that manifesto until the laws of the land were bringing such pressure to bear that there was scarcely any way out of it?" I answered him in this way: "I don't know of any time when a revelation is more needed than just when you do not know what to do." And that is the way I feel about these things. Brethren, if you have neglected your duty up to this time, and you see the light now, and you are inclined to repent and to observe this law, I think that I can promise you that the Lord will come to your rescue and that you will be delivered from the hands of your enemies as you now regard them—those who are trying to collect money from you. I feel a little freer in talking about this matter in the presence of my brethren here on the stand than I should do if I were out entirely on my own responsibility, because if I make some statement here that is not wise, or is in error, I can be corrected before my words have done any harm.

May the Lord bless his people that they may see the necessity of rendering more zealous devotion, that they may see that they cannot prosper without observing and keeping the laws of the land as made known to them. It is a blessing, a privilege, and it is a pleasure to receive commandments. One of the things the Lord promised the people was that if they would be obedient he would give them commandments not a few, and I think that we cannot receive them and disregard them and hope to prosper. May the Lord bless us all together, I ask it in the name of Jesus Christ. Amen.

A letter was read by President Grant from President Heber Q. Hale, of the Boise stake of Zion, announcing his regrets at his inability to be present at the meeting today

ELDER DAVID R. LANGLOIS*(President of the Burley Stake of Zion)*

It is a pleasure to be present at this conference. I have enjoyed immensely its spirit. I love to work in the Church. I don't remember a time in my life when I did not enjoy laboring in the work of the Lord. I don't remember a time in my life when I did not have a testimony of the gospel of Jesus Christ. Even as a boy, I felt as strong in my testimony, with the knowledge that I had, as I do with the added knowledge that I have since been able to gain, and I can testify to you today that I know that President Grant, and all the brethren associated with him, are righteous men, men whom God has called to preside over his Church here on the earth, and men whom he is pleased to recognize as the directors of his kingdom here on earth. When counsel, advice or instruction comes from them, it is for us to receive it and act upon it, for it is as if it came from the Lord himself.

I was much impressed at our conference a year ago by the remarks of President Grant in advising our people to raise sugar beets. We were so much impressed on that occasion that we went home from that conference and did all in our power to get our people to follow the advice of the brethren, so that we were successful to quite an extent in increasing our acreage of sugar beets, not nearly to the extent that we should have been, but those who heeded the counsel were blessed. I was very much impressed by the remarks of one man who is not a member of the Church, but when the instructions were given by President Grant he said: "I believe that your leaders are looking to the interest of your people, and I think that I will follow President Grant's advice." He planted twenty acres of sugar beets, though he had not intended to plant any. I would to God that all of our Saints could have that same faith in our leaders. Brethren and sisters, we will never go wrong when we follow their advice.

I had occasion to go to the president of my stake, while living in Utah, for advice, on one occasion, and when he gave me the advice it was just the opposite from what I wanted, and I want to tell you it was a test of my faith to follow his advice. It was when I moved to Idaho, and he said: "Go, and the Lord bless you. We have bishops of wards and presidents of stakes all over that country. Now you go and be one of them." I never dreamed at that time that I would be one of them, but through the inspiration that came to him as an officer in this Church, he saw the future, and it was not long after that until I had an occasion to give advice myself. I was but a boy, young in experience in the Church. I was called to preside over a little branch of just a few souls in the locality in which I had settled, and a man came to me and said: "Brother Langlois, I have come to you for advice." And when he said that, it frightened me, to think that I would have to give him advice. I feared because he came to me in my official capacity. I offered a prayer to the Lord, while he was

relating his circumstances, and the vision of that man's future passed before my eyes. I saw just what he should do and what would be the result if he did as I told him, and I related to him what he should do and promised him what the result would be. I also saw what the result would be if he disregarded that counsel. I told him that if he did the opposite, he would lose all he had in the world. He went home and chose to do the very thing that I told him not to do. It was not three months until he had lost everything he had in a worldly way, and because of that loss his wife became dissatisfied and, taking her children, left him also, so that he had lost everything that he had but the clothes he stood in. It was one of the greatest lessons of my life. I realized more fully than I had ever realized before, that when we go to any of the officers of this Church for advice that it is as if God had given it. We should not go unless we expect to follow that advice.

I remember when Elder Hyrum G. Smith, our Presiding Patriarch, visited our stake. I think it was Elder Smith. He told our people, though they had lost out, to remain where they were, not to move to any other place, that conditions were just as good there as any other place, but to get a new footing and stay where they were. One brother came to me a day or two after and said: "President Langlois, our visitor has upset all my plans. I expected to leave Burley in a very short time. I have lost my place, I have nothing here to stay for." He said: "What shall I do? Shall I follow his advice and stay here," I said: "There is only one answer that I could give, and that is to follow the advice that has been given, and the Lord will bless you if you do." He said: "I will take his advice." He went home, and about three or four months later he came back to me and told me how things had opened up. He had secured another place on very favorable terms, and he was much better off than he had been before the financial crisis came. The place he had secured was better than the one he had lost, and he did not owe half as much on it as he did on the other place when he purchased it. It was another testimony to me that if we will follow the advice and counsel of the authorities we will never go wrong. May the peace and blessing of the Lord be with us and help us always to follow the advice and counsel that are given to us from our brethren, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

My attention has been called to the fact that seventy years ago today the corner stone of the Salt Lake Temple was laid, and that the Nauvoo legion was called out under the direction of my father as Major-General.

The choir and congregation sang, "Do what is right."

Elder Edward H. Anderson, clerk of the Conference, pronounced the benediction.

Conference adjourned until 10 o'clock Saturday morning.

SECOND DAY

MORNING SESSION

President Heber J. Grant presided at the meeting which began at 10 o'clock a. m., Saturday, April 7.

He announced that the choir and congregation would sing, "How firm a foundation, ye Saints of the Lord."

Elder George H. Brimhall, president emeritus of the Brigham Young University, offered the opening prayer, after the singing.

The choir and congregation sang, "Redeemer of Israel, our only delight."

ELDER JOHN A. WIDTSOE

I have rejoiced, my brethren and sisters, in the thrilling and remarkable testimonies that have been borne during this conference. My testimony has been strengthened. I shall go out with food for reflection for the next six months and longer, and feel to rejoice that I had the privilege of hearing the address of our President and the testimonies that have been borne at the two meetings that we have had of our conference.

HAPPY IN THE KNOWLEDGE OF THE GOSPEL

I am always happy to bear my testimony, even though it has to be done under the difficult sense of responsibility that rests upon every person who attempts to address the great gathering in this tabernacle on these great occasions. I do know that this is the gospel of Jesus Christ. I bear witness to the truth of the testimonies that have already been borne, and wish to add that there is no greater joy in my life than that which comes to me because of this great and abounding knowledge.

THE "MORMON" INSTITUTION WORKS

Many thoughts have gone through my mind, as through yours, during the two previous sessions of our conference. I have been reminded especially of a remark made to me just a week ago today when I happened to be at Jerome, Idaho, in the company of a number of people who were not of our faith. One man, a prominent man in the county, said to me: "The enemies of 'Mormonism' may say many things about your faith, but it seems to me that there is one thing that we can all say in behalf of the 'Mormon' people and the 'Mormon' institution,—that it works; it works successfully in behalf

of mankind. It achieves and has achieved that which it sets out to achieve." This remark made me think seriously about a good many things pertaining to the gospel, for it seems to me that there is no higher test of truth than that an organization succeeds in doing that for which men establish it or hold it in honor. In fact, I believe one of the great modern philosophies is based entirely upon the principle that if a thing works in behalf of its cause, if a system is successful in achieving the purposes proposed, there must be a large element of truth in that system and in such attempts. So one of the proofs of the truth of "Mormonism" lies in the fact that during the long period of its existence, approaching a hundred years, it has successfully been able to bring peace, happiness, joy and satisfaction into human lives, into the lives of those who have partaken of its blessings.

A SURVEY OF OUR EDUCATIONAL CONDITIONS

This question of "workability" came to my mind yesterday when our President gave a number of statistics pertaining to the present condition of the Church. Most of my time during the last few months has been given over to educational work in connection with the Church school system. When the President gave the figures as to the number of Latter-day Saints attending college, high school and elementary school I was reminded of the comparative value of those figures as another evidence of how successfully "Mormonism" works in behalf of its people. According to the figures given by President Grant yesterday, we have in this Church 8.6 young people attending college out of every thousand members of the Church; whereas, in the whole United States there are only 4.9 per thousand of population attending college. In this Church we have nearly twice as many college students per capita as in the country at large. I was interested also in the high school figures. According to the figures given us yesterday, there are 60.6 individuals per thousand attending high school in this Church; whereas, in the United States as a whole, there are only 20.8. That is, nearly three times as many young people are attending high school in the Church of Jesus Christ of Latter-day Saints as are attending high school, on the average, in this great land of ours. In the elementary schools, the difference is not so great, for in our Church there are 223.3 students out of each thousand of membership, attending the elementary schools, as against 204 in the country at large. Nevertheless, this is also a substantial increase, though not so great, because of the fact that elementary education is usually required by law in the states of the Union; but as soon as the high school and the college periods are reached, where men's free agency above and beyond the obligations of the law is manifested, then at once this great Church leaps forward far beyond the average of the people of this country. I have no doubt that there may be other communities in the United States with probably nearly as high a college and high school attendance, but I

doubt whether any survey that may be made will show a higher attendance of college and high school students.

I call your attention to this not merely because of the interest it always awakens in us to find that we are standing high in the desirable activities of the world, but because it shows how "Mormonism" functions in the life of humanity, how thoroughly it works. Education is placed as one of the great and foremost activities of a civilized world; and here a despised, and sometimes more than despised people, makes a survey of its educational conditions and finds that the spirit of education is stronger within this group of people than in any other, perhaps, throughout the country, and stronger than the average within the country as a whole. Another evidence, another test of the truth of "Mormonism."

CAUSES OF THE VITALITY OF "MORMONISM"

Many people have asked how it is that "Mormonism" so functions; how it is able to work in such a fashion in behalf of humanity; because I might take anything else, any other activity, sound and good and designed for the welfare of the human race, and show practically the same conditions that apply to the course and the cause of education. One man will declare that the reason why these things are so in "Mormonism" is merely because by some accidental condition, great men have arisen in "Mormondom." Joseph Smith was a tremendously great character; every student, whether of our people or not, will admit the greatness of the man. And so, those who do not understand us will say we had a great man to found our Church and that explains how we are able to show a condition so favorable. Another will say that Brigham Young was such a great man. And so, as I read recently in a book not long since published, all "Mormonism" may be explained because of the great men that "Mormonism" has had. Another book declares that the reason why this test of truth, this test of fitness to human conditions, measures up as well as it does, is because "Mormonism" has been placed under very difficult conditions. It had to fight its way in Missouri. It had to fight its way out here in the desert. It has been opposed by men, and as a consequence it has been able, through opposition, to develop into the great institution that it is today.

Any such explanation, my brethren and sisters, is insufficient to those of us who have understood the spirit of the remarks that have been made at this conference. There are in this Church great fundamental principles, and reflected from those principles are great fundamental practices. The possession of these principles, the use of these practices, lie at the foundation of any explanation of the vitality and the strength and the fitness of "Mormonism" to serve the human race; and that is my testimony to you, as I understand this great gospel of Jesus Christ.

SOME GREAT PRACTICES AND PRINCIPLES

President Grant spoke of some of these great practices, in his address yesterday. He called our attention to the soil, to the home, to the advantage of placing the family unit in the open country, to deal with nature and the problems of the soil, and he laid it down to all of us who care to follow him, as a fundamental practice in the building of this Church. This Church cannot get very far along unless it does adhere to these fundamental principles and practices, such as were outlined to us yesterday. As to the soil and its products and life on the soil and life under the open sky, and the life of contest, not with men so much as with nature, with the soil, with the water we put on the soil, with the air, the sunshine, and with the various conditions of agriculture; out of such contacts and out of such contests comes the great strength that we need in the building of our world. "Mormonism" is full of just such principles and such practices. The safe road is to be trodden by those who understand these practices, who attempt to live them, and to use them in their daily lives as eternal reflections of fundamental principles of the gospel.

I bear you my testimony that it is easy, if one will but humble himself and keep near to God in prayer and in service, to understand these great fundamental world-shaping principles of the gospel of Jesus Christ, and almost as easy to practice them.

A GREAT REBUKE OF DOUBT

Today and yesterday have seemed to me, in this tabernacle, to be a great rebuke of doubt. I am speaking just now before one of the amplifiers, and if I am speaking into this concave device properly. I imagine that my voice is carried much better than it ordinarily is, into the remote parts of this building, and possibly into the Assembly Hall. It is a tremendous advance, a tremendous rebuke to those of my day, unbelievers in God, who have said to me: "What is the use of praying? God cannot hear. Your voice merely stirs waves in the air, and God is so far away that the waves disappear and cannot reach Divinity. You are wasting your time." Yet today we have these great amplifiers under the stand, that I looked at yesterday, by which these waves are taken out of the air, thrown into some other medium, and carried on again into the air until the voice is spread broadcast over the earth, if we so desire. I know, my brethren and sisters, that the main concern of man is to make of himself, by righteous living and by proper attempt, day by day, by doing that which he knows to be right, a great amplifier by which he may understand the whisperings of the Holy Spirit of God. I pray that every one of us may be given such strength, may be given such will and such opportunity as to make ourselves clear instruments for the discovery of the great truth that God has in store for all of us; and I bear you again my testimony that this is the truth, in the name of the Lord Jesus Christ. Amen.

ELDER WILLIAM H. MENDENHALL*(President of the Bannock Stake of Zion)*

It seems to me, my brethren and sisters, that the President proceeds on the theory, "If at first you don't succeed, try, try again." It was not my privilege to be present at the conference meetings yesterday. Some of my friends have told me that the first day of conference I was called for twice.

I rejoice in being present at this conference. I endorse all that has been said. I endorse the remarks, the instructions, and the discourse of the President of the Church yesterday, while I did not have the privilege of hearing them. For twenty years I have been connected with the presiding authorities of this Church, acting in the capacity of one of the presidency of the Bannock stake of Zion, and in those twenty years I have learned that the presiding authorities in this Church are men of God, who are inspired of the Lord to direct its affairs in all the world. And so I have no hesitancy, while I did not hear the brethren, in declaring to you that what they said was the word of the Lord unto this people.

I represent twenty-five hundred Latter-day Saints in the southeastern part of Idaho known as the Bannock stake of Zion. Ours is a farming and stock-raising community. While during these few years of hard times our people have been severely "strapped" financially, some of them, yet they maintain the faith of the gospel, a desire to serve the Lord and to keep his commandments; and I believe, in the main, the people of our stake have endeavored to carry out the instructions that have come to them from the general authorities of the Church in the years past—to keep out of debt; and therefore, I feel that the people of Bannock stake will eventually survive this financial difficulty and things will be normal again.

In the beginning of the organization of this Church, Joseph Smith, Sr., the father of the Prophet, accepting the testimony and the mission of Jesus Christ, inquired what he might do to further the work. The Lord, through the instrumentality of the Prophet, gave the revelation contained in the fourth section of the Doctrine and Covenants, beginning with this sentence: "Now behold, a marvelous work is about to come forth among the children of men." Dr. Widtsoe, in his discourse this morning, has pointed out to us some of the marvels of this great latter-day work as it pertains to education, the training of the youth of Zion, and the establishment of truth and righteousness, information and knowledge in the hearts of the young people of the Church.

The Lord further says: "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

I believe, my brethren and sisters, that this revelation applies to us. The Lord requires that we shall give our whole soul, our whole ef-

fort and our energy, for the development and growth and the spread of this work in the earth among the children of men.

"Therefore," he says, "if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might the same layeth up in store that he perish not, but bringeth salvation to his soul."

Then he goes on to enumerate the qualifications that men should possess who are called upon to labor and to minister in this Church:—

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask and ye shall receive; knock, and it shall be opened unto you."

My brethren and sisters, I commend this revelation of the Lord to the Latter-day Saints everywhere. Let us read it. Let us study it. Let us become acquainted with it, that we may be equal to the duties and obligations that devolve upon us from time to time in the development and growth and onward progress of this great and marvelous work of the Lord.

I bear you my testimony, my brethren and sisters, that I know the gospel is true. I know that God lives and that Jesus is the Christ. I know that the President of this Church, President Heber J. Grant, has been called by inspiration to lead this people, and direct the affairs of this work, and that his counselors and the quorum of the apostles and the brethren who constitute the general authorities of the Church are endowed with power from on high, and have the right to give to the members of this Church counsel, advice, instruction, revelation and admonition for the upbuilding and the strengthening of the stakes of Zion and the people everywhere. May the Lord bless us, help us to do our duty and serve him and keep his commandments, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH E. CARDON

(President of the Cache Stake of Zion)

I rejoice, my brethren and sisters, in the spirit of this conference, and I feel that its influence will be felt throughout all the stakes of Zion.

This is a glorious work in which we are engaged, and the many opportunities that come to us from time to time should qualify us for the great work that rests upon us as Latter-day Saints. I am often asked, as no doubt many of you are: "What is the best news?" And my answer invariably is: "Zion is growing." I cannot give any better news than this truth; and I believe my statement is verified in the sta-

tistics which were read yesterday by our President. I believe that this work will continue to grow and increase in the earth until it shall have filled its glorious destiny. I believe that today its influence and power is being felt throughout all the civilized nations of the earth. The Lord is raising up great men and women not of our faith who are doing much in spreading the glad tidings of great joy, by bringing down the prejudice of the peoples of the world; and I am grateful to say that never before in the history of this people was there a better feeling among the children of men than at the present time. I believe that this condition will continue to grow, for the light which came into the world over a hundred years ago has constantly increased and it will do so until its power and its influence shall be felt among the nations of the earth.

I regret to say, however, that there seems to be a tendency on the part of the Christian believing peoples in the world to discredit the divine and holy mission of our blessed Redeemer, and we should be all the more constantly engaged in bearing our testimonies to the people of his divine and glorious mission. We know that he is the Son of God, the Redeemer of the world, and that it is his mission to redeem the world from the Fall, and to bring us back into the presence of God, our eternal Father.

The world sat in darkness prior to the coming of the Prophet Joseph Smith, and his testimony to the world has constantly grown until thousands and hundreds of thousands of people can testify, as he testified, that they know that Jesus Christ is the Redeemer of the world. The Holy Spirit, the Holy Ghost, has borne witness to our souls that this is the condition, that this is the truth, and I hope that this truth will never diminish in the hearts of the Latter-day Saints. It is my desire that we shall continue to bear this testimony unto the peoples of the world until they, too, shall be brought to a knowledge of the truth. This testimony came to this boy prophet when he went and prayed unto the Lord to show him which of all the religious denominations then extant in the world was the right one; and as he went and bowed humbly before his heavenly Father, the glorious vision that we have been so imbued with all our lives was presented unto him, and the Father and the Son appeared unto this young boy; and the One pointing to the Other, said: "This is my beloved Son. Hear him." And then this young boy carried on a conversation with these heavenly Beings, and again there was revealed unto the children of men the divine truth of the existence of the Father and the Son and the divine truth of their personality. As we entered into the waters of baptism and had hands laid upon us for the gift of the Holy Ghost, in the own due time of the Lord, we also were able to testify unto the world that we know that God lives and that Jesus Christ is the Redeemer of the world. We have been given that testimony, not by flesh and blood, notwithstanding the devotion and the faith of our parents, but this truth was given unto us by the revelation of Almighty God

through the testimony and witness of the Spirit, who is the witness of the Father and the Son unto the children of men. I am grateful today that I can bear to you, my brethren and sisters, this testimony, for I do know that God lives and that he is overruling for good the destinies of the children of men, and the events that are transpiring in the world today for the consummation of his glorious purposes. I know that Jesus Christ is in very deed the Only Begotten Son of the Father, and that his mission is divine among the children of men; and it is my desire that this testimony may increase in my soul all the days of my life and that the Latter-day Saints will never allow to creep into their hearts the spirit that is being manifested today among some of the peoples of the world that Christ was not a divine character, that his mission is not divine; notwithstanding that, they will testify that he was one of the great characters of the history of the world.

I know that Joseph Smith was a prophet of the true and the living God, and that his mission in the world is being felt for good among the children of men. I pray that the spirit of this mission may continue to grow in the world until the people of the world may have a similar testimony to our own. I know that his successors in the presidency of this Church are prophets of the true and the living God, and that they have directed the affairs of this Church as the Lord would have them do; and they have been sustained in their high and holy callings by the masses of the Latter-day Saints; and I believe that today a splendid condition exists among the Latter-day Saints. While there is much room for improvement, yet the people's faith is growing and increasing in the stakes of Zion. I pray that this may continue to grow until we shall be able to accomplish the high and holy callings to which we have been called, in the name of Jesus Christ. Amen.

A solo entitled, "The Voice in the Wilderness" was sung by Sister R. G. Clark.

ELDER ARTHUR W. HORSLEY

(President of the Carbon Stake of Zion)

I am very grateful, my brethren and sisters, for the opportunity I have in attending this conference. I, like many others who have spoken during this conference, have been coming to conference for over thirty years. I was just reflecting upon the past, and I believe I am safe in saying that I have not missed a semi-annual or an annual conference for twenty-five years. I did not expect to enjoy the privilege that I enjoy at the present time, and I believe I can go home and safely say to the people that this has been one of the best conferences that I have ever attended, and when they ask me who spoke, I can say: "I was one of them."

I am very grateful to my heavenly Father that the gospel was carried to my native land, and that my grandparents and my parents

accepted of it, and that they were among that class which Christ spoke of when he said: "My sheep know my voice, and a stranger they will not follow." I am very grateful that I have a name and standing in this Church, and that I am, thus far, in harmony with the authorities thereof and in tune with the body of the Church. I am grateful for the blessings we enjoy at home and abroad, and I am grateful for the opportunities we have in life.

I have the honor of presiding over the blackest stake in the Church, the Carbon stake, in which, when the mines are operating, about 15,000 tons of coal per day are produced; and while we are a mixed community, having farmers and miners, and those who do not belong to the Church among us, nevertheless, we have one of the best communities that exists in the Church. We have men who go down into the bowels of the earth for a livelihood, giving honest labor for that which they receive, and I notice that their hearts are right and their blood is red. They are serving the Lord and keeping his commandments.

I rejoiced when I heard the remarks of President Grant yesterday morning, advising the Latter-day Saints to be economical and to be saving and not waste their means. It is very good advice for all of us, no matter where we live. We are traveling fast nowadays in automobiles, and we are living fast, and we purchase things that we could get along without.

I was very much impressed yesterday when I heard President Croft speak to us, when he spoke of the faith that is among the Latter-day Saints, and how they are healed, even without much medicine. I thought of the days when we had no medicine nor doctors. I thought of the days when the boys and the girls were reared upon the farm and were fed bread and milk, cornmeal mush, and milk gravy and potatoes, and that was about all, save a few chickens and eggs. They were thrifty people, and they were almost appendicitis-proof. I believe that what we need to do is to get back to the first principles and to use more milk, use more butter, more cheese, and a little common sense. I believe that then we will be in tune with the body of the Church and we will be benefited financially.

While speaking of the men who go down into the bowels of the earth for a livelihood, I might add that we have many of our young men who do this kind of work and save their money. They walk up to the bishop, when they get their check, and pay their tithing on the entire check, whatever it may be, and they are saving the balance of their money to go upon missions and some have done this and are doing it, and they are feeling well and are spending their time and money in the service of the Lord. I tell you, my brethren and sisters, fathers and mothers in Israel—that is one of the greatest blessings that can come to parents, to have their boy in the mission-field preaching the gospel. We heard yesterday the amount of money that it takes to preach the gospel, but I tell you that the dividend is worth living for.

In my travels from place to place and visiting in the homes of the Saints and among those who have fathers or sons upon missions, I have the opportunity of reading many of their letters. It seems to me that the boys write more to mother than they do to any one else of the family. And the mother takes delight in bringing out the letter and showing it and having you read it and see what the boy is doing and what he is saying.

I was forcibly struck with one letter that I read, wherein the boy was out preaching the gospel without purse or scrip, down in New Jersey—Campden and Plainfield, in that part of the country. He said they could get no shelter; they had no breakfast; they had no dinner, no supper. They had slept in a little barn. They had been turned away forty times during the day and evening when they were canvassing. The people would telephone from one place to another "The 'Mormons' are in town." He said: "We had nothing to eat. We were getting desperately hungry, and all we had was a Book of Mormon or two to sell and we could not sell them. What could we do?" Said he, "We decided to go to one side and pray to God. We had read in the scriptures where it says 'the laborer is worthy of his hire.'" So they prayed unto the Lord. And the boy said: "After we had got up and prayed that morning, we went a short distance, where we met a little man who could not speak the English language." By the way, he was a German. He had a little boy by his side, and through the boy he talked, the boy acting as interpreter. This man said to these two young "Mormon" elders: "Come with me; I want to speak to you. Come to my home. I want to feed you and I want to give you a place to rest." So they went and enjoyed the hospitality of the good man. And in the letter the boy said: "Mother, I know God heard our prayers."

There is the dividend that comes to the Latter-day Saints—when they get a dividend of that kind, when the boy writes home and says: "Mother, I know God heard my prayers." He doesn't get that testimony with a pocket full of money. He doesn't get that testimony working around. No, but when he is so humble that he has to go to God, his eternal Father and seek relief and depend upon him; then it is that he gets a testimony of the gospel. So, the boys who go upon these missions are not only beneficiaries to those who are in the world, but they are beneficiaries to themselves and to their posterity; and I know that we cannot spend any money to any better advantage than to spend it for the boys going upon missions, and going to the Church schools, where they can learn and be taught the principles of life and salvation. I do not expect to die a rich man. I would rather spend every dollar I have in giving the boy or the girl a reasonable education and helping them to fulfil missions in the nations of the earth. That is the way I feel about it.

I am always pleased when I hear the brethren bearing testimony of the goodness of the Lord to them, and that the power of God is

in the earth today, and that the sick are healed. I am glad for these things, because I have received the blessings under the hands of the servants of the Lord myself, and I tell you I have faith in the gospel, or I would not be here. I am not ashamed of the gospel, because I know it is the power of God unto salvation. I am satisfied, and I am satisfied if the Lord will help me, to remain the rest of my days if possible with the body of the Church, that I may be able to listen to the dictations of the Holy Spirit that are given to us from time to time. I want to bear you my testimony that no man can get up and truthfully say that, by taking counsel from the authorities of the Church, he has ever lost anything. I have faith in the authorities of this Church. I have faith in them that when they tell me to plant beets I plant beets, and I do not plant potatoes. I have faith in them that when they tell me to go to some place I am willing to go. That is why I went to Price, where I live, because I was told to go there by President Day, who at that time was the President of the Parowan stake of Zion. He said: "Go there and stay and grow with the community." I took his advice and I have never regretted it, and I have never felt as if I wanted to go away from that locality, because I am where the servant of the Lord said for me to go, and that is where we should be.

My brethren and sisters, we have prophets, seers and revelators in the Church today, and I am always willing to listen to the living oracles of God.

I bear my testimony to you that I know that God lives and hears and answers the prayers of this people. I know that the brethren, down to the last ordained as prophets, seers and revelators, in this Church, are ordained of God. I know that President Grant is the right man in the right place. It was made known to me when he was sustained as the President of this Church. I saw in him when he arose in the pulpit, the likeness of the late Joseph F. Smith, and I wondered and I looked and thought perhaps my eyes had deceived me, until the next day when a brother stood up in the stand, who was going to Scandinavia to preside over the mission, and he testified to the very same thing that I saw myself, and he verified it. I thank the Lord that I am here at this conference. May the Lord bless my brethren and sisters in all their labors whether it be at home or abroad, is my prayer for us all, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD

A very wise man once said: "You cannot judge the full value of the teachings of any man by merely hearing the message. You must wait until you see the result of those teachings as they are carried out in the lives of the men and women who accept them and live them." The world now is having an opportunity to judge the teachings of

the Prophet Joseph Smith, by examining the lives of the Latter-day Saints.

A TESTING TIME

I am sure that it is also true that the world is full of theory. All kinds of theories are advanced by men who have in their hearts a desire to solve the problems of the world, and think they are going to do it. At the same time, I am sure that this is a testing time, when everything will be shaken that can be shaken and when nothing shall stand except that which God has established and that which is the truth. I am not afraid, so far as the Church is concerned, as we enter this great conflict. As the testing time approaches I have no fear, because the Lord himself has decreed that this work shall stand. To Daniel he made it known. Daniel saw our day, and this work, that it should roll forth until it should fill the whole earth, and that it should not be thrown down nor be left to another people. I have absolute confidence, therefore, in the outcome of this work and the fulfilment of that promise. At the same time, to those who have not this faith, we have an appeal to make,—to judge the work by its fruits, by the results that have been obtained from the teachings of the leaders of this Church.

THE RELIGION THAT IS WORTH HAVING

I was impressed recently by reading a work written by one of the eminent gentlemen of this country, Thomas Nixon Carver, who, a year ago, addressed the conference in this great tabernacle. He was discussing in his book the kind of religion that is worth having and the kind that will survive, and from some of the interesting things I noted, I wish to read the following extracts. Said he:

"The religion which best fits men for the struggle with the forces of the world, which enables them to survive in this struggle, will eventually be left in possession of the world."

Again another:

"That nation or that people whose average individual character and conduct and whose social institutions and customs are such as to make them strong in competition with other peoples, and able to spread over the earth and subdue it and have dominion over it, become by that very fact the chosen people, whatever their name, language or religion."

Still another:

"The church which ministers to a neighborhood where poor people live, that gives them a discipline which enables them to rise out of poverty and pass them on to other neighborhoods, to make room for other poor people who are coming in and by repeating this process, continue to minister to the needs of poor people, but of an ever-changing body of poor people, is the only kind of a poor man's church to be proud of."

And I am proud of this Church, though it is a poor man's Church.

At least the membership of this Church was very largely made up of poor men and women, but they did not stay poor, thank the Lord. Through adhering to the teachings of this Church, men have come into the possession of their own homes, as we heard from our President yesterday morning, so much so that 75 per cent of the membership of the Church own their own homes. Perhaps no such record can be found anywhere else in the world. These poor people were made independent and passed on to take care of themselves, and to render assistance to other poor folks who are still coming, that they may ultimately become independent. I think I can see working out in the process of the Church, the fulfilment of all our dreams, for from my childhood I have heard it said that the day would come when this people would be the leaders of the world, would be a pattern and example to be sought after by the whole world, and that the world, if they would come to success, would imitate the Latter-day Saints.

THE MARGINS THAT COUNT

Out in Oregon I was impressed on one occasion by a statement of an old forest ranger, who told me that in any group of trees in any part of that great forest country, any single tree in that group whose height was about six inches above any other tree in the group, would become the giant of the group. Just that little margin of difference gave that tree its advantage. I say to you, with my friend, that a religion that prepares a people to succeed in competition with other peoples, to survive, is a religion that will stand and endure. I have thought of how the Lord has provided for the material, spiritual and physical strength and endurance of the Latter-day Saints. I am calling your attention to this, my brethren and sisters, because I do not expect to see a great miracle wrought to produce this change. The key, the way to attain that end, has already been given to us in the very common and practical things that we hear from day to day.

THE WORD OF WISDOM

I want the Latter-day Saints to have faith in these revelations. Take, for instance, the Word of Wisdom. The Lord himself said that it was given for the temporal salvation of the Latter-day Saints. It has to do with the making of a strong body. We have heard something about the death rate in the Church—among the lowest of any group of people in the world. We have heard how that the average length of life of a Latter-day Saint is about six years longer than the average length of life in the United States. Any community of people whose average length of life is six years longer than any other group has that margin of difference. They will be the leaders. They cannot help but be in advance. Any community of people whose average death rate is low and whose average birth rate is high, as the Latter-day Saints' death rate and birth rate are, cannot help in the end but be in the lead. They have the margin of difference and advantage.

There has been imported into the United States in the last seven years, one billion dollars worth of coffee, according to government statistics, and not one dollar of that coffee was raised in the United States. How many years would it take the United States government, if all the people would contribute what they now pay for coffee into a tax, to wipe out the national debt? A billion dollars in seven years—it is easily figured out—and yet not one single atom of food value or strength or benefit comes to man, but positive hurt and injury, through the use of coffee.

That is only one item. Add tea, and tobacco, also other things forbidden in the word of wisdom, and I say to you that if the Latter-day Saints would observe this law of the Lord, it would become a great factor in their economic salvation and would give them a margin of difference over a coffee drinking, tea drinking and tobacco smoking community that would put them, in the end, head and shoulders, physically, mentally and financially, ahead of any other group.

MINISTRATION TO THE SICK

I would like to call your attention, since mention has been made of it, to another item. We believe in anointing the sick with oil, and praying over them. At the same time we are not fanatics. We believe in faith and works. We recognize the skill of the physician as the wisdom of the Lord, and we are willing to employ it, but to employ it in connection with blessings we seek at the hands of the Lord in his appointed way. We do not want the Latter-day Saints to forget that there is a privilege they enjoy to seek the Lord for blessings that may be had through their faith; and often, I believe, we could save ourselves expense and sickness and trouble if we would exercise our faith a little more. Not that I would ban the use of medicine, properly applied, nor the skill of the physician, but we do not want to forget what the Lord has offered to us; and if it were computed—all that has been saved through the ministration on the part of the elders in the Church in relieving the sick, in saving them and in saving those who would naturally have to pay the bill if physicians had to do the work to bring to pass the restoration to health—it would amount to a tremendous sum, not to say anything of the relief to sufferers. That principle alone would put the Latter-day Saints head and shoulders above any other community.

PAYMENT OF TITHING

Again; here is the principle of tithing—a principle that contains the key for the solution of the financial struggle that is going on in the world between capital and labor. It is but the beginning perhaps of that system or plan which our heavenly Father has given for the solution of this problem, but I bear witness to you that the Latter-day Saints, if they will pay their honest tithing, will be enabled thereby to produce the state and condition that will enable the Church, as a whole

body, to take care, not only of their poor, but to take care of their financial problems. By the payment of tithing, a great industry, we have heard, was saved. I bear witness to you that if that industry, the sugar company, had not been saved, it would have been the greatest calamity financially that has ever happened to this inter-mountain country, and we would not have recovered from it for many years. Thank the Lord some Latter-day Saints paid their honest tithing and there was means in the hands of the Church to stabilize industries of this kind that affected so many of our people. If all the Latter-day Saints would pay their tithing the financial strength of this people would never be imperiled no matter what might come.

FAST OFFERINGS AND FASTING

Again, I call your attention to the fact that the Lord has provided for the Latter-day Saints a way to take care of their poor, which does not cost them a dollar. The poor the world will always have with them and the poor they will always have to take care of. By the provision which he has given wherein we abstain from the use of two meals on the first Sunday in the month, we obtain physical benefits and blessings from that sacrifice, and at the same time we save something, the equivalent of which Latter-day Saints should give to the bishop to take care of the poor of the Church; and if that were done by the Latter-day Saints, so much so that each member of the Church would contribute an average of ten cents for those two meals, of five cents per meal, there would be ample funds, without touching the tithes of the Church, to take care of all the poor and it would not cost anybody a dollar and those who have sacrificed the use of a meal have obtained a benefit.

I bear witness to you that this is a time when men are being tested as to whether or not they are going to have power over the flesh to resist the temptations of the evil one. There is an eternal conflict on—the conflict between the flesh and the spirit. I think it is a splendid thing for each and every one of us to ascertain who is boss and master in the house in which we live. Does the flesh have its way? I am grateful that once a month there is an opportunity for every Latter-day Saint to demonstrate this thing. I know that when you come to that fasting period, the flesh will begin to say: "I cannot fast; I will have a headache, or I will get weak in the knees or sick," or something else. Does the flesh have its way? If so, you are becoming subjected to the flesh. It is the time and opportunity for the spirit to say: "Yes, I know you perhaps will have a headache and be sick and faint, but once a month I will show you I am boss in this house. I rule. I will have my way; you cannot have it." It is essential that the spirit shall have dominion and control over the flesh. This is the hour, this is the time when the whole world is giving evidence of their weakness and inability to sacrifice and to make the flesh amenable to their own good common sense, or whether or not they

want license and liberty to destroy the flesh through yielding to its lusts, to its appetites and to its desires.

MARRIAGE AND DIVORCE

And so, my brethren and sisters, with reference to the family. When the President read how low the divorce record is in this Church, how many of the members of the Church enter into the solemn state of matrimony and engage in the rearing of families that make for the stabilizing, the perpetuity and endurance of any community, my soul rejoiced to know that we have a marriage rate per thousand that is perhaps greater than that of any community on earth, and at the same time our divorce rate is lower. What is it that is upsetting and disturbing the world today? This very identical thing. And, if the Latter-day Saints will not only observe this great commandment of the Lord, but at the same time honor the first great commandment to multiply and replenish the earth, and not yield to the lusts of the flesh, to the pleasures, so-called, selfish pleasures, of life and fail to respond to God's great law; if they will but follow the example set by their fathers and mothers and fulfil that law and discharge their duty to the unborn, giving them the right and the privilege to come with us and enjoy earth life; if the Latter-day Saint boys and girls will continue, I say, to adhere to that high and sacred and holy obligation, then I am as sure as I am that the sun rises that it will come to pass that this people will survive no matter what the calamities may be, no matter what the perils at home or abroad may be, no matter how the earth shall be shaken, how men shall be tried, how nations shall be torn, how thrones shall totter, how finances shall go to wreckage, how laws shall be defied. If only this people shall adhere to these few simple principles which God has given to them, they shall weather the storms and they shall become the beacon light, the hope of the world, the salt of the earth; which may God grant, I humbly pray in the name of Jesus Christ. Amen.

ELDER WILLIAM T. JACK

(President of the Cassia Stake of Zion)

I have rejoiced very much, my brethren and sisters, in attending the sessions of this conference thus far; and I can say, as was stated by one of the brethren yesterday, that I have been fortunate in my life in the fact that my heart and my feelings have always been in tune with those whom God has chosen to lead his Israel; and I stand before you in that attitude today. I rejoice in the privilege that I have of attending these conferences of the Church and of associating with the best men that live upon this earth, men whom God has chosen from among his people, and has lifted them up to be our leaders, our prophets and those to whom we should look for advice and counsel, and those

from whom we should take that counsel and that advice.

I believe that the third verse of the twelfth chapter of the Book of Daniel is applicable to us as Latter-day Saints today. In the eleventh chapter he has referred to a great war, and pictures the close of it temporarily, and shows that we are approaching the time when the dead in Christ shall arise, and he makes this specific mention of the Latterday Saints, in my opinion; he says:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The world's calamity today, as was stated yesterday, is our opportunity. As individual members of this Church, if we are applying ourselves to the missionary spirit and labor, if we are doing our duty, if we are living our religion, we may be laying up for ourselves treasures that some day will make those who do it shine as the stars forever and ever.

I rejoice that we have been able to read the scriptures differently from our friends who profess the Christian religion in the world. I thought this morning, while sitting here, of the prophecy delivered to and made by John the Revelator while he was upon the isle of Patmos, banished from his brethren and from his people. We are told that an angel came to him and said: "Come up hither, John, and I will show you things which must come to pass hereafter," and he took him up on to an eminence and showed him the falling away of the ancient church, the decay of the faith of those who were saints and their destruction by the evil power. Then he showed him the period of darkness through which this world has passed. Then, in the spirit of hope, he raises his voice and says:

"And I saw another angel flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water."

Well, I rejoice, my brethren and sisters, to live in the day of the fulfilment of that prediction. I rejoice to know that Joseph Smith was raised up and received heavenly visions, as was testified to here today by President Cardon. I know that Joseph Smith received the vision of the Father and the Son, in the Spring of 1820. I know that he received a visit from the angel, Moroni, and that he was blessed with visions and with revelations from time to time, and finally with the authority of the Priesthood of God. Friends may rail against us for believing in divine authority and for looking up to the Priesthood of God, but I want to tell you, my brethren and sisters, that is our hope in the future, to follow the lead of these men whom God has raised up and unto whom he has given his Spirit, and to whom he is giving the inspiration, the knowledge and the wisdom that should lead Israel and will lead Israel.

I rejoice in these blessings and in these opportunities. I know that the gospel is true. I know that the Lord has spoken, that this is his work that he has established upon the earth, never again to be overthrown nor given into the hands of another people, but it will stand forever; and the only question is: Shall we stand with it?

I think that those who attended the meetings yesterday and those who are here today are among the most faithful in the different parts of the Church, because we appreciate the conference; we are glad to be present and catch the inspiration of the Lord that falls from the lips and through the addresses of men who are called to lead this work. I rejoice in the fact that there are so many who are faithful among the Latter-day Saints—men and women upon whom rests the responsibility of carrying on this great work through these days and years of trouble.

I know that the admonition and counsel given to the Church a year ago, at this conference, from President Grant, was the word of the Lord. There were people who doubted it at that time. There were people who went home feeling angry that the President of the Church should assume to dictate to them or to suggest to them what they ought to do in their own affairs, but the great majority of them did not feel that way. We knew that it was the word of the Lord and it required less than a year to demonstrate the fact that that was true. So I believe that the words of Daniel will apply to us also in this day, that if we are wise, wise enough to catch the inspiration, to take the word of those who preside over us, the time will come, within, perhaps, the next ten years, when the financial world is crashing and is coming down to the same condition that many of the members are in at the present time, that we will be able to shine with the brightness of the firmament, as men of wisdom, men who have taken counsel, men who have been guided thereby in their financial affairs.

May the Lord bless us, my brethren and sisters. May the inspiration of his Spirit continue to rest down abundantly upon President Grant—and upon his counselors, and upon these chosen men—the Council of the Twelve—men after God's own heart. I thought last night, while listening to Dr. Talmage referring to the general authorities of the Church—twenty-six men—that their equal could not be found among all the peoples of the earth. There are no such men outside of the Church of Jesus Christ of Latter-day Saints, upon whom the Lord has placed his power, into whose hands he has given his authority, and to whom he looks for the safeguarding of the good ship Zion, through the breakers around about us.

May peace rest down upon you, my brethren and sisters, and the inspiration of the Lord be with you in your homes. May you be successful in the rearing of your families, in the conduct of your affairs, and in your duties and obligations to God and to your brethren and sisters, I humbly pray in the name of Jesus Christ. Amen.

ELDER B. H. ROBERTS

(Of the First Council of Seventy and President of the Eastern States Mission)

On the title page of the Book of Mormon there is a statement made of the purpose for which the book was written. Part of the explanation is as follows:

“—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that *Jesus* is the *Christ*, the *Eternal God*, manifesting himself unto all nations—”

That book was published in the Spring of 1830. At that time, I feel very sure in saying, the conviction of those who considered themselves Christians, was practically unanimous in the conception that Jesus Christ, in some way, was divine; and not only divine, but also in some way, the manifestation of God to the world. And yet we find in this preface of the Book of Mormon a statement that this book had been written and preserved to come forth in the last days to establish the conception of Jesus Christ as “*The Eternal God*,” and many marvel, doubtless, that such a statement as this should be made.

What more witness or testimony could the world need than is to be found in the New Testament scriptures, to the fact that Jesus is the Christ and God? You doubtless will recall the question that Christ asked the Pharisees with whom he had been in controversy. Turning questioner himself, he said to them: “What think ye of Christ?”—having in mind the Anointed One whom the whole nation of Jews were expecting—“Whose son is he?” And they quite readily answered: “The son of David.” “How then,” said the Christ, “doth David in spirit call him Lord, saying, *The Lord* said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he, then, his son, And no man was able to answer him a word.”

Then, on another occasion, when in controversy with the Jews, the Savior said: “I and my Father are one,” and then they took up stones to stone him. Jesus answered them: “Many good works have I showed you from my Father; for which of those works do ye stone me?” And the Jews answered: “For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God,” and this, of course, was in their view, blasphemy. The Savior answered them saying: “Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God, If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the

works; that ye may know, and believe, that the Father is in me, and I in him."

St. John's testimony is to the same effect; namely:

"In the beginning was the Word, and the Word was with God, and the Word was God," and it goes on to tell us that,

"All things were made by him; and without him was not any thing made that was made." * * *

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

And so, you might continue to point out from the New Testament scripture how the Christ is proclaimed to be one with the Father, and possessed of all power, as he himself declared, both in heaven and in earth; and is named in the Holy Trinity as being equal with God, the Father, and with God, the Holy Ghost; the three constituting the Godhead of heaven and of earth. Yet, notwithstanding all these testimonies of the New Testament scriptures, God brings forth a new volume of scripture, the Book of Mormon, which we are learning to call the American scripture, the word of God to the ancient inhabitants of this land of America. He brings that forth and points out in it that the greatest purpose of all in bringing it into existence and preserving it, is to testify to both Jew and Gentile in the last days, that Jesus is *the Christ, the Eternal God*.

In the eastern states of late, there has arisen a great controversy about this very subject—*viz*, is Jesus Deity? A very noted rector in the diocese of New York, Dr. Grant, in January, in one of his Sunday services, announced that "Jesus was not Deity," but man. His bishop, Bishop William T. Manning, immediately took him to task, pointed out that he was out of harmony with the creed of the great Episcopal Church, and that he ought either to recant the things he had uttered, or else he ought to resign. The doctor declined to resign, though he did modify somewhat the positiveness of his statement that Jesus was not Deity. In his reply to his bishop, he merely said that he did not know of the divinity of Jesus Christ, and believed that the historical gospels that best set forth his life, did not attribute to him Deityship. It is a kind of drawn battle between the rector and his bishop; but it discloses the fact that there were quite as many people in that diocese who sided with the rector as against the bishop; and it also disclosed the fact that the ministry was about equally divided on the subject. This agitation that thus arose, extended throughout all the country, not only among Christians but the Jews also have participated in it. And the discovery is made, and it is safe to make the statement, that not more than one-half of those who bear the name "Christian" do really believe in Jesus Christ as Deity. I am very sure that it is the general mental attitude toward the Christ, that he is merely the "prophet teacher of Nazareth," and not at all God.

That is as far as I may now lead your reflections upon this sub-

ject; but is it not marvelous that a book should be brought forth, about one hundred years ago that would carry in it testimony and witness for the Deityship of Jesus Christ, when there was no earthly reason for believing, when the book was brought forth, that it would have any such emergency to meet as we now see rising in the modern, Christian world?

I thank God that he thus anticipated the need of the religious world concerning a true knowledge of God; that he brought forth, as from the dust, the testimony of sleeping nations to the great central truth of the Christian religion, the important fact that Jesus Christ is indeed God, manifest in the flesh; and has, in our day, more than doubled divine testimony that Jesus, the Christ, is both the Redeemer of the world and, under the direction of the Father, the Creator of it and the sustaining power of it; also the vital force, that gives life to all things; and likewise the intelligence-inspiring power; and above all the love-manifested power; the love revealed that God has for all the children of men, in which manifested love, we may hope for the continuation of effort upon the part of the Divine powers, to bring the children of men unto God. May the Lord grant it, I pray in the name of Jesus Christ. Amen.

The choir and congregation sang, "Now let us rejoice."

Elder Joseph A. West offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The meeting began at 2 o'clock p. m. President Heber J. Grant announced that the Provo Tabernacle choir, under the direction of J. R. Boshard, would sing, "Hark the glorious dawn."

After the singing, Elder Joseph H. Dean, of Shelley, Idaho, offered the opening prayer.

The choir sang, "O Holy Father."

PRESIDENT RUDGER CLAWSON

My brethren and sisters, I have rejoiced greatly in the spirit of this conference. We have listened already to some very fine instructions and some pointed testimonies which were faith-promoting. I desire that the same good spirit that has actuated the other speakers may also be with me.

THE PRINCIPLE OF REVELATION VITAL

No more important topic has been touched upon at this conference than the principle of revelation, which is vital to the salvation of the souls of men. It would be difficult to imagine the true Church

of God being upon the earth without the principle of revelation or direct communication. Holy Writ tells us that the prophets of old spoke and wrote as they were moved upon by the Holy Ghost, which is the spirit of truth and the spirit of revelation. Many pages of the Bible are filled with references to this important subject. Even in the very beginning, we learn that God created man in his own image and after his likeness, and placed him in the Garden of Eden and spoke to him there. We are led to believe that God appeared to him in person, and it was only when Adam departed from the commandment of God that he was shut out from his presence, and even under those trying circumstances, the Lord sent an angel to communicate with Adam and to bear testimony to him. Surely that was an important time and an important matter. And so it was with others that followed.

THE CASE OF ABRAHAM

You will remember, my brethren and sisters, that Abraham, that mighty patriarch of old and friend of God,—who was a righteous man and a righteous judge—diligently sought after the blessings of the fathers and the Priesthood, and he found them; for it would appear, from what he says in respect to this important matter, that the Lord appeared to him. Abraham said:

"And finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

"It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first-born, or the first man, who is Adam, our first father, through the fathers, unto me."

And again the Lord spake unto Abraham, and he said:

"For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.

"My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee that in their hands they shall bear this ministry and Priesthood unto all nations * * * "

"Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has sought thee earnestly; now I have found thee * * * "

And so, it appears, that God appeared to Abraham and talked with him face to face. Surely this was a great and a glorious revela-

tion, and Abraham was put in the way of obtaining the Priesthood,—divine authority—and great and mighty blessings were conferred upon him.

THE LORD ADVISES ISAAC

And the same is true of his son Isaac. At a time when there was famine in the land, Isaac was on the verge of departing and going into Egypt, but the Lord advised him to remain in the land, for he said: "I will bless thee, and give the land unto thee," and the Lord renewed upon Isaac the promises that he had given to Abraham. This blessing came to Isaac through revelation. How wonderful!

THE LORD SPOKE TO JACOB IN A DREAM

And in the case of Jacob, the third member of that quorum of patriarchs, it appears that he had a wonderful dream. He saw in vision a ladder reaching from the earth unto heaven, and the angels of God descending and ascending upon the ladder; but at the head stood the Lord. He saw him with his eyes, and the Lord spoke to him and blessed him and put upon him the promises that he had made to Abraham and Isaac. And so, through the power of revelation, these blessings came to those great patriarchs.

THE VOICE OF REVELATION TO MOSES

You will remember, that the voice of revelation came to Moses from the burning bush. It was a wonderful manifestation, because in that voice there was instruction and a definite command given to Moses that he should go down into Egypt and deliver the people out of bondage. But, mark you, the Lord went with him. The Lord spoke by the mouth of Moses to Pharaoh, and through the power of God, Moses wrought those ten mighty miracles in Egypt, by which the Children of Israel were delivered and brought out of bondage.

But the Lord was near; he did not depart nor desert his people; he spoke to them in the wilderness. The voice of revelation came out from Mount Sinai, even the voice of God to the children of Israel—giving them the Ten Commandments, the decalogue. How wonderful was this great manifestation! How otherwise, my brethren and sisters, could the children of Israel have received this communication and this great law—a law that is really, you might say, sufficient for man's instruction all the days of his life.

THE PROPHETS, SEERS, AND REVELATORS OF OLD

So we might say of the prophets Isaiah, Ezekiel and Jeremiah; they were seers and revelators, and wrote by the power of the Holy Ghost. Mighty predictions were made by these prophets, which are now in process of fulfilment.

Amos, the prophet, said: "Surely the Lord God will do noth-

ing, but he revealeth his secret unto his servants the prophets." That is a most astounding statement. It would appear that the Lord will not work among the children of men, and will do nothing except that he will reveal himself concerning these matters to his servants, the prophets. Where does that place any man or woman, or any people, who claim that the canon of scripture is full and that God no more speaks to his people? We know that a veil is drawn between the Lord and the children of men, but it is not reasonable to suppose that the Being who has given the gospel to his children upon the earth, will sit behind the veil there, silent, perfectly silent, and decline to speak to his children. The idea is monstrous, it is unreasonable.

THE CHURCH OF CHRIST BUILT UPON REVELATION

And so, my brethren and sisters, if the Old Testament has emphasized the principle and power of revelation, it is doubly emphasized in the New Testament. You have already heard, at this conference, of an interview between the Savior and his apostles, when he asked them this significant question: "Whom do men say that I the Son of man am?" And they said: "Some say thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets." "But," said he, "whom say ye that I am?" Now, you will remember the answer of Peter, how striking, how impressive it was. He said: "Thou art the Christ, the Son of the living God." And Jesus answered and said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." Some have gone so far as to say that the rock he referred to was Peter. Surely, the Lord Jesus Christ would not build his Church upon one who was lesser in power and lesser in authority than himself. No, it is evident that he had reference to revelation. It was the rock of revelation. This is the view that we take. This is the doctrine that we promulgate. We say: Yes, the Church of Jesus Christ is built upon the rock of revelation, and everything points to this fact, so far as the Latter-day work of God is concerned.

You know Daniel, speaking of the future, said that in the days of these kings, or the latter days, the God of heaven would set up a kingdom that should never be thrown down nor given to another people, and should stand forever. How did the God of heaven proceed to set up that kingdom? By the principle and power of revelation, for it seems that the Father and the Son descended from the heavens, in answer to the prayer of a boy. They stood before him, and revealing themselves, wanted to know what he desired. Now, his question was simple and direct and beautiful. He said: I want to know which of all the sects of the day is the true church, that I may know which one to join. And the Lord said to him that, 'none of the sects

are true, and that their creeds were an abomination to him, and that their professors were teaching for doctrines the commandments of men. They had a form of godliness but denied the power thereof. Now, mark you, a moment before the youth was confused, he knew not which way to turn, a moment later his question was answered and he knew perfectly the situation and how to act. All this came about with him through the medium of revelation. Without revelation Joseph Smith, the boy, and Joseph Smith, the Prophet, would have been perfectly helpless.

NO GREATER COMMUNICATIONS THAN FOUND IN THE DOCTRINE AND COVENANTS

So, we see this principle operating throughout our Church in its beginning. John the Baptist appeared and delivered his power and Priesthood, and Peter, James and John appeared and delivered their authority—the keys and power which they held—and put them upon Joseph Smith, the Prophet. Let me say to you, in attestation of the testimony of this people and this Church, we have a book of revelations, containing the doctrines and teachings of the Church. This book represents to us the voice of God, yea the voice of God to his servant Joseph Smith and to the people of the Latter-day Saints. I maintain that you may search the scriptures, from Genesis to Revelation, and you will find no greater communication to the children of men than some of the things that are contained in the book of Doctrine and Covenants. Do you not remember that mighty revelation called the “Vision of the three glories”? Do you not remember that great and mighty revelation on Priesthood? Do you not remember, that serious, valuable and most precious revelation pertaining to the eternity of the marriage covenant? Could there be any religion,—anything greater than the truths set forth in these mighty revelations?

POWER AND AUTHORITY OF THE LIVING ORACLES OF GOD

And, while we have access to these things, to holy writ, to the scriptures that have been given, we also are permitted to sit under the droppings of the sanctuary and to listen to the voice of the living oracles of God, to his prophets, whom he has called to preside over us, even President Grant, to whom has been committed the keys of the kingdom of heaven, to bind upon earth and it shall be bound in heaven, to loose upon earth and it shall be loosed in heaven, “And whomsoever he blesses,” God has said, “I will bless; and whomsoever he curses, I will curse.” That is the power, that is the authority that go with this Priesthood and with this people, and I rejoice in it.

I bear testimony to the truth that Jesus is the Christ, that Joseph Smith was his prophet, and that the revelations of God to us will guide us and will be instrumental, through our obedience, of bringing sal-

vation to us in the kingdom of God. This is my testimony and I bear it in the name of the Lord Jesus Christ. Amen.

ELDER URIAH G. MILLER

(President of the Cottonwood Stake of Zion)

Many of the brethren with whom I have had the privilege of being associated have known for a considerable time that I have never been blessed with a particularly strong physical body. They may have wondered a good many times why such was the case. I think I can satisfy that curiosity. About twenty-five years ago, soon after I returned from a mission, the president of the Salt Lake stake—the Salt Lake stake at that time included all of Salt Lake county, including Salt Lake City—called upon me along with one of my intimate associates, who had just returned from a mission, to report from this stand. The shock that came to me upon that occasion has stayed with me to the present, and if you read tomorrow that something more drastic than that has come to me, you may know the reason of it.

I presume that every president of a stake feels somewhat as do I in relation to his particular work, concerned of course about the Church in general, but more directly concerned relative to the affairs within his own borders, and the responsibilities that are upon him to know whether or not he is rightly and justly feeding the sheep within that fold; whether or not that, as the president of that corporation, if you please, he is managing the affairs of that organization in such a way and in such a manner that every one of the stockholders therein, the members of the Church, are receiving a goodly dividend because of his honest and efficient efforts in the work to which he has been called. Aside from the fundamental principles of adoption, the truths and ordinances that have been required, that give us birth, standing, and fellowship in the Church of Christ, my mind, among my own people, often runs to the passage of scripture recorded in Matthew, the words of Christ, wherein he says:

“Ye have heard that it hath been said: Thou shalt love thy neighbor, and hate thine enemy.

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

“That ye may be the children of your Father which is in heaven.”

The Apostle Paul took up the trend of that thought in his epistle to the Ephesians and said unto them:

“Be kind one to one another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you.”

We find the same thought also recorded in the writing of the Apostle Peter; he echoed the same principles in his declaration that we find recorded in the second epistle, in which he said:

"Add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

One of the great thoughts in my ministry among the people aside from that to which I have already alluded is whether or not I am able to draw these things rightly and properly to their view; whether we proceed from day to day, so that all of us shall be cultivated the more thoroughly in these principles calculated to lead us more closely together here, and give for us in the world to come the best and the brightest that God has ever provided for his people.

I am grateful and thankful for my opportunities and privileges. I am grateful and thankful that I am a member of the Church of Jesus Christ of Latter-day Saints. I am grateful for the faith and prayers of the people in behalf of those who preside over them. I am reminded now of a prayer offered in behalf of a president of a stake, in which a good Scandinavian lady arose and said: "Oh, Lord, bless our president that he may be honest, from time to time." I pray that the blessings of the Lord may be with one and all, and particularly with the brethren who have been chosen to lead this great, mighty, and wonderful organization in the world, which I bear my testimony to you is the Church and kingdom of God, in the name of Jesus Christ. Amen.

ELDER ALONZO A. HINCKLEY

(President of the Deseret Stake of Zion)

My brethren and sisters, I feel exceedingly timid in standing before you, and desire your help and sympathy. I sense, I think, at least in a measure, the great responsibility that is upon me when I occupy your time. Every word that I utter should be guided and inspired by the Spirit of the Lord, and it should be pregnant with meaning and with good. I pray that it may be.

As I have sat through the sessions of this conference, facing this stand, looking at the brethren, I have felt exceedingly happy. I have been all these years up to the present, in this Church, and I am happy to say that up to the present I have never looked upon the face of any of the general authorities of the Church with any other feeling than that of reverence. I believe that this reverential feeling was handed to me by my father and mother. In days long since past, when I was a boy, having been born at Cove Fort, and my father being sent there under the direction of President Brigham Young, and kept that place as a stage station, and with all of the visitors that traveled that way on that overland route, I remember one hour in the morning and one hour, or occasion, in the evening that were sacred to my father;

drawing his family away from worldly men and worldly thoughts with this one sentence: "Let us go over aside." We knew that that meant family prayer. I cannot remember hearing my father pray when he did not sustain, in his prayer before the Lord, the general authorities of the Church. I remember that it was in my father's prayer that he prayed for the President of the United States. He prayed for those who carried heavy responsibility. I remember that my father taught his children that when you sustain with uplifted hand the brethren, as prophets, seers and revelators, you sustain them with your life, your works, as well as your prayers; and I thank the Lord that up to the present that spirit has obtained with me. When one of the brethren—Brother Ballard—was talking this morning about the responsibility of rearing a family, I thought then: how grateful I am, as I sit here in this vast audience and think of those who call me father, that they are as numerous as they are in our household—fourteen such having come into our family.

I express my thanks and gratitude to the Lord for the gospel of Jesus Christ and for the influence it has had in my father's family and in my family, and I have a prayer in my heart that that influence shall go down through the generations. It is a delight to me, in my own family, to hear innocent children call upon the Lord to bless President Grant, to bless his counselors, the Council of the Twelve, and those who bear rule in this Church of the Lord.

My heart is in accord with all the teachings of this conference. I think that I should feel, and I do feel, almost as keenly, perhaps, as any of you, the importance of some of the statements that have been made during this conference, on account of my connection with the producer, my connection with the farmers, the tillers of the soil, as my way has led me through this state. Only the other day I stopped in a town, a railroad center, where I discovered good men whom I knew. We held meeting there and they came to meeting. I said, "You here?"

"Yes, I am here, Brother Hinckley."

"Away from your family?"

"Yes, away from my family."

"How can that be, my brother? You have good land and good water; why are you here?"

"Brother Hinckley, so long as it remains as it is now, and the prices of my products are as low as they are now, and the workers in the various lines of industry can draw the wage that they can draw, I must be here to make a livelihood."

The words of President Grant entered my heart—the encouragement for us to stand and stay upon the soil, the assurance that better times are coming. I stand before you not able to say, as some who have stood here, that I do not owe a soul anything in the world. As I sat here and listened to the words of President Grant, I wondered just what kind of a feeling that must cause a man to have;

and then I thought of the thousands who could not say it. I went over my stake of Zion and I thought back to the promise made by President Grant that if we would remain faithful—I think he said his key-note speech was: Keep the commandments of God—if we would pay our tithes and observe the Word of Wisdom, the Lord would lead us out of our troubles. I am following on in faith and believing that that promise shall be fulfilled. I hope to pay my tithing and to pay it honestly; and I trust the Lord for his part in the fulfilment of the promise that he has made. I hope to observe the Word of Wisdom, that I may have strength in the navel and marrow to the bone, and be able to run and not be weary, and to walk and not faint, and to have wisdom given unto me—great treasures of knowledge—that I shall know what to do.

Now, if I could offer anything that would help that farmer who is yet upon the soil, who is in the condition that I am in, oh, how happy I would be! I do believe this that that farmer ought not to run to extremes and plant all in one line: because only a year ago, I remember very well, we were wondering what we could do with hay, and hay was piled mountain high in many a field, with no price, no value. Hay now brings a good price. Now, we talk about running to the extreme and having planted too many potatoes. I believe, my brethren and sisters, that we have been taught a long time by our agricultural college, by the extension division, by the agriculturists who represent the sugar industries and by the best farmers in the state, to diversify, to raise something of all the things we need. I believe it was Bishop William B. Preston, who used to say: "I can tell you how to succeed: Raise everything you need and a little to sell." I believe that answers the question. We ought not to have to bring on to our table that which we have to pay out money for. We ought to raise it; we ought to have it stored in the cellars and in the store-houses. It ought to be of the best quality. We ought to raise that which we have to sell, the kind the people want to buy. It ought to be the quality that would carry with it repeat orders that would come back to us. I was delighted when President Grant said what he did about the dairy industry. Only the other day I was talking to Brother James M. Kirkham, who has been back in Wisconsin, and I will add to what he said, a brief statement also from Senator C. L. Funk who had been back in Wisconsin. I said, Senator Funk, what is the condition in Wisconsin, that great dairy state?"

"Oh," said he, "they are in clover. I never saw greater prosperity."

James M. Kirkham was back there looking for dairy cows. He walked into a great barn and wanted to see what the man fed the cows. He was told: "Oh, the basic feed here is alfalfa."

"Where does it come from?"

"It comes from Colorado."

He looked around and opened a sack, and said, "What is this?"

"Dried beet pulp."

"Where does that come from?"

"That comes from Utah."

Then he said: "You walk down to a cheese store and when you ask him what he has there, he has Wisconsin cheese that you buy." Cows fed on Colorado alfalfa and Utah beet pulp, made up into cheese back there, shipped out here and bought as Wisconsin cheese.

Let me give you just one more thought, if I may, and I see that I have gone beyond my ten minutes, so I will stop shortly. One cow, if she only gives 6,000 pounds of milk, if she only makes three hundred pounds of butter fat, and if the butter-fat only brings forty cents a pound, will net you \$120 for the butter-fat and leave the milk for pigs and for chickens; and that cow will only eat, if you give her all she can eat, if she eats nine months in the year out of your hay-stack, four and one-half tons of hay. Four and one-half tons of hay measured into \$120 gives you \$26.66 a ton for your hay. She will leave there with you several tons of fertilizer. She will keep your boy at home. She will give him a job. She will give you the cheapest and best food that you can have, and she will help lift the mortgage. She will feed the pigs and they will help lift the mortgage. She will feed the chickens and they will help lift the mortgage. She will furnish the fertility to put on the beet ground to draw the cash, and they will help lift the mortgage.

Now, brethren, we are invited to stay on the farm. We are invited to make it profitable while we stay on the farm. It is possible. It should be done. It can be done. Will we do it? I believe it is our duty, under the Lord, to find out how to do it and with his help do it.

I bear you my testimony that I know that the Lord leads this people, that I know that the gospel restrains us where we should be restrained, encourages us where we should be encouraged, and develops us in every way we should be developed. The Lord help us to be true to it in every sense, I pray in the name of Jesus Christ. Amen.

The chorus sang, "Lovely Zion, home of beauty and of song," Myrteen Thurmond Stein, soloist.

ELDER GEORGE ALBERT SMITH

I desire with all my heart that the Lord will bless me that the few moments I occupy may be profitable to this assembly.

MEN SEEKING EVERYTHING BUT THE WORD OF GOD

We are living in a time when men are running to and fro in the earth, seeking almost everything but the word of God, and surely they

are finding what they seek. It would appear that the chief desire of the human family at present is to discover something new. Whether it is uplifting or not, it must be different. They are trying out experiments of every kind, and many of them are reacting on their heads in a very unprofitable way. Our heavenly Father desires his children to be happy. He placed our first parents upon this earth that he had prepared for them and beautified. He told them just what they might do in order to enjoy it, and said that if they would listen to his teachings they would be happy here and would lay the foundation for eternal happiness. From time to time he has repeated and emphasized that counsel through his servants, the prophets. Ever since our first parents were placed in the Garden of Eden there has been an evil influence at work that has directed men's minds in selfish channels and inclined them to satisfy their own personal longing regardless whether or not it would prove profitable to them. The Lord gave our first parents instructions and told them that they should have faith in God and from then until now those who have had faith in him have been earning an eternal reward. They have rejoiced in the blessing of a contented mind and have enjoyed peace and happiness that they could have had in no other way.

FAITH THE MOVING CAUSE OF ACTION

We are informed that without faith we cannot please God. It is the moving cause of all action, and Scripture is replete with evidences of the power of faith. It was Noah's faith that enabled him to build an ark, and as a result of obedience to the commandments of God he and his household were saved, while those who lacked faith were buried in the great flood. It was through faith that Lot and the members of his family were preserved when fire from heaven consumed the cities of Sodom and Gomorrah, and destroyed the inhabitants who had not faith.

ILLUSTRATIONS OF THE POWER OF FAITH

When Daniel continued to pray openly to the God of Israel, contrary to a decree which had been prepared by his enemies purposely to destroy him, he was cast into a den of lions and left there all night. He knew his heavenly Father could preserve him and his confidence was unshaken. The next morning the king went early to the pit and found Daniel alive. His faith had rendered the wild beasts harmless and earned for him the devotion of the king. Three Hebrews, Shadrach Meshach and Abednego, who refused to worship a golden image set up by Nebuchadnezzar, were cast into a fiery furnace heated seven times hotter than usual. They trusted in the living God and their faith was rewarded by the preservation of their lives. By faith, the Prophet Elijah called down fire from heaven to consume his offering, and the king and the people were convinced that the God of Israel was God and that Baal was not. It was by faith that the brother of

Jared and his followers retained the language of their fathers during the confusion of tongues at the Tower of Babel, and were brought to this Western Hemisphere in the first submarine of which we have any record. It was a similar faith that enabled Lehi to bring his family across the sea and plant their feet on this land, choice above all other lands. It was faith that enabled the disciples of Jesus to endure the persecution that overtook them, and in spite of the opposition of the Jews to establish the gospel which the Savior had delivered to them. It was because of faith that Joseph Smith went out into the woods and knelt down to pray. Born of humble parents and reared in a real Christian home, he was imbued with the teachings of the Bible. He believed the promise recorded in the fifth verse of the first chapter of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So in humility he asked which of the churches he should join; and he was told to join none of them. I have no doubt he was greatly astonished to be informed that not any of them was right. Although but a youth he was told that he would be called upon to perform an important labor if he would live a righteous life. This most remarkable experience was the result of faith, and this youth had the heavens opened to him and he beheld the Father and the Son and listened to their voices. Later he was given additional information and directions which brought about the organization of the Church of Jesus Christ of Latter-day Saints.

RESULTS OF THE FAITH OF JOSEPH SMITH THE PROPHET

The people generally were not satisfied with the teachings of their churches, but because of lack of faith were not able to find the truth. It remained for this boy, not yet fifteen years of age, living in an obscure village to test the promise of our heavenly Father, and to become the first human being in several centuries to know through seeing them that the Father and Son have bodies like ours. Through faith Joseph Smith was able to bring forth the Book of Mormon, translating the same from an ancient language, through the gift and power of God. By faith, he was able to communicate with heavenly beings and resist the temptations of the adversary. Under the direction of our heavenly Father, he organized the Church with apostles and prophets; in fact the same form of organization as existed in the days of the Savior. He received from John the Baptist the Aaronic Priesthood, and Peter, James and John conferred upon him the Higher, or Melchizedek, Priesthood, enabling him to officiate in all the ordinances of the Church of Jesus Christ. It was through faith that those men who accepted him as their leader were able to withstand the assaults of the evil one. They were driven from place to place, persecuted and abused; but many of them remained true to the end. They knew that God lived and that his all-powerful arm would be extended for their salvation. While few in number in the midst of the communities in which they

lived they knew that the power of the heavens would sustain them if they performed their part; and that the power of evil would be unable to stay the onward progress of the Church that our Father had again established on the earth, in order that his children might be saved. It was often difficult to overcome the temptations that beset them, but because of faith in God and a determination to do his will, they were able to endure. In the early rise of the Church faithful missionaries were sent to the nations of the earth to say to all people: Repent ye, for the kingdom of heaven is at hand. Retain all the virtues that are now yours, all the goodness you possess, but let us divide with you the truth that has been revealed anew from heaven, that you may add to the assurance you now possess and profit by it. Since then many thousands of the servants of the Lord have traveled to and fro in the earth proclaiming the truth of the gospel of our Lord, the real gospel of peace, the only panacea for the ills of mankind if they but knew it. During the past century Israel has been gathering, people have come from all parts of the earth. Isaiah's prediction is fulfilled, the mountain of the Lord's house has been established in the tops of the mountains, and exalted above the hills, and all nations are flowing unto it; Men, women and children, often in poverty, have been willing to leave their home land and loved ones to cross the ocean and the great plains, with the assurance that they were in the keeping of the Master of heaven and earth. Thus, for seventy-five years they have continued to come, until today countless thousands of the favored sons and daughters of God raise their voices in thanksgiving and praise, for the faith of those from whom they have descended who dared to seek first "the kingdom of God and his righteousness," with the assurance that all things necessary would be added.

OUR DUTY BECAUSE OF OUR FAITH

We live in a wonderful age when the faith necessary to redeem mankind is lacking in most of the children of men. During this Conference it has been stated that about half of the ministers of a great church in the City of New York were not sure of the divinity of Jesus Christ. What is it they are lacking? It is the assurance that is possessed by the members of the true Church, due to serving the Lord. It is the information they refuse that is offered to them without price by men divinely commissioned to teach the promised blessings of the Lord resulting from faith; how gladly we should continue our efforts to perform the duties that devolve upon us. All Latter-day Saints should bow before the Lord morning and evening and from the depth of our souls express our gratitude to our heavenly Father. I hope that those who have received this wonderful gift of faith are living to retain it. If any lack faith it is because they have not kept the commandments of God. Those who do not honor the Sabbath and keep it holy, displease him. Some people appear to think that if they have attended religious meetings, or performed some portion of the service required of them

on Sunday, they are then at liberty to go to ball games, picture shows, or resorts of various kinds, and still continue to enjoy the favor of the Master. I say to you that if they persist in doing things of that kind, members of the Church will lose their faith; and the Spirit of our heavenly Father will withdraw from them. Let us teach our children the gospel of Jesus Christ, not leaving that duty entirely to the auxiliary organizations. At our own firesides, let us explain to them the harmfulness of the use of those things that our heavenly Father has forbidden; portray to them the beauties of a pure life. Let us conduct ourselves so that they will see in us the benefit derived from living the gospel of our Lord. Let our homes be assembling places of the families that God has blessed us with, and we can render home sacred to our dear ones by associating with them under divine influence.

This is our Father's work. He has always desired the salvation of all his children, and has offered to everyone the gospel of Jesus Christ, without money and without price. How thankful we ought to be, having heard the voice of the Good Shepherd! We have been able to understand the messages and have been made partakers of the blessings.

THE PATH OF HUMILITY, THE PATH OF SAFETY

I am grateful for the hospitality of your homes, and for kindness you extend to me and my brethren as we visit you from time to time. In my visits to the mission fields I have rejoiced in the development of your sons and daughters and in the increase in their faith due to obedience to the will of the Lord. It is pleasing to our heavenly Father to see us devoting ourselves to the various honorable vocations by which we earn a livelihood. Sometimes we meet with reverses and we are brought face to face with our inability to do things without divine help, but if we will humble ourselves and put our trust in the Lord, he will not forsake us. The path of humility is always the path of safety for the members of the Church.

ADMONITION

Husbands, be good to your wives; and wives, be kind to your husbands; parents, treasure your children and safeguard them in every way. Children, honor your fathers and your mothers, that your days may be long in the land which the Lord your God giveth unto you. Let us evidence our gratitude to our heavenly Father for the many blessings bestowed upon us, by our living righteous lives. We will be tempted, but let us resist the insidious advances of the adversary, and avoid those customs and habits that lead us away from the right. Let us oppose evil with all our power, and renew our determination to be worthy sons and daughters of God; let us pray for and sustain those whom the Lord has called to preside over us; let us set the world an example of righteousness which will preach the gospel as it has never been preached in all the years that have passed. This is

our mission and it is indeed a privilege that we should prize. We can so live that our faith can heal the sick and stay the hand of the destroyer when he invades our communities. We should continually pray for all our Father's children, that they may turn from the error of their ways. We should remember the faithful Saints that are scattered among the nations, and petition the Lord to open their way that they may be gathered out before the dreadful day when the earth will be swept by scourges. In other words, let us be real servants of the Lord, doing our duty in all things, in order that we may receive the blessings he has promised the faithful; and that we may is my humble prayer, in the name of Jesus Christ. Amen.

ELDER OWEN BENNION

(President of the Duchesne Stake of Zion)

I am reminded strongly, my brethren and sisters, of the vision of the Prophet Nephi and of the fruit which he beheld that was white and delightsome above all other fruits, and the strong yearning that runs through that vision, and the desire that he had that his posterity and those who were associated with him should partake of that fruit. I feel that I have in my heart the same yearning that my brethren and my sisters may partake of that same fruit through keeping the commandments of the Lord, and I earnestly pray that what I say this afternoon may contribute to that end. It is not only my testimony, my brethren and sisters, that there is joy, satisfaction, progress and prosperity in keeping the commandments of the Lord, but it is my testimony, through a recollection extending over a period of fifty years, that that has been the case. I have known of no promise made by the servants of the Lord, either of reward or of punishment, in that period of time, but what has inevitably followed. Whatever the servants of the Lord have told us to do, that we have done, and the promised reward has come. If we have done the opposite, the promised punishment has come.

As I listened to the statistics that were given yesterday, I thought of a definition that President Penrose, I think, gave us one time, of the difference between being sure and being certain. He said: "I am sure that the sun will rise tomorrow morning. I am certain that it rose this morning." From the same standpoint, brethren and sisters, I can testify that the promises that are made to the Latter-day Saints, if they keep the commandments of the Lord, are certain to follow.

I noted yesterday morning, if I heard aright, in the figures given by President Grant, that this past year we had about six thousand converts, and there were baptized into the Church something over fourteen thousand children, all, or in the main, children of the Lat-

ter-day Saints; and I wondered if, as parents of Zion, we had so trained and educated those children that they understood what they were doing when they went into the waters of baptism; and I wondered if our example in life has been such and will continue to be such that the best result can come to those children from our examples. It would seem to me that we have a very great responsibility. I would, my brethren and sisters, that every mother could say to her son, "Consider well the ways of your father," and not say to her son: "You keep the commandments of the Lord," or, "Your father is going to keep the commandments of the Lord, and the results will be good," but could say to her son: "Consider well the ways of your father, who has kept the commandments of the Lord. Consider his character, his kindness and his love for his family, his devotion to his Church, and his capability and value as a citizen in the community wherein he lives; and this, in a great measure, is the result of keeping the commandments of the Lord." And I would that every father among us could say to his daughters: "Consider well the ways of your mother. Consider her kindness, her influence, her unselfishness, her devotion to you and to me, and to the work of the Lord, the exemplary life that she leads, the happiness of her disposition and the value of her life that has resulted therefrom. Follow you in her footsteps." How many of us, brethren and sisters, can do that? If we cannot do it, the Lord will hold us responsible, and we will suffer therefor. But that is not all of it; those children of ours will suffer therefor, and a considerable portion of the best part of their lives will be lost through our fault. When we are tempted to find fault with our neighbors, with our brethren and sisters and with the servants of the Lord, let us consider what effect it will have on our children; remembering that, in due course of time, knowing that the gospel is true, we may come back into the fold and may work and labor diligently, but we cannot undo the damage that we have done to our children while we were off the track.

I pray that the Spirit of the Lord may be with us as parents, that we may realize our responsibility, that we may set examples worthy of imitation before our children, that we can say to them not only, "If you keep the commandments of the Lord, you shall be blessed," but we can say to them and we can show to them the effect,—that through keeping the commandments of the Lord we have been blessed. I ask it in the name of Jesus Christ. Amen.

ELDER JOHN M. KNIGHT

(President of the Ensign Stake of Zion and of the Western States Mission)

Remembering what President Clawson had to say about my voice six months ago, I don't know whether I dare speak into this amplifier

or not. He said that the rafters of the building shook. They may now fall upon you.

I rejoice in the privilege I have of meeting with the Latter-day Saints and bearing testimony to the truth. I have listened with a great deal of interest to the testimonies that have been borne. They bear the stamp of the genuine; they ring true. I don't know of any body of people in the world who can affirm, as do the Latter-day Saints, their faith in God, and in the divine mission of his Son Jesus Christ. Joseph Smith, the prophet, was the pioneer in leading the world away from the worship of idols. The wonderful vision given unto him, in the early spring of 1820, was a greater vision, from a loftier Sinai, than that given to Moses when the commandments written by the finger of God were given to ancient Israel; because, coupled with that revelation was the fulness of the gospel of Jesus Christ. He gave to the world a knowledge that God is a personal being, and that Jesus Christ is his Son; that they were like each other, and that he was the Redeemer of the world in very deed.

President Roberts referred to the fact that there are many who deny this important truth in the Eastern States mission. Dr. Grant to whom he referred, together with Dr. Fosdic and others are quoted very frequently by the people of the Western States mission. Not only this gentleman, but Mr. Hastings Rashdahl, Dr. H. D. A. Major, and others who have presented views along the same line, are being quoted, in the Western States at least, as leaders, pioneers if you please, in the thought that is being given to the world with relation to Jesus Christ, that he was in every sense a man, with human skill and intellect, and in no sense was he divine. I am thankful that the Latter-day Saints have the witness of the Holy Spirit that this statement is not true, but that the mission of Christ was and is divine.

I have been interested, as I say, in the positive declarations of our brethren and sisters, many times, with relation to these things, particularly those of our brethren during the sessions of this conference. Positive assertion invariably accompanies either deliberate falsehood, profound ignorance, or else the individual has a definite and positive knowledge of that which he speaks. I believe the statistics which have been read in your hearing are a refutation of the statement that the Latter-day Saints are an ignorant people. Surely none of them desire to perpetuate a falsehood, to speak falsely concerning that which is true, but they have a definite and positive knowledge that God lives, that he is a rewarder of them that diligently seek him, and that Jesus Christ is the Son of the Living God. I call to mind the words of the Apostle Paul in speaking to Timothy. He exhorted him to preach the word, to be instant in season and out of season, to reprove and rebuke with all long-suffering, "for," declared he, "the time will come when men will not endure sound doctrine, but after their own lusts shall they heed to themselves teachers having itching ears, and they shall turn away from the truth." The story that has been told you with reference to the crea-

tion, with reference to the faith of Daniel, of the Hebrew children, and of the prophets of old, are considered by many of our leading theologians as fables. The statement that Jesus Christ's mission was divine, and that he atoned for the sins of the world is declared to be "bunk." I thank the Lord that in the day and age in which we live a mighty prophet was raised up to implant in the hearts of the children of men faith in God and in his Son, faith in the holy scriptures, in the word of God, faith in the new volume of scripture, the Book of Mormon, faith in the covenant that God has made with Israel in the day in which we live, for he has made a new covenant with the people of this dispensation, and he has written in our hearts a testimony of its divine truth.

I rejoice in the privilege that is mine to labor in the ministry, both at home and abroad, and to declare the gospel of repentance. We are fortified as no other people in the world are fortified, because we have not only the word of God as it is contained in the scriptures, the Holy Bible, but we have these other volumes of scripture, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, and we are enabled to present to the world evidence of their divinity, the one bearing witness of the other. It is necessary now, when you come in contact with the great majority of people, to prove to them that the word of God is true, that it is reliable, that it is authentic, that it is worth while investigating. The Latter-day Saints, as I say, are fortified with evidence that these things are true.

I see that the time I should occupy is gone. I bear you my witness, my brethren and sisters and my friends, that I do know that this is God's work, and that it is the power of God unto salvation, that the Lord did raise up the Prophet Joseph Smith, in the dispensation in which we live, to reestablish his work in the earth, and I bear witness that it will continue onward to the fulfilment of its destiny, and all the powers of earth and hell combined can never stay its progress. God bless you. Amen.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy, and President of the California Mission)

It is certainly a very great privilege, my brethren and sisters, to be permitted to take part in a great conference gathering such as this is. I sincerely hope that during the few moments that have been allotted to me I may be prompted by that good Spirit that has been so manifest in the remarks of the brethren who have been called to occupy this position.

I am very glad to say that the work of the Lord is prospering in the California mission. You have already heard, from the opening remarks made by President Grant, and the presiding authorities re-

cently thought it advisable to establish a stake of Zion with headquarters in Los Angeles, to be known as the Los Angeles stake of Zion. Elder George W. McCune, former president of the Eastern States mission, has been called to preside as the president of the stake, and is assisted by Elders J. Muir and George F. Harding, who are his counselors, and a company of stalwart men who have been called to assist them as members of the high council. A number of bishops, all splendid men, have been selected and ordained and have chosen their counselors; while in other branches the bishops have not as yet been selected. The people hail with very great delight the action that has been taken by the presiding authorities, in the organization of the stake; and of course we cannot but believe that with the increased number of men who will feel the responsibilities that have been placed upon them, there will be a greater movement forward with the work of the Lord in that section of the country than at any time in the past. The brethren who have been selected to fill places of responsibility, all seem to sense the nature of that responsibility that has been placed upon them and to be anxious to discharge their duties to the best of their power.

So far as the missionary work is concerned, I am happy to say, my brethren and sisters, that the Spirit of the Lord is with the young men and women who have been assigned to the California mission. The only thing that we regret is that we do not have larger numbers of men and women sent to labor in that mission; and yet I realize that we have no ground to complain, or to feel that we have not been considered as favorably as any other mission in the sending of men and women to operate in the crying of repentance and in expounding the doctrines of the gospel of the Lord Jesus Christ. It has been and is a very great delight to me to have the companionship of the young elders and the young sisters who have been sent into that field. It is a source of never ending wonder to note the development that takes place on the part of these missionaries, for it is not an uncommon thing to find these young people sorely depressed in their feelings when they first attempt to stand up before the people, and they have but very little to say, and a good many of them do not feel that they can stand up and bear record that they know that they have been called to preach the gospel of the Lord Jesus Christ and that they know the doctrines they have been sent to teach are the power of God unto salvation. It is a very great delight, nevertheless, my brethren and sisters, to note on the part of all of these young people that there is no disposition to be in any way hypocritical or untruthful or in any way to pretend that they are possessed of knowledge that has not been given to them.

I would like to say to the fathers and mothers who may have sons and daughters in California, that while some of them may have come into the mission field with but little understanding of the gospel, they have come with a wonderful spirit of obedience, ready and willing

to go and come as they may be directed by proper authority, and ready and anxious to do, to the very best of their power, the duties that rest upon them as preachers of the gospel of the Lord Jesus Christ. While they may manifest in the beginning a considerable degree of timidity in their missionary labors, it has always been a source of great joy to me to discover that after they have striven to the best of their power to magnify the callings whereunto they have been called, they have been touched with the mysterious power that reveals truths, that has been spoken of in these conference meetings—the power of the Holy Ghost. If there has been doubt in their minds when they came into the mission field, it is soon banished away, and in a brief time they are not only willing to bear record to the truth of the gospel but they are very anxious to have that opportunity; and I want to say that they bear that witness under the power and inspiration of the Spirit of the living God. They bear witness in such a manner that their teachings reach the hearts of the people and bring honest hearted souls to an investigation of the message that has been committed into their hands.

I regret that sometimes there seems to be too great anxiety on the part of fathers and mothers to have their missionary sons and daughters return from the mission field earlier than is desirable. The declaration has been made again and again by the presiding authorities that there is no appointed time for a missionary to be in the mission field. President Heber J. Grant, in one of our conferences in 1921, set forth in very strong language the necessity of fathers and mothers giving their sons and daughters an opportunity to fill a well rounded out mission; and I would like to plead with fathers and mothers that they give their sons and daughters those opportunities. I am not unmindful of the fact that we have been passing through a time of serious financial distress and that many fathers and mothers have had great difficulty in obtaining the means necessary to meet the expenses of their missionary representatives in the mission field. Let me also say, my brethren and sisters, that it is a very rare thing for a missionary ever to have the opportunity of going the second time into the mission field to lift up his voice in proclamation of the truth that has been restored, and when he is baptized with the spirit of testimony and with the spirit of understanding; when his heart is in the work and when he is anxious to cry repentance among the people, it is greatly to be regretted that oftentimes fathers and mothers, even when I fear there is no very great necessity for such action, send word to their sons and daughters that the burden is more than they can bear and that because two years, forsooth, have passed away, they should now return from the mission field. I am happy to say that these missionaries, both men and women, have no desire to return. I have seen them shed tears of sorrow when the announcement has been made that they have been honorably released to return to their homes. Their hearts are in the work of God. They are anxious to magnify their callings; and I think no father or mother can spend money to any better advan-

tage than to give their sons and daughters, when they are in the field, full opportunity to labor and to deliver the message that has been committed into their hands, and to become better and better established in the things of God.

I rejoice in their companionship. I thank God for the opportunity of being with them. I rejoice in the gospel that I am seeking, with them, to promulgate in the California mission, and I know it is the power of God unto salvation; and bear witness thereto, with joy and gladness in my soul, and with understanding and knowledge that I speak the truth, in the name of Jesus Christ.. Amen.

President Grant read a telegram from President Wallace Calder of the Uintah stake of Zion asking to be excused from presence at the Conference owing to the impassability of the roads.

The choir sang, "The Lord is great, who shall not fear him?"

The choir and congregation sang the "Doxology."

The closing prayer was offered by Elder George Bowles, a recently returned missionary from the Hawaiian Islands.

The Conference adjourned until 10 a. m. Sunday.

THIRD DAY MORNING SESSION

Sunday, April 8, 1923

At 10 o'clock President Grant announced the opening hymn. All the seats in the Tabernacle were occupied, as well as the aisles, and many stood during the services. It was announced during the session that four thousand people outdoors, near the Bureau of Information, were listening to the sermons in the Tabernacle conveyed by radio, which did away with the necessity of speakers at the Bureau of Information. An overflow meeting was held in the Assembly Hall, crowded to the doors.

The congregation and the Salt Lake Tabernacle choir sang the hymn, "Come, come, ye Saints, no toil nor labor fear."

Prayer was offered by Elder Willard Young.

The choir sang the anthem, "Let the mountains shout for joy."

PRESIDENT ANTHONY W. IVINS

I sincerely desire, my brethren and sisters, that during the few moments which I may occupy this morning, the exercise of your faith in my behalf may enable me, through the blessings of the Lord upon whom I depend, to present properly the thought which I have in my mind at this time. I shall read first from the twelfth chapter of St. Mark, beginning at the thirteenth verse:

MEANING OF CHRIST'S ANSWER TO THE PHARISEES

"And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

"And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

"Shall we give or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

"And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

"And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's."

In looking for a text upon which to base the brief remarks which I expect to make, I thought of these words of the Redeemer of the world. They are simple words and to the superficial observer have little import except to impress upon one the fact that inasmuch as Israel at the time was tributary to Rome, it was necessary to recognize her sovereignty, and render submission to the system of taxation which she might impose. A more careful analysis of this scripture, associating it with other words spoken by the Redeemer, and the example of his life give it a deeper and far more important meaning. It may be paraphrased and made to read: Render unto man that which belongs to man, and to God that which pertains to him. I wish to make it read as I desire to interpret its meaning: Render allegiance and submission to the laws of men in civil government, and to the laws of God in that which pertains to the Kingdom of Heaven.

NATURE OF CIVIL AND RELIGIOUS LAWS

I suppose that at a very early period of the existence of man, it was discovered that for the proper protection and development of society it was necessary to enact laws, and delegate to individuals authority to administer and enforce them. Violation of these laws subjected the transgressor to penalties, more or less severe, as the offence justified.

The outward expression of religion is the act of worship, by which we show our faith in a supreme being, to whom we owe allegiance and service. Since the very beginning of history, in so far as it pertains to the present race of mankind, communication has existed between our Father in heaven, and his children who are here upon earth. At times direct communication may have been interrupted, but always to be re-established, that the purposes of the Almighty might not be frustrated.

Certain fundamental laws have been given to man, through obedience to which he may be in harmony with the will of the Father, or out of harmony, as he obeys or rejects the requirements which are made. These requirements are not enforced by compulsory means, the penalty being the loss of that which might have been gained through obedience.

In contradistinction of this the civil law demands obedience whether we will or will not, and if we refuse, physical force is applied to enforce submission. Briefly stated obedience to civil law is compulsory, obe-

dience to the law given by the Lord is entirely optional. For violation of the former, man is answerable to the law which he, himself, has created; for violation of the latter, man is answerable to his Maker.

PROPER RELATIONSHIP BETWEEN THE CHURCH AND THE STATE

I know of no other question which has so disturbed the peaceful relationship which should exist between neighbors, communities and nations, as has the erroneous and perverted opinions which have prevailed regarding the proper relationship which should exist between the church and the state, and the application and effect of the laws given by the Lord, and those enacted by man.

It is plain to one who is familiar with the written, and spoken, word of the Lord, that there has not been, and is not now, justifiable cause for the misunderstanding, but notwithstanding this fact there has always been conflict. You who are familiar with the world's history know that there have been times when the state has waged unrelenting war upon the church, and you are also aware that the church has waged more relentless war, if that were possible, against those who differed from its views, or refused submission to its interpretation of the spiritual law.

ILLUSTRATIONS OF CONFLICTS BETWEEN THE CHURCH AND THE STATE

The conflict between the church and the state has not been more vicious, or devoid of mercy, than has that which has prevailed between people who were professors of religion, and professing to follow the same Master.

In 1487 the head of one church, notwithstanding the fact that he had assumed the name Innocent, ordered the extermination of the Waldenses, and France, in obedience to the decree, drove from their homes, to find asylum in the Alps, or killed people who were among her best citizens, because they dared differ from others in their religious views.

The massacre of St. Bartholomew will never be forgotten, and must sometimes be atoned for. The church sent the Duke of Alva to the Netherlands with full authority to exterminate all who were not orthodox in their faith and religious practice.

No human pen will ever write, no tongue can tell, the story of suffering and injustice which, because of difference in religious faith and practice, has been inflicted upon the Hebrew people. Driven from the Promised Land, the home of their fathers, they have been denied the right of citizenship, and refused participation in the political and business activities of the world. They have been ruthlessly slain. Jewish mothers have looked on in anguish while the tongues have been torn from the mouths of their children, their hands severed, and bodies mutilated because they refused to renounce their faith, or deny the God of their fathers.

Whatever their mistakes may have been, however much the re-

sponsibility for their suffering may rest upon them, I know of no parallel of faith in, and devotion to, an ideal, comparable with that manifested by the Jewish people during the past 1900 years. That they have survived it, and retained their nationalism as they have is one of the miracles of the age. That the Lord will recognize their sacrifices, and, in his own time and way, restore them to their former place in his favor is certain, for he who is definite in power to accomplish has declared it.

Religious fanaticism drove the Puritans from the old world to the new, where they hoped to be free from bigotry and persecution, and they were hardly established here when they burned innocent women who were accused of witchcraft, and drove from their communities men who differed from them in their interpretation of the scripture.

It was because of difference of opinion regarding faith and worship that the Latter-day Saints were driven from the state of Missouri, and their possessions confiscated, to find temporary asylum in Illinois, from which state they later migrated to these mountain valleys, where they hoped to find peace and opportunity to worship the Lord in their own way.

CONFLICT THE RESULT OF IGNORANCE OF LAW

I have frequently, in view of recent events, asked myself this question: Have we, modern people, who live in the most enlightened and progressive period of the world's history, with the experience of the past to guide us, and knowledge of the future, as it has been outlined by the prophets who have lived before, overcome this needless, unjustifiable, erroneous conception of the proper relationship which exists, or should exist, between the church and the state? Do we properly differentiate between our obligation of obedience to civil law, in the administration of temporal affairs, and our obligation to the church, which represents divine law, given for the purpose of preparing men for future glory and exaltation in the kingdom of heaven? Where conflict exists between the two, it is clearly the result of either ignorance, or wilful misinterpretation of both civil and ecclesiastical law.

THE LORD HAS SPOKEN PLAINLY ON SPIRITUAL AND TEMPORAL AFFAIRS

With the opening of a gospel dispensation the Lord has always spoken plainly, defining the duties of those who accept his word, in regard to both spiritual and temporal affairs, and after defining our duties, and the obligation which is upon us, leaves us to accept and perform, and thus gain the future or present blessings which are predicated upon observance of the law, or reject, as we may choose. His word to us upon this important question, in the present dispensation, to which I wish to call particular attention is no exception.

HIS WORD UPON THIS IMPORTANT QUESTION

In the very early history of the Church the right relationship

which should exist between the church and state was raised, and in order that there might be no misunderstanding in regard to this important question the following was adopted and published, and has been the recognized attitude of the Latter-day Saints since that time. I read from section 134 of the Doctrine and Covenants:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice, should be sought for and upheld by the voice of the people, if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in proscribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul. * * *

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker. * * *

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; providing that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship."

CAN A BETTER BILL OF RIGHTS BE FOUND?

I ask you, my brethren and sisters, I ask the people of the world, where can a better bill of rights, defining the proper relationship of the Church and the State, the civil and the ecclesiastical authority, be found, than that which I have read? Can error or justifiable objection be found in it?

The Latter-day Saints believe that the coming of Columbus to this continent was part of the divine plan by which this land, which had been held in reserve, might become a place of refuge, and asylum for the oppressed and down-trodden of all nations, that freedom of worship, and exercise of conscience, in righteousness, might be enjoyed

by all people. We believe that the Lord inspired the framers of our government to give us our legislative, executive and administrative system of government, by which our laws are enacted and enforced. This system, having been given of the Lord, it is not strange that the administration of our civil affairs corresponds so nearly with the organization of the Church, and still differs so greatly in the one essential feature.

CONTRAST BETWEEN CIVIL AND RELIGIOUS LAWS

Our civil laws are enacted by Congress, that body being governed, in framing the law, by the Constitution of our country; by our state legislatures under authority of congress, and our precincts and municipalities under authority granted by the state legislatures. The officers who administer these laws are chosen by the voice of the people. The laws enacted by our precincts and municipalities, and the power of the lesser judges and officers who enforce them are limited in regard to both territorial jurisdiction, and power to inflict punishment. Legislative laws have jurisdiction over all of the people of the state, while congressional laws must be obeyed in all parts of the republic.

Decisions rendered by precinct, municipal or district judges are subject to review, on appeal, and may be carried to the supreme court, whose decision is final. To each of these courts authority is given to enforce its decrees by compulsory means. We may protest, it may be contrary to our idea of right and justice, we may say that we will not submit, but it is all in vain, the civil law compels submission. It may impose heavy fines, and if we refuse to pay, take our property by force to satisfy its judgment. It may incarcerate us in prison, for life if the offense justifies, or even deprive us of life itself.

In contrast to this, the laws which govern the Church are given us by the Lord our God. He is the author of them, he is our law-giver. He has revealed to us the order of Church government and designated the officers who are to administer its affairs. The ward organizations, with their limited administrative powers, the stakes with their enlarged jurisdiction, and finally the presiding authorities, who have jurisdiction over all of the affairs of the Church, have all been given us by the Lord.

WHERE CIVIL AND RELIGIOUS POWERS DIFFER ENTIRELY

The men who administer the affairs of the Church are its priesthood, the word signifying, collectively, those who are chosen and ordained to perform sacred religious functions. The powers delegated to this body of priesthood, chosen to administer the affairs of the Church, while similar to our civil administration, differs entirely from it in the manner of administration, let me read:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or authority of that man. * * *

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

I have read from the Doctrine and Covenants of the Church, section 121.

Again I ask you, my brethren and sisters, can any just criticism be offered to this plain declaration regarding the prerogatives and rights of the priesthood? Can anything be wrong which is accomplished by persuasion, by long suffering, gentleness, by kindness and love unfeigned, Where are we to find a definition of the authority and functions of the priesthood superior to, or even the equal of that which I have just read. If it exists my attention has never been called to it.

THE SYSTEM OF CHURCH COURTS

It is true that a system of Church courts has been given, and judges provided whose duty it is to watch over the Church, to hear cases where differences may exist between Church members, and to take cognizance of cases where the rules governing the conduct of members, whose acts may be un-Christian, immoral, or opposed to justice and righteousness, are concerned.

This system begins with the teachers, who are expected to be familiar with the lives and conduct of the members of their wards, and who seek to induce, by persuasion and love, those who may have departed from the way of the Lord, to return to it. Where members refuse, or neglect to be governed by the council of the teachers, their case may be taken to the bishopric, and if they fail to reach a satisfactory adjustment may be carried to the high council, and from there appealed to the First Presidency.

These Church courts, while corresponding closely to our civil courts, differ entirely from the latter in this respect. Whether it be the decision of a bishop's court, a high council or the First Presidency, no effort is made to enforce the decree contrary to the will of the accused. Disinterested men hear the case, there are no lawyers to interpret, or misinterpret the law, the accused has the right to appear and speak in his own behalf, and to introduce evidence, after which the decision is rendered. If the accused refuses to submit to the findings of the court, the only penalty attached is the withdrawal of the hand

of fellowship, or excommunication from the Church, after which he is permitted to go his way in peace, so far as his conscience may permit peace to dwell in his soul.

THE CIVIL LAW COMPULSORY, THE CHURCH LAW VOLUNTARY

The purpose of this review, brief and very imperfect as it is, is to call your attention to the fact that the civil law is given for the protection and control of our temporal affairs, while the Priesthood is conferred upon us for the control and development of the Church: that the former differs from the latter in that one is compulsory, the other entirely voluntary. To the civil law all men must submit, regardless of race, creed or condition, while to the priesthood man may submit or not, as he may choose.

When arraigned before Pilate one of the charges brought against the Redeemer was that he was guilty of sedition, in that he had declared himself to be a king. Yes he answered, but my kingdom is not of this world. It was not a menace to the kingdom of Herod, or the empire of Rome. His was the kingdom of heaven, and had nothing to do with the kingdoms of this world, except that he taught his followers to be obedient to them, but the people, failing to distinguish between the temporal and spiritual could not comprehend.

SUMMARY AND APPLICATION

So, my brethren and sisters, I reach this conclusion: That it is the duty of each member of the Church to honor and obey the law of the land, and sustain the men who are chosen to administer it, in so far as they do so in righteousness and justice. That the Priesthood is conferred upon us for the development and control of the Church of Christ, and that it cannot be legitimately used for any other purpose. That whenever we use it for the promotion of personal interests, to gratify personal pride, or ambition, or apply it by compulsion or restraint, we are upon dangerous ground, and not in harmony with the word of the Lord. My conception is that the exercise of the Priesthood can only be legitimately used where the purpose is to provide equal opportunity for all, in the sphere occupied by each member of the Church, and special privileges to none, except as men may have merited honor and distinction through devotion to the work of the Lord.

Do not understand me to infer that men holding the Priesthood are not entitled to participate in all of the activities of the state, and enjoy any and all of the emoluments to which citizenship entitles them, but this participation, and the honors which may come to them should be the reward of merit; and the influence of the Priesthood, as such, should not be used to accomplish their personal desires.

Neither do I wish to infer that the Priesthood should not be exercised in the promotion and development of the temporal interests of the people. It is a poor system of religion, indeed, which treats only with the salvation of the souls of men, while it leaves their bodies to perish.

What a simple thing it is, and yet how vitally important. If the people of the world could only be taught obedience to this doctrine, to willingly honor and obey the law of the land in the control of civil affairs, leaving all men to answer to the Lord in matters of faith and worship, each having decent respect for rights and opinions of his neighbor, thus rendering to Caesar that which belongs to Caesar, and to God that which pertains to his Kingdom, peace would soon prevail throughout the earth, Christ's Kingdom would be established, and the will of the Lord would be done of earth, as it is done in heaven. May that day be hastened, is my humble prayer, through Jesus Christ. Amen.

The choir sang, "An angel from on high," duet by Lola Leonard and Hyrum Christensen.

PRESIDENT HEBER J. GRANT

The following note was read by President Heber J. Grant, after explaining that Brother Smith went out to ascertain how the crowd in front of the Bureau of Information was hearing while President Ivins was speaking:

President Ivins is being heard by about four thousand people as plainly as you are hearing him. His voice carries to the Valley House corner, but you can't catch the words.—George Albert Smith.

I have a note from President Edward J. Wood, announcing that he was detained on account of a storm and railroad accident. For Brother Wood's benefit I will say that we started at the head of the list of stakes and have heard from about one-third of all the stake presidents, each talking ten minutes.

We will now hear from Brother Wood for ten minutes

ELDER EDWARD J. WOOD

(President of the Alberta Stake of Zion)

I appreciate very much the privilege of being with you this morning, and am sorry I was detained Friday and Saturday. Those living in remote places more fully appreciate the privilege of meeting together with the general authorities of the Church than you who live here in the center stakes of the Church.

I have listened with interest to the remarks of President Ivins, and have thought of reading from the Pearl of Great Price, the first chapter of the Book of Abraham:

"And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

"It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before

the foundations of the earth to the present time, even the right of the first-born, on the first man, who is Adam, our first father, through the fathers, unto me.

"I sought for mine appointments unto the Priesthood, according to the appointment of God unto the fathers concerning the seed."

I am always impressed, in attending these general conferences—and it is very few that I have missed during the last twenty years—with the thought of how much greater power we would exert if we but fully followed the example set by Abraham, if we would think so much of our calling in the Priesthood that we would know that in it there is great happiness, peace, rest and blessings of the fathers, if we would only righteously seek for these blessings. Not only did Abraham seek for these blessings for himself, but he sought to be ordained to administer the same. If we had the faith that Abraham had, at all times, the Lord's blessings would be poured out upon us. I am sure that the general authorities of the Church, with President Grant at the head, have this same faith; but if we, throughout the various stakes of Zion, from Canada, where I live, to Mexico in the South, would seek in all righteousness the happiness, the peace, and rest and the contentment that comes from the Priesthood; and then not be satisfied with this, but seek in all humility to administer these blessings, and explain these privileges to those with whom we labor, how much greater would be the progress of the work in which we are engaged!

I have spent many years in the islands. I have noted the extreme faith of our Polynesian Islanders. They seem at all times to seek for the right to preach the gospel, to administer in the ordinances thereof among their fellow people. I have seen the sick healed. I have noted the extreme faith, the perfect faith which became a knowledge to many of them, even before they joined the Church by baptism; how they would set the example to many of us of the fact that through faith comes knowledge.

I remember on one occasion one of our sisters said that a certain member of the village she lived in had a very sick child. The parents did not belong to the Church, but they had heard the doctrines of the Church as preached by the elders. She asked that we come and administer to the child. The child looked like it was dead; and when I told her that it might be too late, she asked me if I had the right to administer to the sick. I told her, yes. She said: "Why do you hesitate? If you will just lay your hands on the child it will recover." We were so struck with the extreme faith—the knowledge of this good sister—that we administered to the child.

We left the village shortly after and did not see her for several months. While on another island one afternoon, to show you how the Lord works in a marvelous way to bring to the attention of the people his doctrines, I saw a group of natives off under the trees. They were cutting cocoanuts with a long knife. It was in the early days of the Church, away back in 1889. At that time we had been per-

secuted. I thought I was being led into a trap, when all at once I noticed the natives surrounding me. I was alone. I wondered what might take place. All at once a woman stepped out from the group of natives. She offered me her hand and spoke to me, but I did not remember her. Then she called a child, sat the child on the stump of a cocoanut tree, and bore this testimony to the people: "This child of mine is a living example of the power and mission of the Church which this man represents. I am the daughter of the head chief. I invite this missionary to come to our village." They all paid very kind respect while she preached the gospel as I had never heard any other native do. Such knowledge, such extreme faith, I marveled at. I followed her to her village. She called the village together, and we had a very pleasant evening, and it was late in the night before I retired to bed.

In the morning I felt something on my neck, and I slapped it with my hand and I was bitten by a centipede,—a very deadly, poisonous insect there. My hand commenced to swell and the natives thought I would surely die. After a few moments, this good woman (none of them belonged to the Church) heard of my trouble and she came to me. She said: "Why, Mr. Wood, you administered to my child, administer to yourself and you will be healed." I had some consecrated oil and I administered to my hand. The people crowded around me. My hand had swollen to a terrible size and the pain was intense. This woman stood by, and when I looked at her I was filled with that feeling that comes from the love and respect of the natives one to another. The swelling commenced to go away, just as a person would take a cloth off his hand, and I was all right. She bore that testimony to the people again that she knew positively that the Lord had restored again his Church, and with it the former blessings. She then longed for the people to join, so that they could preach to other towns and other villages.

I am pleased to bear this testimony that I am sure the faith among the Latter-day Saints, as of old, is increasing. I pray with you, that like Abraham we may seek in all diligence and all humility the right to administer these principles and these ordinances among the children of men, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I would like to ask the people who are outside of this building to quit whispering and talking to one another, for the benefit of those who would like to hear what is going on in this building. There are a great many people outside who are anxious to hear, and those who are talking and carrying on conversations are preventing them from having the privilege of doing so.

ELDER HYRUM G. SMITH*(Presiding Patriarch of the Church)*

It is a very inspiring sight, indeed, to behold the multitude gathered here in the tabernacle, and then to see the gathering on the outside where they are listening to the voices of the speakers, through a little device which the Lord has inspired in the minds of men to teach a very simple truth; and I desire to bear testimony to that truth, and am grateful for the privilege of doing so.

Ever since our early infancy, as members of the Church of Jesus Christ of Latter-day Saints, we have been taught to pray to our heavenly Father, knowing and feeling and believing that our prayers would be heard and answered. Hundreds and hundreds of our members bear testimony that the Lord has heard and answered their prayers. I, too, know that the Lord lives and that he does hear and answer our prayers. And now, through a simple little device which the Lord has inspired in the hearts of men, it is my faith and my testimony that the Lord is going to teach the world that he actually can and does hear our prayers, and hears the prayers of those who seek him in faith, for faith is a wonderful power in the world. When we are in tune with our Creator, with our Redeemer, and seek him in faith, we are wonderfully blessed, and our prayers are heard and answered; and this simple truth is going to be made so plain and so positive that no one will be left in doubt.

I am grateful, too, that we are given our agency—another wonderful but simple truth which the Lord has made plain to us. In the lines of poetry written in our hymn book, two verses read as follows:

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

"He'll call, persuade, direct aright,
Bless him with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind."

I was attending a quarterly conference of one of the stakes of Zion a few years ago, when the entire conference was characterized by testimony bearing. Both men and women, holding different stations in the stake, were called upon to bear their testimonies. At the close of the conference a good brother who had been out of the Church for over thirty years, came to the president of the stake, with tears in his eyes, and said: "President, I have stood it just as long as I can and I can stand it no longer. At your first opportunity I want to be baptized again. I have been out of this Church for thirty years. My children have grown up around me, many of them following my teachings and my example, under the influence of the spirit of apostasy. My grandchildren are being taught the principles of the gospel, and I rejoice in the fact that they, as well as some of my children, are coming back into

the Church and receiving its blessings. I regret that I have been out of the Church so much of my life; and while I have nourished a grudge and hard feelings, yet I have known in my heart that this is the Church of God. Now I regret those actions. I regret the lives of my children, that they have been nourished largely in the spirit of apostasy; now, for the remaining years of my life, I want to live in the Church and change my life that it may conform to the teachings of Christ, that I, too, with this multitude who have borne their testimonies, may enjoy the Spirit of the Lord and receive forgiveness." He was afterwards baptized. His children also, many of them, turned from their ways of apostasy and came into the Church. A glorious privilege, a blessing coming again to that household.

I rejoice in the blessing of our agency that when we are moved by the spirit of truth, and our testimonies are so enlarged within us that we are directed along the lines of conduct and action which bring us in keeping and in touch with many glorious privileges and blessings.

I rejoice in my membership and association with this multitude of men bearing the holy Priesthood. No place else in all the world can you go and see a sight such as I behold this moment—the faces of men bearing the holy Priesthood gathered together in the name of the Lord Jesus Christ, all with an undoubting testimony that the Lord lives and that this is his work.

I rejoice in this wonderful privilege and being numbered with you in this glorious work. I would to God that all could understand the simple truths that we secure through the testimony of the Spirit, for it burns within our hearts, and makes known to us the truth. Let me admonish you, my brethren and sisters, to cherish that little monitor that is within you, for it will guide and direct you in the ways of truth and of correct and right living.

I regret that there are many among us who are not as loyal as we should like to have them. It grieves me and it grieves my co-laborers, and I am sure it grieves the Lord, when word comes that our fellows have been untrue to trusts imposed upon them or in them; and we, every one of us, know that it is wrong when we are untrue to a trust, or break a sacred confidence. I pray that God will continue to be mindful of us as his children, that we may hearken unto those still small whisperings that they may guide us always in the paths of virtue and right and loyalty to trust; that we may be fit instruments in the hands of God to fulfil his purposes in the earth; and do it without embarrassment to him or to his work. When any of us are caught in the snares of temptation and fall by the wayside, it not only hurts us individually but it hurts all of us. I pray that the Lord will continue to be mindful of us that we may be more loyal in the future than we have been in the past, loyal to our callings and to our responsibilities; although we are growing in number, and today we seem to be present in goodly number, yet we are a handful, as it were, in the eyes of the world. We are only a few in number compared to the great host in the

world, and we must remember and know that where the Lord requires responsibility, he expects us to be loyal and true to it. Therefore the responsibility is upon our shoulders as gathered Ephraim, living here in the land of Ephraim, in the tops of the mountains, in the midst of the everlasting hills, where the Lord has selected a gathering place and named it through the mouths of his holy prophets, both ancient and modern. "This is the place," and here it will be required at our hands, not only by our words but by our every day conduct. When we fall by the wayside the world sees us because their eyes are open upon us, and they are watching the actions and the words and conduct of the little handful of people that God has gathered into the mountain tops in these the last days.

I pray that the Lord will continue to be watchful and mindful of this people, that we may be loyal and true and faithful and earnest, seeking day by day and laboring day by day to fulfil God's purposes, for where much is given much is required; and with that love of the truth, with that testimony which has been in my heart ever since a youth, I pray that God will be mindful of us and that he will continue to inspire, bless, sustain and honor those who are called to take the lead and to direct: that God's work may continue to grow, and that those to whom responsibility is given, in whom trust is imposed, may be loyal and true, and equal to the responsibility, and receive the blessings that the Lord has prepared for the faithful in the House of Israel in these the last days.

May the Lord bless you, my brethren and sisters, in your homes, in your labors, in all your righteous undertakings, inspire you and give you faith, devotion, humility and power to know and do the will of God; and by following the promptings of that "little Monitor" within you, it is your right to know. And if you will listen and hearken unto its promptings, I promise you that you shall know, and shall have courage and faith to do the right and hold steadfast and true to the faith, that it shall not be necessary to go back and count your steps in regret; but rejoice in the blessings that have been promised to you as descendants of Father Abraham and especially the chosen of the Lord, being, most of us, of the house of Joseph or of the lineage of Ephraim who was especially chosen and especially blessed. May God help us to appreciate and live worthy of these blessings as they are being made plain to us every day of our lives. May the peace of the Lord be with us and be with his people wherever they are, whether gathered or scattered. I pray for these blessings; and in the name of the Lord bless this great conference,—those who preside and those who hearken and listen, as members or as officers. May God bless you all according to your righteous needs, both temporally and spiritually, I pray in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

I regard it as a distinctive honor to be invited to speak to this large congregation in this, the Sunday morning, session of our annual General Conference, where every seat is taken in this large tabernacle and hundreds of people are standing, eager as I suppose, to hear the word of the Lord as it shall fall from the lips of his servants. I realize that those who have assembled in conference are among the most faithful of the Latter-day Saints. At the same time I realize that there are thousands of men and women in the Church who are just as faithful as those who are here assembled, but those who are of little faith are not wont to make great sacrifice to come to the meetings to hear the servants of the Lord. I do hope that by some means the excellent instruction which has been given during the sessions of this conference may reach that class of people.

THE LATTER-DAY SAINTS ARE WELL TAUGHT

In the primitive Church there were given officers for specific purposes, as there are officers given to the Church of Jesus Christ of Latter-day Saints today: "And he gave some apostles, and some prophets; and some evangelists; and some pastors, and teachers; for the perfection of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." The Latter-day Saints are well taught. We have the things of God as they have been given through his servants in days that are past, recorded in these standard works of the Church—the Holy Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. These books are before the Latter-day Saints with a commandment of the Lord that we shall search them, for in them we think we have eternal life, and they are they which testify of God and of his truth. If we, the Latter-day Saints, were to read the scriptures as our Father in heaven desires that we should do, we would be better informed in regard to his mind and will concerning us. We would receive strength of spirit to live more fully the commandments which he has given us, and by the living of those commandments we would obtain the blessing of eternal life. It seems necessary that there should be officers and authorities in the Church to speak frequently of these things which are written, because we neglect to read them as we ought to.

BY WORKS AND NOT BY FAITH ONLY ARE WE JUSTIFIED

There is a proneness, I am sure, on the part of many of the Latter-day Saints, to be hearers of the word and to be satisfied without doing the things which the Lord has commanded us, which in our thoughtful moments we know are intended for our blessing and salvation. It was always so. When our Savior had finished, practically, his Sermon on

the Mount, he reminded those whom he had been addressing, that not all those who cry, Lord, Lord, should be saved in the kingdom of heaven, but those who do the will of our Father in heaven, and he likened those who heard the word and would not do it unto a foolish man who built his house upon the sand, that when the rain descended and the floods came, and the winds blew and beat upon the house, it fell, and great was the fall thereof; while those who heard and did the things which he taught were likened unto a wise man, who built his house upon the rock, that when the rain descended and the floods came and the winds blew and beat upon that house, it stood, for it was founded upon a rock.

We find James, "the Just," and a "pillar" of the Church at Jerusalem, teaching:

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. "But be ye doers of the word, and not hearers only, deceiving your own selves."

And further James said in explanation of this principle:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"

"If a brother or sister be naked and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so, faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

"Thou believest that there is one God; thou doest well; the devils also believe, and tremble.

"But wilt thou know, O vain man, that faith without works is dead?"

"Was not Abraham our father, justified by works, when he had offered Isaac his son upon the altar?"

"Seest thou faith wrought with his works, and by works was faith made perfect?"

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.

"Ye see then how that by works a man is justified, and not by faith only."

100 MUCH DEAD FAITH IN THE CHURCH

Brethren and sisters, I feel that there is too much dead faith in the Church. Those who have spoken in this conference, have a living faith in God and that which he has revealed, and they represent a large class of the Latter-day Saints. God bless them for their faith and faithfulness; but there is a great deal of dead faith, and those who possess it are deceiving themselves.

Faith is the first principle of revealed religion, the foundation of all righteousness. All our unrighteousness is due to the want of faith. If we had the faith that we ought to have as Latter-day Saints, there is nothing that need be done that we could not do. There is nothing that God has commanded us that we would not do; and we should remember that it is not the profession, it is not the intellectual assent

unto principle, it is not the *form* that is going to save, it is the doing of the things which the Lord, through his gospel, has prescribed by which we may attain to glory and exaltation. Faith in itself will not save us. Knowledge in itself will not save us. Men have to have knowledge in order to be condemned as well as to be saved. The Latter-day Saints are well taught, I say, and if they will do as well as they know, they will obtain salvation; and if they do not do as well as they know, condemnation will certainly follow, for this gospel which we have received is as a savor of life unto life and of death unto death, unto those unto whom it comes. We have the authorities of the Church, they are here to explain to the children of men, in the Church and out of the Church, the things which are necessary to be done by them for their salvation, but men and women who will not obey the commandments of God when they hear them and understand them will scarcely be expected to be obedient unto the advice and counsel of the servants of God. Many there are, as I have already said, who will do so with glad hearts, and will reap the reward. I would to God that all the members of the Church would do so and be consistent and receive the blessings which our Father in heaven has so generously to give to his faithful children.

NEED OF DOING THE THINGS WE KNOW

We have need of being impressed with the necessity of doing the things which we know we ought to do, and by the preaching of the gospel we may be thus impressed. Then the Spirit of the Lord attends us, as it has done in the various sessions of this conference, the people who hear may, by that same Spirit, know that these things are of God, they know the voice of the Good Shepherd, even though it be manifest through his humble servants. The Lord has said: "Whether it be by my own voice, or by the mouth of my servants, it is the same," and the true and consistent Latter-day Saint regards it the same. Let me read in conclusion a few words:

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."

So we bear our testimony that we do speak, not of our own strength, and our own wisdom, but by the power of God made manifest by his Holy Spirit. I promise you that if you will heed the counsels which are given you by the servants of God, you will be walking in paths which are straight and which will make for joy, happiness and hope in this life, and eternal life in the world to come. I bear my testimony to you, my brethren and sisters, to this effect, in the name of the Lord Jesus Christ. Amen.

The choir sang, "They that sow in tears shall reap in joy."

The closing prayer was offered by Elder Junius F. Wells, and the Conference adjourned until 2 o'clock p. m.

FIRST OVERELOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, April 8, 1923. There were close on to 4,000 people besides, at the Bureau of Information, who had gathered to hear the remarks that were made in the Tabernacle and transmitted to the outdoors by radio.

In the Assembly Hall Elder Joseph Fielding Smith, of the Council of the Twelve, presided.

The music and singing were furnished by the Jordan stake choir, under direction of Elder William M. Cox.

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

The opening prayer was offered by Elder Elias A. Smith, of the High Council of the Liberty stake of Zion.

A quartette and a chorus sang the anthem, "Grant us peace," by Evan Stephens.

ELDER BRIGHAM S. YOUNG

(President of the Northwestern States Mission)

My dear brethren and sisters: It is with feelings of timidity that I stand before you, because, to a degree, I sense the responsibility of the position of a public instructor; and that I may speak to you understandingly, and that there may be profit in what shall be said, I desire that my remarks may be dictated by the Spirit of God.

It is a great privilege, brethren and sisters, to address a congregation of the proportions of this one, and one that rarely comes to us—never in the field in which I am at present engaged. As I have the honor to preside over the Northwestern States mission, naturally I am deeply interested in missionary work. I am interested in the boys and girls, and we have at present seventy-seven in the Northwestern States mission, fifty-seven young men and twenty young ladies. I want to say to you that they are representative of the best men and women in all this Church, which means in all the world, for a finer, nobler, and more exemplary lot of young men and women it has never been my pleasure to know.

I am deeply interested in the youth of Zion, and have been so for many years. I have a large family myself. However, I am not in the class of my forebears, but I am interested in the youth of Zion, because I recognize this fact, that upon them depends the future of this work. The greatest possession, I believe, that it is possible for us to confer upon, or bequeath to, our children is a knowledge that this is the work of God, and to that end, brethren and sisters, I have a strong anxiety that your boys and girls should go into the mission fields, even though it may be at great sacrifice to yourselves. Those boys and girls, when

they return from a mission, if they have discharged its duties as are the boys and girls discharging their missions who are now in the field, when they come back to you, you will find them men and women of power and inspiration, their intelligence immeasurably increased. If you would contribute the best that it is possible for you to contribute in your day and time, leave behind you a posterity who know that God lives. There is no higher achievement in this world, because it extends into eternity, than that the men and women, all of God's children, should know that he lives. The missionaries come back to your communities, and we endeavor to teach them to return with the spirit of their mission resting mightily upon them, that they may be a leaven in your communities for the dissemination of the spirit which they acquire and which, God willing, they may retain when they return to you. The future of this world depends upon these boys and girls, and it depends upon the strength of the testimony they shall acquire that this is God's work, and there is nothing you can give them that is of more value than the education, the finishing touches, the degree, that they shall acquire in the mission field when they have graduated in this great practical school of the best there is in life. It teaches them that this is the work of the living God. Do not stint them, brethren and sisters; send them on missions. You want them to be educated. There is no branch of education that better fits them for the practicabilities, the best, the highest things in life, than will a knowledge and a testimony of this great work. This great fact should be borne in upon our consciousness, that we will get just what we earn and we will not get anything more. And your boys and girls will earn for themselves the best that can be conferred, if they will learn the fact that God has spoken and that he has established his Church. The Prophet Joseph Smith teaches us that the great thing to acquire is capacity. What have you capacity for? Are you prepared, through your educational attainments, to go into the society of the highly educated? If so, you can enjoy that atmosphere in which they live. If you have not been educated, you can not enjoy the atmosphere of education; and according to your capacity, that limits your power of enjoyment, of understanding, of intelligence, in the presence of God our Father, and if we, some of us, were to be transported into his presence, it would be bad for us, because we could not endure his presence; but these boys and girls are fitting themselves for these places that are to be occupied, not only in this world, but in the great hereafter.

I am reminded of a dream that I heard a man relate. He said: "I dreamed that I had died, and I found myself on a great rocky plateau, a smooth shelf of rock; on the right hand rose a precipice that was lost in the clouds. On the left hand was an abyss, the bottom of which was lost in the mists which obscured it, and as I went along this great rocky shelf my attention was directed to a slight nodule on the surface of the rock sheet. As I approached it there issued from this nodule, which proved to be a cave, a little man, not more than half

my height, and beckoning to me he said: 'Come in here, I want to see where I am to send you,' and he took down, when I had entered his cavern, from a shelf on the rock, a little plaque that was about four by nine inches in dimension, and said: 'I will rub my hand over this plaque and your record will appear in points of light on its surface, and according to your record, there is where I will send you.' He rubbed his hand once over the plaque and a few points of light appeared. I looked over his shoulder with the utmost anxiety to see where I would be sent. He turned, when he had rubbed the stone once, and looked at me with very great significance. Again he passed his hand over the stone. There were a few more points of light and turning to me he said: 'It looks pretty bad for you, but I will rub my hand once more over the stone,' which he did, and when he had finished he put the stone back on its shelf and said to me: 'You won't do.' With that he picked me up with one hand and tossed me into this abyss into which I sank to interminable depths. By and by I found my descent arrested. I stopped and began to rise slowly until I was on a level with the shelf from which I had been thrown. I continued to rise until I found myself in most beautiful surroundings. The trees were green, the grass, the flowers, the white bordered walks were beautiful. There were mansions on every hand, and as I traversed one of these splendid pathways I met a man whom I had known down below who had been a saloon bum. I said to him 'Why, Jack, how are you?'

"'Oh fine,' said he.

"'What are you doing here?'" I inquired.

"'Oh, this is where I belong,' he replied.

"'I hadn't gone very far before I met another, a card sharp. 'Why, Bill, what are you doing here?'

"'Oh, this is where I belong and where you belong,' said he.

"'It was a beautiful place, but I met only that kind of men and women. And presently my attention was directed to a great height above me, which I could see with perfect distinctness, and I saw there my father, my mother, my friends, my loved ones, but I couldn't reach them because I had lived a life which entitled me only to the association of these men and women who surrounded me in this beautiful place, but which, compared with where my loved ones were, was poverty stricken, and mean and contemptible, and I knew that it was where I belonged, because I had lived such a life as entitled me only to go where I would have the society of such men as I had known and kept company with down on that earth from which we had come and where I had wasted opportunity."

Your boys and girls, brethren and sisters, are fitting themselves for the highest, the best that God has to confer upon his children. Give them, above all things, a testimony that this is God's work, and you will give them what can not be destroyed here or hereafter, and they will live, and you will glory in, as will God, the records they have achieved here upon the earth. Let us be faithful to opportunity. This is

God's work, brethren and sisters. It can't be destroyed. It will live. Will we live with it? That God may help us to help ourselves, which is the vital thing, is my humble prayer in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission)

I desire to be led by the Spirit of the Lord in my remarks this morning, and I trust that I may have your faith and prayers. This position is, to some extent, a difficult one, but inasmuch as I have been selected to take a part, I desire to say that which the Lord would have me say for the good of all who are here.

There is no question in my mind concerning the truth of the gospel of Jesus Christ. I have learned by experience, through association with men and women in the world, who know not the truth, and through my experience with men and women who have been sent into the world to preach the truth that there is power and genuineness and a spirit in this work in which we are engaged, which can not be found elsewhere in the earth. We would find this morning, if we had the privilege of visiting the great churches of the day, men and women, honorable men and women of the earth, gathered together, worshipping a God and believing in a God without a body, without parts, without passions, a great Spirit who fills the immensity of space and who sits enthroned in yonder heavens on the top of a topless throne. This is the conception of God held by many of the children of men, outside of the Church of Jesus Christ of Latter-day Saints. I haven't found in my experience any church which teaches, or representative of such who believes, that our Father is a personal being and that we are created in his image. I have listened to one or two men not representing any church, who have made such statements. I know where the truth came from; it came from our Father through Joseph Smith, the prophet of God. I have wondered just how long it would be before those who were discussing the personality of God would recognize the inspiration and authority from which they took their remarks. This world is astray, so far as religion is concerned, and if it had not been for the revelations of the Father to Joseph the prophet, there never could have been any present salvation for the children of men, for man may worship God with all sincerity, believing that he is doing the right thing, but if he is worshipping in a way that is not ordained of the Lord, he can not receive the blessings of a glorified exaltation in the presence of that God who gave us life. There is one way only by which men may be saved and that is through obedience to law, and that obedience must be rendered by every man and every woman in the earth, or who has lived in the earth, or who will yet come to the earth, for salvation is predicated

on obedience to the principle and ordinance of repentance and baptism.

We have some illustrations in holy writ covering these points; for example, the story of the rich man and Lazarus. Lazarus was persecuted by the afflictions of the body; he was poor so far as this world's goods were concerned; he suffered during his life and lived from the leavings of the rich man's table. We are told that in time he died and was carried by the angels to the bosom of Abraham, for he had served the God of Abraham, Isaac and Jacob; had walked in that path which led him to Abraham, and Jesus told the Jews that Abraham was in the kingdom of God. In time the rich man died also, and he looked up and beheld Lazarus in the bosom of Abraham. He found that he himself was in torment; he had not received what he expected. When he appealed to Abraham, Abraham told him that he had received in his earth life that which was a pleasure to him, that which his wealth had procured for him. He had wasted his time. He had not served God, whom he did not know. So this man's reward was a punishment unto him and he said to father Abraham: "Send Lazarus that he may dip the tip of his fingers in water, and cool my tongue; for I am tormented in this flame." But Abraham told him that where he was, Lazarus could not come, and where Lazarus was, he could not come; there was a great gulf that separated them. Lazarus in his day had overcome the wickedness of the world; the other man had not, and in justice of God one was in torment and the other in the kingdom of God with Abraham, the father of the faithful, through whom all the nations of the earth were to be blessed.

When the rich man discovered that he could not receive the blessings of Lazarus, he called Abraham to send some one to the earth to warn his brothers, five of them, that they might not be made partakers of his punishment, but Abraham said unto him: "They have Moses and the prophets. If they hear not them neither will they be persuaded, though one rose from the dead." The law of Moses was in the earth; the words of the prophets were there. There were men to administer the ordinances of the gospel and it was not the privilege of Abraham to send a man direct to those who were, undoubtedly, willfully neglecting their opportunity.

These stories and these illustrations are given here in mortality and they apply to your life and mine, and give us to understand that, according to the things we learn and do in this world we shall be rewarded and be blessed and exalted in that great life which awaits the human family. Is it not our duty to stand by the commandments of God that we may have his Spirit, and that we may truthfully worship him and declare unto men and women who are in the world the true order of worship?

For this is the day for men to prepare to meet their God. Escape from punishment hereafter is obtained through overcoming guilt in

mortality. The Lord appeared to men in this dispensation and gave a new and true order of worship and sent forth men into the earth to declare unto the children of men that they were in the depths of spiritual poverty and in the bonds of iniquity and there could not come to them a salvation and an exaltation in the presence of God except they would repent.

The habits men sometimes form are of such a character that it takes the effort of a giant in spirit to overcome them. It is easy for men, honorable, as they may be, to believe that the Lord will give unto them all they desire. Why, they say, the thief on the cross, when he was put to death, at the time of the Redeemer's crucifixion, received a promise from the Christ that he should that day be with him in paradise, and because of that they take it for granted that he went into the presence of the Father. But they have not read the scripture fully, as it is written, or they would readily understand that the thief did not receive a glory in the presence of the Father, for we find recorded also that the Christ, who suffered for the sins of the world, and was put to death in the flesh, was quickened by the Spirit, by which also he went and preached unto the spirits in prison which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls were saved by water. While his body lay in the tomb, the Savior preached the gospel to those who were dead. When he came back to the earth he was met by men and women, and particularly by Mary, who recognized him first and attempted to embrace him. But he said unto her: "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father and to my God and your God."

If it were not for the revelations of our Father to his children through Joseph the prophet, in this dispensation, this body of people would be in the same condition that the world is in, and take it for granted that the thief received an inheritance in the kingdom of God and that there is nothing to do but to repent, even though it be at the last moment of time. For this purpose the Lord revealed himself that the true order of worship might be instituted again among the children of men, that men and women, in their own time and enjoying free agency in mortality, away from home, as it were, might have the privilege, through the power which had been given unto them by that Father who sent them to the earth, of developing their character, which had its beginning before this earth was laid, or the foundation thereof; that they might in time claim the privilege of association with their Father whom they had learned to love through keeping his laws and walking in his paths. From such doctrine there can be no appeal, neither can any one prove it untrue. I have failed in my experience in the mission field, covering a period of nearly nineteen years, to find one man who has been able to disprove the logic of Joseph Smith the prophet, or who has ever proved untrue one single truth that came through Joseph

the prophet to us in our day. On the contrary, everything that has been taught has stood the test. Men and women have been brought to a knowledge of the truth and deception has vanished and the adversary has not the power that he had in the earth in the days of the coming forth of this great Latter-day work. The Priesthood, the power of God, is in the earth; the power to explain and expound the scripture is vested in men, and Lucifer, neither by mob law, nor by an attack of the learned upon the truth, nor in any other way, has ever been able to prove untrue the statements made constantly by the elders of Israel. Show me the man, regardless of who he is, who can prove from holy writ that God our eternal Father is without form and without body, parts or passions. Let him write or teach it to the children of men and I promise him, in the name of the Lord Jesus Christ, that he will prove that he himself is wrong and that the Church of Jesus Christ is right in its doctrines and in its teachings. Why, the glory that comes through the knowledge of this gospel, can never be measured by the mind of men in mortality who do not know the truth.

I want to say to you, in conclusion, I think there is not a single person who has the interest of a boy and a girl at heart but who desires and really prays and hopes that they may have the privilege of going into the mission field and bearing testimony of this truth. The truth makes men free, makes men strong and absolutely keeps them from being overcome by all the sophistries that are brought to bear against the true order of worship; and bearing testimony of it qualifies a boy or girl for a future that can not be purchased with money, that can be purchased only by real experience. Boys and girls will never learn at home to discuss and preach the gospel as they do away from home, for the spirit of opposition is not found here. They do not find here men who rise up from every corner and say: I don't believe your doctrine. They have not that chance at home, but out in the mission field they have that opportunity.

When you look into the faces of people, bond or free, black or white, anywhere in the earth, remember one thing, that they kept their first estate to the extent that they had the privilege of coming into the world and having the chance of keeping their second estate. We who have received the gospel, owe it to them every moment of our time, to labor with them, not to fight them; to show them the true order of worship; to pray for them, to plead for them. Out of the mission fields of the earth in the last few years have come some of the most wonderful men and women that are found in the earth, whose testimony is as great and as sure as those who have been reared in the valleys of the mountains. I tell you we owe it to them, or in the day of judgment we may be called to account for a neglect of duty, when we had the money and the property that would have taken the message to a man or a woman who has not had the privilege of receiving it, and can not have that privilege until he has obeyed the law.

I want to say to the Latter-day Saints, in your triumphs, or in

the times of adversities, don't forget that the preaching of the gospel is the life of your boy or your girl, and that it will give them a better training than anything else that can be found. I have a son in the mission field in Old Mexico. I would rather he would be there than in any school in the country during a certain period of his life. I have had the privilege of having in my mission more than two thousand missionaries. I want to say to you it is the greatest experience I ever had. No school could measure up to it. Those who have been missionaries are better qualified to enter into colleges of the country. They are more reliable, surer, better men, better women in judgment. I tell you this gospel is the perfect law of liberty. The words of the Savior are true; they apply unto these boys and girls and to all of us. He said unto his disciples: "If ye continue in my word, then ye are indeed my disciples, and ye shall know the truth; and the truth shall make you free." And may God give us the power and the privilege and the faith and the protection to worship him in spirit and in truth, and be free so that we may be able to stand for him forever, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH QUINNEY, JR.

(President of the Canadian Mission)

My dear brethren and sisters. If there was ever a time in my life when I was in need of the power of the Spirit of God it is at present. As I have sat and listened during the sessions of this conference to the many testimonies that have been given by the brethren who have occupied the time, I have been convinced more and more of the greatness of the wonderful institution of which we have become members. I have been convinced more than ever before as I have listened to these testimonies that this great Latter-day work deals with and provides for the material as well as the spiritual salvation of the children of men.

I have had the honor of being called to preside over one of the great missions of the Church. During the last month I have been introduced into the various conferences comprising the Canadian mission, in connection and in company with President Nephi Jensen, who preceded me in this work. He has been generous in his introduction of me into the different branches, to the different elders, to the Saints and to the people of that great dominion. I want to say here that President Jensen and his wife have indeed done a glorious work, have laid a splendid foundation upon which to build in that great country. It has been my privilege to visit nearly all of the missions of the Church in the world, but I believe that I can say without any fear of contradiction that my introduction now into the mission field has brought me in contact with young men and women who are more desirous of promulgating this great and mighty truth, the gospel of Jesus Christ,

in power and in strength to those with whom they come in contact, than any others I have met at any other time of my life. I have found during my labors among them for this short period of time a most splendid attitude, a fine spirit.

They are actuated by a strong desire of equipping themselves with a knowledge and with a testimony of this great and mighty work, and I feel to praise God, my eternal Father, for the opportunity that has come to me in being worthy of carrying this great message of truth to an unbelieving world, to leave with them my testimony concerning the divinity of this work. I am grateful to God, my eternal Father, that he has permitted me to come in contact with elders who are imbued with the Spirit of our heavenly Father. When I associate with them and witness their dispositions in proclaiming this gospel and their endeavor to have a testimony come to them concerning the divinity of this work, I want to tell you that it is worth all the means, all the money and all the time, that one can give in listening to these young men and women bear their testimony concerning the divinity of this great and mighty work. I have known them, when they have received this testimony, to testify that God lives; that the fulfilment of the prophecy has taken place that came to John the Revelator while he was upon the Isle of Patmos, namely, that his vision was opened, and he made this proclamation in the way of prophecy to the generations of all time, that he saw another angel flying through the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, to every nation, and kindred, and tongue, and people. These young men and women bear this testimony with power and strength that can not be misunderstood, and when they take it with the spirit of humility and prayer into the homes of the honest in heart there comes a joy unspeakable, because it is taken there with that conviction that those who listen to them mistake not, and many there are now who are accepting this humble testimony and the message they have to bring.

My brethren and sisters, to me there is nothing so fine and beautiful as knowing that this is the work of God. There is nothing so beautiful and so fine as feeling that it is the work of God, and when I read of and hear repeated, time and time again, the visitation of the Angel Moroni to the Prophet Joseph Smith, there comes to me a testimony that there is nothing in the gospel of Christ that is negative, but on the other hand everything is positive. If we analyze carefully each visit that this angel made to the Prophet Joseph Smith we will discover that he was absolutely positive in the message that he delivered to him. The second time that he came to him, we are told that the words were identical with the first message that was delivered to him; likewise the third message; all were repeated with the same power, with the same authority, with the same influence, the same glory, that it convinced to that extent the Prophet Joseph Smith that he was to be used as the instrumentality in bringing about the restoration of the gospel of Jesus Christ. And it seems to me, as I read and hear these things

repeated, that so positive was the angel Moroni in the delivery of this message that he wanted to impress more perfectly upon the mind of this young man the importance of this latter-day work, that he appeared to him again the following day and gave him the exact message that he had given him the night previous with the same power and the same authority that there was no mistaking any message that he did deliver and the purpose of it.

My brethren and sisters, I want to bear my testimony today that I know, as I know that I live, that God, my eternal Father, lives and that Jesus Christ is his only begotten Son in the flesh. I stand here as a living manifestation of his great and mighty power. Had it not been for the Priesthood of God it would not have been my privilege to live upon the earth at this time and I feel that there is an obligation resting upon me, as a servant of Almighty God, to leave a testimony wherever I go, wherever the opportunity affords to give it to the children of men; and I know, with just as much certainty as I know that God lives, that Joseph Smith was his prophet, that he was used as the instrumentality of God in establishing this great and mighty work here upon the earth in this day and time, and blessed is he or she who has the opportunity and the privilege of taking this gospel of Jesus Christ into the nations of the earth.

God bless us to the end that we will cherish the testimonies that have been given to us during this conference that we might devote our time and our talent and all that we have in the establishment of God's mighty purposes upon this earth, is my prayer in the name of Jesus Christ. Amen.

A tenor solo was sung by Elder A. A. Beckstrand.

ELDER JOHN H. TAYLOR

(President of the Northern States Mission)

I am grateful for the gospel of Jesus Christ and the testimony that has come to me of the truth of the same. In these days of doubt, in these days of wandering to and fro, searching after truth, I am grateful that we have in the gospel of Jesus Christ the truth, the thing that counts and makes it possible for us to go back into the kingdom of God, provided we live the lives we should live here upon the earth.

These men who are telling us that there is no divinity in the Lord and Savior Jesus Christ are trying to wreck the faith of the people of the earth. These men who go around telling us that the truths which are written in the holy scriptures are nothing but foolishness, and are so chi'dish that men of intelligence should pay no attention to them, are also trying to destroy faith in God's work and Church. I am glad that we have no apologies to make to anybody about the kingdom of God, the Church of Jesus Christ. We are not ashamed to accept the divinity of the Lord and Savior Jesus Christ. We are not ashamed

to accept the holy scriptures that were given to us by holy prophets through the inspiration of God. We are engaged in the great work of carrying this message to the people. Sometimes we rather feel that in the early days of the Church we had such glorious, powerful missionaries, which we did have, but sometimes, it seems to me, that we rather feel that the day of such missionary spirit and work are of the past. I want to bear testimony that the spirit of that kind of missionary work is still in the hearts of the boys and girls who are out preaching the gospel in the world today. It abides with them to the same extent that it did formerly and they are the same kind of faithful, humble men and women who are preaching the word today, as preached it in the early days of the Church.

I am grateful for the auxiliaries of our Church. They may not always show the great results that we have anticipated, but I want to tell you that the auxiliaries of the Church are making and bringing into the hearts of the boys and girls a desire to be clean, a courage and a faith to accept the call of God to go out and preach his gospel unto the people, making them feel that they should give their time and their energy in carrying the glad tidings of great joy to the people, sowing into their hearts the precious seeds of truth. As they go out into the missionary world, those seeds grow and grow rapidly, and the missionaries stand before the people bearing testimony of the truth of God's work. These men and women are finding God because they are seeking God; they are knocking at the door, and the door is being opened; they are searching and they are finding, and as we go to God, so God does answer our faith, and prayers, and permits us to know for ourselves the truth of this great and precious gospel of Jesus Christ. What wonderful testimony our boys and girls are finding out in the world. One boy, one humble boy, called at a home with some of his associates to administer to a woman who had a large swelling on her neck. After the administration the boy wrote to his mother and said: "Why, mother, when we took our hands from off her head, you could see the swelling going down. No one can tell me, in the future, that there are not miracles in these latter days." What a glorious testimony. Talk about the need of your boys and girls in the home; it is not comparable with the things that the boys and girls are learning about God the eternal Father in the mission field. Let them remain as long as possible. Let them come into the field; because of their humility God will fill their hearts with a testimony of the gospel of Jesus Christ. Not only are the boys and girls learning about God, but they are finding out about their fathers and mothers at home. When they are young, they some time go away from home for the night and they come back next day homesick, for their fathers and mothers. Sometimes now our boys and girls are homesick for their fathers and their mothers; the first time perhaps that they have been homesick for you for a long while, homesick because you have again come into their life, you have a point of contact and they want their fathers and

their mothers. As we talk to them in their little rooms, these boys and girls of yours tell us about their fathers and mothers at home, and they are grateful for such men and women as you. I hope that we will keep in close touch with our boys and girls, so that being far from us or near by, they shall always be anxious and homesick for us. For while they are in 'this condition, they will be safer and sweeter and cleaner in the sight of God. A young man was lying on his deathbed, with his father as his side. The father asked him if there was anything that he could do for him. The boy replying said, "Yes, after I am gone, I wish you would bury me in the field by that big tree." And the father asked him what he wanted to be buried in the field for, and the boy said: "Why, you know, father, you are down in the field most of the time, and I want to be near you." What a precious thing to have our boys and girls loving us so much that they are always wanting to be near us! What a glorious privilege it is to send our boys and girls out as messengers of truth into the world!

May God bless us; may he help us; may we be faithful, retain a faithful testimony of his gospel in our hearts, and may we lead the lives we should, I humbly ask in the name of Jesus Christ. Amen.

ELDER ANGUS T. WRIGHT

(Newly Appointed President of the New Zealand Mission)

It seems unnecessary for me to say that it is a great pleasure to be with you this morning in the service of the Lord. While I look upon your faces and recognize very few of you as acquaintances, yet I feel and know that you are my brethren, you are my sisters, in that great cause which has been revealed in these last days.

I rejoice in this work, I rejoice to know that I have been counted worthy to be called to go forth again to carry this glad message to the nations of the earth. Thirty odd years ago I was called to New Zealand. When I was called I hardly knew where New Zealand was. I had to get a map to find out, and when I got that map I found a small spot away off in the south Pacific Ocean, seven or eight thousand miles away, and it seemed an awful long way from home, but I was called to that mission. I never questioned for a moment but what it was a call of the Lord. His servants had called me; his servants had laid their hands upon my head and blessed me. They told me that I should go in peace and return in safety, and I believed as firmly in that promise as I believed that the sun would rise upon the morrow. I had several narrow escapes while there, but God blessed me with his Spirit, he preserved me in health, he preserved me in strength; he blessed me that I was able to perform, to some extent, the mission that was expected of me.

Before leaving my home a rather peculiar thing happened to me.

President Lewis W. Shurtliff, then president of our stake, said: "Brother Wright, I desire to give you a blessing before you leave." And I told him I should be very glad indeed to have it, and he, with my father-in-law, Charles F. Middleton, came to my home, and President Shurtliff blessed me, adding, as has been stated by the brethren previously, when I was set apart, that I should go in peace and return in safety, but he made this additional promise. He said: "You shall go and assist in the translation of the Book of Mormon." Now, I didn't know that the Book of Mormon was being translated. He, no doubt, had heard of it, but I remembered that promise, and when I landed in Auckland, with seven other elders, and was met by President Paxman, he selected me from that entire number to go down to that particular part of the island where this work was being done by Brother Ezra Richards, of Farmington, and another brother from Salt Lake City, and while there I had the privilege of assisting as scribe. I read the manuscript, that had been corrected, to Sister Marriott who rewrote it for the brethren. And afterwards I was called to go to Auckland and there I proof read and published the Book of Mormon in the Maori language. Now, it was a rather convincing thing to me that President Shurtliff should make this promise to me, at that special time and that President Paxman, who had no way of knowing of this particular promise, should select me from that number to go to that particular part of the island and assist, as had been promised, and it was surely a testimony to me that, at least, I had been called by the proper spirit. There was no question in my mind when I was called whether I would go, or not. Sure, I didn't know where I was going. Some of my outside friends, and I had a lot of them, said, "Well, there are cannibals down there, but there is one satisfaction for them in eating you; they will get a whole mouth-full because you are built that way."

But they didn't eat me. However, we met cannibals. I met one old gentleman in particular who admitted to me that he had been a cannibal, and he told me that the flesh was sweet and very much like pork, so there you are!

I was somewhat surprised, I will admit, at this second call. I will say, however, that I also had the privilege of presiding, the last year of my mission there, as I relieved President Paxman, who was released to return home, and I had the privilege of directing the labors in that mission for one year, but it is thirty-three or thirty-four years since, and I am getting old, so they tell me. That is the only objection that anybody has ever made to my present call, they thought I was getting too old, but I can not realize that. I feel yet that I am only a kid, and my mind is just as alert—I couldn't ride a horse just as well as I did then. I couldn't, perhaps, walk just as far as we had to sometimes, but otherwise I feel just as capable, just as alert, just as much filled with that desire and that ambition and that Spirit of God, as I ever have been in my life, so I think these friends who would like

to relieve me on account of my age are mistaken. I don't feel that I am in that class at all.

When President Ivins spoke to me about going, he said my name was under consideration, several have been named, but he said, "I can not get my mind on anybody else but you." President Ivins and I had the privilege of laboring together on the State Board of the Agricultural College as trustees, and he said: "I have become pretty well acquainted with you in these past five or six years, and you, having been there must yet remember part of the language. I feel that you are the proper man. Will you go?" "Why," I said, "President Ivins, you should not ask me that question. You ought to know that I will go, and with pleasure." "Well, but," he said, "you are a business man, and if it will interfere in any way with your business, with your financial affairs, and you feel that you can not go, say the word and we will find someone else." "President Ivins, all that I have belongs to God, and I am only his steward. I haven't so very much, but what I have is on the altar and at your service. What few years I have left, if necessary, I am willing to devote to this great cause, which I know is true," and he gave me his hand, and the shake of that hand that I got at that time I never will forget, and the spirit that I seemed to receive from him has been with me ever since. I used to be afraid, I used to be nervous, I used to take a back seat. I admit business men usually are a little backward about coming forward, but since that day, why, it has been a pleasure to come and speak, it has been a pleasure for me to pray, it has been a pleasure for me to meet with the Saints, and I have taken more joy and satisfaction in this short month, or month and a half, than I have for many years, and it is a testimony to me that it is the work of God. My wife, God bless her, is going with me. She is not quite as old as I am, and don't look nearly as old. She is not as white-haired as I, but she has been spared for some good purpose. She has been ill, she has had serious operations, but today she seems to be in perfect health, and I can't help but believe, and she believes, that she has been spared for some good purpose. She is a noble woman. I say it sometimes in her presence, and I say it here, because I know she is over in the other building, but she is a noble being. She will make a mother to those elders, as she said last night. We had a little meeting telling us goodby, and she was asked to speak. She said: "I will be a mother to those boys, and if they get holes in their stockings I will help them darn them," and she will; she is built that way; she is a perfect mother.

Now I must not take up too much time, but I assure you that I feel to rejoice. I feel my weakness in being classed with these veterans who have been in the field, as Brother Bennion says, for nineteen years, while I have been trying to accumulate dollars. He has been laying up his treasures in heaven; mine are where thieves sometimes break through and steal, but I am willing, my brethren and sisters, to spend part of that little in the service of the Lord. I feel to rejoice.

I know that we are going in safety and we are going to return likewise, because we have been promised. Not only that—let me say, just to be exact, a rather peculiar incident happened. The occasion that I spoke of when President Ivins first asked me if I would go was on Friday, February 16. On Friday, March 9, President Grant called me on the phone and confirmed this call, and asked if I could go, and I said, as I told President Ivins, "Brother Grant, you know I will go. While I am weak, while I am not a preacher, I am willing to devote my time, and if God will help me and with the prayers of you good brethren, I feel that I shall succeed." That is the great satisfaction for me. No matter which one of the apostles I have met, or any of the other authorities of the Church, they have shaken me by the hand and said: "Brother Wright, I believe you are the right man in the right place; we have confidence in you." And oh, what a joy, what else on earth could give one so much joy, so much joy to know that one has the faith, the confidence, the love, the respect and esteem of these good men, and I say, God bless them. But, getting back, I have said now, there are two Fridays, Friday, February 16, Brother Ivins spoke to me; Friday, March 9, Brother Grant confirmed the call. On Friday, mind you again, we were set apart, and we sail on Friday, in a room or cabin numbered 13. You cannot tell me but what we are going in safety, and we are coming in like manner, after all that, because all these negatives must make a positive.

It is almost time to close, and I regret it, because I have a lot more I would like to say to you. I certainly received a great testimony of the truth of the gospel when I was in the field before. I did not know the power that was within me as a servant of God. In one field that we were opening up, the power of darkness preceded us. It took possession of a weak sister, and tried to confound us, to prevent us from opening up this mission on this adjacent isle. It was in the form of a man. He talked to me through this sister. He told me his name, that he was a cannibal, that he was a bad man, that he was there with thousands with him, and they were going to prevent us from opening up that mission, he was going to prevent these people whom he called his from entering into the waters of "Mormon" to be baptized. But by the power of the holy Priesthood, by the authority of Jesus Christ, we rebuked that evil influence, that evil spirit, and we were enabled to go forth and perform the ordinances of baptism to thirty-five of them; we blessed fifteen children; we organized a branch, and we left them happy and contented, and I know it was by the power of the Priesthood of God, and I have rejoiced in that testimony ever since.

May God bless you, my brethren and sisters. I hope you will remember us sometimes, in that far-off land, and I know that the prayers of the faithful accomplish much, and we sincerely ask for them. And I bear you my testimony, my brethren and sisters, that I know and am satisfied that this is the work of God. Why, look! who could deny it, when you see its effects? You shall know a tree by its

fruits. See how Zion is growing. Go into any of the branches, or the wards, see the interest that is being taken. They are crowded as never before. We are dividing our stakes and sub-dividing our wards, and yet our meetinghouses will hardly hold the Latter-day Saints because of that great awakening, the great spirit, the great desire, to serve God, which seems to have come literally upon them, and I rejoice in it, and may God bless us, I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem "Gospel Restoration," with Mrs. Mark Gardner, soloist.

Benediction was pronounced by Elder George Durham.

Meeting adjourned until 2 o'clock p. m.

SECOND OVERFLOW MEETING

A second overflow meeting was held in the Assembly Hall in the afternoon at 2 o'clock, April 8, 1923. President Seymour B. Young, of the First Council of Seventy, presided.

The Jordan stake choir, William M. Cox, director, furnished the music and singing.

The choir sang the anthem, "Holy Temple" as the opening number.

Prayer was offered by Elder Joseph Kimball.

The services were continued by the choir singing the anthem, "The Victory."

ELDER DAVID A. SMITH

(Of the Presiding Bishopric)

"No one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things."

I am sure, my brethren and sisters, that those of us who have been fortunate enough to attend this conference and to hear the testimonies of the men who are on the firing line of this work, have rejoiced in the words spoken, for their words have been filled with love and the spirit of truth and humility. They have manifested a desire to labor willingly and unselfishly for the advancement of truth and righteousness. I sincerely pray that for the few moments I stand before you, I may be blessed of God, that the words I utter may be guided by his Holy Spirit.

It is a great responsibility to stand before the Latter-day Saints in conference assembled, and attempt to instruct them concerning their duties, or to expound principles of the gospel. I have been very much concerned for some time past and have tried to fix my mind upon some particular subject upon which I might be especially prepared, should I have the privilege of addressing the conference. Each speaker has given to me some thought, but not until today was I fully impressed

that, as your servant, one upon whom rests the responsibility of helping to look after the temporal affairs of the Church, I should speak concerning these matters.

Fortunately for me, I am a son of the soil, put to work in my youth tilling the ground to help provide food for a large family; one of the greatest experiences that can come to one. President Hinckley's remarks concerning the many opportunities to be found on the farm, recalled to my mind a picture of the conditions in the stakes of Zion as I have seen them, having had the privilege of visiting all but a very few. I think I can see an opportunity for greater development, for great cooperation and for the manifestation of the spirit of love in a greater degree.

I am happy to find myself in harmony with the remarks of President Grant. I am reminded that those who have made a life study of agriculture tell us that in our country, especially in the valleys where sugar beets can be raised, we have an ideal condition for farming. We have not as yet taken advantage of it. We are farming too much land, taking from the soil our inheritance and sending it away for a mere pittance, and like a shiftless man who has had left to him a fortune, we forget that some day it may be used up, and go on day after day eating into the principal. Think of sending hay and other bulky products away from our farms, thus reducing the strength of the soil. We are told that the condition ideal is one wherein we may raise alfalfa, grain, corn for insilage and beets. These cultivated and cover crops fed to the dairy cow, the beet pulp being returned, preferably in the dry state after the sugar has been extracted, provide fertilizers that increase these crops year by year. Milk and eggs sold each day provide monthly cash income to maintain the family, and sugar beets provide means for taxes and general expenses.

Many times have I gone onto the farms and found the poor old cow picking up that which had been left from the horses, and I remember one time going into one yard where I found four big cows, all four not giving more milk than one should give. I asked the owner why he did not get one good cow to provide milk for his family. "Well, it is too much bother to look after them. When these go dry I can turn them out on the range and go out and get a fresh one," was his reply. That man has never learned what it means to one to really love a cow. They will respond and will pay handsomely for kind treatment, but if left to stand in the wet and muck to their knees in the winter-time without shelter, we can not expect them to make a profit, for their feed must go to keep them warm and sometimes to keep life in them.

Last spring, while on the way to attend a stake conference, I met a man on the train who said he had decided that no farm could be a success without dairy cows, and he was on his way to my destination for the purpose of buying dairy cows. I was surprised, knowing that the farmers of that district were depending largely upon range cattle, very few of them milking cows. After the conference I had a half day

to wait for my train. I visited the implement dealer, the banker, the storekeeper, and found that the men who had the best credit were those who were milking cows. These were few, but they had learned the lesson and had no milch cows for sale.

I am wondering if farming has not been too easy for us. To milk cows is confining. To look after poultry, for many of us is beneath our dignity, and we dislike to be tied down in this way. The sale of milk, eggs, poultry, hogs, when properly marketed, brings cash returns. Nearly all of these are by-products of the cow. Hay, grain, ensilage, beet pulp, fed to cows, carefully bedded with the straw produced, provides a fertilizer which, when put back into the soil enriches it and provides strength for increased crops. It seems to me only a matter of a short time until these conditions will be forced upon us as they have been in other parts of the country.

Let us stop sending our hay and other crops containing the life of the soil away from the farm. Many times over the railroad, paying a high freight, when that same produce could be sent out in butter, cheese, milk, eggs and sugar, bringing a greater return and increasing the invested capital of all concerned.

Complete success cannot come through individual efforts. We must have cooperation. We must work unitedly for the welfare of all and not selfishly for our individual interests. I would like to see the time come when we can be filled with the spirit of love, every man feeling in his soul that success for him should mean success for his neighbor. President Ivins said this morning, we cannot look after the spiritual, leaving the temporal body to die, nor can we look only after the temporal, leaving the spiritual body to die; they must go hand in hand. The average production for this intermountain country, of sugar beets is eleven tons to the acre. I saw a farm a year ago where they raised twenty-three tons of sugar beets to the acre and across the road from this place was another where only ten tons were produced to the acre. These are conditions which must have attention if we hope to succeed. If every farmer who planted sugar beets last year had increased his crop one ton per acre, (as he could have done by fertilizing his soil and properly preparing his ground) it would mean nearly one million dollars for this people.

Now I see that my time is up. I pray, my brethren and sisters, that when we go to our homes we will not be content to labor selfishly in our own way, but that we will look about us and ascertain the wishes and desires of our neighbors, that we meet with them and plan with them and work with them to do that which will be for the greatest good of all, remembering that to be successful temporally and spiritually we must have in our souls the spirit of love, filled with faith, hope and charity; faith in God; faith in his promises and his works; faith in man; and faith in ourselves; hope for the future; charity, not a mere giving of means but that everlasting, enduring charity, that "charity that suffereth long and is kind, that envieth not, vaunteth not itself, and

is not puffed up—that charity that does not behave itself unseemly, seeketh not her own, is not easily provoked, and thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth.”

Under these conditions it will not be difficult for us to know and be influenced by the Spirit of the Lord. Under this condition, working hand in hand with one another, we will be in a position to receive the blessings of God, promised to his children. And I fully believe that many blessings have been withheld from us as a people because of our unwillingness to labor unitedly, both for our temporal and spiritual welfare. God give us strength, wisdom, and love that we may go on and on in the great work in that fellowship that should be found in this Church, I pray in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric)

No doubt all have been deeply impressed with the variety of subjects that have been presented during this conference. It seems to be the sincere desire of all the speakers to bless, advise, counsel and instruct Latter-day Saints to reach a higher plane, both in temporal and spiritual development. The music has been inspiring. It, no doubt, has reached our very souls and has been sung by those who feel what they sing. The music of the Latter-day Saints is not hired to create effect, but is a part of the congregational worship.

It is not what we hear that benefits us so much as the thoughts which sink deep into our soul, that ring out, not only in our ears, but which become part of our life's habit that will benefit us. If we take home with us the counsel and instructions we have received, and develop in our hearts a fixed determination to follow that counsel and make it a part of our daily life, we shall develop as the Lord expects us to.

On Friday, President Heber J. Grant referred to the great missionary work of the Church. He stated there were 1,775 men and women laboring in the nations of the earth and in this great country without any hope of earthly reward. They are suffering trials and sometimes distress that would appall ordinary persons. They go from door to door with the messages of the gospel, frequently have these doors shut in their faces; in many cases they struggle to acquire another language. The Lord blesses them so abundantly in his labor and ministry that in a few weeks or months they are able to do what others have not been able to do in years, that is, express themselves in a foreign tongue. And it has been a constant comment and marvel to the people of the world of the rapidity with which the Latter-day Saints acquire a foreign language.

Many people have an idea that success in life is measured by dollars and cents; others by the acquisition of lands and cattle and sheep; others by the accumulation of stocks and bonds. But there is

in the gospel something far more substantial, far more important than success measured by dollars and cents or the things of the world. And one outstanding feature of the Latter-day Saints is the great work that is being done by its missionaries in all parts of the world; by their exemplary lives they teach the world that there is something in "Mormonism" different to other religions. The leaven of the gospel is slowly vitalizing the theories of men concerning Christianity. Not only that, there is the great development that comes to the missionaries themselves. They may come home without the gratification of having made converts, but they do a wonderful work for themselves by obtaining a testimony of the gospel of Jesus Christ, the most priceless thing a man or woman can obtain.

It is not necessary that the Latter-day Saints should measure their success in the world by the numbers who embrace the gospel, although it is always gratifying to know that others have received with glad hearts the message of the gospel that has come to us. But the Father, when he appeared to the Prophet Joseph, thought one man was enough to show himself to, that he might be a new witness for God.

I was talking with a man the other day who had just received a letter from his son, breathing the spirit and power of the gospel. The father said: "Yes, that one letter alone has paid me for all the labor, the expense and all the effort that we have made to keep that boy in the mission field." Let us keep a constant stream of young men and women in the missionary field. Let every ward do its full share in warning the world by sending missionaries to proclaim the gospel message. Let us not measure the work of the Lord in terms of a pocket-book, but measure it in terms of eternal life that will come to our young people who perform their part and remain true to the covenant of the gospel.

Perhaps I ought to say something on temporal things, for my duty and calling is to minister in all temporal things. President Grant has more than once expressed his desire that the Latter-day Saint should get out of debt. We are on the eve of another era of prosperity. Whether is it permanent or not only time can tell. The nations of Europe are still struggling and trying to lift their heads out of the chaos caused by war. They are unable to purchase the necessities of life, much more import luxuries, and even necessities from other countries. Our present wave of prosperity may not be permanent; it may be that in the providence of the Lord there will be an era of good time for this country which will equally affect the Latter-day Saints and will enable them to get out of debt. So I want to urge my brethren and sisters to take the advice of the President seriously and make an effort to rid themselves of the bondage of debt.

Some of my brethren and sisters say they are tied up so tight with debt that they do not know which way to turn. Well, there are only four ways to change that situation. The first is, to earn more.

Some of us can't do that. The second is, to spend less. Most of us don't like to do that. The third is, to dispose of our assets, and with our equity in our unencumbered assets pay our debts. But I want to give you a fourth method of paying your debts, and that is to pay your tithes and offerings in the season thereof. If we will tithe all that the Lord gives unto us, that belongs to us, and do it in the season thereof and at the time we receive it, the Lord has said that he will bless and prosper the land for our sakes. And there are hundreds of ways by which the Lord will bring about circumstances and conditions where our debts will be lighter and more easily paid, and funds come into our hands when we observe the law of tithing.

Let me illustrate this by telling you an incident that occurred a few days ago. A certain well-known brother whose father has gone to rest—a great man in this Church, a man who has left a name and a fame that will never be forgotten—was on the non-tithepayers list. I spoke to him about the payment of his tithing. He said he could not possibly pay because he had promised to pay the bank where he was owing a large amount, his full check for his pay for that month. I said, "You have no right to promise that to the bank which belongs to the Lord. There is where you make the mistake. You have taken the Lord's money and applied it for your own purposes and thus deprived yourself of a blessing." He replied: "What shall I do?" I said, "If it were my case, I would pay my tithing and trust to the Lord to find some way to help me out of my difficulties." He stood a little while, uncertain what to do. I went back to my desk. He came in and said: "I will do it," and he went to the proper department of the office, paid one-tenth of his check and stood outside on the front steps wondering what to do. While standing there thinking of some kind of an excuse, a man came to him, who had owed him money for a number of years and said, "I have been looking for you for a day or two. Here is that \$25 I owed you years ago." That was the exact amount of his tithing.

Now I don't wish to leave an impression that the Lord will give to you or me just as much back as we pay him on tithing. Don't go away with that idea. But I do want to appeal to the Latter-day Saints to sit down with themselves and their conscience once a month, find out what the Lord has given to them, their interest, and tithe it first of all. Then the blessings of the Lord will surely be on the 90 per cent which he has given us to use according to our good judgment and discretion.

If we will live the commandments of the Lord, we are entitled to his blessings and the promptings of his Spirit, which will bring gladness and happiness to our souls.

A solo entitled, "The Lord has risen," was sung by Mrs. Mark Gardner.

ELDER RULON S. WELLS*(Of the First Council of Seventy)*

One week ago today Easter was being observed throughout all of the Christian countries in commemoration of the resurrection of the Lord Jesus Christ. I think, perhaps, this event could not be commemorated at a more appropriate time when all nature is bursting into a newness of life after the deadness of the cold winter months. But I think it would be better if the date were fixed definitely on some particular day, instead of being movable as now, ranging all the way from the 22nd of March to some time in April. I like to think that Christ's resurrection really occurred on the 6th of April. I don't know whether such is the case or not. Christmas is another day that we are pleased to celebrate in commemoration of the birth of our Lord and Savior Jesus Christ. I do not think that there are any two events that have transpired in the history of this world that ought to be commemorated more than these particular two, and I like to think that both events occurred on the 6th day of April, the very day upon which the Church of Jesus Christ was organized, just ninety-three years ago.

But, be that as it may, it doesn't make so much difference on what day we may choose to commemorate these important events that have taken place in the history of the world, in the coming of our Savior and in his glorious resurrection. But the all-important thing is this, that we do sense the importance of these events themselves, and that we have an abiding faith in their purport and believe with all our souls that Jesus Christ was born of the Virgin Mary, the Only Begotten of the Father in the flesh, and is therefore the Christ, the Son of the living God. It is also important to believe that during his lifetime he promulgated the plan of life and salvation, and taught the children of men as no one else has ever taught them the glorious principles of eternal life. It is also important that we should believe with all our souls that he gave his life as a ransom for the sins of the whole world, and that his precious blood was spilled as a means of saving mankind from the fall. It is also important that we shall believe with all our souls that on the third day he rose from the dead and overcame death and the grave, and became the first fruits of the resurrection. These are the important things: The observance of these two holy days in commemoration of our Savior's marvelous birth of the Virgin Mary, and his miraculous resurrection from the dead, is quite general throughout all Christian lands and among the various so-called Christian churches. Is it not, therefore, most remarkable, indeed astonishing, that many adherents of these churches, while celebrating the days with great enthusiasm, are losing their faith in the events themselves, even denying the immaculate conception, the divinity of Christ, and the reality of his glorious resurrection; and that prominent ministers of these churches making such denials should be applauded and permitted to retain their pulpits. Surely the time has come, spoken of by Paul in his epistle to

Timothy, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," etc.

What a wonderful thing is life! Things that live are very different from things that are dead, such as rocks, minerals, gold, silver, copper, etc. Things that live, "move and have a being," they take nourishment, they grow and they die. In these characteristics they differ from things that have no life. Biologists in their endeavors to solve the problem of life have put forth many theories that have had a tendency to undermine the faith of some, while strengthening the faith of others, and while many interesting and valuable observations have been made relative to evolution, at the end of all their investigations they find themselves just as far as at the beginning from understanding the real problem of life itself; and in their published works, it is usually admitted that "we do not know the origin of life." What is this thing that they call life? We see it manifest, the world is teeming with life. It is here upon the surface of the earth; we find it in the air only for a few thousand feet up into it, and a few hundred feet down into the interior of the earth and out in the oceans, teeming with life, but beyond these limitations they know of no such thing as life. And this world upon which we live teeming thus with life, at one time we are told was a molten mass, that the heat was so intense that nothing could live on its surface or anywhere about it. All things were dead, could not live. The things that are dead differ from the things that live. Things that live have motion. It may only be a blade of grass moving its little roots down into the soil, or it may be a creeping insect, or the animalculae that we cannot behold with the natural eye, or it may be in the beasts of the field, or it may be man, but life is everywhere apparent in the world. They can not account for it. It is preposterous to suppose that there is such a thing as spontaneous generation.

Then, whence came life? The answer is in the Bible: "In the beginning God created the heavens and the earth," and all things that in them are. "The fool hath said in his heart, there is no God." I know, as I know that I live, that God lives and that he is my life, for in him I live and move and have my being, and without him I could not live, nor could anyone else live. He, then, is life. Does that correspond with the testimony of the Savior? You will remember when Lazarus died and Jesus heard of it, and came, Martha said to him: "Master, if you had been here he had not died," and the Savior said: "I am the resurrection and the life, and he that believeth on me; though he were dead, yet shall he live. Believeth thou this?" he said to Martha. "Yes, Lord, I believe that thou art the Christ, the Son of the living God." Do you believe that, Latter-day Saints? That is the faith that we should have. He, then, is the resurrection and the life.

We live because of God, and without him there would be no life. Does that not also correspond with the revelation to the Prophet Joseph Smith? I quote from Doctrine & Covenants 88:15, 16, 17: "And the

spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul. And the redemption of the soul is through him who quickeneth all things." By whom then came this redemption? Not by you or me; oh, no, but through him who quickeneth all things—who causes the grass to grow and everything to bloom, and all this teeming life to be and live. He is the author of life itself; he is the resurrection and the life. Do you believe that? Latter-day Saints believe it. It is inscribed in their own hearts; it is in the faith that we have received through the restoration of the gospel and the witness of the Spirit that we have received by the laying on of hands. Then let us live so that we may enjoy the sweet companionship of God's holy Spirit that bears witness to the truth of what I have said, and God help us to believe it with all our souls, and commemorate these holy days and seasons in the full faith that God lives and that he sent his Only Begotten Son, that whosoever believeth in him should not perish, but obtain eternal life, which I pray, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy)

To begin with, if the brethren and sisters desire me to run smoothly and make no breaks, it will be advisable to keep awake until I finish my speech, as it requires exceeding great faith to put into practice what you preach, and it calls for much faith to believe what you teach. For me to be my natural self is somewhat dangerous, and to be original would cause the very air to resound with criticism. I fully realize that brevity, and to the point, should be added to the virtues. Horace Greeley used to say that the way to write a good editorial was to write it to the best of your ability, then cut it in two in the middle and print the last half. I am going to follow this suggestion.

Brevity, and to the point has been the instructions given by President Grant. This counsel has been adhered to and is unusual and very gratifying. There have been many speakers and the Spirit of the Lord has been given to men who are not included among the general authorities of the Church, which is very encouraging to the people. I do not think as a people we have any special use for presidents of stakes, or bishops of wards, who are not directed by inspiration. Without the guidance of the Holy Spirit we cannot fill our appointments.

I have been thinking of a subject for a considerable length of time, and I have the idea fixed and fastened in my mind. If we as Latter-day Saints will do our own thinking and search the revelations of the Lord, it will help us out of many of our difficulties. Therefore, I ask that you give careful consideration to some of the ideas I wish to convey. Elder B. H. Roberts has lately published a tract, for use in the Eastern States mission, entitled: *The Lord Hath Spoken*. The contents of this pamphlet is very interesting and instructive, as I have read it.

Many testimonies have been given during the conference by the

brethren saying in no uncertain way, "We know that God lives." This to me is only the beginning of our recognition of the great loving Father for his children, "as no living soul can move, or wake, or open the eyes," that he does not see the self-expression of God's goodness and graciousness for his offspring. I have little hesitation in saying this is what parents should teach children before teaching them to pray and even children should grasp the idea "that God lives."

They say that almost everybody has one big idea. It may come suddenly to your mind by inspiration, and the question arises: what do you do with it? You put it in definite form and develop the gem of truth. To get a true conception of God is the biggest idea I have ever tried to comprehend.

The second big idea is: "Have you found God?"

St. Paul, when he spoke to the men of Athens, said that they might seek God, if perhaps they might grope and find him—yes, though he is not far from any one of us. We are the offspring of the living God, and as our heavenly Father is not far from any of us, he cannot be very far distant from me.

Our pioneer fathers and mothers, as it was with the prophets of the Old and New Testament, had suffered disaster after disaster—they knew—they had found God. They had tested the truth for themselves.

These leaders, seers, and teachers had no fear. In their anguish and tribulation they said: "Let it roll. The Lord will fight for you. Stand still and see what he will do. His arm is not shortened, neither is his strength diminished. Trust in the Lord and be doing good, so shalt thou dwell in the land and verily thou shalt be fed. O, how great is the goodness which thou hast wrought for them that trust in thee before the sons of men. Be of good courage and he shall strengthen your heart, all ye that have hope in the Lord."

What is in the future? How far can we see ahead of us? Some of us cannot see the length of our noses, but the prophets have warned us of the danger that menaces us. We must be prepared and get our feet planted upon the ground, because we don't know, I don't know, what test is ahead of us. The gospel of Jesus Christ has had to be preached with tears and beseechings, sufferings, adversity and persecution from one generation to another. No generation accepted it because their belief in material power was so dense that they lost faith in the spiritual. We have to talk of the temporal. Temporal things have to be attended to, or we all would starve to death, but we must not place the temporal before the spiritual, for if we do, you can look out for disaster and trouble. No man can save the nation, or a people when they get the temporal first and forget the spiritual. I went on a mission for two years, and I came home and I loved everybody, but I hadn't been home long before I partook of the environment. No thinking man or woman can be free from deep forebodings, however optimistic we try to keep ourselves, with this crisis in world history. Fear has crept

into the hearts of men. You talk to them, and see for yourselves. I think many of the Latter-day Saints are greatly frightened. You don't know what is going to happen. Time must be close at hand when we shall need a living testimony and knowledge for ourselves that God lives and that Jesus Christ is the Savior of the world. *Have we found God?* Have we found him strong enough, so that we are stripped to the skin?—then we cry out: "I will rejoice in God. I will joy in the God of my salvation." Elias Kimball and I worked for the Lord, and we gave the very best effort we had while in the Southern states and when we came back we went over the hill to the poorhouse. We hadn't a penny left, but we loved God. We had found him, and I still rejoice in God.

I am going to read you something that was said three years after I was born. That is a very long time ago. It seems to me like a hundred years. A prophet of God said it, and it is coming true every day, but it has taken a long time to fulfil the prophecy. In the year 1856—Heber C. Kimball said: "We think we are secure here in the chambers of the everlasting hills, but I say to you, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy of the people of God." Can't you see its fulfilment? You cannot tell a "Mormon" from a Gentile unless you know them. I have stood on a corner of Main street to prove the fulfilment of this statement, and I have taken out my watch for one hour, and I am a pretty well informed man as to faces. I have lived here all my life. I am pretty well known among the people. I only saw a very few that were "Mormons," and I wasn't right sure of them. "Then, brethren, when that time comes, look out for the great sieve, for there will be a great sifting time and many will fall, for I say unto you there is coming a test, a test, a test, and who will be able to stand?" That was just what our father kept saying. Father came up to the house, and he said in the presence of my mother, who lived there: "O, the test, the test, the test, who will be able to stand?" My mother replied: "Brother Heber, what is the test?" "I don't know, but only those who know that Jesus is the Christ can stand."

Brethren and sisters, I am about to conclude: If you will think about what I have said don't get fearful—be like those old prophets. This is God's work; God is at the helm. He will take care of us no matter what our troubles are. We will never be shaken, if we know that Jesus is the Christ. It is a wonderful thing to know. I know there is something that prophesies to my soul that this is true because I have a light, if you can only get it lighted. A manifestation of the Spirit of God is given to every man and woman and child and I know that there is something that prophesies to my soul that this is true because I have tested it. I have not finished my work yet. I think I look as if I had had some experience. I haven't got much knowledge, but I have enough, all I need to know is that this is the Church of Jesus Christ of Latter-

day Saints, and I am able to demonstrate that I know that God lives. I hope the Lord will be kind to me and not leave me to forsake him. I don't think he will, unless I do wrong, but no one knows how safe he is. My father said that his election had been made sure, and just before his death an angel appeared to him and told Heber C. Kimball, "Your work is finished." His work was completed, his election was made sure. We don't hear much about that now-a-days.

I pray in your behalf that you will not allow yourselves to be shaken, but if you desire to have faith in God and in this Church you have got to work, and you have got to make sacrifice, and the time will come, just as sure as you live and breathe and have a being, when you will not only say that you are willing to place all upon the altar, but you will do it. I am ready now. I haven't got very much, but everything goes. I will stake my all.

The Lord bless you. Amen.

The names of the General Authorities of the Church were presented for acceptance by Elder Seymour B. Young as presented in the Tabernacle meeting and by unanimous vote sustained.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

I think, my brethren and sisters, that the one great duty confronting us today is to teach the gospel in our homes, to our children. While we have our many teachers in the various auxiliary organizations of the Church, yet the greatest teacher a child can have are the parents. If you will turn to the sixth chapter of Deuteronomy, you will find words of wisdom, and the admonition of the Prophet Moses to teach your children the laws of God:

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

"That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

"Here therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

"Hear, O Israel: The Lord our God is one Lord:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates.

"And it shall be, when the Lord thy God shall have brought thee unto the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

"And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

"Then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage.

"Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

"Ye shall not go after other gods, of the gods of the people which are round about you."

Among the ancient Jews, the parents began to teach their children Bible verses as soon as the children could understand. One of the first things that Jesus learned in the little home at Nazareth was the first verse of the *Shema*, the national confession of faith: "Hear, O Israel, Jehovah is our God, Jehovah alone." Other verses from the law and the prophets would be learned one by one.

During the French revolution while the Reign of Terror in Paris was striking fear and hate into the hearts of every citizen, the French Assembly, by vote, discarded the Christian religion, and set up "The God of Reason." Then terror *did* reign. People lost all reason; the higher standards of morality were forgotten; sin reigned supreme. Fortunately for France, Napoleon Bonaparte restored the Christian religion by edict. But, alas, from that day to this, "the God of Reason" has prevailed too much over the living God of Love, the Father of us all. In our homes, we can have the Spirit of God only as we think of Jesus Christ and live as he has asked us to live. It is man's soul that Christ is looking for; and the great thing that Christ did first was to find his own soul. Out of the carpenter's shop at Nazareth came a personality infinitely greater than any made by myth or legend, and one destined to reveal to the human race the real beauties of life, the Fatherhood of God, and the brotherhood of man. In our homes Jesus Christ should be our ideal, and you know that he waged war against vulgarity and the materialistic manner of living. Christ swept false systems away, and gave us a morality based on the principle that his God and our God lives. His morality was sympathy, and he had no regard whatever for the dry, lifeless systems of his day.

The song of Isaiah rings true today: "He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from him."

We parents must teach Christ more and more to our children, and like the Jews of old, hang upon the entrance of our homes and write it in our hearts: "Hear, O Israel, Jehovah is our God, Jehovah alone." Long before the Jewish child could read, he was attracted by members of the family pausing before the doorway touching reverently the *Mezuzah*, a small, shining cylinder of wood or metal, kissing the hand

that touched it, and then passing on. Later on, he learned that the *Mezusah* was placed upon the doorway obedient to the divine command: "Thou shalt write them (the laws) upon the doorsteps of thy house and upon thy gates." Within the cylinder were the words of the Lord as given to Moses: "Jehovah is our God, Jehovah alone." Can we parents not become more and more the teachers of our children? With God's blessing I hope we may. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

I think I may voice the appreciation of this entire audience to the Jordan choir for the sweet music they have rendered to us this afternoon. There is an expression of ancient times that when other heavenly muses were called away from earth that music, a divine handmaiden, remained behind, self-exiled, for man's sake.

I have only recently found my text for remarks for the few minutes that are allotted to me. They are to be found in the fifteenth chapter of Matthew. The Lord, our Redeemer, is rebuking the scribes and Pharisees, and he is teaching the doctrine that "not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth a man." You will remember that the Pharisees complained of these men of God for not washing their hands, and it brought forth the rebuke from the Master that they were hypocrites, that they drew near him with their mouths and with the lips gave honor, but their hearts were far from him. He reminded them that they were violating the commandments of the Lord in not honoring father and mother, that they would withhold their substance by the use of the word "corban," it is a gift, and therefore did not honor nor sustain father and mother. Then he went on to say, when his disciples told him that the Pharisees were offended at what he said: "Every plant, which my heavenly Father hath not planted, shall be rooted up." We have heard at this conference of some of these plants which our heavenly Father has not planted and which must be rooted up—those mentioned by President Ivins this morning in that learned address given by him. He enumerated some of the evils of the past, the result of civil plants being planted on ecclesiastical soil, and ecclesiastical plants on civil soil. The Junkerism of Potsdam, and the Kaiserism of Germany were plants that the heavenly Father did not plant, and therefore they had to be rooted up at the cost of so many billions of treasure and millions of lives. And so here are other plants in our own nation and in other countries of the world that are not plants that the heavenly Father has planted, and they must be rooted up.

In connection with the words of the Savior that that which cometh out of the mouth defileth a man, on the very day that this conference assembled, on the 6th of April, a press dispatch gave an account of

testimony in court of an officer of Los Angeles, a former I. W. W., who swore that it was the doctrine of the I. W. W.'s that the church was the greatest curse of the world, that there was no God, no heaven and no hell. He said other things that defiled him, as a witness, by merely recounting the beliefs and utterances of the members of his former order. It defiled the press to even repeat the sworn testimony of this officer. It would be desecration and blasphemy on my part even to repeat the things which that witness and the press published in reference to our Redeemer and Savior.

Time would not permit this afternoon to enumerate the many things which you know are plants which our heavenly Father has not planted and which must be rooted up. On the other hand we may think of the many plants which he has planted,—the glorious principles recorded in the Doctrine and Covenants and in the Book of Mormon, and brought forth in connection with the restoration of the gospel,—all plants which our heavenly Father has planted and which need not be rooted up,—indeed, can not be.

I heard praise today of our missionary system—praise for the accomplishments of our boys in the field. This is a true field of education. This missionary system is a plant which our heavenly Father has planted, and therefore, if the missionaries do their part, the results are wonderful. We almost need to be introduced to our boys as they come home, they have developed so rapidly. It was my joy yesterday to go into the afternoon meeting with my son whom I had not seen for two and a half years, serving in the mission field, as your boys and your girls serve. Those of you who have had similar experiences understand the joy of a father and mother who have these experiences.

Speaking of this system of education, in this age, when all things are being tested anew, I am reminded of the fact that William George Jordan, the author of *Great Truths*, a book with which many of you are familiar, a book given away by the hundreds, if not by the thousands, by the president of our Church,—Mr. Jordan—is framing an indictment just now against the educational system of our country. The articles are being published in *The Forum*, under the head of, "What Is the Matter with Education?" Two articles have been published in the March and April numbers and two more are promised. Already a very broad indictment against our present system of education has been formulated. It is yet too early for one to pass judgment upon the merits of this controversy, which will probably be participated in by some of the seven hundred thousand teachers in the United States, the best of whom may answer the various counts in his indictment. It is too early, with only a half of his indictment penned, to undertake to speak of the merits, just as one would not wisely venture to name his son after a living statesman, but would wait until his life's work is finished. However, I venture there will be some counts in this broad indictment,—an indictment that is altogether too sweeping—in

which merit will be found. There will be time enough when the indictment is fully returned, and has been answered by the educators, for the American people to reach a verdict on the controversy; but I think the underlying secret of effective education, will be found to be the wise commingling of theory and practice such as obtains in our missionary system. The young missionary is applying in his life and in his teachings the principles of truth as he learns them. I am not making a plea for less preparation at home, but am trying to show the advantage of learning and having the practice at the same time. Time will not permit to develop even the theory of this great essayist, but in brief he says that man has seven lives—not in the same sense that a cat has been said to have nine lives, but he divides up the phases of life into physical, mental, moral or ethical, aesthetic or emotional, the civic life, the social life, and the religious life. He makes an appeal for the training and development of the senses which will enable one to properly respond in this life to these seven phases of life.

Recently we have had throughout the Church instruction in the restoration of the Priesthood, a system which the Lord has devised,—the Aaronic Priesthood, which he planted when John, the son of Zacharias, laid his hands upon the head of Joseph and Oliver and uttered those beautiful words recorded in the 13th Section of the Doctrine and Covenants. And the Melchizedek Priesthood was re-planted when Peter, James and John laid their hands upon Joseph and Oliver and restored a Priesthood named after Melchizedek, the great high priest, so-called to avoid the too frequent repetition of the precious and sacred name of Deity,—to be held sacred from too frequent repetition in the pulpit as well as elsewhere; the Priesthood after the order of Enoch, which was after the order of the Only Begotten Son in the flesh, of the Father. We have learned of some of the sublime truths pertaining to these branches of the Priesthood. One of the sublime revelations on Priesthood closes with these words: "Wherefore, now, let every man learn his duty to act in the office in which he is appointed in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand."

There is a very significant passage or verse, the 19th of the 136th section of the Doctrine and Covenants, which I should like to read: "Zion shall be redeemed in mine own due time, and if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest." This is from a revelation to the Prophet Brigham Young. There are other verses here of a practical nature. We might read with profit the remainder of that section in reference to care in borrowing and returning, in delivering to our neighbor lost goods, and a number of very practical things inculcating the principles of honesty and integrity, principles to be cultivated particularly among our boys and girls.

May the Lord bless us and help us to serve him, help us to establish all the plants which our heavenly Father has planted, and assist us in uprooting other plants which he has not planted, is my prayer and I ask it in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

(President of the First Council of Seventy)

My brethren and sisters: We have had a variety of speaking and speakers this afternoon, to whom you have listened, I have no doubt, with great pleasure, as I have.

On Friday morning President Heber J. Grant made some remark about the dedication of the Salt Lake temple, and referred to some persons who are still living that were among the general authorities of the Church at the time of the dedication services.

I heard President Wilford Woodruff tell of this incident connected with his ministry. He said that several years before the temple was completed, he was sitting on the east steps of the temple entrance and President Brigham Young came to him and said: "Brother Woodruff, take the keys and unlock the doors of the temple and let the people in." When President Woodruff awoke on the following morning, he wondered why he was commissioned to let the people into the temple, realizing that President John Taylor was at that time president of the Church of Jesus Christ of Latter-day Saints. But time passed along swiftly as usual. President Taylor passed away on July 25, 1887, to his eternal great reward, and about two or three years after his demise, President Woodruff, being President of the Twelve and consequently the presiding officer of the Church was sustained and set apart as President of the Church of Jesus Christ of Latter-day Saints. This occurred April 7, 1889. Four years thereafter, the temple was completed, April 6, 1893. President Woodruff then said: "I realize now that my appointment was proper, I have taken the keys, and I have unlocked the doors of the temple, and I have bidden the people to enter to our dedicatorial services."

I am pleased to see that the Latter-day Saints are advancing along the lines of higher education. I observe during this conference the system of wireless telegraphy, or wave motions of sound that are spoken into a receiver or transmitter and carried to every part of the house. In speaking of this matter, a lady addressed me at noon time today, one of my acquaintances, and said: "Brother Young, I heard the speakers tolerably well inside the house—I was at the extreme end of the building—but when I stepped out through the open door I could hear with much greater distinctness than I could on the inside," and she thought the sound waves advanced irregularly, and it reminded me of our recent storms that we have had. The storms sometimes have a center of fierceness. In Salt Lake

City the storm rages; out at Cottonwood, seven or eight or ten miles away, they scarcely know about having any storm at the same time, so that the storm waves gather and spread in cycles in different parts of the country. So it is with our sound waves that come through the transmitter into the great tabernacle during this conference, and by and by they will arrive at a greater perfection in transmitting sound this way to different parts of our great buildings, and the perfection will come with the experience that we shall gain.

My brethren and sisters, I rejoice in our organizations. Doctor Winship, when he was here, speaking before the school boards of the state, made this remark: "The system of teaching the young people of the Latter-day Saints from the age of twelve years to the age of eighteen, is superior to that of any other community with whom I have been acquainted." That, now, is a very welcome compliment paid to the Latter-day Saints by a man who knew whereof he spoke.

Recently I have observed that the physicians have again decided after thorough investigation of the power or principles or stimulating effects of alcohol—that alcohol is not a stimulant—you know we are trying to observe absolutely the system that will do away entirely with the use of stimulants from the alcoholic process. Now, they registered one hundred patients of typhoid fever. Fifty of them were given stimulants in the way of alcohol, because certain physicians recommended that it be given as a stimulant to aid them in their recovery. Thirty-five per cent of that fifty died under the stimulating process. Out of the other fifty who had no alcohol, thirty-five of them recovered. It has been proved that the Latter-day Saints, when they took the stand for absolute prohibition, and as they are teaching it today, went on the side of the right, they had the right view of the matter, and by this means they are safe-guarding the rising and growing generations of our children. I am glad to be a Latter-day Saint. I rejoice that I have fellowship among my brethren and sisters.

I want to say this for the information of some who are here and maybe don't know that the recent amendment of Senator Reed Smoot has brought into the circle of pension receivers about two or three hundred more. There are certain rules yet that we cannot quite reach with all of the legislation that has been enacted in favor of the pensioners of the Indian wars of Utah, but Senator Smoot has again introduced another bill of protest which is more sweeping in its character, and those who are deserving of pensions and who will be left out at the present time will only have to wait a little longer. When his new bill becomes a law I think it will take in all that are worthy of the pension claim.

My brethren and sisters, I pray the Lord to bless you. I feel in my heart glad to be with you today, and I pray that the spirit of your mission, fathers and mothers, may rest upon you constantly, that you may be indeed not only parents to your children, but friends

to them, and actual associates with them and get into the deeper recesses of their hearts by your kindness and your solicitation for their welfare, and let them feel that you love them, that you love them dearly, and that you have their interest at heart all the day long, and thus you will easily bring your children into lines of greater perfection as they advance in life, preparing them for the great events that are to transpire in the future, and fitting them to take the places of their parents in the leadership and membership of the great societies of the Church, and thus making good your parentage in the rearing of your children in the fear of the Lord. God bless you, my brethren and sisters, I pray in the name of Jesus Christ. Amen.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Benediction was pronounced by Elder James I. May, of Honeyville, Utah.

CLOSING SESSION

The Conference was continued in the Tabernacle on Sunday afternoon, April 8, 1923, at 2 o'clock. President Heber J. Grant presided.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

Prayer was offered by Elder Henry H. Rolapp, of the general auditing committee.

The choir sang, "Have faith, ye Saints," music by Professor A. C. Lund, words by Burt Auerbach.

ELDER JOSEPH FIELDING SMITH

I have had a great many reflections; many thoughts have come into my mind during this conference. I realize that I can only mention one or two this afternoon.

THE WORLDS ARE A MEANS TO AN END, NOT THE END ITSELF.

There comes to my mind an expression in the Pearl of Great Price, in the vision of Moses, which was given at a time when Moses was caught up into an exceeding high mountain and saw God face to face and talked with him. The Lord showed to Moses the "workmanship of his hands," and Moses beheld the world, and all the children of men to the latest generations.

And the Lord said to Moses:

"For behold there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine and I know them.

And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth and the inhabitants thereof, and also the heavens, and then thy servant will be content.

And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine."

We are informed by astronomers that some of these worlds are so large that they would fill the space occupied by our sun, and extending out to the orbit of Mars, far beyond the orbit of the earth on which we dwell. Such, they say, is the case in regard to the great star in the constellation of Orion. While reflecting on this matter the thought comes to mind that notwithstanding the countless number of worlds and the great magnitude of many of them, they are a means to an end, and not the end itself. The Father is creating worlds for the purpose of peopling them—placing upon them his sons and his daughters. We are informed in section 76 of the Doctrine and Covenants, that by and through the Son of God, the "worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

MAN THE MOST IMPORTANT OF GOD'S CREATIONS

We learn from these scriptures from which I have read and from other revelations from the Lord, that man is the most important of all our Father's creations. In the same vision given to Moses, the Father said: "And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

GOD'S LOVE FOR MANKIND.

From this, and other scripture, I say, we learn that the great work of the Father is to bring to pass the salvation of his children giving unto each that reward which each merits according to his works. I feel most assuredly that our Father in heaven is far more interested in a soul—one of his children—than it is possible for an earthly father to be in one of his children. His love for us is greater than can be the love of an earthly parent for his offspring. In another part of this record we are informed that when the Lord spoke to Enoch and showed to him the nations of the earth and explained to him the nature of the punishment that should befall them for their transgressions of his commandments, that the Lord wept and showed his sorrow in tears for their disobedience. Because of this, Enoch marvelled and thought it strange that the Lord could weep.

Here is the passage:

"And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is

it that the heavens weep, and shed forth their tears as the rain upon the mountains?

"And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy and from all eternity to all eternity?

"And were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there and also thou art merciful and kind forever."

And the Lord answered: "* * * Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

"And unto thy brethren have I said, and also given commandment, that they should choose me, their Father; but behold they are without affection, and they hate their own blood."

MAN MUST BE REDEEMED ACCORDING TO LAW

These are reasons why the Lord wept and why the heavens wept.

I was asked by a brother one time if a man could be perfectly happy in the celestial kingdom if one of his children was not permitted to enter there. I told him that I supposed that any man who was so unfortunate as to have one of his children barred from the celestial kingdom would, of course, have feelings of sorrow because of that condition; and that is just the position our Father in heaven is in. Not all of his children are worthy of celestial glory, and many are forced to suffer his wrath because of their transgressions, and this causes the Father and the whole heavens to have sorrow and to weep. The Lord works in accordance with natural law. Man must be redeemed according to law and his reward must be based on the law of justice. Because of this the Lord will not give unto men that which they do not merit, but shall reward all men according to their works.

THE WORTH OF SOULS GREAT IN THE SIGHT OF GOD.

In my preaching I have always tried to be consistent and to be careful, keeping in mind the things that I have said here this afternoon, knowing the worth of souls. The Lord made the statement, in one of the revelations given shortly before the organization of the Church, that the worth of souls is great:

"Remember the worth of souls is great in the sight of God:

"For behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him."

Knowing this, and realizing as I think I do the fact that the human soul,—and by that I mean the spirit and body combined—is the most important of all the works of God, I have tried to be careful in my teachings only to express those things which are true and which can be proved by the revelations of the Lord, fearing lest I should teach something that was not true and which might affect my

brother and my sister and cause that they might depart from the path of truth and righteousness.

THE GOSPEL PLAN NOT EASY FOR THE WAYWARD.

I have never been able in my teachings to make the gospel plan appear easy; that is, to hold out hopes to those who are indifferent, to those who are wayward, to those who wilfully break the commandments of the Lord and will not hearken unto these truths when every opportunity is given them to obey the truth. I have always tried to impress upon the people the fact that the gate is strait and the way is narrow which leadeth unto life and few there be that find it,—in reference to the celestial kingdom of God. I know that the Father will save all the workmanship of his hands in the three great kingdoms, the Celestial, the Terrestrial or the Telestial, except Sons of Perdition. But only the righteous, those who are just and true, shall enter the Celestial Kingdom.

OUR DUTY TO LABOR FOR THE SALVATION OF MAN

Now, if the worth of souls is great, then we ought to be engaged in the saving of souls; and I feel that it is the duty of every man holding the Priesthood not only to strive to save himself and his immediate family, but it is his duty to labor in that Priesthood for the salvation of all men; and this responsibility rests not merely upon those who hold the Priesthood, but upon all the members of the Church who know the truth.

For a moment or two, however, I desire to reverse this picture; and the reason that I do is because of the remarks that have been made here concerning the doctrines of false teachers in the world—men who stand up before the congregations of the people, telling them not to believe in Christ, that he is not the Son of God, that he did not rise from the dead, that he did not atone for the sins of the world.

DENYING CHRIST A FEARFUL RESPONSIBILITY.

Now, brethren and sisters, let me, if I can, impress upon you this thought: If the worth of souls is great as I have shown, and our joy shall be great in heaven with those we may be able to bring unto the strait and narrow way, what will be our feelings if, through any teachings of ours, one soul is barred from the Celestial Kingdom? If that which we have taught and practiced shall destroy the faith of one individual so that he does not accept the truth and that fact is made known unto us when we stand before the judgment seat;—then, let me ask, how great will be our sorrow, how great will be the condemnation which we will merit in that we have barred, through our influence and through our teachings, one of the children of our Father from entering into eternal exaltation? I tell you that these men who stand up and say that Jesus is not the Christ, that he was a great teacher, but not the Son of God, the Only Begotten of the Father, and thus lead

many to deny the power of the resurrection and the divinity of Christ, are taking upon themselves a most terrible responsibility that should cause them to fear and tremble. I could not stand it to know that I had taught an untruth that would lead people to destruction. And when these men realize what they have done and that, not only their own souls have not been saved, but they have been the means of destroying the souls of other men, leading them away from truth and righteousness, I tell you that it shall be hard with them, and their punishment shall be most severe in eternity.

MEN SHOULD TEACH WHAT THEY UNDERSTAND.

I mention these matters that our attention may be called to that which is our duty; and that a man should not teach that which he does not know to be the truth. The revelations of the Lord have been given unto us for our salvation that we may understand and walk in the light, that we may teach others and impart unto them the same instructions that we receive, that they, likewise, may receive salvation; for I am satisfied that our Father in heaven would, if it were possible, save all men and give unto them celestial glory, even the fulness of exaltation. But, he has given unto man his agency and man is under the necessity of obeying the truth according to that which is revealed in order to obtain the exaltation of the righteous. We are not walking now by sight, as we did before we came into this world, but the Lord expects that we shall walk by faith; and walking by faith we shall receive the reward of the righteous, if we adhere unto those commandments which are given for our salvation and that men may again come back, through the resurrection from the dead into the presence of the Father and the Son.

THE BEST IS THE FULNESS OF THE FATHER'S KINGDOM.

I know that Jesus Christ is the Redeemer of the world, that he came into the world to take upon him the transgression of every soul who would repent; and that we, through our repentance and our faith and our acceptance of the principles of the gospel, shall receive full salvation through the shedding of his blood and through the atonement which he brought to pass that we might receive these blessings. Moreover, I know that all men shall be redeemed from death, because men are not responsible for death, therefore Jesus Christ has redeemed them from death through the shedding of his blood. They shall rise in the resurrection, every man to receive his reward according to his works. We who have received the truth of the everlasting gospel ought not to be satisfied with anything short of the best, and the best is the fulness of the Father's kingdom; and for that I hope and pray we shall live and set examples in righteousness to all men that none may stumble, that none may falter, that none may turn from the path of righteousness, due to anything that we may do or say, and I ask it in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE**A CONDITION OF THE COVENANT TO ABRAHAM**

On each day of this great conference, and I believe at every session, the name of the great patriarch Abraham has been mentioned, and whenever I have heard it I have thought in part of that for which his name stands—Abraham, the man unto whom the Lord spake when again the world had gone to apostasy, the man with whom he made covenant and established the gospel. There had been apostasies before and a great apostasy was then in progress, when the Lord spake unto him, making covenant with him, definite, sure and blessed; among other things telling him that through him and his posterity all nations of the earth should be blessed. This was one of the conditions of the covenant, that he and his posterity should serve the true and the living God, the God who spoke unto him, Jehovah.

THE CHILDREN OF ISRAEL, WORSHIPERS OF JEHOVAH

The world was pagan, heathen and idolatrous, and the Lord would have some few at least whom he could call his own. Therefore did he establish his covenant with Abraham, and later he affirmed it with Isaac and again with Jacob whose children are known by the honored title "the children of Israel." One of the characteristics of that chosen people—for chosen they were and are—was and is that they be worshipers of the living God, not the gods of men, not the idols that men may fashion with their hands, nor the fantastic deities that men may hatch out in their minds as vague conceptions without bodies or parts, without place—but the God of love and the God of fear, the God than whom there is none other in the proper sense and usage of the term.

Consider the situation. All the rest of the world, I repeat, had gone after idols, and Abraham and his posterity came to be distinguished amongst the nations of "Jehovah worshipers." That was one of the characteristics by which the children of Israel were known, even during their Egyptian bondage, though they themselves sometimes forgot it in part, by which they were known throughout the scenes of the exodus, by which they were known after their establishment in the Promised Land, by which they were known even during the time of their great transgressions, for even when the people as a nation had become recreant there were amongst them many who had not forgotten the God of their fathers, and who did not turn aside after Baal or Ashtoreth, nor after the Egyptian Apis, or any of the rest of the mythological deities.

THE IDOLS THAT MEN WORSHIP

The idols that man makes and which he sets up and worships are the workmanship of his hands or mind. The God of our spirits, verily the Father of our spirits, is no God of man's creation. He creat-

ed us, and calls upon us to worship him and to obey his commandments. Israel was a peculiar people of old, and has remained a peculiar people both in the gathered and in the scattered condition, and that was one of the signs by which they were distinguished from their heathen, pagan, idolatrous contemporaries, and by which they are distinguished from their heathen, pagan, idolatrous contemporaries today. For, mark you, idolatry never was more rife, and paganism was never more widespread than in this very year of our Lord, 1923. Men may not now put their golden idols or their images of silver, or brass, or iron, or wood, or stone, always up upon pedestals, and physically kneel down before them and worship them. Gold need not always be cast in the form of a calf after the pattern of Apis to be verily the god of man.

ISRAEL A SABBATH-OBSERVING PEOPLE

There were other signs by which these people, who were called after the name of that living God, were distinguished. One of them was that they observed every seventh day as the Sabbath of the Lord. Even the heathen nations had their fast days, but such were instituted by men for the purpose of gratifying the lust of men, and the conceptions of men as to ceremonial and show. The Sabbath of the Lord our God is not a creation of men. Jesus the Christ is Lord of the Sabbath, and Israel amongst the pagan world was characterized as a Sabbath-observing people. Did not the Lord say through Moses, again through Nehemiah, and again through Ezekiel and through others of the prophets—This is a sign between the children of Israel and me? It shall be a sign between me and my children through all generations forever, that they shall observe my Sabbaths.

Pagan sabbaths were holidays, not holy days. Though the two terms come from the same root, there is a vital distinction between them at the present time. The Lord chided the people of old because they had polluted his Sabbaths, and how had they polluted them? Not always by continuing their worldly work, not always because they did not cease their toil, but because they made the Sabbath a day of pleasure and of license and of indulgence that was evil, and forgot to worship the Lord their God specifically on that day of rest. We are not required, nor are we permitted, if we obey the law of God, to be idle. We should be active and in service, but Sabbath-day work should be directly the service of God and not the secular and wage-earning service of man.

TITHE-PAYING ANOTHER CHARACTERISTIC OF ISRAEL

There was another prominent distinction, in that those ancient Israelites, even before they came to be a nation, and later as a nation, were peculiar amongst the peoples of the earth by being tithepayers. They were a tithed people. Perhaps some scholars may say that even the Egyptians practiced the law of tithing. Yes, in a certain way

they did, and other pagan nations have done the same, but to all such tithe paying was a law that they had established amongst themselves, and that they put into operation through compulsion. They did not practice the law of tithing because it was required of them by the Lord, but they themselves evolved the idea. They found it a convenient method of taxation. It was not holy, it was not sacred unto them, but in early days the Lord made it plain that His people, to be acceptable unto Him, must be tithed, and everything they had was to be tithed.

THE LAW OF SACRIFICE CONTRASTED

Now, the law, very often called the Mosaic law, was in course of time superseded by the gospel, the gospel restored through the ministry of Christ—it had been upon the earth before. The gospel had been given to Adam with the ordinances essential to salvation. It had been given to Noah, it had been given to Abraham, but it was brought again by the Christ after a long period of partial apostasy, during which period the chosen people were living under the lesser law, but that lesser law, the law of Moses as it is called, was not destroyed by the coming of Christ. He said he came not to destroy it, but to fulfil it, and it was fulfilled, indeed superseded by the gospel. The gospel included and includes everything in the law of Moses that is required for the salvation of men. But the outward ordinances and training exercises peculiar to the law of Moses were largely done away with, for the schoolmaster had been in a manner efficient, and had brought his wilful, recreant, oftentimes stubborn pupils to a partial understanding of the higher law. Many of us think that with the passing of the law of Moses, the requirements of sacrifice passed. Nay, nay, the law of sacrifice is in operation today; but it is not accompanied by the outward form and manner of offerings that were characteristic of that ordinance in the day of Moses and during the Mosaic dispensation.

THE PRESENT A DAY OF GATHERING

The present is the day of gathering, when Israel are being assembled from even the outermost parts of the earth, when the Lord has reached out his hand again to gather his people. This work is in progress at such a rate that soon shall the ancient prophecy and promise be realized, as voiced by Jeremiah: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

THE GOSPEL OF CHRIST RESTORED IN THIS DAY

In this day of gathering the Lord has restored the gospel of

Jesus Christ, and he has done it in the way predicted, *the way*, his way, and therefore the best way to make it most impressive. He requires of Israel today those same signs and symbols of their professions, of their confessions, that were required of them of old. His people today, if they are his people indeed, must be worshipers of the true and the living God; not worshipers of some conception of an immaterial being, a nondescript nothing that fills all space and can nowhere be found, but a living God, after whose physical, mental and spiritual likeness man has been created. God the Father is such a being, as has been made known to us by revelation of his very person; and Jesus Christ is such a being. Both Jesus Christ and the Father have been seen and heard in this day and age.

THE CHOSEN PEOPLE OF GOD MUST OBSERVE HIS SABBATHS

If we be the people of Israel, the chosen people of God, as is our high profession, we must be thus characterized. Then, whatever shall be the fancies and fantasies of the world, let us be true to the living God, the God who with his Son Jesus Christ, was manifested to the youthful seeker after truth, afterward the Prophet Joseph Smith. We accept the God of our fathers in all literalness. We find that we can come much nearer unto him by that acceptance. We, the chosen of God, must show forth those distinguishing works specified by him. Are we observing his Sabbaths? Where do we stand, oh Israel? Is the reproach to come upon us? Are we polluting that holy day by pandering to our own lust after pleasure, after our own laziness, or perchance, giving ourselves up to the pursuit of wealth on that day? It is the Lord's day, not ours. He has given us six, but the seventh is his, and he demands that we shall recognize it as his and devote every hour of that day to his service. How do we stand, where is that sign showing forth in our lives and in our work as individuals and as families? Is there a sign over your door, oh Latter-day Saints, showing that you are strict observers of the Sabbath, or have you been swept away by this tide of apostasy that is ever seeking to engulf?

TITHING A SIGN OF THE GREAT BROTHERHOOD OF GOD

Are we showing forth this other sign of the great brotherhood of God, the sanctifying of our means by setting aside the Lord's tenth as sacred, and as holy? We have no right to use it, it is not ours, it is the Lord's. Let us be true to our colors, to our covenants, to our station as representatives of the living God, his children, his covenant children, I pray, in the Lord's name. Amen.

Brother Jacob Nichols sang a solo entitled, "My King."

PERSIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church, and by unanimous vote of the assembly, they were sustained in their various offices and callings, as follows:

GENERAL AUTHORITIES OF THE CHURCH**FIRST PRESIDENCY**

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

COUNCIL OF TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors of the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST SEVEN PRESIDENTS OF SEVENTY

Seymour B. Young

Brigham H. Roberts

Jonathan G. Kimball

Levi Edgar Young

Rulon S. Wells

Joseph W. McMurrin

Charles H. Hart

PRESIDING BISHOPRIC

Charles W. Nibley, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant, as Trustee-in-Trust, for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH**CHURCH HISTORIAN AND RECORDER**

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. Wm. Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|--------------------|-----------------------|
| Heber J. Grant | Joseph Fielding Smith |
| Charles W. Penrose | David O. McKay |
| Anthony W. Ivins | John A. Widtsoe |
| Willard Young | Stephen L. Richards |
| Rudger Clawson | Richard R. Lyman |
| Orson F. Whitney | Arthur Winter, |
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Adam S. Bennion

AUDITING COMMITTEE

Henry H. Rolapp John C. Cutler Peter G. Johnston

TABERNACLE CHOR

Anthony C. Lund, Conductor Edward P. Kimball, and
 B. Cecil Gates, Asst. Conductor Tracy Y. Cannon, Asst. Organists
 John J. McClellan, Organist George C. Smith, Sec. and Treas.
 And all the members of the Choir

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

AUXILIARY ORGANIZATIONS

The Officers and General Board members of the Auxiliary Organizations—the Relief Society, the Deseret Sunday School Union, the Young Men's Mutual Improvement Association, the Young Ladies' Mutual Improvement Association, and the Primary Association—were unanimously sustained as at present constituted.

We regret that the state of Brother Orson F. Whitney's health is such that he has not been able to be with us during this conference. We are delighted to announce that he has very greatly improved since his return from Great Britain, and we hope that in the near future he will be able to take up actively his labors among the people.

We regret also the absence of Brother Reed Smoot from this conference. He came from Washington, hoping to be present with us at the conference meetings, but he was called back on important business pertaining to our country. We are all proud of the very splendid and wonderful record that he is making at the Capitol.

Elder Andrew Jenson, one of our Assistant Church Historians, is on a vacation and has gone on a visit to South America. He is at this time on top of the Andes. He wanted to be kindly remembered to the good people at this conference.

ELDER CHARLES W. NIBLEY*(Presiding Bishop of the Church)*

This is a very wonderful gathering; and I believe that those who have attended the meetings of this conference have been well paid. I don't remember having attended any conference for lo, these many years, where I have been so thrilled in my spirit with the remarks of the brethren, the testimonies of the divine Spirit, and the singing as well, and the prayers that have been uttered, as at this conference.

THE CHURCH IS OUT OF DEBT

For the short time that I shall occupy I should like to turn from the feast of spiritual matters with which you have been fed, to the temporal. First of all I want to congratulate you, my brethren and sisters, and the whole Church, for to it I extend congratulations, also and especially to the Trustee-in-Trust of the Church, on the fact which was announced by the President on Friday—that the Church of Jesus Christ of Latter-day Saints is entirely out of debt. This result has been accomplished much more quickly than I had ever hoped it could be. I did hope that I would live long enough to see the Church once again out of debt; but I thought, in the very nature of things, it must take several years. Now, in a year and a half from the time the Trustee-in-Trust was compelled to borrow large sums of money to save certain institutions in which the Church and the people of the Church were largely and directly interested, that debt has been wiped out. Now the Church has enough means to pay every dollar, and more than enough, and it is entirely out of debt, except for little current matters of a few dollars. I praise the Lord with all my heart for this great blessing; and I hope that never during my lifetime, will I see, or be under the necessity of seeing, that the Church of Jesus Christ of Latter-day Saints will ever be in debt again.

STAY WITH THE FARM

At the opening session of our conference our President gave us a splendid talk on practical affairs, advising the Saints to stick to their farms. Too many people who are reared on farms say, "Well, I want my children to have a better chance than I have had. I've had to work pretty hard, and I think we will move to town where the children will grow up and be educated, and they will have it a little easier than we have had it—than father and mother have had it." Well, now, there is such a thing as a man working too hard, and many of us, many of you farmers, do work altogether too hard. I was brought up on a farm myself, and I had to work very hard, and many of you in these times, I am sure, work too hard. There is wisdom in working; but, after all, isn't work a good thing? Is it not written that "in the sweat of thy face thou shalt eat thy bread." I don't think it is a good thing to instil into the hearts of our children that they should find some

soft snap, or easy job, which does not require much work. Let me say, my brethren and sisters, that the man with a nice little farm—not too large, but large enough—out of debt, is the king among men. He is an example to us all. He produces possibly all that he and his family require to live on; what clothes they need he has a chance to get for himself and family just as well as anybody else. And I heartily endorse the counsel of President Grant, to stick to the farm. It is good, sound counsel. It is wrong to run off into speculation; to get our farms heavily mortgaged so that we finally have to get up and leave them. The counsel to secure good, comfortable homes for our families; to own our own homes, and to keep out of debt, has been the counsel from this stand from President Brigham Young down to this very day, and it is just as good and sound advice today as it was in the days of President Brigham Young.

LET US FOSTER THE RIGHT KIND OF EDUCATION

Then, again, I think at times that we are too anxious that our children should shine in educational matters. I am a friend of education; I have always felt the lack of schooling, for I never had any. So I am proud when statistics are read, as they were here the other morning by our President, showing the excellence of the work of our schools and the large number of children attending our colleges and universities. But sometimes I think that even as there is reason in working, so also there is reason in schooling. We ought not to go school-crazy. When a boy goes through the eighth grade and then the high school, then three or four years in a university, and then in a finishing off school, or something of that kind, the boy is twenty-five years old. There is a quarter of a century of his life spent in educating him. Somebody else has worked for the food he has eaten, and for the clothes that he has been supplied with for a full quarter of a century, which has been all spent in giving him education. He comes back home and he knows a lot; bless your soul, he can tell you pretty much about everything, but he doesn't know how to do scarcely anything. (Laughter.) I believe it would be better if our children did not have quite so much book knowledge, and had a little more practical knowledge of hard work, being taught how to do things. If they knew how to make an acre of land produce double what it has hitherto been producing, wouldn't that be something to be proud of? I remember riding from here to Kaysville a few years ago with Brother John R. Barnes, a very splendid practical man, whom most of you will remember. We were talking about raising sugar beets, and I said, "Brother Barnes, how is it you can afford to raise sugar beets on your land here in Kaysville, land worth three or four or five hundred dollars an acre, raising ten, eleven, or twelve tons of sugar beets." "Oh, bless your soul, Brother Nibley," said he, "I could not afford to farm that way. My land has to produce twenty and twenty-five tons of sugar beets to the acre; that is the way I farm." Now, if his land could be made so productive, can't

yours, if it is cultivated in the same intelligent manner? We can increase production. President Grant emphasized the fact that the producer, the man who produces something, is the man to be looked up to, and we take our hats off to him. The man who merely makes his living by speculating and never produces anything, is not the kind of man, after all.

TEACH THE YOUNG PEOPLE TO BE THRIFTY AND SELF-DENYING

Another thing—and I see by the clock I must hurry—how many children are there who are taught the habits of thrift and saving in these days; taught to deny themselves? Why, they don't know what self denial is. They go to picture shows four or five or six times a week. Do they save anything? Do you tell them: "You can go to a picture show once a week, and not any oftener"? Why they would think, that is awful. "Oh, you are just persecuting us." I want to say that it would be infinitely better if they could be restrained from going to excesses in amusement. You do not learn very much at picture shows, anyhow. There are some pictures that are educational, but most of the pictures that I have seen would make the angels weep! (Laughter.) They are not worth looking at; nothing but trash. Then, your children would be better at home. Teach your children to put that money in the bank and deny themselves something. I want to say, brethren and sisters, that in the process of education, if you put them through the eight grades, then through the high school, and then send them on a mission of two years or more, you will find the mission infinitely better, as an education, than all they will get at any school; unless, indeed, it is some one person here and there, one in a thousand, who has some special faculty or aptitude in some given direction, who should be trained. With these exceptions, I think a mission is better than excess of school books—the missionary education is the best in all the world.

IMPORTANT ITEMS FOR GIRLS TO KNOW

Teach them to be saving, to stick to the land. Teach the girls what girls should be taught. I don't care how much money we have, the girls should be taught how to work and earn their living; how to make a batch of good bread; how to make a bowl of good soup; what to do with baby when it has the colic. (Laughter.) They don't know. Where is there one in a hundred who is taught these things? Oh, bless your soul; oh, no, not that, but only book learning! Why, these are some of the most important things in the world for a girl to know. If I were a young fellow seeking a girl to marry I wouldn't care whether she could tell me all about these book things—how far it is, say, from here to the moon—what do I care about that? What I would want to know is: "Can you make good soup?" (Laughter.) "If you can't you're not the kind of a girl I want."

YOUNG MEN AND WOMEN SHOULD MARRY

Another thing: I think that we should be taught that our young

people should marry. This way of putting marriage off until you are twenty-five or thirty years of age, or longer, is all wrong. Young folks claim that it is because they have not the means to get married. Haven't you any faith? Won't the Lord open up the way, if you try to keep his commandments? Well, that is one of his commandments. Why not have some faith and then work, and get the girl to consent and share it with you in the work—to be a real help meet, not altogether a help eat. (Laughter.) I once heard of a young fellow who had married a girl—she had a fair education, but he got tired of everlastingly eating baker's bread. One day he said: "L-earie I wish we had some real biscuits like my mother used to make." She said: "You *can* have, I guess. If you will buy a sack of flour I will put it to soak tonight." (Laughter.)

CONCLUDING ADMONITIONS

My time has expired. Stick to the farm. Render obedience—willing obedience, loving loyalty, to the counsel of the President of this Church. Stick to the farm; stay with your land; teach thrift; teach the principles of the gospel by sending your sons and daughters on missions when you can, for it is the best education in all the world. I bear witness that this is the work of God; it is not man's. I thought here today if we were dependent, this great organization, if we were depending, upon the wisdom of man to manage it, my goodness, what a fix we would be in! The Lord God Almighty is at the head. He it is who is managing and directing, and all honor and glory and power to him, forever and ever, through Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

MODERATION THE MARK OF A GENTLEMAN.

There is an old saying that "Moderation is the mark of a gentleman." I have thought that with certain limitations that attribute might consistently be applied to and accepted by Latter-day Saints. It is our excesses which give us our chief concern and trouble. Moderation begets tolerance, and tolerance lies at the foundation of sympathy and charity. These qualities underlie love, which is the crowning attribute of both men and God. I wish it were possible for all of us to enjoy in moderation the splendid things which God has given to us. Nearly every good thing can be carried to excess. Good practices often become bad practice by too frequent indulgence, just as has been pointed out here this afternoon.

We have had most excellent counsel, with reference to the manner in which we should conduct our affairs. We have been admonished to be thrifty, to be saving and to keep out of debt; and yet I do not interpret these instructions to mean that we should necessarily

forego all the comforts and the privileges which life affords. I remember one of the last sermons delivered by our late President Joseph F. Smith. It has always stayed with me. I recall that he said in substance, that it was not intended that the Latter-day Saints should be a poor people. He said that the righteous should inherit the earth and that the good things of life, those which are really worth having, should come to them who keep and obey the commandments and the laws of God.

WE SHOULD LIVE WITHIN OUR MEANS

I take it that when our President wisely counsels us against going into debt for the purchase of those things which are called luxuries, he desires that we should live within our means, that we should be moderate in the comforts which we try to secure for ourselves and our families; and yet, I assume that he does not intend that we should be deprived of all the fine things which have come from invention and from inspiration to man as I verily believe it to be, for the comfort and the convenience of mankind. I thought as he spoke of the automobile, that he would not advise us to give up entirely this splendid vehicle which serves such good purpose in so many different lines of endeavor; and yet I gather that it is prudent and wise for us not to indulge in the purchase of these vehicles to such an extent that we burden ourselves with obligations and put ourselves under bondage, against the counsel which has been given for years and years to the Latter-day Saints. I am thoroughly converted to the thought that people who operate automobiles waste as much as one half of the legitimate cost of the operation of these machines. I go about the country and I see farmers who have bought cars,—some expensive and some less expensive—operating them without proper care. Lack of proper care results in dreadful loss, because of the nature of these vehicles and because it costs so much to keep and maintain them in proper repair.

I gather, too, that many men might support their families in more of luxury and comfort if they would but use reasonable care for the things which they have and the things which they acquire.

THRIFT AND ECONOMY.

As I understand it, therefore, it is not only in self denial and in forbearance to purchase the things which we desire, that thrift and economy consists, but in the proper preservation and use of the things with which we are blessed; and I would urge upon my fellow members of the Church a more careful and thoughtful attention to all these various items that go into our economic life and that feature so largely in our successes or in our failures.

THE PRINCIPLE OF CONSECRATION

It is the excesses of the rich that accentuate the poverty of the

poor, and if those who are largely possessed of this world's goods would be more moderate in the use of their possessions, they would be able to make larger contributions to the alleviation of the suffering and degradation of the poor; and I take it that if one of the great principles of our faith were properly and adequately observed, that we would have very little difficulty about these excesses. That is the principle of consecration. If we were to consider all the property which the Lord has given to us as coming to us in the form of trust property which we, as stewards, are to use for the advancement of his work and the establishment of his kingdom, even though all of that property is not turned in to the coffers of the Church, it would surely be devoted to worthy purposes. I regard the obligation upon the members of the Church to use everything which the Lord has given to them for the advancement of the Lord's work as being equally obligatory as the law of tithing itself; for I can not think that a man has done his full duty by the Church and to the Lord when he simply contributes one-tenth of his income or his interest annually. I think that he ought to proceed upon the assumption that every good thing which God has blessed him with is to be used by him under the inspiration of God's Holy Spirit for the advancement and the establishment of this work. And how shall the work be established? I say that it shall be established at least in large measure by every man so building up and maintaining the institution of the home, that the Church is really made up of an aggregation of the finest homes which may be found any place over the broad face of this earth; and any man who does so proceed will find great comfort and joy in the use of the funds and the means which God has given to him, for he will know that all these things that come to him have really been returned to God; because there is no way by which they may be returned to him except by using them in the advancement and for the welfare of his children.

LET US USE AND ENJOY ALL GOOD THINGS WITHIN OUR MEANS

Therefore, my brethren and my sisters, I would urge that we be careful, that we be moderate, and that we avoid the excesses which have been mentioned in this conference.

I know that it is the disposition of the leaders of the Church to foster and cultivate refinement, beauty and art, and all of those good things that make life more worth living. I do not believe for a moment that there is any member of the presiding councils of the Church who would have our people return to those days when women were deprived of the necessary conveniences in homes. I cannot think for an instant that it would be advantageous to dispense with the modern systems of plumbing and sanitation which have rendered our homes and communities far better places in which to live; and I cannot think that there is any desire to do away with the proper things that we

need to carry on our lives in a way that is compatible with the spirit of the gospel and its teachings.

All that we need to do to feel comfortable and to feel good in our hearts is to live according to the advice of the brethren,—within our means,—to avoid excesses, and to let moderation and reason dictate the course and the policy of our lives.

God grant that every man and every woman may have the inspiration to which they are entitled by good living for the guidance of their lives; and that they may know how to act under all circumstances. That blessing will come, I believe as I stand here, to everyone who keeps the commandments and follows the counsel of the priesthood of the Church. May his blessings attend us during the season when we shall be confronted with temptation, when we shall be beset by all the various practices of the world which call for our indulgence, that we may have the power to resist, that we may never compromise the truth, but that we may enjoy the goodness and the gifts of God, I pray in the name of Jesus Christ. Amen.

President Heber J. Grant asked that if Elder William A. Morton, lately returned from a mission to Great Britain, was in the congregation, for him to please come to the stand. Elder Morton was in the congregation at the Bureau of Information, heard the call, and appeared before the congregation.

ELDER WILLIAM A. MORTON

I heard the president call me when I was standing at the Bureau of Information. As you know, I have just returned from another mission to Great Britain. I would have been perfectly willing to have stayed another year, yes, ten years, if the authorities of the Church had desired me to do so; but I am very glad to be back in Zion.

A man on hearing an Irishman boast of his country—before the Home Rule bill was passed, said to him, "What makes you think so much of Ireland?" The answer he received was, "Other lands." What makes me think so much of this land? Other lands. What makes me think so much of this people? Other people. What makes me think so much of my religion? Other religions. Sister Morton and I have been in other lands, among other people, and we have come back with a far greater love in our hearts for Zion and her people than we ever had before.

I remember reading in the Doctrine and Covenants what the Lord said to the Prophet Joseph Smith, that lying spirits had gone abroad in the earth. A large number of them have taken up their residence in the Old Country. A minister who returned some time ago from a visit to the United States, delivered in his church an illus-

trated lecture of his trip, and what do you think he told the people? That when he was in Salt Lake City he was given a banquet at which he sat beside the mayor, who was the husband of three wives. (Laughter.) And the audience believed him! (Laughter.) That was published in a daily paper. I immediately wrote the editor, asking him if the minister had been reported correctly. He answered that he had, and I then denounced the statement as a malicious falsehood. I told the readers of the paper that I knew the mayor of Salt Lake City; that he was at one time a member of my Sunday school class; that he is not and never was a polygamist. Then the minister had to tell another lie, in order to prop the first one up, for, as you know, a lie cannot stand alone. He said he did not refer to the present mayor, but to a former mayor. I wrote the editor of the paper, telling him that there has not been a polygamist mayor in Salt Lake City for thirty-eight years. Think of a Methodist minister telling such falsehoods!

Another minister, a minister of the English Church, told the people of England that when "Mormons" get tired of their old wives, they take them into the desert, leave them beside a spring, and bring them provisions from time to time. (Laughter). He said that he himself had rescued quite a number of young women from the clutches of "Mormons." Think of that out of the mouth of a consecrated minister of the Church of England! And thousands believed him. Why? Because they would rather believe a lie than the truth.

My time is up. I thank God with all my heart and soul for the Gospel of Jesus Christ which I embraced in my native land thirty-five years ago. I love this work, I love this people; I would rather live here on bread and water all the days of my life, than to live in the palace of the king. I pray God to help us to be grateful and thankful and to appreciate his blessings, because I know that if we are faithful in keeping his commandments his blessings will continue to flow unto us. God bless you all, in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

Today is Sunday; the hour is 3:45 p. m. I am reminded that at this very hour, Sunday, April 7, 1918, one day more than five years ago, I was presented to the General Conference, by President Joseph F. Smith, as the new member of the Council of the Twelve.

THE VALUE OF PERSECUTION

It hardly seems possible that in these days, when information as to the world is so generally published, and when practically all the people, in all the countries of the world are able to read this information, the people of one of our great civilized countries can be induced to accept as true the intensely false statements to which Elder William A. Morton in his remarks has just referred. Is it not necessary for

such assertions and statements to be made in order to fulfil the predictions which are so clearly and numerous made in the holy scriptures? For example: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matthew 10:22.) "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Timothy 3:12.) "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5:10-12.) "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.) The great Master himself, said: "If the world hate you, ye know that it hated me before it hated you. If ye be of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19.)

THE WELFARE AND TRAINING OF OUR YOUNG PEOPLE

I shall attempt to place additional emphasis upon two subjects that have been discussed by many of the speakers during this conference. One is the arousing of additional interest in the training and welfare of the young people of the Church. The other is the importance of having Latter-day Saints remain in this section of the country and of rearing their families generally on the farm.

Marvelous transformations have taken place since that memorable day in July, 1847, when Brigham Young and his band of noble pioneers looked over the mountain tops into this great valley, and said: "This is the place." The great pioneer leader looked with the vision of a prophet. He spoke the truth. "This is the place." Not the place for making the most money, perhaps, not the place in which the greatest amount of luxury can be found; but it is the chosen place for Latter-day Saints. It is the place where struggles must be met—those struggles which make men and women. It is not gold or silver, nor is it what these can purchase, that is most desired by Latter-day Saints. What we want is sons and daughters strong in the power to resist; sons and daughters with high ideals and exalted ambition, for these give joy and satisfaction which no amount of money can purchase. It is in these young people—our most valuable asset—we are most interested.

AN ILLUSTRATION FROM BABSON

Is not Roger W. Babson our greatest statistician? It is he who says he was visiting the home of a famous manufacturer, who took him out to his farm and showed him his cattle. Above the head of each heifer and cow was the pedigree. The most careful record was kept of every animal. He had a blue print in his library at home of every one of these animals. Later in the evening—it was during the Christmas

vacation—a young fellow drove up to the house in a fancy automobile, and he came in and asked for the manufacturer's daughter, in order to take her to a party. Not liking the looks of the fellow very well, after the couple had gone out, Mr. Babson said: "Who is that chap?" The father replied: "Oh, I don't know, just some friend of Mary's." Mr. Babson says this father had every one of his cows blue-printed, but he didn't even know the name of the man who came to get his only daughter, and who did not deliver her until two o'clock the next morning. That man was neglecting the welfare of the human soul—the world's greatest asset.

As I have said before, this may not be the place to find the greatest amount of money, or the greatest quality of luxury; but it is "the place" designated by divine Providence for the Latter-day Saints, and it is the place where, with divine help and guidance, we are struggling to produce the best men and the best women that can be produced in any part of the world. I believe "this is the place" for accomplishing this great end.

THE VALUE OF THE MISSION FIELD AS AN EDUCATOR

Intensely interested as we are in developing to the highest degree the virtues of our young men and young women and also their talents, may I add a little emphasis on what Bishop Nibley has already said, and also Elder Stephen L. Richards, that I regard the experience in the mission field as a great educational asset to any young man. While my lifetime has been spent almost entirely in the school room, either as student or teacher, I am of the opinion that for the average young man time spent in the mission field is, even for him, more valuable than an equal amount of time spent in the school room. Character certainly is worth more than education without it. Young missionaries who go into the mission field make an intense study of the life and example of Jesus Christ. I ask all good people everywhere if the amount of time ordinarily spent in the mission field could be devoted to any more worthy or helpful work. If you have to choose between sending your children to school for higher education, or sending them into the mission field, I say, choose the latter.

THE M. I. A.—GIVE SUPPORT TO THIS HELPFUL ORGANIZATION

Since I happen to be one of the general superintendency of the Young Men's Mutual Improvement Association, I am naturally intensely interested in the welfare of the young people, and especially the young men. I appeal for you to give the Mutual Improvement work your earnest, honest support. Your boys are calling for you. They need your help. "Of all sad words of tongue or pen, the saddest are these: It might have been." What greater anguish can come into the human heart than that which results from regret? Be close to your son. Put your arms around him. Enjoy his affection and enjoy his confidence. It is this sort of spirit we are encouraging in the Mutual

Improvement organizations. "Train up a child in the way he should go: and when he is old, he will not depart from it."

THE "M" MEN

At Richfield a few weeks ago my heart was filled with pride at seeing our "M" men, a portion of the Mutual Improvement Association, give the Sunday evening program for the M. I. A. meeting. Every detail was arranged by these young men. Thus we are aiming to give at home a training similar to that received in the mission field. That is, we are aiming to give that training that takes a young, laughing, silly boy, and makes of him, as the mission almost always does, a fine, dignified, glorious man.

THE FATHERS AND SONS' AND SCOUT ACTIVITIES

Scout work is a portion of the Mutual Improvement program. We desire to make our stake and ward officials give to this portion of the program the same good support they do to other portions of our work. In this city, during the last two weeks, I have attended three banquets given by the scouts and their fathers. This intimate association of fathers and sons cannot do otherwise than result in doing great good. What can give greater uplift than to have boys in the most critical moments of their lives intimately associated with, and positively guided by, their fathers and their mothers?

The subject assigned to one of these scouts, and put in the language of the modern boy, was: "My Dad—My Pal." It was thrilling to see that bright-eyed little chap with head erect, his hand on his father's shoulder, tell the great group of fathers and sons assembled that he and his dad were chums. When at the close of the banquet contributions were solicited for buying a truck for the scout troop, some men gave one dollar, a few gave five. This little fellow came forward and put down a check and said: "My dad gives twenty-five dollars."

MOTHER, THE BEST SCOUT OF ALL

A fine looking, dark-haired Scandinavian mother was sitting at another table, and by her side her little son. This boy was asked to respond to the toast: "Mother, the best scout of all." You ought to have heard his story. The little fellow, somewhat frail in body, was as light in complexion as his mother was dark. With quivering lips he said: "During all the days of my boyhood my mother has taught me to pray. Sometime ago I went down to Utah Lake with a group of my companions on a swimming trip. We were carrying on one contest after another. I found myself actually exhausted, when I saw one of my little friends and companions in deep water, drowning." There were many strong men with strong hearts in that audience. All listened in breathless silence to the simple narrative of this little scout. The hearers could not hold back the tears, when the little fellow said: "And, remembering the teachings of my mother, that, under all con-

ditions, I should place my trust in divine Providence, I uttered a prayer, placed my trust in Him, then went forward and saved the life of my little friend." That is the spirit of the scouts. Scouting is a portion of our M. I. A. program.

HIGH IDEALS IN TWO SLOGANS

In the L. D. S. Church we have every doctrine, every principle, every practice, every element, that tends to make men and women better, happier, stronger, cleaner. In the language of the Boy Scouts, we are struggling to do our duty to God and to our country. We are struggling to make good citizens, for only out of good citizens can good Latter-day Saints be made. We are striving to make better men and women than are made or can be made elsewhere. We expect to accomplish this greatly desired end by living more strictly in conformity with the teachings and example of Jesus Christ, than do others. Our slogans are an indication of our standards. One of these is: "We stand for the non-sale and non-use of tobacco." This year's slogan is: "We stand for a pure life through clean thought and action." With these high ideals we are going forward with faith in divine Providence, expecting to produce a generation of people better than any the world has known.

The Lord bless you. Be interested in the boy. Give him a fair share of your time. Give him your confidence. Do not be satisfied until in your ward there is an efficient troop of Boy Scouts in which your son can be trained. Give splendid support to this portion of our Mutual Improvement work. You cannot know what real scouting is until you have at least one Eagle Scout in your troop. The Lord bless you. Amen.

PRESIDENT HEBER J. GRANT

While listening to Bishop Nibley I thought of some quotations from a book, a copy of which was sent by the Presidency to the 1775 missionaries of our Church, in all the world. This book is entitled *Fundamentals of Prosperity*, and the author is Roger W. Babson. I brought it here to hand to a friend after the meeting, and not for the purpose of reading from it, but some of the things that have been said this afternoon have caused me to turn to the book, and I desire to read some things from it, and to make a few comments:

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington, to the factories, the mines, the fields and the forests. It is one thing to talk about plans or policies, but a plan or policy without a religious motive is like a watch without a spring or a body without the breath of life."

"Why is it that most of the able men in our great industries came from the country districts? The reason is that the country boy is trained to work. Statistics indicate that very seldom does a child, brought up in a city apartment house, amount to much; while the children of well-to-do

city people are seriously handicapped. The great educator of the previous generation was not the public school, but rather the wood box."

There is hardly an individual in all the Church who has not some responsibilities. We have ward teachers, two of them for every block in all the Church. In addition, we have two Relief Society teachers for each block. There are a bishop and two counselors in every ward. There are from fifteen to twenty high counselors in every stake. Responsibility develops people. I want to read just a word on responsibility, from Mr. Babson's book:

My little girl has a black cat; about once in four months this cat has kittens. Opposite our place is a man who has an Airdale dog. When that dog comes across the street and that cat has no kittens, the cat immediately "beats it" as fast as she can, with the dog after her. But when that dog comes across the street and that cat has the responsibility of some kittens, she immediately turns on the dog and the dog "beats it" with the cat after him. It is the same dog, the same cat, and the same back yard; but in one instance the cat has no responsibilities and in the other case she has. Responsibilities develop faith, vision, courage, initiative, and other things which make the world go round.

I will read a comparison between the people who settled North and South America:

Just before I went to Brazil I was the guest of the President of the Argentine Republic. After lunching one day we sat in his sun parlor looking out over the river. He was very thoughtful. He said, "Mr. Babson, I have been wondering why it is that South America with all its natural advantages is so far behind North America notwithstanding that South America was settled before North America." Then he went on to tell how the forests of South America had two hundred and eighty-six trees that can be found in no book of botany. He told me about many ranches that had thousands of acres under alfalfa in one block. He mentioned the mines of iron, coal, copper, silver, gold; all those great rivers and waterpowers which rival Niagara. "Why is it with all these natural resources, South America is so far behind North America?" he asked. Well, those of you who have been there know the reason. But, being a guest, I said:

"Mr. President, what do you think is the reason?"

He replied: "I have come to this conclusion. South America was settled by the Spanish who came to South America in search of gold, but North America was settled by the Pilgrim Fathers who went there in search of God.

Friends, let us as American citizens never kick down the ladder by which we climbed up. Let us never forget the foundation upon which all permanent prosperity is based.

That foundation is religion, faith in God and determination to serve God. Our fathers came here for the gospel of the Lord Jesus Christ and for nothing else.

Again, I say to the Latter-day Saints, that we can rear better citizens and better Latter-day Saints upon the farms than in any other place. Mr. Babson goes on to say that over thirty per cent of all the great men in the industries today have come from the farms, or are sons of poor preachers.

May the Lord bless the people of Zion. May we keep his com-

mandments in a way and manner that all men, seeing our good deeds, our honesty, our integrity, may be led at least to respect us, whether they believe in our faith or not. God bless you. Amen.

The choir sang, "Then shall your light shine," and the congregation sang the "Doxology."

The benediction was pronounced by Elder Peter G. Johnston, of the general auditing committee.

Conference adjourned for six months.

Professor Anthon C. Lund conducted the singing in the Tabernacle; Professor J. J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall by Clyde Rasmussen.

EDWARD H. ANDERSON, Clerk of the Conference.

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Ninety-Fourth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 94th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Friday, October 5, 1923.

President Heber J. Grant presided and announced the opening of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins.

Of the Council of the Twelve: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards *, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart **.

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants, Andrew Jensen, B. H. Roberts, A. William Lund, Junius F. Wells.

Presidents of stakes were well represented from the various stakes of Zion, also their counselors, patriarchs, bishops of wards and their counselors and numerous other prominent officers representing the quorums of the Priesthood and men and women of the auxiliary organizations of the Church.

*Orson F. Whitney was absent owing to illness, and David O. McKay, is presiding over the European Mission.

**Levi Edgar Young was absent owing to duties at the University of Utah, but present at subsequent meetings.

Mission presidents as follows were in attendance: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

All the seats were occupied in the Tabernacle, including the gallery, choir stands and the body of the house. People from all parts of the Church were present.

The choir and congregation sang, "We thank thee, O God, for a prophet."

The opening prayer was offered by Elder John E. Magleby, president of the South Sevier stake.

The choir and congregation sang, "Redeemer of Israel, our only delight."

PRESIDENT HEBER J. GRANT

It is certainly an inspiring sight to see this building so well filled at the first session of our semi-annual conference. I feel truly grateful to the Lord for his blessings to us as a people during the past year. Our harvests have been very abundant. There is a feeling of contentment today throughout this intermountain country, where the Latter-day Saints are located, that is very different, financially speaking, from what it was two years ago today.

We are grateful indeed for the blessings that have come to the people during the past two years, and we humbly pray that they may be continued upon the Saints, that the land may yield abundantly, and that peace and prosperity may continue with all of the people of the Lord. Above all it is the desire of the Presidency of the Church and the General Authorities that the Latter-day Saints may grow in the light, the knowledge, and the testimony of the gospel of the Lord Jesus Christ, which has been restored to the earth again, through the instrumentality of the Prophet Joseph Smith. While we rejoice in the material prosperity of the people, we rejoice more in the growth of faith and knowledge and the love of God and a desire to serve him on their part.

PRESIDENT'S VISIT

During the past six months we have had the privilege of receiving a visit from the President of the United States, who spoke from this stand, and who later visited the Southern part of our State. We all know that he has since been called from this life. As I stated here upon one occasion, I am very grateful that President Harding had the opportunity of meeting and mingling with the people of our State and of the adjoining States, where so many of the Latter-day Saints are located. I rejoiced when he said to me as I was dining with him in

the Yellowstone Park, that his good opinion of our people had been enhanced by his visit among them. I am grateful that the high office he held until his death is now occupied by a man who I believe with all my heart is worthy of that exalted position. I desire, and I am sure that all Latter-day Saints desire, that the inspiration that comes from God may be given to President Coolidge in the great office which he holds, and that wisdom may come to him and his cabinet in directing the affairs of our beloved country.

We as Latter-day Saints have much to be thankful for. We are just completing in Idaho Falls a magnificent hospital, which when completed and furnished, will cost about four hundred thousand dollars, and will be a lasting monument to the integrity of our people and their devotion to God. Otherwise we would not have had the means to have created such a magnificent structure in our adjoining state.

TEMPLE DEDICATED

There has been dedicated a temple to the Most High God in a foreign land, the first that has ever been erected outside the confines or dependencies of the United States. The cost of the Alberta Temple, including furniture, equipment, lawns, grounds, and in fact the building complete, is seven hundred and eighty-one thousand, four hundred and seventy-nine dollars and ninety cents—over three quarters of a million dollars expended there in completing a house to God, dedicated for sacred purposes. Many of us had the opportunity of attending the sessions, eleven in all, at each of which the dedicatory prayer was read, and remarks were made upon more than one occasion by all of the General Authorities who were in attendance, by many of the officers of the Church, and by many of the people who were there as visitors.

I rejoice in being able to say that that same sweet, peaceful, God-like and inspiring spirit that I have had the opportunity of enjoying at the dedication of the Logan Temple, of the Manti Temple, of the Salt Lake Temple, and the one in the Hawaiian Islands, was present with us upon all of the occasions when we met in the Alberta Temple. I rejoice that there was a rich outpouring of the Spirit of the Lord during all of the eleven sessions that were held in that Temple, and that those who were present partook of that spirit, and that the visitors and the local people were satisfied in their hearts and able to bear witness that the Lord, by the rich outpourings of his Spirit was with us throughout the sacred services.

There stands out in my mind in the various dedications of temples that I have had the privilege of attending, a feeling of gratitude and thanksgiving to God that I was permitted to be present at these dedications, and to partake of the spirit that was always present. It is the spirit that giveth life, while the letter killeth; and I can testify that the spirit of the living God has been present at the time of the dedication of each and all of the temples that I have had the great privilege and honor of attending.

SPIRITS ATTUNED

If we, as Latter-day Saints, live the gospel of the Lord Jesus Christ, our spirits are perfectly attuned, so that we really partake of the inspiration of the living God that is present in the conference gatherings of the Latter-day Saints and I know that no faithful Latter-day Saint could have been present at Logan, at Manti, at Salt Lake City, in the Hawaiian Islands, or in Cardston at the dedication of the several temples but what he or she was thrilled by the spirit of God that was present upon all of those occasions. No Latter-day Saint has attended any of those sessions who has not gone away with an increased love of God, with an increased desire to serve God, with a renewed determination to live more faithful the Gospel of the Lord Jesus Christ that we have espoused.

It call to mind two occasions while in the missionary field that were remarkable to me, for they compared in my affections and in my feelings with the blessed experiences incident to the dedication of these temples. One of them was when we had all of the Elders of the British mission and representatives from Europe present at Bradford—several hundred missionaries, and we had a spiritual feast. We had what would be called “a red letter day,” spiritually. The Lord God Almighty blessed us abundantly upon that occasion. I call to mind another instance in Rotterdam, where many of the missionaries of the Netherlands mission, including Belgium and Holland, and many from the Swiss and German mission were present. Our meeting lasted until midnight, and I am sure that no one of the many elders who were assembled there was the least bit weary because of the length of the meeting. There were tears of gratitude and thanksgiving to the living God for an abiding knowledge and testimony of the divinity of the work in which we are engaged, shed in great profusion upon that occasion. The fear of God was with us, and we rejoiced exceedingly.

CUMORAH CONFERENCE

On the 22nd day of last month we had the privilege—four of the General Authorities from this city and one who was located at Brooklyn as the president of the Eastern States mission, Brother Brigham H. Roberts—of being present at the wonderful conference held at the Joseph Smith farm, in the Sacred Grove, and at the Hill Cumorah, celebrating the one-hundredth anniversary of Joseph Smith's first view of the plates from which the Book of Mormon was later translated. A very remarkable conference for three days was held there. A rich outpouring of the Spirit of the living God was experienced. I am grateful, indeed, to President Brigham H. Roberts for arranging that conference, for I am free to confess, that in the multitude of duties and responsibilities resting upon me, I might have neglected that one-hundredth anniversary. I feel grateful to Brother Roberts that he did not allow it to pass without a very splendid conference. It was one that each and every person who attended will look back to with that

same pleasure and joy and satisfaction with which we look back upon the dedication of our temples, and the passing of other mile-stones, so to speak, in the history of this Church.

IN THE SACRED GROVE

I remarked in the first meeting that we were sorry beyond expression that President Roberts' health was such that he could not be present, that it seemed to me very much like the great play of Hamlet with Hamlet left out. Brother Roberts had prepared a very remarkable program, covering many episodes and historical matters in connection with the rise of the Church through the one hundred years, nearly, of its history; and there were no words with which we could convey adequately our regret that the man to whom we were indebted for all of these labors could not take a more active part than he did because of his poor health upon that occasion; and yet we rejoiced that he was able to lift up his voice on several occasions during that conference, and also to be present during some of the meetings, although his health was such that he had to withdraw from a few of them before their close. I have expressed, and heard others who were present express sincere and heartfelt regret that the prayer delivered by Brother Roberts in the Sacred Grove on Sunday morning, Sept. 23, was not taken down in writing. I cannot remember when my heart has been more stirred, and when I have had my affection called out to the Lord more perfectly than upon the occasion when Brother Roberts uttered that prayer in the Sacred Grove, where the Lord God Almighty, and where Jesus Christ our Redeemer, had appeared and conversed with the prophet, or more properly speaking, with the boy Joseph Smith, afterward the prophet of the living God.

FAITH INCREASED

We know, of course, that the world doubts that God and Jesus Christ spoke in that grove to Joseph Smith; but there is no Latter-day Saint living who has kept the commandments of God, and has received the witness of the Holy Spirit, that we are engaged in his work, who has any doubt in his or her mind that the Lord God Almighty, that Jesus Christ, the Redeemer of the world, the Savior of mankind, did talk to that boy. And those of us who had the privilege of assembling in that Grove Sunday morning, Sept. 23, and partaking of the sacrament of the Lord's supper, in witness to God of our remembrance of the death and suffering, and of the atoning blood of our Redeemer, and who listened to the inspiring words of the prayer of supplication by Brother Roberts, had our faith increased and strengthened, and had our hearts mellowed in gratitude to the living God for the rich outpourings of his Spirit at that sacred spot. I believe that if I had more thoroughly partaken of the spirit of that conference prior to going there, that arrangements would have been made to have had hundreds of the Latter-day Saints present. It was only a very short time prior to this

one-hundredth anniversary that I felt impressed that I ought to go there. Last May I thought, perhaps I would go, but scarcely felt the full inspiration of it. However, just before the conference was to be held, the impression came to me that it would be a very serious mistake if the man whom the Lord had seen fit to honor in placing him to preside over the Church of Christ, established through the instrumentality of that boy who, one hundred and three years ago, conversed with God, the Father, and the Savior, and one hundred years ago saw for the first time the plates from which the Book of Mormon was translated, did not attend that celebration. I was very grateful that two of the Council of the Twelve happened to be in the East at the time, so that they could also be there; and in thinking the matter over I felt that it would be very fitting indeed for one of the blood relatives of the Prophet Joseph Smith to be there at that remarkable celebration of the one-hundredth anniversary of the first view of the plates from which the Book of Mormon was transcribed.

NEW INSPIRATION

I have read within the past few weeks what a lot of rot the Book of Mormon is, what an absurd, ridiculous book it is. I want to say that it was my pleasure to be very intimately acquainted with the late William W. Riter, than whom there are few men in all the Church who were greater readers and greater students and who had more analytical and thoughtful minds. The last time that I heard Brother Riter speak was in a meeting in the ward where I reside. He was a man who read and studied a great deal. Among other things he made the statement, which was greatly to my surprise, that for many many years he had read the Book of Mormon through regularly every year. I never dreamed that he would take the time to do so. And he said that he found new inspiration, new uplifting thoughts, that he enjoyed the book, he believed, more each time that he read it than he had previously done. He said that nobody could find anything in that book that was not calculated to uplift mankind, and to improve them; that there was no book that more perfectly inspired a love of the Lord Jesus Christ, the Redeemer of the world, by its contents, than did the Book of Mormon; that there was not one single incident, not one paragraph in that whole book, that could offend the most sensitive soul. I have regretted beyond expression that the very remarkable and splendid sermon that he gave that night was not taken down in shorthand.

THE ARIZONA TEMPLE

I am pleased to be able to inform the people that the work on the Arizona temple is progressing satisfactorily, that next month we hope to lay the corner-stone and deposit some records in that stone, and that we hope in the near future to have that building completed for sacred ordinance work.

We are making very extensive improvements, almost completed now, giving greater facilities for taking care of larger numbers of

people in the Salt Lake temple. Many of those improvements, however, have had to be made underground because of the conditions that face us. We have made some improvements, also, in the Logan temple for increased capacity in doing temple work there.

There have been changes in the following missions:

Hugo D. E. Peterson has been made the president of the Swedish mission, succeeding Gideon E. Hulterstrom.

John S. Hansen has been made president of the Danish mission, succeeding Carl E. Peterson.

Angus T. Wright has been made president of the New Zealand mission, succeeding George F. Taylor.

Ernest LeRoy Butler has been made president of the Samoa Mission succeeding John Quincy Adams.

MISSIONARIES SAFE

Martin A. Robertson has been appointed to succeed Lloyd Ivie as president of the Japan mission. Brother Ivie has not yet returned. We received a cablegram, however, from him, stating that our missionaries in Japan were safe. We have not yet had a letter from him since the terrible catastrophe of earthquake and fire in that land, but we are grateful indeed to the Lord that all of our missionaries in Japan were preserved during the awful calamity that came to that country.

Albert R. Peterson has been made president of the Norwegian mission, succeeding August S. Schow.

Fred J. Tadjé has been made president of the Swiss and German mission, succeeding Serge F. Ballif.

Charles S. Hyde has been made president of the Netherlands mission, succeeding John T. Lillywhite.

The work in all of our missions is progressing very favorably indeed. We are thankful for the splendid labors being performed in all of the missions throughout the world. The one cry that comes to us from every mission is: Send us more elders. The people are becoming interested in the work of the Lord. "We could use twice as many elders," is the word that comes from many of the missions.

IMPRESSIVE SLOGAN

The Mutual Improvement Associations of the Church have an impressive slogan this year. They stand for spiritual growth among the Latter-day Saints through family and secret prayers. I wish to commend the young people for adopting this slogan. I am convinced that one of the greatest and one of the best things in all the world to keep a man true and faithful in the gospel of the Lord Jesus Christ, is to supplicate God secretly in the name of Jesus Christ, for the guidance of His Holy Spirit. I am convinced that one of the greatest things that can come into any home to cause the boys and girls in that home to grow up in a love of God, and in a love of the gospel of Jesus Christ, is to have family prayer, not for the father of the family alone to pray, but for the mother and for the children to do so also, that they may

partake of the spirit of prayer, and be in harmony, be in tune, to have the radio, so to speak, in communication with the Spirit of the Lord. I believe that there are very few that go astray, that very few lose their faith, who have once had a knowledge of the gospel, and who never neglect their prayers in their families, and their secret supplications to God. I am grateful for this slogan. I am also grateful that in addition to this slogan the fifty thousand or more of our young ladies are being requested that they shall, during the next six months, observe rigidly and strictly the Word of Wisdom.

If you or I possessed a letter from the late President Warren G. Harding, I am sure that we would prize it, that we would hold it as a keepsake all the days of our lives, and that we would leave it as a legacy for our posterity—a communication from a man that had been honored by being the President of our great country. Do we ever stop to think that the Creator of heaven and earth, the Maker of all that we see in this great universe, the Father of our spirits, the Father of our Lord Jesus Christ in the spirit and in the flesh, has communicated with us, that he has given us counsel and advice such as will lead us back into his presence, that will give us vigor of body and of mind?

A MATTER OF REGRET

And yet there are hundreds, there are thousands among the Latter-day Saints to whom the Lord God Almighty has given a testimony and a knowledge that he lives, a knowledge that Jesus is the Christ, a knowledge that Joseph Smith was a prophet of the true and living God, and who are able to bear that witness and to testify of it at home and abroad, who, when the Lord God Almighty, the Creator of heaven and earth, tells them what is good for them, physically and spiritually, and writes them a letter, neglect to pay any attention to it. I am sorry to say that today there are many of the sons and daughters of the Latter-day Saints—some of the sons and daughters of leading men and women in this Church, who are having social gatherings and who think that it shows a spirit of liberality and of broadness to drink wine and to have their tea and coffee and to play their cards, and to do those things that we have been taught are not good for us. I am going to read to you a letter from the Lord to the Latter-day Saints:

"Revelation given through Joseph Smith, the prophet, at Kirtland, Ohio, February 27, 1833." Ninety long years ago since the Lord wrote this letter to you and to me, and to every man and woman and child in the Church of Jesus Christ of Latter-day Saints, known as the Word of Wisdom. What is there in all the world so valuable as wisdom? Nothing. The one thing of all others that King Solomon sought after was wisdom. "Abstinence from wine, strong drink, tobacco and hot drinks enjoined—moderation in the eating of meat—wholesome foods—promises to those who live according to these precepts.

"A Word of Wisdom for the benefit of the council of high priests, assembled in Kirtland, and the Church, and also in Zion.

GIVEN WITH PROMISE

"To be sent greeting: not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God," in a letter telling you telling me, the will of God "in the temporal salvation of all Saints in the last days—

"Given for a principle with promise," don't forget that promise, "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.

"Behold verily thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies."

I remember hearing the most eloquent address that I heard during all of the campaign for prohibition of liquor delivered by Dr. Geisel, a lady who was connected with the Battle Creek Sanitarium in Michigan, and she stated that there were scores and hundreds of doctors that had become absolutely convinced from their scientific investigation, from their personal experience, that alcohol or strong liquors were absolutely worthless as medicine when taken internally, but that they were good for the washing of the body, that there was a stimulating and invigorating effect that those who were sick enjoyed by washing their bodies with alcohol.

FAVORABLY IMPRESSED

I remember after hearing her remarks in the Twenty-fifth ward Sunday school that morning, that I asked permission to ride to the depot with her in the automobile. She had a watch lying in front of her and agreed to talk within ten minutes of train time. In going to the train I said: "Dr. Geisel, I am delighted to hear that your investigations in America, France and Russia regarding alcohol confirm what we knew seventy-five years ago through a revelation of the Lord to Joseph Smith the Prophet." And I told her of the Word of Wisdom, and she said she was coming back here some time to spend an entire summer vacation, that she had found so many remarkable things in our faith and our doctrines, that she wanted to investigate them.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

"Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have

ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

"And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine."

TEACHINGS CONFIRMED

I remember recently reading that many of the doctors had come to the conclusion that excessive use of meat was one of the great causes of cancer, and of many other of the diseases that are destroying the human race. Year by year the inspiration comes to men through study and research to confirm, one by one, the teachings that came by the inspiration of the living God to Joseph Smith, the prophet of this last dispensation.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth.

"And these hath God made for the use of man only in times of famine and excess of hunger.

"All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and barley for all useful animals, and for mild drinks, as also other grain."

Now, O ye Saints, listen to the promise of the Lord God Almighty in this letter written to you as to what shall be your heritage if you obey these simple words of wisdom:

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them..Amen."

Let me read the last verse once more:

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

BENEFIT OF OBEDIENCE

In the same book you will find it recorded that there is a law irrevocably decreed in heaven, before the foundations of the world, upon which every blessing is predicated, and when we receive a blessing we receive it because we fulfil the law upon which the blessing is predicated. I wish to bear my witness here that I believe with all my heart and soul that if I had not obeyed the Word of Wisdom, if I had not kept these commandments, that I would not be standing before you this day as the President of the Church of Jesus Christ of Latter-day Saints. I believe that I would not be alive but for having obeyed this commandment, but for having fulfilled the law which was irrevocably

decreed before the foundation of the world, whereby I was entitled to live.

We have the gospel of the Lord Jesus Christ. We have the plan of life and salvation revealed to us—temporal salvation, spiritual salvation. We have the gospel that will bring to us life eternal in the presence of God our Father, Jesus Christ our Redeemer, and of our loved ones who have gone before, who have been faithful.

REJOICE IN TESTIMONIES

I thank the Lord God Almighty for the faith, for the integrity, for the devotion to him and the gospel of his Son Jesus Christ in the lives of Joseph and Hyrum Smith. I thank the Lord that they were true, even to the day of their martyrdom. I rejoice in the testimonies at the Hill Cumorah, at the Joseph Smith farm, and at the Sacred Grove, regarding these men. I rejoice in the marvelous integrity and devotion to God of Brigham Young in the days of apostasy, in the days when murder was in the hearts of many who had once been Latter-day Saints. I rejoice that when men said that Joseph Smith was a fallen prophet, Brigham Young was as true as steel, and would have given his life at any time for the Prophet Joseph Smith. I rejoice in the wonderful accomplishments of Brigham Young.

I rejoice in the integrity and devotion to God of John Taylor, of Wilford Woodruff, of Lorenzo Snow, and of Joseph F. Smith with whom I was intimately associated for forty-one years this identical month. I know the hearts of these men. I knew the inmost desires of their lives, that which they desired most to accomplish, and I know that every one of these men loved God with all his heart, and with all his being, that they all loved the people of God, and that the one and only thing in their heart's desire above everything else in the world, was the advancement of the gospel of Jesus Christ, the spread of it, that men who knew not the truth might learn and accept the plan of life and salvation.

LOYAL TO COUNTRY

I know that their thoughts, their prayers, their ambitions, were all for the good of this people and their advancement spiritually and morally, intellectually and patriotically. I know as I know that I live that no men ever graced the footstool of God who were more loyal to their country, who believed more firmly that the Lord God Almighty inspired the men who brought freedom to this country under George Washington and inspired the men who wrote the Constitution of our beloved country. I thank God for these men, and with all the power of my being I pray God that I, having been honored in my weakness and my lack of strength in comparison to them, may lead this people as they did, in that straight and narrow path that leads to life eternal. I desire to read just two paragraphs from the prayer given at the dedication of the Alberta temple:

"We thank thee, O Father, for the knowledge which we possess, that thou dost live, and that thy Son Jesus Christ is our Redeemer and our Savior, and that thy servant Joseph Smith, Jr., was and is a prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

"We especially pray thee, O Father in heaven, to bless the youth of thy people in Zion and in all the world. Shield them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the straight and narrow path that leads to thee, preserve them from the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Lord Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity, and in the truth."

And I say unto you, O fathers in Israel; if you will set an example by being honest before God in the payment of your tithes, if you will observe the Word of Wisdom, if you will observe your family and your secret prayers, God will give you strength to preserve the youth of Zion as mentioned in this supplication.

May the Lord bless us and pour out upon us richly his Holy Spirit during this conference, is my prayer, and I ask it in the name of the Lord Jesus Christ. Amen.

PRESIDENT CHARLES W. PENROSE

I was just thinking of that part of the hymn that we have been singing which says: "What more can he say than to you he has said? You who unto Jesus for refuge have fled." I feel filled to overflowing with joy and satisfaction and testimony concerning the great work in which we are engaged, and rejoice in the strength and power, physically and spiritually, which is possessed by our beloved President, Heber J. Grant. I can bear my humble testimony to the truth and inspiration of the wonderful discourse to which we have listened, and in saying that, I but feebly express the sentiments of this great congregation.

THE SPIRIT AND POWER OF GOD WITH THE CHURCH.

I rejoice in the Lord my God. I am filled with gratitude in my soul today for all his mercies to me, and I can see many of those things which will be in the day when "the veil o'er the earth" will be not only "beginning to burst," but when it shall burst over all the earth, clothed with the light of God, blessed with the presence of its Redeemer and King, and all things be subdued unto him who is our living head. God be praised this morning for the things that we have heard from the leader of this people. It is evident that the Lord is with him, as he has been for many, many years, and that the same spirit and power brought to earth from on high by the presence of the Father and the Son, through the Prophet Joseph Smith, are here today, and have been with the Church from the time of its organization down to the present moment.

THE SUCCESSORS TO THE PROPHET JOSEPH MEN OF GOD

Those great men who succeeded the Prophet Joseph Smith in the presidency of this Church were indeed men of God. I was acquainted with them all personally, as President Grant has testified concerning his acquaintance. I knew the men; I knew their private feelings, their inmost souls. I was familiarly acquainted with each of them, and shared the joy of their confidence and their good will, and the manifestations of God to them in private as well as in public. I can testify, as I am willing to do to all the world, that they were indeed men of God, clothed upon with the power of that holy Priesthood restored to earth in the last days through divine messengers sent from on high to introduce the work of the last dispensation of the fulness of times. I am very thankful to be here this morning. It is better than anything else I can think of, to be here with this great congregation and listen to the words of inspiration that have come to us today. I rejoice in the past, I feel full of happiness and peace for the present, and my soul is filled with joyful anticipation because of the future. I know that this is the work of God, and I also know a little of what it will be when that veil of the covering is taken away, and the light of the Lord shines out from above, from the Most High, and the earth is redeemed and clothed upon with his glory and his power. I am thankful for this testimony in my heart. I know it has come, not from any great effort of mine, any great abilities or learning of mine, but by the word of the Lord to me. I know that he has been with me all the days of my ministry in this Church. I was ordained an elder of the Church of Jesus Christ of Latter-day Saints, according to a certificate which I carry with me, on the sixth day of January, 1851, and from that time to the present I have felt that I am an Elder in Israel, a servant of the Most High God, that I was dedicated to his service anywhere and everywhere and at all times, under all circumstances and seasons, in all the nations of the earth; and I have realized the blessings of the Lord in supporting me in all the efforts I have been able to make for the furtherance of this great divine cause in the world. I know that the Lord is with this people, that he has been with them from the beginning, that he has been with those who have been called to lead them from the beginning, and that he will continue so to do. I know that he will be with us, every one of us, if we will carry out the things that have been taught to us this morning. They are not new by any means; delivered in a new way, perhaps, and in an impressive manner that comes right down into our souls, but they are the word of the Lord and have been delivered to this people from the time of the organization of the Church; and the work has been gradually developing, getting bigger, stronger, mightier, having more influence in the earth.

PLEASURE IN THE PROGRESS OF TEMPLE WORK.

When we hear these glad reports concerning the spread of the work in foreign lands, it gives us pleasure and gives us courage to still press

forward and do our part in the great cause. The building of these temples which have been dedicated to the Lord is a wonderful mark of the work of the Lord, and of its promise to us. The building of the Alberta temple—some will call it the Cardston temple, or the Canadian temple, but it is the Alberta temple, that is the name of it—the building of that structure upon English soil is an indication to us of what the Lord will do. The temples will not be confined altogether to Zion, even though that may cover both North and South America. The work will spread forth in other lands as the veil o'er the covering continues to burst. The spiritual and temporal, the heavenly and earthly, will be closer, in being joined together, and the time will come when we shall have plenty of work to do, in the millennial season, the one thousand years, the one "day of the Lord," when we get communications from the priesthood behind the veil to the priesthood in the earth, in the temples that will be erected. In those holy conversations we read about in the revelations of God, concerning the building of a house to him, that day is not very far off, as the Lord sees things. It may be quite a while as we see them, but they are real, and that which God has promised concerning them will surely come to pass. The wonderful work that is going on in these temples now is but an indication of that which is to come. The building of the temple in Hawaii, shows that we go to the heathen, as we have been invited to do sometimes by our good Christian friends, going to the Islands of the sea, fulfils the command of the Lord. These things will be increased and multiplied, and temples will be built in the north and in the south, in the east and the west, so that all that needs to be done in the great work of redemption for the dead, as well as for the living, will be accomplished, and brought about just as it has been revealed by the prophets.

OUR DUTY TODAY.

The great thing for us Latter-day Saints today, gathered here in conference, representing the people that could not get here—for this is a representative body in conference assembled, representing the Saints in all the stakes of Zion—the thing for us to do is to take the word of the Lord today, to do that which the Lord requires of us, obey his commandments, walk in obedience to his sayings, keep in the line of duty, in the strait and narrow way, and not go off to the side, to the right or to the left, and not get mixed up in those entangling alliances which some of our people enjoy with the institutions of the world. I don't want to say one word against those institutions that are established in the world, in the way of charity or literature or science, real science, or art, or anything that is called religion, even though it be not much of a religion, but beneficial in its sphere, I would not say a word against them. But for us, what should we do, elders in Israel, servants of the living God, called of God in the latter-days to hold this divine authority to preach the gospel to all the world, to every nation and kindred and tongue and people? That is what these temples signify to me. This was the word of the Lord from the beginning. The

gospel was brought from heaven to earth for all the world, and it is our business to see that it goes there as far as we can.

WE BELIEVE IN JESUS CHRIST; THIS IS HIS CHURCH

Now, what is our duty? Our duty is to walk in the straight way, and find out the will of the Lord and do it as far as we have power, in the weakness of our human bodies, teach it to our children, bring them up in the fear of the Lord, keep them in the path. It is a sad thing when our people stray off into organizations that are not in consonance with the word of the Lord and his ways. It is not a good thing to be tangled up with them, my brethren. It is good to stay in this Church. When we came into it we were baptized into it over head and ears, and feet, the whole of us, body and spirit. The soul of man went into the water of baptism, and so we belong to the Lord. We took upon us the name of Jesus Christ, our Redeemer; we belong to him, and he purchased us by the price of his own blood. To say that we do not believe in Christ is so ridiculous that we need not say anything in trying to confute it. This is his Church; he started it; he has continued with it; he is with it today. The Spirit manifested today in the leader of the Church is the Spirit of Christ. Don't you know that? I am sure you do. I need not say anything on that. You feel it not only "in your bones," but in the soul of you, the spirit of you. It is within you. You feel that the Spirit of God has been with us here today, and has been with the president through all his administration, and he is growing with the years. He is getting younger in mind and body, and he is full of light and life and power, and I am proud of being associated with him. Thank God for the privilege. I thank God for being a member of this Church. It is a wonderful privilege. It is a great blessing from on high, to be baptized into Christ, to try and put on Christ in life and labor and spirit and energy and power; to be with him and to feel that I can approach God the Father through and by him and have fellowship with him, as well as with my brethren and sisters in the Church. It is by that Spirit that the Lord has blessed me and guided me through the years that have passed, and I bless and praise and glorify his holy name in the congregation today.

ZION WILL PROSPER REGARDLESS OF THE EFFORTS OF HER OPPONENTS

I know that this work will go on and I know that it has prospered in the past, in this respect that I am about to mention, and will go on in the future. The Lord promised that all that is formed against Zion shall not only not prosper, but it shall be turned to the welfare and benefit of Zion. Now be assured that this will be the case; that the present efforts being made by those who are not of us, but who are against us, that whatever they may do, whatever they may say, will be turned around in the sequel, to the glory of God, and the salvation of men, through and by this Church and its priesthood. That is as sure as that the sun rises in the morning after it has appeared to set at night. This work will go on and on, and we will see it, if we live

long enough on the earth, and I suppose we will if we get away. I don't know how much we shall see when we get out of the body, but we will see a good deal more than we can while we are in the body. But we will see that this promise is fulfilled. All these schemes, these plots and plans, and all these ridiculous efforts that are being made will show up to be so ridiculous, so feeble, so false, that they will turn around to the good of this work in which we are engaged, to the glory of God and the salvation of men. So do not be discouraged by anything that may be said against the Church or its leaders. It has been said from the beginning, right from the start. Before Joseph Smith got even direction to organize the Church, he was assailed by the most religious people in his vicinity. But the things which they said against him eventually turned around to strengthen him in the minds of decent and reasonable and religious people and so will it be in the future. We need not be concerned about that. Only let us be concerned with our own lives and labors, and the performance of our duties.

WE NEED NOT BE CONCERNED. OUR DUTIES ARE PLAIN.

They are very plain. They are set down, most of them, in black and white. We can read them in the Doctrine and Covenants. I wish all our elders, priests, teachers and deacons, would become fully acquainted with Section 107 of the Doctrine and Covenants. Many of them do not know much about it. It is there in the book we read, and all the revelations contained therein have the ring, in my ears, of the gospel of the light and love of God, and the power of God unto salvation. Now my brethren, let us be acquainted with what the Lord has revealed, and take it into our souls. Let us realize and feel that we are a part of this work, a true and living and active working part. Every man called to hold the Priesthood is called of God to work in this great Latter-day cause, that God has revealed, and if we will take the advice, received by us this morning from our President, whose right it is to direct us, we will be going right all the time. I am sure of that.

CENTENNIAL CELEBRATION OF THE VISITS OF MORONI

I thank the Lord for the great manifestation of his power on the Hill Cumorah and in the Sacred Grove. I have been to those places and I felt the importance of the things that were done in the neighborhood of the Hill Cumorah, which the brethren visited, on the crown of which they held a splendid meeting, participated in by a great many people not of our faith. This meeting was commemorative of one of the most wonderful events that have ever occurred in this world. The first thing of importance in the revelations of God in the latter-days was the manifestation of the Father and the Son in that Sacred Grove to the boy Joseph. The next in importance, and as an opening of the work of the last days was the visits of the Angel Moroni to the Prophet Joseph, in his bedroom. When being reminded in his soul of the importance of the message he had already received, and feeling that he had not been faithful and true to the spirit of it in his own life, although

he had not done anything of very great consequence that was wrong, he humbly confessed to God—and by this you shall know, the Lord says, when a man repents, “behold, he will confess his sins and turn away therefrom.” That is real repentance. Joseph repented, and while in this mood, this angelic visitation came. I understand it to some extent. I have had what I call dreams, some people call them by other names. I can see that gathering of light in that chamber of the Prophet Joseph Smith. I can see the form of the Angel Moroni appearing right in that light, not standing on the floor but above the floor, so that Joseph could see him and the beautiful glory that surrounded his personality, and I bear testimony that he was a real personage, that he did come to the Prophet Joseph. What he revealed has, in a very large measure, been fulfilled, and that which has not been fulfilled will all come to pass.

Read the account of that vision. Brother Ivins read it here in the tabernacle, a week ago last Sunday. Read it yourselves. It is published in the Pearl of Great Price just as Joseph revealed it to the world. The vision or revelation that he received from the Father and the Son is told there in his own words. Then follows the account of the visitations of the Prophet Moroni, three distinct times in the one night. Moroni feeling impressed to repeat it so that Joseph should not forget it, and adding other things that he had not thought of himself when he first came. Three times he appeared to the Prophet. They were real appearances, and what Joseph saw and what he heard were from God. Moroni was a messenger from on high. There has been a little discussion I have been told, by a few of our brethren holding some kind of a priesthood class, a little distance from the center of this city, over the wonderful question whether it was Moroni or Mormon who sealed the records called the Book of Mormon. They called up a friend of mine at eleven o'clock at night, after discussing it for three hours, to know which was the right thing; and he replied: “Why you have been singing it for the last forty or fifty years: ‘Sealed by Moroni’s hand, it has for ages lain, to wait the Lord’s command, from dust to speak again.’” Yes, we have been singing it, and how much do we know what we are singing sometimes? I merely mention that so we may call to mind what we sing, and what we pray, and what we have agreed to do, and what our covenants are, what we are here for. We spend a good deal of time, I think, in some of our classes in discussing matters that are not of very much moment. It does not matter much to me whether it was Moroni or his father Mormon who sealed the record, although it is best to be accurate and right in all things. Be careful to be right, and do not add to what God reveals. When you speak his word, give it as it is.

NEED OF PROPER UNDERSTANDING OF THE SCRIPTURE.

Now, my brethren, that was a real visitation that came to Joseph, and if we will read it carefully, we will see how wonderfully was opened

up and prefaced, the things that were to come in the bringing forth of the Book of Mormon in its acceptance by prayerful souls and rejection, by the world. Many things that are of great moment were revealed to Joseph at that time, and they are recorded in that simple statement of his, which you can read in this Pearl of Great Price, which is a very precious document, as it contains revelations given to Moses the Prophet, about things in the beginning when the earth was made, first spiritual and afterwards temporal. Many things are in the Book of Genesis, which, historically, were evidently traditions among the people, during the time from Adam down to the time of Moses, which was over twenty-four centuries—don't forget that—and many stories are told about things that occurred, and I fear that some of them are mingled together in the same chapter, different things occurring that are put in such a way that we sometimes are a little mistaken in our views concerning them. In regard to the manifestation of God to Abraham, there is no need to say that one of those three men whom we read of in Genesis 18, came to Abraham when he was sitting in his tent door in the heat of the day, and ate veal with him, was God Almighty. There is no need to suppose that, and if you will read the chapter carefully you will find that God's conversation with Sarah and Abraham at that time might be entirely separated from the story of those three men. I merely mention that, now, because some of our elders are using that chapter as an argument to prove that our heavenly Father is a personage of tabernacle, and they can prove that without going to those narratives that are told there or elsewhere.

Now I think that it is a very important thing to get the word of the Lord as it comes to us, as we can read it, as we can receive it in our hearts, ourselves; but do not add to it or take away from it. Let us keep the word of the Lord and preach it to the world. We are called to this. This is our "job"; this is our business. Every elder of the Church, every man holding the Priesthood, is called to be a minister for God, and among the peoples, to set as good an example as he can, considering the weaknesses of human nature. We are none of us entirely perfect; but we expect to "go on unto perfection," by keeping the will and word of the Lord. By and by we will arrive at that position when we will receive our bodies, quickened with the power of an endless life, and they become spiritual; and our spirits, which are the sons and the daughters of God, are embodied in them to be continued—to be continued, to be unrestricted in their united existence; not for a time or a season; spirit and element inseparably connected, receiving a fulness of joy. And the time will come when we will receive that grand glory, a resurrection of our mortal bodies to become spiritually united with our spiritual beings, the sons and the daughters of God, and all eternity will be before us and will open to us glory and honor and power and dominion and increase, perpetually, forever and ever. That is what is coming to us, and it will pay us for all the difficulties and troubles through which we are called upon to pass sometimes, here in this mortal state. We can let them go by.

WE MUST PREACH THE GOSPEL IN ALL THE WORLD.

There is a ridiculous song being sung, popularly—I forget the title—but it is “Let the rest of the world go by.” Well, we can’t do that. We can’t let the rest of the world go by; we must go to all the world and preach the gospel, to every creature, to every kindred and tongue and family and person, so far as we can reach them, and we have done pretty well through the hundred years that have intervened between the time when Moroni came, and the Book of Mormon was brought forth, and the present day. I believe that the Lord is pretty well satisfied with us, with all our infirmities and all our weaknesses, our shortcomings and our lack of faithfulness which applies to some people, if not to others.

THE LORD WELL PLEASED WITH HIS PEOPLE.

With all that, I believe that on the whole the Lord is well pleased with this people, and his Spirit is with them, and his power is with them. I believe that the authority and power of the holy Priesthood are being manifested in a greater degree than ever before in the history of the Church, and the work going on in the temples is something astonishing when we come to read the reports from the presidents of those temples, what they have done and what they are preparing to do. It is something wonderful, and it shows that the Lord is working in the world, as well as we are. We want to take the words that Jesus said about himself: “My Father worketh hitherto, and I work.” Let us feel the same. The Lord is working for us and with us. Now let us work and do our duty and the Lord will be with us, and everything predicted concerning the glory and building up and prevalence of this great Latter-day work will come to pass. The Lord will live and rule and reign in Mount Zion and in Jerusalem, and before his ancients, gloriously. He will bless everyone who labors in his cause in faithfulness and sets a good example to his fellows.

TESTIMONY.

Now I do not want to occupy much time. I am very thankful for the privilege of bearing my testimony. I testify to you, my brethren and sisters, that what we have heard this morning is true, and you know it in your hearts. I testify to you that I know that God lives, that Jesus of Nazareth is the Christ, the Son of the Living God, the Savior of the world. It is through his atoning blood that we gain remission of our sins, given to us in the waters of baptism. It is by His power that we live and move, and by it that we receive this authority which God has given to us to labor in his cause; and he will be with us if we are with him in keeping his commandments and walking in his ways.

I bear testimony to the mission of the President of the Church. President Heber J. Grant is a great leader in Israel, and we give the glory of his work to the Lord, as he does. I feel honestly and sincere-

ly in my soul today that all that I have been able to do, through the years that I have labored, has been by the blessing and providence and leading of Almighty God, and his Spirit has been with me, and I have had the privilege of having it and enjoying it with Latter-day Saints in different countries that I have visited, no matter what their language, no matter what their customs, no matter what their ways or surroundings, the Spirit of God, the same Spirit that we feel here in Zion is, measurably, enjoyed by them, and so I can say of the whole Church. We have one Lord, one faith, one baptism, and one hope of our calling. We are one with the powers of God; and by-and-by we will be united with them, and crowned with glory on the right hand of our Father, which may God grant, for Christ's sake, Amen.

ELDER CHARLES E. ROWAN, JR

(President of the Garfield Stake of Zion)

My brethren and sisters, I am delighted to have the opportunity this morning of looking into the faces of so many Latter-day Saints. Were I to attempt to express the great love that I have for this work, it would be difficult for me, indeed. I have enjoyed immensely this morning the testimonies and messages that have been given to us by the President of the Church and his First Counselor, President Charles W. Penrose. I was particularly impressed with the paragraph of that wonderful dedicatory prayer which was read by President Heber J. Grant. I believe, my brethren and sisters, that, as Latter-day Saints, the majority of us who are here assembled have so destined and shaped our lives that it matters very little what may be said to us, but that the important thing to us is, what can we do as parents in Israel to shape the destiny of our boys and our girls? I rejoice in the great keynote that was sounded by our beloved President, that if we, as Latter-day Saints, will observe to do the will of the Father, if we will live exemplary lives we will be able to have influence and power with the youth of Zion. I believe that the youth of Zion will become thoroughly qualified; however, I am sorry to say that in our part of the country we are drifting in a degree, and we feel that some of the insincerity that is manifested by us as parents is being reacted in the indolence and in the idleness of our children, and in their failure to fully perform their duties as members of this great Church.

I rejoice in the wonderful meeting we had this morning. I have never before experienced such a spirit, and never before had the feeling within my soul that the veil was so thin as when the prophet of the Lord was speaking this morning, and I felt that he is the prophet of the Lord to our great Church.

I bear you my testimony that I know this is the work of the Lord. I am delighted with the pleasure and privilege that I have had in laboring in the Garfield stake of Zion. I might say that in our stake we have eight wards and two branches. It is one hundred twenty-

five miles across our stake; however, we are delighted to say to you that we believe absolutely in the statement of the Apostle Paul, as recorded in the scripture, where he said:

"And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

I am delighted to say that we have been preserved and reserved by the Lord to come forth in this day and age of the world. We who are living out in the southern part of this state, are happy, contented, and are seeking and finding the Lord. Hundreds of our people have strong testimonies that this is the work of the Lord.

May the Lord bless us, may we enjoy this conference as we have never before enjoyed any conference, and may we take the message back to our people that the greatest thing that will redound to our welfare and make for success in the rearing of our children, is the example that is set by parents. May the Lord bless you is my prayer, in the name of Jesus Christ, Amen.

ELDER JOSEPH J. LARKIN

(President of the Curlew Stake of Zion)

My brethren and sisters, I am happy this morning to be a Latter-day Saint. I am thankful that I have been born in this day and time when God has again spoken from the heavens, when he has restored the Priesthood to the earth, and has given man authority to preach the gospel. I am thankful that I have the privilege of being here this morning and listening to the remarks of our beloved President. He certainly has given to us, as Latter-day Saints, the key that will enable us to enter our Father's kingdom. I am thankful that he has inspired his servants as he has done in these last days to lead and guide the people. I want to bear my testimony to you, my brethren and sisters, that if we will listen to their words that we will gain a salvation and exaltation in our Father's kingdom, if we will follow the instructions given to us this morning—observe our individual and family prayers, and observe the Word of Wisdom. It seems to me that if we will do those three things we will be led to do other things, for by so doing we will be led to keep the commandments that our Father in heaven has given to us.

I know, my brethren and sisters, as I know that I stand here this morning, that the gospel is true, that Joseph Smith is a Prophet of God, that he was raised up in this the last dispensation, to establish his work here in the earth. I know it, and I pray that the Lord will bless and inspire our hearts to keep the commandments that he has given to us through his servants. I want to say to you here that if we

will follow the counsel that is given to us by the servants of the Lord, we will never go very far astray.

I wish to bear my testimony to you regarding one other thing, and that is the matter of the home evening that the Latter-day Saint parents have been counseled and advised to hold with their families. If you will call your families together, my brethren and sisters, once a week and hold a home evening with them, pray with them, and sing with them, it will be one of the greatest helps to you in holding your boys and girls in the fear of the Lord. That is my experience, that is my testimony to you, my brethren and sisters, here this morning. I pray that the Lord will bless us with the desire to serve him and keep his commandments, that in the end we may gain eternal life. I ask it in the name of Jesus Christ, Amen.

ELDER MARK AUSTIN

(President of the Fremont Stake of Zion)

I assure you, my brethren and sisters, that I rejoice in having the opportunity of attending this conference, and listening to the inspiring words of our beloved President Heber J. Grant. Surely the testimony, the spirit and power of the message of the Prophet of God must have found the innermost parts of our souls. The Lord is with this people, and with his servants whom he has given charge concerning this great Latter-day work.

Surely the people of the world must discover that we love them when we send thousands of our boys and girls to the ends of the earth to cry repentance unto mankind, and to deliver the message that the Prophet Joseph Smith gave to this people. My brethren and sisters, I thank God that I was born of goodly parents, who hearkened unto the voice of the elders in a foreign land, and that they gathered with this people. I thank the Lord for my standing in the Church, and for my association with the General Authorities, and the brethren and sisters of this Church.

We have a splendid people in the state of Idaho. They are serving the Lord, determined to keep his commandments, and establish the truth, that men everywhere may know that our Father has set his hand to accomplish his work and to save his children, to bring about peace in the earth and good will to men. May the Lord bless us and help us to accomplish every desire of our hearts, and to this end I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

PART OF THE HILL CUMORAH PURCHASED

I forgot one item that we have here, namely that we are now the owners of a part of the Hill Cumorah. The Church, a few weeks ago, purchased a farm of ninety odd acres, which embraces the West

slope of the Hill Cumorah, about one-third of the way up the hill. There is a nice farm house, and it is a very fine piece of property. Elder Willard Bean, in charge of the Memorial Home, or the Smith Farm, wrote us that he could purchase this property, and we are glad now that at least part of the hill is in the possession of the Church.

The choir and congregation sang, "O say, what is Truth?"

The closing payer was offered by Elder Albert Choules, president of the Teton stake.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

President Heber J. Grant presided.

The meeting was opened by the choir and the congregation singing, "How firm a foundation, ye Saints of the Lord."

Prayer was offered by Elder Robert D. Young, president of the Sevier stake.

Mrs. H. C. Snell sang a sacred solo entitled, "Fear Not Ye, O Israel."

ELDER JOHN A. WIDTSOE

My dear brethren and sisters, I am very happy to be able to bear testimony to the inspiration of the addresses made this forenoon. I was deeply impressed by the opening address of President Grant, and, as to one of the stake presidents, to me, it seemed that seldom had we had such an opportunity to recognize the nearness of the prophet of the Lord who stands at the head of the Church to that divine power which we know guides this Church. I noted also with great rejoicing the constant reference to the great event that occurred in New York state just a little over one hundred years ago—one of the very great events in the history of the world.

TRUTH NEEDS NO BOLSTERING

I was reminded by a remark made by President Penrose of a statement made to me by one of my young friends not very long ago, who had been studying the Book of Mormon. He said: "I have been devoting some time to the study of the pre-historic remains in South and North America and they are a wonderful confirmation of the truth of the Book of Mormon." "But," he added, and he added it impressively, "as I have read and studied the Book of Mormon I have come to the conclusion that I have no need of confirmation of the truthfulness of that wonderful book by the remains of pre-historic peoples found anywhere on the face of the earth, because I have discovered that the book, within itself, carries its own witness of its truthfulness." I was glad to have this young friend bear this testimony, for I knew

thereby that he learned the chief lesson that comes to every member of this Church who discovers for himself, by the testimony of the Spirit, that this is indeed the work of God. It is almost a truism, that if we deal with high truth, a great truth, such a truth carries within itself evidence of its correctness. That is, one does not need go outside the truth for evidence to sustain that truth. This is one of the characteristics of the gospel of Jesus Christ, for within it are all the evidences that man may need to establish the conviction that lies at the foundation of a living, perfect and continuous testimony of the truth of this work.

As we read the Book of Doctrine and Covenants, or the Pearl of Great Price, or any of the works produced through the instrumentality of the Prophet Joseph Smith, we observe this wonderful characteristic—that each revelation, within itself, carries to those who read, study, and live it, a witness of its truth. One does not need to search the world for evidence of the truth of this work. The evidence lies within the work itself.

TRUTH ALWAYS COMES IN LIGHT

In the remarkable visitation of the Angel Moroni to the Prophet Joseph Smith, it seems to me, we have an illustration of the fact that truth carries with it the evidence of its authenticity. It may seem unnecessary to say this to Latter-day Saints, yet young people especially, and sometimes older people think that they must go far afield to secure evidences of the truth of the revelations to Joseph Smith. I have been impressed deeply in reading, as I have done time and time again, the simple, direct story of the Prophet Joseph Smith concerning the visitations of Moroni, with the internal evidence of the truthfulness of that account. Note for instance, as remarked by President Penrose this morning, that the angel came in light, not in darkness. Truth always comes in light, it can not come in darkness; It does not come hooded and covered and formless; it does not come as do initiations into the secret societies of the world; but it comes in open daylight, or in a light above that of daylight; which makes it clear and understandable to the human mind. It has always been to me an evidence of the truthfulness of Joseph's simple story, that the Prophet declares in all sincerity that Moroni came in a burst of light; that out of the light, as pictured by President Penrose this morning, came the figure and form of Moroni, as the Prophet's eyes, through the power resting upon him, were able to recognize the happenings in that room.

The story itself, direct and simple, is a splendid piece of literature which carries with it conviction that here is a man who is telling the simple truth, just the thing he saw, just the thing that he believed to have happened, the thing that he knew, in fact, had happened. Those who tell falsehoods and attempt to deceive the generations of men, seldom speak with that lucid clearness, with that simplicity of style which characterize the wonderful story of Moroni's visitation, found

in the Pearl of Great Price, which President Penrose recommended us to read.

THE WONDERFUL PEDAGOGY OF MORONI'S TEACHING

President Penrose also called attention to the wonderful pedagogy of Moroni's teaching. The angel came to impress upon the boy Prophet the message that he had been sent to deliver. Three times he rehearsed the message, and the night had passed by the time the third telling had been completed. The boy, worn with the night's vigil—because his spirit dwelt in a mortal body—went out to labor in the field, when for the fourth time the angel came to him, and there in full daylight, to make certain to the boy's mind that this thing was not a delusion of the night, in the full glare of the sun, the angel came again and repeated the same message to the boy.

I am an old teacher of boys and girls, and I stand in admiration before the wise method of teaching employed by the Angel Moroni in impressing upon the mind of the boy the tremendous story that he was to initiate in this last period in the history of the world. This is another evidence of the truthfulness of this remarkable vision. This seventeen-year-old boy had no background of experience or training, beyond that which belonged to the back woods of New York, to enable him to manufacture and lay before the world such a truly wonderful system of pedagogy as lies in the simple story of Joseph's communication with the Angel Moroni.

It has been said, and I believe properly, that if any person will read with care the account of the first vision referred to this morning by President Grant, when the Almighty Father of us all, and his Son Jesus Christ, appeared to the boy in the grove in Palmyra, and will read in that connection the full story of the visitation of Moroni, in those two episodes in the history of the Church, lie the germs of everything that happened later in the history of the Prophet Joseph Smith. At the very beginning of the career of the Prophet, before the Church was founded, at the initial time, the whole future was reviewed; as a seed is planted which produces a complete plant. Thus, in the seeds sown in the Prophet's mind and placed before his understanding in the first two great visitations lie the germs of all that the Prophet was to develop throughout his life, or that we are developing today. This, also, is a convincing evidence to me of the simple truthfulness of all that pertains to the work of the Prophet Joseph Smith. Wherever we turn, whatever we touch of the work he did, to those who care to read and think properly, comes the conviction, that here was a boy who saw, who knew, who told the truth, who was not capable of falsehood, who made no attempt to garnish or change or enlarge that which had come to him.

THE DIVINE NATURE OF THE MANIFESTATION

Not only are all these things wonderful, and many more, with respect to the great anniversary which we are practically celebrating at

this conference, but one thing, almost above all others, makes us feel the divine nature of the whole manifestation. As the visit continued throughout the night, upon each occasion the Angel Moroni, at a certain time, not clearly described to us in the story as given us by the boy, quoted from the Bible. Certain quotations were quoted just as they stand in the Bible. Some few were changed. One in particular was changed and to such a degree that it is found among the latter-day revelations, as Section 2 of the Doctrine and Covenants: "Behold I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." Moroni had shown the boy a picture of the past, of the present and of the future, of something that had happened, that existed, that should happen. Then this seventeen-year-old boy was taught that to accomplish that which was pictured, the authority of the Priesthood of Almighty God would be necessary. The plan of a railroad may easily be projected, but it takes power to build the railroad. The boy was told that it would require the authority of the Priesthood to accomplish the coming work that had been revealed to him, laid bare to him, during that long night and on the following day, and that that authority would extend into the past, to save those who had died without obeying the law. Elijah was to turn the hearts of the children to the fathers and the hearts of the fathers to the children. By this doctrine, all time is made one, all events are made parts of a great progressive plan; all things and time are united, with God at their head. As this principle is elaborated, it becomes perhaps the most tremendous of all the principles restored in these latter-days through the instrumentality of the Prophet Joseph Smith. Need I say that the fact that the need of this principle to cement all the other principles and teachings of Moroni is a great evidence of the truth of the Prophet's story of Moroni's visitations?

TRUTH EVER SHAPES THE DESTINY OF HUMANITY

Has the sword, the cannon, or the implements of warfare shaped human destiny? No. A truth; a true idea, presented to the earth has ever shaped the destinies of humanity. Men had forgotten the Gospel of Christ. Then the Christ came, laid down his life for our redemption and among other truths restored the one that man shall not sleep forever in the grave. This glad truth of eternal life, as it bursts upon the earth, has changed the field of human activity for nearly two thousand years. It has made wars and stopped wars, but the effect of the wars of the nations has been small in comparison with the influence of that tremendous truth that man after death shall live again. Similarly the boy Joseph Smith sent out over the earth the mighty truth that under the priesthood there is a coherence of all time;

and that the dead shall not only live again, but may gain that which they failed to win on earth, that the power of the priesthood transcends the limitations of time, and is endless. Therefore we build temples. Already this truth is beginning to reshape the views of men, and in time it will help remodel our warring world. Truths guide humanity whether recognized or not. Let me paraphrase two lines from the Irish poet:

"One man with a dream, at pleasure,
May go out to conquer a crown;
And two, with a new truth's measure,
May trample a kingdom down."

That is the power of great truths.

WE ARE MADE FEARLESS AND UNAFRAID BY TRUTH

Those who have truth are not afraid, they are fearless and unafraid. Latter-day Saints have truth; therefore, there is no fear in their hearts. Every page of the history of this Church proclaims its truth. Every line in holy writ proclaims the truth of this great latter-day work. Every chapter in the history of this Church from the Prophet Joseph to the Prophet Heber J. Grant, proclaims the same truth. With the sword of truth we shall win the battle in which God has enlisted us.

I remember reading, when a boy, a helpful passage from the Doctrine and Covenants. Let me read it here in conclusion. As a lad I felt fear, sometimes of men, but more often of the dark outside forces. I often wondered if this persecuted people after all would be able to accomplish all that was pictured in its destiny. Then I found in my reading of the Doctrine and Covenants this passage which has been a joy and a help and a strength to me all my life, for the Lord said to his people in Harmony, Pennsylvania, before the Church was organized:

"Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

"Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you.

"Look unto me in every thought; doubt not, fear not.

"Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven."

What do we care for the slanderer or the liar; what do we care for the enemy who arises to defeat our holy purposes? We have the truth, the mightiest weapon God has given to his people, and we shall win, in the end, if we do the things that God requires us to do. May we be strong in God's service and in that service may we be fearless and unafraid, I pray, in the name of the Lord Jesus Christ. Amen.

ELDER MELVIN J. BALLARD

While the President was speaking this morning he referred to the very important incidents connected with the celebration of the one-hundredth anniversary of the visit of the Angel Moroni to the Prophet Joseph Smith. While my soul was thrilled with the recital of that memorial service, I was asking myself the question:

What is the purpose in the bringing forth of the Book of Mormon? What was the primary object and purpose of the Lord in revealing the existence of those plates to the world in this generation? I recognize that there are many reasons why the Book of Mormon was and is needed. What a comfort it brings, what enlightening knowledge it gives to us concerning the ancient inhabitants of the American continent, and also how it magnifies the Lord Jesus Christ in his ministry among men upon this continent, as another witness for him and for the Lord's work.

TO BRING TO PASS THE REDEMPTION OF THE LAMANITES

But I thought of one of the revelations in the book of Doctrine and Covenants that gives more specific information upon this subject, and with your permission I shall read a few verses from the third section. The Lord said:

"Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of the Savior come unto my people.

"And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers.

"And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in the unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

"And for this very purpose are these plates preserved, which contain these records—that the promises of the Lord might be fulfilled, which he made to his people;

"And that the Lamanites might come to the knowledge of their fathers, and that they might know he promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ and be glorified through faith in his name, and that through their repentance they might be saved, Amen."

For this very purpose, therefore, were these plates preserved, to bring to pass the redemption of the children of father Lehi, known in North and South America, in Central America, and in Mexico, as the American Indians and some of the natives upon the isles of the sea. I feel, therefore, that as we celebrate the anniversary of this appearance and the first knowledge and information concerning this sacred volume of Scripture, it is a most fitting time for our attention to be called to the uncompleted task which yet rests upon the priesthood and the membership of this Church—to see to it that the Book of

Mormon accomplishes its full and complete mission in being an instrument in the hands of the Lord in bringing to pass the redemption of the Lamanites. Men have predicted the extermination of the Indians. They have foretold, as they thought, a time to come when the Indians would be no more. But the Lord has spoken upon that subject and said that the Lamanites shall flourish. No power can defeat the purposes of the Almighty. I have seen evidences in my own missionary work, having had the great privilege and pleasure of laboring a portion of the time at least, for ten years, among the Indians, which convinced me that the day of their redemption is coming. The Lord gave me to see and understand during that labor that he was performing many things in preparation for their redemption. He is giving them a language at the expense of the government of the United States, who in its generosity has spent millions of dollars in training and preparing the Indians in the English language, until the records show that in this country at least, nearly sixty per cent of all the Indians read or write the English language. The government has generously provided for them allotments of land that will be ample to sustain them and their posterity for generations to come, if only they will preserve these lands. I have seen the hand of the Lord at work in preparing the way for their redemption, and I wish to bear witness to you that their redemption shall come, and that the day of their redemption is near at hand, when these thousands, yea these millions of Lamanites on this Western Continent who have the blood of Lehi in their veins, or of his descendants, shall be touched by the power of the Almighty, and the day of their redemption, when it does come, will be one of power.

I desire that the Latter-day Saints, young men and young women, shall appreciate the Book of Mormon and read it and prepare their hearts and themselves so that when the time does come that they shall be called to go forth, that they shall be prepared to go and discharge the obligations which the Lord has placed upon us as the custodians of this record, to see to it that it does fulfil its mission. Its mission is not completed yet.

The Book of Mormon was given as a new witness to the world. The very best evidence, perhaps, that the Lord ever has given that Joseph Smith is a Prophet of God, is the Book of Mormon. Men may scoff at the idea of the Father and Son having visited him in the Sacred Grove; they may think that they can dispose of it to their own satisfaction at least, by calling it a fraud or a delusion, but the Book of Mormon is a real substantial thing. It is the miracle of "Mormonism." It cannot be disposed of in any such manner. It must be reckoned with, it must be accounted for, and all who diligently and earnestly seek to account for it shall come to acknowledge what Joseph Smith said is indeed the truth, that by the gift and power of God he translated the records from the plates that were placed in his hands, that record which is known among us as the Book of Mormon. It

stands, and it shall stand forever and ever, and it cannot be defeated nor can it be thrown down.

TO BLESS, BENEFIT AND SAVE THE PEOPLE OF THE WORLD

I believe also that the Lord raised up the Book of Mormon and brought it forth, and in connection with it the mission of the Prophet Joseph Smith for a given and definite purpose, to be a benefit and salvation to the peoples of this world. I think that our Father in heaven is very much like an earthly father. He is more or less limited in his power to do things because of law that he observes and must observe. An earthly father cannot set aside the law of the land, nor can he veto the law of nature. If that father has a wicked and rebellious son who violates the law of the land or the law of God or the law of nature, that earthly father's great anxiety cannot save his son. All that earthly father can do is to warn his son of the danger, point out the difficulties that are before the boy, plead with him to change his course, and after he has made his appeal he can point out the way of safety, and then the father's powers to save are ended. All his over-weening love for that boy cannot go further. Our heavenly Father is very much in the same condition. You will discover, if you will read the first section of the book of Doctrine and Covenants, what the Lord said as he gave this wonderful address in the First Section to all the world through his servant the Prophet Joseph Smith. Reading from the seventeenth verse we find the following:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—"

Let me now read from the twenty-second verse:

"That mine everlasting covenant might be established,

"That the fulness of the gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding."

I understand from this that the Lord plainly knew the condition of the world, what it was in 1830, and what it would be today in the year 1923. Knowing the calamities that were coming to his children, unless they changed their course, knowing their disposition that there would be no repentance in their hearts, and yet with a great desire to save them, he called upon his servant, Joseph Smith, to warn men, to call repentance, and others to join in this great proclamation to all men: "Repent, for the Kingdom of God is at hand." And not only to warn men that there was peril and danger ahead, but to offer the means of escape from the perils that would come. Our merciful Father never has left his children in a condition of dire peril from which

they could not extricate themselves, either in the days of Noah, in the days of Sodom and Gomorrah, or in the days of the Redeemer himself, or in these latter-days,—it is all the same. He has always in ample time given his sons and daughters full and complete warning of the perils and dangers that are ahead of them, and has, in that connection, clearly pointed out the way of escape. That has been true in this dispensation, and the warning has been proclaimed on the islands of the sea, in the continents of the world, and through the states of the United States, and among even Pagan nations, the warning voice of the servants of the Lord has been heard, for nearly one hundred years, and it is a warning voice that also comes with a kind invitation to all the Father's children, showing the means of escape, which is the gospel of the Lord Jesus Christ, restored again among men. I stand here without any fear and say without any danger of anybody successfully being able to prove the contrary, that if the warning voice of the Prophet Joseph Smith and the elders of this Church had been heeded by the nations of the earth, we would not have seen the dreadful calamity of war through which we have passed, that these problems could have been solved and averted. The means was provided, and the means was rejected, and then when our Father has done this, though he be God, is yet limited to law, by obedience to which he became God, and he must honor the same, he cannot step beyond those limitations and set aside the law. The law must take its course, and when men refuse the offer and tender the Lord has given by which they may be saved, they cannot blame the Lord if calamities, judgments and destructions come upon them. The Lord cannot avert it, it must take its course, and yet our Father in his kindness and mercy has offered the way and the means of escape.

GOD'S VOICE CRYING REPENTANCE THROUGH THE ELEMENTS

Now I want to bear witness of something else: You will find it recorded in one of the revelations to the Prophet Joseph Smith and the elders of this Church, that after the testimony of the elders should come the testimony of lightnings, of thunder, of earthquakes, of the sea heaving itself beyond its bounds, and of destruction, the elements being engaged in bearing testimony—the thunder would cry repentance. And yet in that same revelation the Lord said they would not heed that warning voice no more than they had heeded the warning voice of his servants. But I want to call the attention of the Latter-day Saints, and indeed if I had the power, the attention of all the world to the fact that God is speaking through the elements. The earthquakes, the sea heaving itself beyond its bounds, bringing such dire destruction as we have seen are the voice of God crying repentance to this generation, a generation that only in part has heeded the warning voice of the servants of the Lord. Oh, that men would hear the voice of the elements proclaiming repentance, and if they shall not hear it they shall be visited with dire calamity, for this is the

day of settlement, the day of reckoning, the hour of God's judgment has come. I rejoice not in the prospects of the chastisement that awaits the nations of the earth. I desire that they would save themselves. The means is yet at hand. By repentance and by turning to the Lord Jesus Christ they may find that salvation, but without it there is no salvation for this world.

SIGNS OF THE SECOND COMING OF CHRIST

When Jesus spoke to his disciples in answer to their query: "Show us when the end of the world shall come, and the time of thy coming," he told of certain signs that would indicate the time of his coming, the very signs that the world, if they only had eyes to see, could be beholding today: Said he: judge the matter even as you would judge the coming of spring. When you see the fig tree putting forth its leaf, ye know that summer is near, and so when you see these signs, you may know that the coming of the Son of man is nigh at hand. I believe that the Lord Jesus Christ was just geologist enough to know the time when this earth would quake, when the processes of nature should go forth to cause great upheavals, and knew the hour, just as an astronomer can predict the time of eclipse. The Lord Jesus knew when that would happen, and he knew it was coincident and immediately preceding the wonderful events that would happen in preparation of his coming.

YOU SHALL SEE WONDERFUL THINGS COME TO PASS IN THIS GENERATION

These are the last days spoken of by the prophets of old. These are the signs. Oh, Latter-day Saints, let us, though we be in Zion, be not asleep, for this is the day when no man can be at peace, nor shall we remain at peace in sin or in transgression; for everything will be shaken that is not built upon righteousness, and every man, whether in Zion or elsewhere, who does not keep the commandments of God, shall be shaken and shall fall, and shall feel the chastening hand of the Almighty. Oh, let us be good, obedient children, that we may learn in time, the lessons the Lord wants us to learn, and if we shall do it, if we shall keep the advice and counsel of the President of this Church, in the address given this morning, the judgments shall pass over us as they did in the days of ancient Israel, and those who keep the commandments of God have no need to fear, and they will discover that the Lord has seen this from the beginning, and he has known where to plant this people, and this people shall here be preserved if only they shall serve the Lord. They need not fear anything else, only to serve God and keep his commandments, and you shall see wonderful things come to pass, even in this generation.

THIS IS AN INDIVIDUAL TESTING TIME

May the Lord teach us to be obedient, to be humble, to be peaceable, and to be faithful, to stand in this testing time, for

this is a testing time, when individuals are being tested—no great assault against the Church, but a mighty assault on the part of the evil one against every individual. This is an individual testing time, and the enemy is at work, and he is in the midst of this people, seeking to capture souls that he may have them on his side in the coming conflict, for there is a coming conflict, and the powers of the evil one on the earth, and in hell shall be arrayed in deadly conflict for the victory of rulership and power and dominion over this earth against the Son of God. And the hosts of the righteous, living and dead, shall be victorious, and the evil one and all his power shall be overcome. But there is coming the time of strife, and there will be no peace from this day until that conflict is ended, by the victory that shall come to the Lamb of God and his faithful Saints. And may the Lord shorten those days for the elect's sake, and preserve us on the side of the Lord Jesus Christ, and his faithful sons and daughters, I pray in his holy name. Amen.

ELDER RICHARD R. LYMAN

I have enjoyed the tremendous inspiration of our heavenly Father that has been poured out upon us during this conference. Nearly every speaker thus far has referred to the visit of Moroni. When the 21st day of September came, very naturally, like the rest of you, I thought of this visit. I read from the Pearl of Great Price that wonderfully concise and convincing story of the life of the boy Joseph Smith.

MORONI'S MESSAGE.

As Brother John A. Widtsoe has already said, the Angel Moroni repeated his message three times, once, twice, thrice in a single night, and by that time daylight appeared. Again the following day, September 22, the boy Joseph Smith, but seventeen years of age, found his way, guided by the vision of the night before, to the Hill Cumorah and there discovered the plates. The message was repeated for the fourth time. In this message many passages of scripture were referred to and quoted. I read these references. While but a part of the third chapter of Malachi was quoted, I read it all.

THE LAW OF TITHING.

The part of this chapter which refers to the law of tithing I read with very great interest. It says:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi, 3:8, 10.)

This is a wonderful promise. It looks as if the faithful are to be rewarded in the near future. Reports I have heard of late are to the effect that the prices of our crops generally are very good. The price of wool, the price of wheat, the price of potatoes and the price of beets—all these prices are very satisfactory. We are comparatively large producers of alfalfa seed, and it is reported that in all probability we shall receive this year an unusually high price for this product. The prices of the products of our farms are also comparatively high. It looks as if the day of prosperity is coming. The hearts of the people are filled with good cheer. As a rule they are looking forward with fine satisfaction to the future. The Lord has said it, and his words cannot fail: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE WORD OF WISDOM AND ITS PROMISES.

The President in his remarks this morning referred, in his usual clear-cut and forceful way, to the Word of Wisdom. In this Word of Wisdom, "the letter from the Lord," as President Grant called it this morning, there are four clear-cut and most desirable promises made to all Saints who remember to keep and do the things contained in the Word of Wisdom, "walking in obedience to the commandments."

The first of these choice and desirable promises is health. What more desirable blessing can anybody wish? Yet the Lord says very clearly that all Saints who remember to keep and do the sayings in the Word of Wisdom, walking in obedience to the commandments, "shall receive health." Is health not a rich compensation for the effort required to live in accordance with the teachings in this "letter from the Lord"?

After health what would we naturally select as a choice blessing if we were given the right to choose it? In this "letter from the Lord" it says very clearly that all Saints who remember to keep and do the sayings in this Word of Wisdom, walking in obedience to the commandments, shall have this second choice blessing, which is wisdom. Certainly we all desire to be wise. Few of us see a single day in all the years of our lives in which, if we had wisdom, we could not use it to advantage. The second great promise to those who will keep and do these sayings is wisdom.

After health has been secured and wisdom, what third great gift or blessing would we naturally desire? Would it not be knowledge, the third great promise contained in the Word of Wisdom? The promise, in this "letter from the Lord," is clear-cut and unequivocal, that all Saints who remember to keep and do the sayings, contained in the Word of Wisdom, walking in obedience to the commandments, shall find great treasures of knowledge, yea, even hidden treas-

ures. Can you imagine greater compensation or greater reward for any effort?

If to these three choice blessings or promises a fourth were added, can anyone imagine a blessing more choice or more desirable than the fourth promise in this Word of Wisdom, namely, that the Lord himself gives unto all those who remember to keep and do these sayings, walking in obedience to the commandments, "a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

These four most choice and desirable blessings, the Lord himself promises to all Saints who remember to keep and do these sayings, and walk in obedience to the commandments. These four are, first health; secondly, wisdom; thirdly, knowledge, yea, even hidden treasures of knowledge; and fourthly, that the destroying angel shall pass by them as the children of Israel and not slay them.

ENFORCE THE ANTI-CIGARETTE LAW

Since this Word of Wisdom teaches that tobacco is not good for man; and, further, since I am a Mutual Improvement worker—one of the General Superintendency—and our Mutual Improvement organization has had a slogan referring to the use and sale of tobacco, I desire to make a few remarks concerning our so-called anti-cigarette legislation. I am glad to be able to say that so far as I know, in the whole State of Utah, there is not one individual who is not satisfied with the legislation upon this subject which we now have on our statute books. Since all the people seem to like the law, and since all the people seem to be in favor of enforcing it, as a Mutual Improvement worker I appeal to you now, stake presidents, high councilors, bishops, and bishops' counselors, and leading men in every part of the Church, and out of it for that matter, to do your utmost to have this splendid law enforced. Since it is unlawful for those under twenty-one years of age to have tobacco in any form in their possession, and further, since it is unlawful for any individual in the State of Utah to sell or give to minors tobacco in any form, we have a splendid opportunity by enforcing this law to keep our young people from using cigarettes. All good citizens too should be interested in seeing to it that only those who are paying a license for the privilege of so doing be permitted to sell cigarettes. A considerable amount of good is being accomplished too by suppressing, under the law, all advertising of tobacco in any form on bill boards. If the citizens generally will see to it that this law is enforced, the number of boys who smoke cigarettes will be rapidly and materially decreased.

Since we are placing such emphasis on this matter of the Word of Wisdom, some may feel as did the man in the mission field when he asked the missionary: "Do you mean to tell me that with this doctrine you call 'Mormonism,' you propose to conquer the whole world?"

THE GOSPEL WILL ULTIMATELY CONQUER THE WORLD

I can reply as did the boy missionary: "Well, I will not say that with 'Mormonism' we expect to conquer the whole world, but I do desire to say to you that the gospel of Jesus Christ will ultimately conquer the whole world, and the gospel of Jesus Christ is the gospel we teach." Men may criticize, men may ridicule, men may find fault, but nevertheless this is the Church and Kingdom of God. There is not one before me now in this great audience who cannot testify that he has been made better, he has been made stronger, he has been made happier in proportion to the degree of accuracy with which he has lived in accordance with the teachings of the gospel of Jesus Christ. He who has found sorrow, he who has found regret, has found this sorrow and this regret because he has failed to live in accordance with these teachings.

We seek all that is virtuous, all that is lovely, all that is upright, all that is uplifting in all the world. It is our aim to secure all these things, to produce a generation of splendid people the like of which the world has never known.

ANOTHER PROMISE OF THE LORD

Before closing I desire to refer to one other promise the Lord has made:

"Jesus answered them and said, my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16, 17.) Keep the commandments. Live in accordance with the teachings. Struggle to live in accordance with the example of our Lord and Savior, Jesus Christ. Do these things and the promise is to all the people forever, you shall know of the doctrine. There is no uncertainty, there is no question, there is no doubt, positively none. The statement unequivocally is: "He shall know of the doctrine, whether it be of God, or whether I speak of myself."

SPLENDID LEADERS IN THE CHURCH

To be associated with you who are now sitting before me, you splendid men, wonderful men, remarkable men, and glorious women, is the joy and pride of my life. I thought as I sat here this morning when the President began calling some of the stake presidents: "Who can imagine what is contained in the hearts of these excellent men who are in this audience? Who knows what they could say if they were given an opportunity to stand before this audience and speak?"

I was in a stake conference only last Saturday and Sunday. I wanted the Stake President to speak, but he said only a few words. At a later meeting I insisted saying: "speak again." Again he said but a few words. He did not seem to desire to make a real address. When Sunday night came, however, and the building was crowded with the young people of the stake at the Mutual Improvement meeting, I ex-

plained that on the regular program for that particular session there were three different topics intended for three different speakers. All the visitors but the two Mutual Improvement workers had returned to Salt Lake City. So I said to the president: "Mr. President, here is a topic upon which I desire you to speak. The subject is prayer." Without warning, without notice, up he stood; and by the Spirit and power of God he testified, and thrilled us, through and through, with his own personal experiences as a result of placing his confidence and trust implicitly in the Almighty.

"WE STAND FOR DIVINE GUIDANCE"

In free America, in this Christian country, the country of Washington, the country of Lincoln, the country of Franklin, the country of Roosevelt, the country of Harding, can any loyal citizen object to the work that is being done by our great Mutual Improvement organization! As President Grant has already said, our slogan for this year is on the subject of prayer. Like those great statesmen who devised, who created, who under divine inspiration wrote the Constitution of the United States, we Mutual Improvement workers, one hundred thousand strong, today have for our slogan the following: "We Stand for Divine Guidance." May we have this guidance, may we be able to distinguish the whisperings of the still small voice, may we be able to live in accordance with the teachings of the great Master, thus placing our trust and confidence in divine providence. If we do this, our faith is founded on a rock, it will not, it must not, it cannot fail. God bless you. Amen.

ELDER FRANK Y. TAYLOR

(President of the Granite Stake of Zion.)

I trust the Lord will inspire the few remarks that I may make on this occasion. I was delighted, and my being was thrilled with happiness, in the free and inspirational talk that was given this morning by our President. While listening to the remarks made, in the forenoon session, as well as this afternoon, I felt that I have a duty devolving upon me as the president of a stake of Zion, to carry this message back to the people in our stake. It is true that only a small part of the Saints can gather in these conferences. The great mass of the people are at home, and the strength and the efficacy of this work, in this conference, will be felt, I am sure, if the representatives who are gathered here will take the message given, and the spirit thereof, to their respective people at home. I feel that I should call the priesthood of our stake together and in a humble way impress them with the importance and dignity of the messages that we have been listening to, and will listen to, during the sessions of this conference.

I sense very deeply the responsibility that rests upon me as a Latter-day Saint, and when I remember the covenants that I have made

with the Lord, and recognize my membership in this Church, I almost tremble in the fear that I am not measuring up to that which the Lord expects of me as a member of this Church.

As a high priest in the Church, I should live a life that would be well worthy of imitation by all the people who live in our midst. I would like the high priests in our stake of Zion to cleanse themselves, to purify themselves, and put themselves in harmony with the divine will of our Father in heaven, so that they may enjoy every grace, gift and power pertaining to their high and holy calling in the Church, and stand as watchmen upon the towers of Zion, so that every boy and every girl observing their lives, and things that they do before their fellow men, can see hope and good cheer, and go on and do the things that are pleasing in the sight of God the eternal Father.

I believe the seventies living in our midst should so order their lives that they may enjoy the spirit of that office and calling, and have a desire within their hearts to proclaim the word of the Lord to all who will give heed to their warning voice and the testimony that they have in their hearts. I realize that right in our wards, in our own communities, there are people who, I am sure, are hungering after the word of God. When seventies are called to a holy calling, it appears to me that they should so order their lives that they may always have within their hearts and souls, a burning witness of the Lord and Savior Jesus Christ, of the mission of the Prophet Joseph Smith and the work that we are engaged in, and be in the front ranks always in the purity of their lives, in their example, and in delivering the word of the Lord that may come to them to bear off this message, both at home and abroad, and be magnified in the sight of all men in carrying this message.

I would like to see the elders in our midst stand as a home guard, keeping the commandments of God, and ordering their lives so that they also may give hope, courage, and inspiration to their neighbors; that their neighbors may see in the work of the Lord, and in the lives of those who hold this holy Priesthood, an example that they will feel to follow after, and see in the work of the Lord those things which will convince them of its divinity; and that the children and the people at home, will see the power, the strength, and the inspiration that emanate from men who hold the Priesthood of God.

I know it is pleasing in the sight of the Lord that men who hold this Priesthood should magnify it for the salvation of the children of men. I hope our boys of the Lesser Priesthood will see in the lives and examples of the elders in the Church, something that they can emulate and follow after, as they witness their acts and their deeds in the Church; that they may be led to go on and keep the commandments of our eternal Father. I hope that no man who holds the Priesthood will ever be a stumbling block to any boy who has a desire in his heart to keep the commandments of God.

After hearing what I have listened to this day, especially from the President of the Church, I feel that I want to go back to my stake of Zion and try, with all the power that the Lord gives me, to

build up our people in the faith of the Church of Jesus Christ, to have them keep the commandments and do that which is right in the sight of the Lord.

There was reference made here by one of the brethren to our homes. I believe that I need to set my house in order. I believe that the people in this Church need to set their houses in order, and that their homes should be houses of prayer, where the Scripture is read, where the word of God is given, that the boys and girls may grow up under the fear of our Father in heaven, and worship him in our homes. I think that our auxiliary organizations are doing a wonderful work, which is accomplishing great good in the midst of Israel, and yet the Lord expects me, and you, as fathers in this Church, to be responsible for the faith of our boys and girls. I was pleased with the remarks of one of our brethren in speaking of what he termed our "home evening." I think we should return to good old principles again, and have our homes as places of worship, where the Lord may be exalted and his word taught, and the right example set. I believe that we would not have so many of our boys wandering away from the influence, touch and power of their fathers, if we would gather them close together with us in our homes, more often than we do, and not depend too much upon the Mutuals and upon the Sunday schools and other organizations. The Lord has said that he will hold us responsible for the conduct of our children, and none of us will be held blameless unless we do our full duty along the lines of teaching them the way of the Lord. Our children are more valuable to us than our flocks and our herds, our bank accounts, and the honors of men. No man will be honored before God who neglects his children, and he will hold us responsible as to how we teach and how we are directing them. I feel, furthermore, in regard to our home evenings, that in these gatherings we ought to have worship of God the eternal Father, in view, and they should be occasions when the father can know his boy John, and John may know his father; where the parents may get up close to their children, so that there shall be such harmony, peace and love, as the Lord intends should exist in our midst. Furthermore, I believe that too many of us send our boys to Mutual, too many of us send our boys and girls to Sunday school, too many of us send our boys and girls to the amusement places, instead of going with them, we do not go to chaperon them, to be in touch with them, and find out what they are doing. In a measure we could give dignity and grace and inspiration to places of this kind if the fathers and mothers would put aside their earthly affairs and mingle more with their loved ones. In the future we should then have, growing up in the Church, glorious and well behaved boys, and beautiful and amenable girls, who would glorify the work of the Lord. May the blessings of our Father in heaven abide with us, that we may accomplish his purposes. May we return to our stakes and wards, carrying to our membership, the message of our inspired leader who stands as the representative of God upon the earth, is my prayer, in the name of Jesus Christ. Amen.

ELDER SAMUEL W. PARKINSON*(President of the Franklin Stake of Zion)*

If I survive this shock, I shall be very grateful. President Grant has afforded me a great honor, and also has placed upon me a great responsibility. I humbly pray that the few moments I may occupy I shall enjoy the Spirit of the Lord. I have indeed enjoyed the proceedings of the conference thus far. I have been coming to conference for many years, I think it will date back thirty or thirty-five years. I have attended conferences and have listened to the prophets of the Lord, and I assure you that my testimony has been strengthened. Indeed, I might say, I have received a testimony in listening to the prophets of the Lord explain the plan of life and salvation. It is a great opportunity to come and behold the wonderful sight that is before me on this occasion. I feel very grateful for it, to come into this wonderful tabernacle and be associated with men and women of the Lord, the leading authorities of the Church, and to listen to the beautiful music furnished by this world-renowned choir.

I remember the dedicatorial services of the temple, thirty years ago, when President Woodruff was president of the Church; he stood out on the platform and said: "Attention, all Israel. We are about to dedicate this temple to the Lord." I remember going into the temple and listening to those services, and I want to bear you my testimony, at this time, that, although I was only a boy, I obtained a testimony, in that temple, of the divinity of "Mormonism." I have tried to keep a close touch with the Church from that time until the present, and I feel proud, and rejoice to know that I am a member of the Church of Jesus Christ of Latter-day Saints. I rejoice to know that we have such great men and women at the head of this Church, men who are gifted, men and women who are qualified to advise us in the ways that we should go. My testimony unto you this afternoon is that Joseph Smith was and is a Prophet of the Lord, and that President Heber J. Grant is a prophet, seer and revelator unto this people. It is my desire to carry out the instructions of the authorities of the Church. I feel proud that I have been called to preside over the Franklin stake of Zion, in Idaho, one of the youngest stakes in the Church. I feel proud of this calling, and it is my purpose and my desire at all times, to carry back to the people the counsel and instructions that are delivered to us in these conferences, regarding their duties in the Church. May the Lord bless us and help us to magnify our callings, is my humble prayer, in the name of Jesus Christ. Amen.

ELDER HEBER Q. HALE*(President of the Boise Stake of Zion.)*

I have been thrilled beyond adequate expression by the instruction and the inspiration of this conference. The address of Pres-

ident Grant, in our opening session, seemed to affect me more deeply than I have been touched by anything I have ever heard from his lips. I know that he speaks with divine authority and that he stands at the head of the Church upon the earth as the representative of the Lord Jesus Christ.

President Penrose referred to the commandments of God as standing out before us in black and white, which, fortunately for us, is true. This statement brought to my mind, however, a wish that all of life's problems might stand out as black and white before our eyes, that we might be able to differentiate clearly between the right and the wrong, the true and the false, as we differentiate and recognize the lines of demarcation between black and white. But, alas, too often life's problems present themselves as a mingling of the two as shades of gray, and it is sometimes quite impossible to determine, with our natural minds, where the black leaves off and the white begins.

One has said that it is given to every man to know so much as whether or not he knows. To know a thing, it must be made comprehensible and convincing to our understanding. In the solution of such problems as I refer to, we need human intelligence plus something else, namely: the light of the Holy Ghost. To him who has been baptized by authority, following his sincere faith and repentance, is given the championship of the Holy Ghost as a light to his path, illumination to his mind, and warmth to his soul. It is true that fires will not burn except they have fuel, whether they be fires of love, fires of industry, fires of achievement, or fires of holy zeal. These fires must be fed that they might burn. Those who receive the Holy Ghost should cultivate and encourage the Spirit, that light might be thrown upon their path, that their way may be made clear, that their minds may be illuminated, and that they may clearly differentiate between right and wrong. Keep the fires burning within your souls; do not let them go out; for remember, you cannot rekindle ashes.

Dr. Widsøe's interesting reference to truth brought to my mind something I read a few years ago to the effect that as air, fuel, and water, in proper proportions are necessary to sustain the body, so inspiration, truth and purpose, in equally proper proportions, are necessary to sustain the mind. As we reason upon this hypothesis we can readily reach, I think, three safe deductions: first, that inspiration with insufficient truth and purpose means lack of common sense,—insanity. It means a light without organizing truth and without a directing hand to make it applicable to the utility of life. Secondly, truth without sufficient inspiration and purpose gives to the world its mere theorists, its pedants; men who have fine theoretical conceptions, and yet without the practicality of their application to the needs of every day. Thirdly, purpose with scant inspiration and truth gives us our mere dreamers; men who project fine conceptions, but never reach a conclusion; men who are going somewhere always, but never arrive. But the infallible outcome of inspiration, truth and purpose

properly compounded by the hand of work, always brings personal power, achievement, success, whether it be in temporal or spiritual things.

Our light may be a little one, but we must make it shine. The crying need of the hour is for us to do the very best we can with what we have and what we are. We must have confidence and faith in ourselves. We should see to it that we have confidence and faith in our brethren, and in our Church and in our God. As necessary as these things are, it is likewise important that we should so conduct ourselves that our fellowmen and our God can have faith and confidence in us.

I know with all my soul that my heavenly Father lives; that his Son Jesus Christ is my Redeemer; that he came to earth, that he marked the way, that he died on Calvary's hill, and redeemed a fallen world, and that he opened the door for the resurrection of the dead, as an actuality and not a mere belief.

In the language of another, may I say:

I asked an angel for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused; he answered soft and low:
"God's will to know!"

Will knowledge, then, suffice, dear angel, I cried,
But ere the question into silence died
The answer came: Nay, this remember, too:
"God's will to do!"

Once more I asked: "Is there more still to tell?"
And once again the answer sweetly fell:
"Yea, this one thing all other things above:
"God's will to love!"

Oh, that we may *love* God's will and thereby be led to *know* his will and carry on to *do* his will, that through us his will may be done on earth as it is done in heaven, that his kingdom may come, I humbly pray, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. CHIPMAN

(President of the Alpine Stake of Zion.)

My beloved brethren and sisters, I rejoice greatly in the spirit of the meetings of this conference, thus far; and my spirit and feeling have been in accord with the principles of the gospel and the testimonies that have been borne by those who have spoken. I hope and trust that I may be able to stand true and faithful to the covenants I have made, that I may always be found sustaining those who preside over me in the Church; that in the stake of Zion where I have been called to

preside, my life be such that it will not be a stumbling block to the members of the Church, but that it will be an inspiration, and help them to roll on the work which the Lord has established in this Church.

I was impressed with one of the subjects that was asked and outlined for our consideration in the Parents' class of our Sunday school: "Wherein are we different from the people of the world?" It is a great subject, an important subject to the Latter-day Saints. The organization of the Church of Jesus Christ is a striking feature in which we are different from the people of the world. There is nothing like it in all the world. The Word of Wisdom was spoken of here by our President this morning. If the Latter-day Saints could live in harmony with that law and uphold the Word of Wisdom among the people, what a power this people would have in the world! We would certainly be different from many of the people of the world. When we speak of the law of tithing, the means by which the Church is supported, the method that we have of receiving and disbursing the tithes of the people, oh, how different from the people of the world! And when we speak of our marital relations, being united together in the bonds of matrimony by the authority of God, which binds on earth and in heaven, I say again, we are different from the world. May we, my brethren and sisters, let our light so shine before the world that they may see the good works of this people and be led to glorify his name, I humbly pray in the name of Jesus Christ. Amen.

The choir and congregation sang "Do what is right."

Elder Allen Park, president of the Gunnison stake, offered the closing prayer, and the Conference adjourned until 10 o'clock, Saturday morning.

SECOND DAY

MORNING SESSION

Meeting opened at 10 o'clock a. m., Saturday, October 6, 1923. President Heber J. Grant presided.

The opening hymn was sung by the choir and congregation, "Guide us, O thou great Jehovah."

Prayer was offered by Elder George E. Browning, president of the Weber stake of Zion.

A sacred solo was sung by Mrs. J. E. Ellsworth, "Come, ye blessed of my Father."

ELDER STEPHEN L. RICHARDS

I feel very humble, my brethren and sisters, as I respond to the call of the President to occupy this position for a short time. I earnestly pray that I may have aid and assistance from our Father, in the hope that I may be able to say something under his inspiration that will be of some value to us in our great work.

ACHIEVEMENTS OF JOSEPH SMITH.

I am sure that we have all been impressed with the thought that we cannot celebrate the one hundredth anniversary of the memorable event which brought to us the great volume of Scripture which lies largely at the basis of our work, without contemplating the achievements of the Lord's prophet, Joseph Smith. I do not desire to be extravagant or to go beyond the bounds of plain, safe statement of truth, when I say that no other man who has lived since the time of the Redeemer, has made such a contribution to the philosophy, the enlarged conception, and the righteousness of civilization and the world, as did the Prophet Joseph Smith. That, perhaps was to be expected, since it was through his instrumentality that the gospel of Jesus Christ was restored to the earth. I do not claim that the Prophet Joseph Smith brought to us new things, or original ideas in great abundance because he restored rather than originated the conceptions of life, which constitute the theology of the holy gospel. What he did also, was to interpret and construe the gospel so that it touches all the affairs of life, and weaves itself into the fabric and tissue of all life and civilization.

A REMARKABLE CONCEPTION OF CIVIL GOVERNMENT.

Among the large contributions which Joseph Smith made was that remarkable conception of civil government which he gave to the world, for it was he who emphasized, if he did not first teach,

the doctrine that all governments are instituted of God for the benefit of men; and it was he who first plainly declared—assuming that some attention had been given to the same thought before—that the Constitution of the great land in which we live came from the inspiration of God through men who were raised up for the purpose of establishing it as an instrument of government. I have always been grateful for these conceptions of government and I have felt in recent years that until the great ideas of government which he promulgated among this nation find their place more securely and firmly in the minds and hearts of the citizenship of this country, America will never achieve her great destiny and will never be what she was intended to be, the beacon light of liberty and freedom and civil righteousness to all the world.

My attention has recently been directed, by my colleague, Brother Richard R. Lyman, to a book which is off the press but a few months, in which the author, Mr. Clarence True Wilson, sets forth rather more clearly than I have ever seen it stated before, the conception of government which has been taught in this Church for nearly a hundred years. The author points out that for more than thirty years he has studied all the works which have been written upon the Constitution of this country, the influences which brought it about, and the influences exercised upon its framers, which culminated in the form and plan of government which find expression in that great document. He says that never in all his research has he discovered a single author who attributes the Constitution to the influence of the Bible and God. He points out that some contend that influences derived from the Assyrian, the Babylonian, the Greek, and the Roman attempts at Republican government found their expression in this great document.

INFLUENCE OF THE BIBLE ON THE CONSTITUTION.

He says that most commentaries on the Constitution pay homage to the influence of the common law of England and the English experiment in free government, but in no works on this great document does he find a single expression which indicates that it was the Holy Bible, the scriptures of the Lord, which furnished the foundation for this great instrument of government, and yet, says he, the Bible is the only book with which all the framers of the Constitution were intimately familiar. It was the book which they had read from their childhood to their maturity. It was the book from which they learned their spelling; it was the book from which they learned their English, it was their chief literature; and he asks this question: "Is it not reasonable, natural and logical, to draw the inference that it was the influence of the Scriptures of the Lord which permeated the hearts and the minds of those patriotic men in the formulation of the greatest instrument, which Gladstone says, ever fell from the pen of man?" Time will not permit to make anything like an analy-

tical comparison between the fundamental institutions of our government, as they were established in the Constitution, and the Hebrew government which was established under the hand of God, and which prevailed for so many centuries under his divine guidance. It might be said, however, in a moment, that there is not a single fundamental institution of this country, ordained and established under the Constitution, that does not have something like a counterpart in the Israelitish form of government which prevailed prior to the time of the coming of our Lord and Savior, Jesus Christ.

I SHALL MENTION BUT A FEW ITEMS

There has been no king in this country. Do you know that Washington was upon several occasions requested, almost demanded, to assume the role of king, for that was the form of government which was best known to those who established this one. He persistently declined, and the makers of our Constitution saw the wisdom of his action. They recognized too that kings and the so-called divine right of kings, were not compatible with the great spirit of liberty and democracy which was to underly the structure of our government. Does it not seem somewhat significant that in the Israelitish form of government, for a period of four hundred and seventy years, there were no kings to rule in Israel, in spite of the repeated demands of the people for a king, that they might be like other nations. They were told that God was their king, and, that no king should rule them so long as they subscribed to the great principles of truth and righteousness which the Lord had laid down for them to follow.

Then, too, in the Israelitish form of government there were no class distinctions. It is true that there was the order of the Priesthood, and that the priesthood exercised righteous authority over the people, but class distinctions were absolutely forbidden.

The twelve tribes were united together for governmental purposes, and so our thirteen colonies were united.

I wish I had the time to show how the ten commandments have lain at the basis and foundation of substantially all our penal law. There is not one of them which has not been in some way or other enacted into the laws of the States of the Union.

So might be pointed out, if time would permit, a large list and line of comparisons which establish a very close relation between the government which predominated during the time that the children of Israel were governed by their judges, and the government established here. I wonder how many know that in that form of government which prevailed in olden times, there were three departments which are comparable to our three departments of government, namely, the legislative, the executive and the judicial. Perhaps it is not generally understood that the judiciary held supremacy in the old time as in reality it holds supremacy now. For while the three departments of government are usually said to be co-ordinate, every student of our

institutions knows that it is the Supreme court of the United States which has the last word to say with reference to the interpretation of law and its enforcibility in this country. Time will not permit further detail, but there is abundant evidence to warrant the conclusion that the fathers drew liberally on their knowledge of, and training in, the Hebrew scripture, in building the democracy of the New World.

HOW THE PRINCIPLES OF THIS GOVERNMENT CAN ENDURE.

Now, brethren and sisters, I state these points of comparison and draw your attention to these things for this purpose—we all love this country, we love America, we want the principles of government which we espouse to endure. I ask this question: Will these principles of government endure? Is the Constitution safe for the future, and for the generations to come?

I answer the question in this way, that the Constitution and the sacred principles which it unfolds in the form of government, will endure if the people of America will subscribe to and defend and uphold the fundamental principles of religious righteousness upon which it is built, and not otherwise. Righteousness, in its last analysis, is a religious term. God is the author of righteousness. The framers of laws have, to a large extent, recognized that doctrine. The gospel is the compilation, the aggregation of all principles of righteousness, and into the form of government which we uphold and support there has been woven the principles of individual and community righteousness which are underlain by truth which emanates from God himself. You can't have a good government without good people, and goodness is a religious term. Much as many of our philosophers would contend that it is to be defined in terms only of ethics, and of social convention and understanding, I maintain that all true morality is supported by and finds its basis in religion, and we cannot hope in this country of ours to sustain the great Constitution—and you know that that is a matter of much concern now—unless we adopt into our lives those principles of civic righteousness and of morality and of truth which underly it. I wish that could be said to the whole people. I am just as thoroughly convinced that there is a dependence upon our Father in heaven for the carrying forward of the great principles of government, which we espouse in this nation, as I am that our own work depends upon his providence and his protection and his guidance.

THE PRINCIPLES OF THIS GOVERNMENT A PART OF THE GOSPEL.

Indeed I regard these great principles of government as a part of the blessed gospel that God has given to his children, and so we must sustain them. To us is committed the obligation and the opportunity of maintaining these great principles of righteousness in their undiluted truth and beauty. We must conserve them, we must

preserve them for the generations to come. America must not fall from the standards of truth and righteousness that underly the structure of her government.

So, I say to you that Joseph Smith has made the greatest contribution toward proper conception of civic government that has ever been given by any man in all these years of history. We are indebted to him, so are all our fellow citizens though they know it not.

Do we love America? Why! We worship the sacred principles upon which America and her government stand. There are no truer Americans, there are no Americans who have a broader, more comprehensive view of the righteousness of government, than do the Latter-day Saints, and I make the statement with deliberation, knowing that it is true.

God bless us that we may keep these sacred principles inviolate, sustain the government, engender respect for law, and uphold the mighty Constitution, that lies at the basis of all our institutions. We could repeat with propriety the prayer of the Prophet Joseph Smith in the Kirtland temple, which prayer, he said, was given by revelation from God:

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may the principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever."—Doc. & Cov. 109:54.

ELDER JAMES E. TALMAGE

Wherever I go among the Latter-day Saints, as my duty calls me, meeting them in the various wards and stakes and in the missions, I find them imbued with a spirit of deep earnestness, hopefulness, confidence, trust and faith, mingled with concern and serious thought. They are happy; nevertheless, their happiness is more than levity, for in their rejoicing there is thoughtfulness and deep interest as to their present and future.

We rejoice that the work of God is progressing, that through the ages "one unceasing purpose runs"; that all that is past has been in preparation for that that now is, and is for that which is to come; that there was a beginning, even as there shall be an end, to this particular phase of the Lord's purposes concerning his children.

THE PURPOSE IN THE CREATION OF THE WORLD

The earth was created primarily for the carrying out of the divine purposes respecting man. The astronomer regards it as one of the stellar units; the geologist looks upon it as the field for his investigation; but beyond such conceptions we regard it as one of the many spheres created with definite purpose, in which the destiny of the human race is the chief element and was the principal concern of the

Creator, in bringing it into existence. We read, as the Lord revealed unto his friend and servant, Abraham, that before the earth was framed the Creator and those immediately associated with him looked out into space and said: We will take of these materials, and we will make an earth whereon these unembodied spirits may dwell; and we will prove them herewith, to see if they will do whatsoever the Lord their God shall command them.

CLOSE RELATIONSHIP BETWEEN EARTH AND MAN

Now, that being the purpose for which this world was created, we can readily understand that there is a very close relationship between earth and man. We read that when the transgression in Eden was passed upon by the voice of judgment the Lord said unto Adam: "Cursed is the ground for thy sake; * * * Thorns also and thistles shall it bring forth to thee; * * * In the sweat of thy face shalt thou eat bread."

This seemingly dire pronouncement would be nothing but fiction did it not mean that a great change came upon the earth itself under the curse; and the Scriptures reveal a very significant relationship between the development of earth processes and that of mankind. Indeed the earth has been personified. Righteous Enoch, we are told, regarded it as a being conscious and sentient, for we read:

"And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness for a season abide upon my face?" (Moses 7:48).

Following further revelation unto this prophet and seer, concerning the then future development of the human race and the purposes of God concerning such, he cried out in anguish to the Lord: "When shall the earth rest?" It was then shown unto him that the resurrected Christ would return to the earth in a dispensation to be known as the last, the dispensation of fulness and restitution; and that he, the Lord, would inaugurate the millennial reign of peace. "And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve."

Has it not been made known unto us that we may sanctify the earth or defile it according to our acts? There is a close connection between the righteousness or sinfulness of mankind and the occurrence of natural phenomena, benign or malignant as we regard them, good or bad, preserving or destroying as the case may be. Now the gross materialist may say there is no relationship between the righteousness of man and earthquakes, or between man's probity and floods. But there is!

MAN AND EARTHLY PHENOMENA

Touching this matter, I read to you my own words, including scriptural citations, spoken on an earlier occasion: We learn from Scripture that Adam's transgression brought about a fallen condition, not of mankind alone, but likewise of the earth itself. In this and in numerous other epochal events, wherein the direct interposition of Divine action is affirmed, nature is seen to be in intimate relation with man.

Thus the sins of mankind may produce calamity in the form of destructive phenomena, which we may properly call natural because deserved; and human righteousness may invoke peaceful and beneficent cooperation of the elements.

"Cursed is the ground for thy sake" was the Divine fiat to the first man. In contrast, note the assurance given to Israel that by faithfulness the seasons should be made propitious, that nurturing rains should come, bringing such harvests that the people would lack room to store their products. (See Mal. 3:8-12).

Abject apostasy from the laws of God in Noah's time brought about the Deluge, in which "were all the fountains of the great deep broken up, and the windows [more properly flood-gates] of heaven were opened."

Enoch, who lived before Noah, was sent to proclaim repentance to the degenerate race, and so great was the power and authority vested in him that "he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course." He foresaw the coming of the Noachian flood, and the events of history, including the Savior's ministry, down to the days of the Lord's second advent, when "the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth." (Moses 7:13, 61).

As a fit setting for the tragedy on Calvary, a pall of darkness fell about the place, and, when the crucified Lord expired, "the earth did quake, and the rocks rent." (Matt. 27:51).

DISRUPTION SIGNALIZED THE SAVIOR'S DEATH

On the Western Continent, widespread disruption signalized the Savior's death; and destruction befell the wicked who had flouted prophetic warnings and inspired admonitions to repentance. Many of the Nephites had forgotten the signs and wonders by which the fact of the Lord's birth had been made known, and had fallen into abominable wickedness. Then, at the time of the crucifixion, great and terrible tempests broke over the land, with thunderings, lightnings, and both elevations and depressions of the earth's crust, so that mountains were sundered, and many cities destroyed by earthquake, fire, and the inrush of the sea. For three hours the unprecedented holo-

caust continued; and then thick darkness fell, in which it was found impossible to kindle a fire. The awful gloom was like unto the darkness of Egypt in that its clammy vapors could be felt. This condition lasted until the third day, so that a night a day and a night were as one unbroken night; and the impenetrable blackness was rendered the more terrible by the wailing of the people, whose heartrending refrain was everywhere the same: "O that we had repented before this great and terrible day!" Then, piercing the darkness, a Voice was heard, proclaiming that destruction had befallen the people because of wickedness, and that those who had lived to hear were the more righteous of the inhabitants, to whom hope was offered on condition of more thorough repentance and reformation. (3 Nephi, Chap. 8).

MODERN PROPHECY ON THE SUBJECT

As was foreseen, aye, and foretold, by the Christ himself and by his prophets who lived before his mortal birth and by those who lived after, in the earlier ages, and by the prophets of the present dispensation, great destruction has come and shall come upon the earth because of the sins of the human race. In section 88 of the Doctrine and Covenants, that section known unto us as the "Olive Leaf" as named by the prophet who received the word from the Lord and gave it unto the people in 1832, December 27, it is thus declared:

"For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

THE RECENT CALAMITY IN JAPAN

What has been called the greatest calamity in history is fresh in our minds. Hundreds of thousands of human beings have lost their lives in the great seismic disturbances in Japan. I have only to say that the occurrence of such earthquakes is in accordance with predictions. The Lord forbid that I should assume to pass judgment upon those who are immediately affected, upon those who have lost their lives through such catastrophies. It is beyond the wisdom of men to correctly deduce results by applying general laws or causes to individual cases; and whenever the judgments of the Lord are permitted to fall upon the earth and upon its inhabitants, there are many

of the innocent who suffer with the guilty. Many go down who are not personally culpable and who are not directly responsible for that which has come.

RIGHTEOUS AND CULPABLE SUFFER TOGETHER

We know the Lord does permit these calamities to come upon those who, according to our means of judgment and powers of analysis, may not have deserved the fate, but death, remember, is not finality. It is that which follows death with which we should have concern. Many are allowed to die in tempest and earthquake, whose death is but a passage into the blessed realms, because they are deserving of blessings; while unto others death does come as a judgment; and the Lord knows who fall because of their sins and who are permitted to fall because of their righteousness.

We have an instance in point concerning the connection of affliction and distress with individual culpability. You remember the Lord and his apostles once came to a blind beggar upon the street near the temple gates; "And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

Incidentally let us note that those who asked that question had an understanding of premortal existence, for surely the man could not have sinned in the flesh and brought upon him blindness at birth as a result. But the explanation given by the Lord is the important point for us to consider: "Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." The Lord's purposes were worked out in the case, for the man was healed, and the instance stands as a testimony for or against those who have become acquainted with the circumstance.

Incident to a period of cruel intolerance in religious matters among the aboriginal people of this continent, we read that evil-hearted persecutors put to death many women and children by burning, thinking that by this means they could terrify the rest into a denial of their faith. The Prophets Alma and Amulek, were forced to witness the awful scenes. Though themselves in bonds they were brought there to witness the agony of the victims; and Amulek with zeal and righteous indignation desired to invoke the power of God to save those innocent sufferers: "But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day." (Alma 14:11).

NATIONS AS WELL AS INDIVIDUALS HELD TO ACCOUNT

The Lord deals with individuals; and salvation is an individual affair; but, nevertheless, he deals also with nations, for he is the God

of nations, which are set up or put down, are preserved or destroyed, according to their fitness; and all this is done in the Lord's due time and way. "Blessed is the nation whose God is the Lord," sang the psalmist. "Righteousness exalteth a nation; but sin is a reproach to any people," declared the author of the book of Proverbs.

It has been pointed out that a distinguishing feature of the last days and of the imminence of the second coming of Christ would be the proclaiming of the gospel amongst all nations. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," said the Lord himself in the flesh on the very eve of his great sacrifice. So also in these latter-days the Lord has made plain the fact that nations shall be held to account. In a commandment to the elders of his Church, given in February, 1831, and recorded in section 43, he said:

"Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

"For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

"Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

"And again, the Lord shall utter his voice out of heaven, saying: Harken, O ye nations of the earth, and hear the words of that God who made you.

"O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

"How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!"

In another revelation, section 84, we read:

"For I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness.

"And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—

"Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with knowledge of the Lord."

Yet further:

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn, and with famine and plague and earthquake and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of

an Almighty God, until the consumption decreed hath made the full end of all nations. (87:6).

Now, I do not believe in trying to explain away the words of God that predict calamity, but are nevertheless full of assurance unto the righteous, be it a righteous man or a righteous nation. We should awaken to their dread import. The Lord is dealing with the nations of the earth, and his Spirit has departed in large measure from nations that have defied him and his commandments, and as a result, they, being left largely to themselves, war with one another, and seek all means by which they can destroy one another most expeditiously. Now, the Lord is not the author of these evil things; the nations are bringing these inflictions upon themselves, and there shall be a consummation brought about as the Lord hath decreed, which shall mean an end of all nations as such, if they will not observe the law and the commandments of the Lord their God.

THE WAY OF ESCAPE

Is there any way of escape? Yes, there is. The Lord sent word by his prophets unto the wicked city of Nineveh, and the cry was raised in her streets: "Yet forty days, and Nineveh shall be overthrown." Then from the king upon his throne, down to the beggar in the streets, the people wailed because of their wickedness, and opened their hearts to the warning voice. They fasted and prayed, and confessed their sins before the Lord, and Jonah, the prophet who had been sent unto them, looked on to witness the destruction of the city, and seemed indeed to be disappointed because he was denied a view of the spectacle he awaited. But the Lord reasoned with the prophet in this wise: The people have turned to me, and have repented of their sins. Shall I destroy them when they have turned unto me?

Even now, if the nations will turn unto the Lord it shall be unto them as it was unto Nineveh—they shall be spared; but if they will not, then the Lord will permit the predicted judgments to come upon them until they are brought to a realization of the fact that they do depend upon the Lord God of heaven and of earth. The forces of nature are co-operating and are permitted to wreak destruction and the end is not yet. Latter-day Saints, remember the admonition of the Lord: "Stand ye in holy places," and we cannot do that unless we are holy. "Stand ye in holy places, and be not moved," but await the working out of the Lord's purposes, the while living lives of righteousness and crying repentance unto the people of the world.

THE TIME OF CHRIST'S ADVENT IS NEAR

This is the day of consummation, and the coming of the Lord is nearer than we are willing to admit. Let us not seek to set times or dates, for such we are told shall never be made known until the day of the Lord's coming; not even the angels in heaven are to know before-

time. Therefore, away with all attempts to fix times for the Lord. But he has told us that the time of his advent is near; and it is over a hundred years nearer than it was when he spake first to his prophet in this dispensation. I pray that we be prepared, and that we be found ready for the consummation of the ages, the coming of the Lord in his might and majesty to rule and reign. I ask this in his name, Amen.

ELDER JOSEPH FIELDING SMITH

I feel dependent this morning upon the Spirit of the Lord to guide me, in what I shall say. Nor is this an uncommon feeling, for when I stand before the people I have a spirit of timidity and feel my weakness.

EVENTS OF A HUNDRED YEARS AGO

A number of the speakers have referred to topics in relation to those most important events which occurred one hundred years ago, and I desire to add one or two thoughts in this direction. In the year 1820, when the declaration was made to Joseph Smith by the Father and the Son that the truth was about to be restored, that youth was fourteen years of age. Nevertheless his story created a good deal of consternation and ridicule in the world, and brought upon him much criticism, and even persecution. It seems to the world a strange thing, and an impossible thing, that the Lord would call upon a youth, inexperienced, untrained, lacking in the education of the world, to stand at the head of any great marvelous work; and also a very strange thing that any one with such a common name as Joseph Smith should be called. When the elders go forth to preach the Gospel, and bear witness and testimony to the truth of his words, the people, in ridicule, state: "Surely the Lord would not call upon anyone by that name. It is so common." It did not have even the aristocratic "y" in it. (Smyth). I suppose the Lord desired to try the faith of the people, at any rate we do know that his ways are not the ways of men. Perhaps, if Joseph Smith had been named Martin Luther, or John Calvin, or John Knox, or John Wesley, or some other John, it might have had more weight with the disbelieving world. But to be an ordinary, common, every-day Smith was more than they could stand. And yet this is the way the Lord works. The world, I suppose, has an idea that anyone with such a name, if he has any qualifications whatever, those qualifications would be what the name might suggest—the qualifications of brawn and muscle, and not of spirituality and intelligence.

JOSEPH SMITH'S CONTRIBUTION TO SPIRITUAL THOUGHT

It has been stated here this morning that Joseph Smith gave to the world the greatest contribution in civil government that the world has ever known since the days of our Redeemer, and I can

testify that likewise he has added, or given a contribution to the world in spiritual thought, and religious government, that is greater than anything that has been given to the world since the days of our Redeemer.

No matter if his name is common, the youth, young and uneducated, and untrained in the things of the world, I am fully in accord with the expressions and sentiment, recorded in that beautiful hymn by President John Taylor, one verse of which I shall read because it appeals to me, and we so seldom hear it sung.

"Of noble seed, of heavenly birth,
He came to bless the sons of earth;
With keys by the Almighty given,
He opened the full rich stores of heaven;
O'er the world that was wrapped in sable night,
Like the sun, he spread his golden light;
He strove, O, how he strove to stay
The stream of crime in its reckless way;
With a mighty mind and a noble aim,
He urged the wayward to reclaim:
'Mid foaming billows of angry strife,
He stood at the helm of the ship of life."

And so I recognize him as the one who stood by appointment of the Lord Jesus Christ at the helm of the ship of life, possessed of the Priesthood, clothed in power and authority to establish the work of the Lord for the last time, that men might be brought to repentance, might have the opportunity, the privilege of embracing righteousness and truth and finding salvation in the kingdom of God.

WITNESSES TESTIFY TO JOSEPH'S WONDERFUL MANIFESTATIONS

Now just one other thought: If this young man had come before the world declaring his testimony, bearing witness to the wonderful manifestations of the power of the Lord as made known to him in marvelous vision, and had stood alone, then there might be some question raised in regard to that statement or testimony; but in keeping with the work of the Lord and the promises that he has made from the beginning that all things shall be established by witnesses, others were called to testify, to bear witness with Joseph Smith that the things of which he spoke and of which they spoke were true.

ANCIENT PROPHECY FULFILLED

In the revelations given anciently by a prophet of the Lord who lived upon this continent, the promise was made that the word of the Lord, as recorded in that early day, should be preserved to come forth in this age of the world's history as a testimony unto the world that God lives and that Jesus is the Christ. Nephi says of that which he wrote and that which should be written by the prophet succeeding him:

"Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and

pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.

"For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved after all we can do."

"And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies that our children may know to what source they may look for a remission of their sins."

And then still prophesying in relation to these things which are written Nephi says:

"Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!"

Again, in relation to this record, he says:

"And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered."

"And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof."

"Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them."

And we may judge that we are still living in the days of wickedness and abomination, because the things which were sealed have not yet been delivered to the world, nor have they been delivered to the members of the Church of Jesus Christ of Latter-day Saints. In relation to this matter, Mormon writes, as we find it in the 26th Chapter of the Third Book of Nephi, as follows:

"And when they," that is, the people who live now, "shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them."

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation."

ARE WE PREPARED FOR NEW REVELATION?

We have not prepared ourselves yet to receive the things which were sealed, and which the prophet was not privileged to interpret and to publish—to our condemnation, to our shame, and to the condemnation of all the world. To our shame, I say, because we have not learned through our study, our faith and our perseverance, these lesser things which have been given and have been revealed, contained in the record now made manifest to us, known as the Book of Mormon, and it behooves us as Latter-day Saints to follow the counsels, the advice, and the teachings of the gospel as revealed in this record and in other records. These letters referred to by President Grant, given through the Prophet Joseph Smith from the Lord, contained in the Doctrine and Covenants, we must study, master that which they con-

tain; that is, make it a part of our lives, and keep the commandments, and live in accord with every word that has been revealed from the mouth of God, and if we will not do it, those other things cannot be given unto us—to our condemnation.

Oh my brethren and sisters, let us keep the commandments of the Lord, honor him and his word, be faithful and endure in all things to the end, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

I have been attending conference in this tabernacle pretty regularly since the year 1867. That is fifty-six years. I can say with entire sincerity that, during all those years I never attended a better opening service of the conference than we had yesterday forenoon, which was the opening session of this conference. Never was the power of presidency, the power and spirit of the Holy Ghost, the power of God, made more plainly manifest to the congregation of the Saints than in that meeting yesterday morning. So, also, in each of our meetings we have had a rich outpouring of the Spirit of the Lord.

As Latter-day Saints, we are not by any means what we ought to be in respect to living our religion, and keeping the commandments of God; and yet, I believe that, in the main the Lord approves of the work and labors of his faithful Saints. I am glad to report that the tithes of the people have increased a little over what they were a year ago at this time, and that the people seem to be more faithful in observing that law and paying their tithes while they have the means to pay, monthly, or at any season, whenever the means comes into their hands. They seem to be more faithful in honoring the Lord by contributing to this work in the payment of their tithes.

This work is growing and it is a power in the land; a power for good and not for evil. It is an agency of peace and good will. It labors with me and with you through the teachers of the wards and in other ways, to have peace in our homes; peace in the family. And that, I say, is a good thing, for, after all, the home is the foundation of civil society; of civilization itself; and there is no organization in the world, that I know of, that so labors with humankind, with its membership individually and collectively, so that we may have peace and good will and good order and good government, as this organization does. It is quite true, as Elder Stephen L. Richards has stated to us this morning, that this organization called "Mormonism," is a distinct and an added contribution to the stability and permanency of our civil government. It is not an organization in opposition to any government, or to any church, for that matter, for we are commanded here in the book of revelations which were given through the prophet Joseph Smith, to contend against no church, save it be the church of the devil, which means that we should contend against

wickedness and sin and all that goes with that, but that we are not to contend, not to quarrel, not to fight among ourselves or with our neighbors and friends who are not of our faith, nor with any church or any organization whatsoever. Our mission is peace and good will; good order; security of life and property and the general upbuilding of the community.

It is astonishing to me, my brethren and sisters, and must be, I think, to every student of history, to know the opposition which is met by an organization of this kind with such righteous intent and producing such excellent results as are apparent to all the world; which men cannot help but see—the good works which have been accomplished by this organization. It is astonishing, I say, that it should still meet with so much opposition. It is true that when anything like this comes into the world and sets itself up to be that which the world has not hitherto received; to be a little better, so to speak, at least in advanced thought, and also in achieving results for good, which have not hitherto been accomplished; and something in advance of anything that the world has hitherto received; it is natural I say that contention should be aroused against it for a short time until its meaning and purpose and achievements can be a little more clearly understood. It is true that when people come to us and say, here we have something better than you have, this that you have was good, in its time, and was a sincerity once, but you have “changed the laws, transgressed the ordinance, and broken the everlasting covenant.” Now we have brought you the old, true and everlasting principles back again, reestablished with divine authority. Naturally, that arouses in human nature a spirit of resentment, for human nature, you know, rarely changes; but when the thing has been put to the test and demonstrated; when it has existed and grown for nearly a hundred years, and its works are apparent, and its principles are known to all men who will look into it with unprejudiced minds, ought it not to receive more favorable consideration? Yet, even now, in this twentieth century, with never before such means of information and communication between countries and peoples, knowledge increased until books and papers are published by the million, many people running to and fro, people coming and going and visiting, learning and knowing concerning us; yet, in a country as liberal as England, there could be raised, and was raised during last year such a howl, going up there in good old liberal England as to what great and terrible things the “Mormons” were doing, bringing over shiploads of young girls to be made polygamous wives, and all that sort of stuff and nonsense that anybody who would take the least pains to investigate, anyone who had only ordinary intelligence would know was absolutely absurd and ridiculous, and yet it was believed by the million.

I recall that some fifty years ago, after the Pacific Railroad was built across our country, Governor Stanford of California, president of the Central Pacific Railroad, with whom I happened to come in

contact a few times, made this statement, and I believe he made it also to President Young himself; but this statement I heard, that he considered that the property values of the Central Pacific Railroad, as it was then called, were safer in the territory of Utah in consequence of the "Mormon" Church being there, than were the property values of their lines in other states of the Union. That was fifty years ago. Since that time we have been, and are being much better known as to our purpose; as to our intent; as to the righteousness of the people. During these fifty years, times without number, men who have had large interests, large investments, men of prominence, high character and great ability, men who cannot be hired with small sums of money, but who command the highest salaries have said repeatedly, and I heard one of them say in substance, the same thing within the last few weeks: "We consider your organization a direct contribution to safety, to observance of law and order, to that which is permanent, and we appreciate it." That is the voice of that class of men; the judgment of which one, I will say, to paraphrase the language of Hamlet, the judgment of which one must in your opinion outweigh a whole multitude of others—others who are rampant, loud-mouthed, blatant, defaming, crying down the Church, complaining of the Church. I would rather take the judgment of the men whom I have referred to than the judgment of these others. There are some that we have among us, and always will have, I suppose, once in awhile, one here and one there, a loud, blatant hireling, here and there, full of sound and fury, who will get up and defame and try to tear down the Church, signifying nothing. They do not amount to anything. They put me in mind of a story that my Catholic friend, Joseph Geoghegan used to tell. He told the story of an Irishman who came to this country and secured a good job. He wrote back to his friend: "Pat, he says, 'come over. I have got an iligant job. Oh, it is a beautiful job. I am tearing down a protestant church, and I am getting paid for it.'" So that is the case, too, with some of these others who yelp rather loudly against the "Mormon" Church.

The "Mormon" Church, as an organization, stands for peace. It was organized by the Prince of Peace, himself. It will subdue the world through the process of peace—not force. I was glad to note that President Coolidge the other day, and I was rather surprised at the advanced thought that he gave out, speaking of the Red Cross he said: "Here is an organization that goes about doing good without any compulsion; without any force. In our civil government we are still compelled to use force, but the higher law is to secure the cooperation and harmony of society by moral suasion and without the use of force." Now, that is exactly what the "Mormon" Church organization is doing. There is no force, in this sense, in the gospel of Jesus Christ; no compulsion whatever. Every man and every woman is absolutely free—free to do as they please with respect to the Church; to live in it; to obey its principles and pay tithes or not, as they please,

but they are persuaded and constrained by the power of the Spirit of the Lord; they are grateful to be impelled by a spirit which comes from God, and which teaches them to yield willing obedience to the righteousness of its principles. If there is anything lovely, or of good report, or praiseworthy, they seek after these things. That is one of the articles of our faith, and so, I say to my discontented non-"Mormon" friends, possess your souls in patience! The "Mormon" Church is here to stay. The "Mormon" Church is here to fill its mission, which is a mission of peace; which contributes to good government; to good order; to righteous living; to all that makes for a higher and better civilization. And it is accomplishing great results in respect to this. Is it not a good thing, think you, for an organization to have brought thousands and tens of thousands from distant lands, from all over the world, and planted them here? They are infinitely better off here. They own their own homes; they own their own land; they are free men, free women. Isn't all that good? That is what all our Chambers of Commerce, Commercial Clubs, and other organizations of that kind, are seeking for—to bring people here who will build homes; who will help build up the country, cultivate the soil and increase production of the necessities of life. I say, all that is good. I believe that everyone—even those embittered in their narrow souls against the Church must concede this. For it is good. Then, what is there wrong about it? I can find nothing in the Church discipline that is wrong. Nothing in the Church principles that is wrong. Individuals may sometimes go wrong. You and I, we may go wrong, and do, doubtless, at times, but the principles that govern this organization; all that this organization stands for, makes for righteousness and for the well-being of the citizens of this country, for that which Elder Richards so forcefully and plainly pointed out to us this mornnig, the establishing, upholding, maintaining of the government of these United States. That is what this organization is here for. I repeat, it is to bring peace to the world, not contention. It begins, as I said before, at the home. It spreads to the little community governed by the bishop of the ward; all the agencies, all the powers of the Priesthood that can be used to promote well-being by persuasion; by long-suffering; by kindness and knowledge, by love unfeigned; no force, no compulsion! All these are used to promote the well-being of humankind. What a splendid thing it is to be engaged in a work of this kind. These agencies our Church is using every day to bring to pass the establishment of the kingdom of God on the earth, and I say that is a splendid thing, the best that man can be engaged in.

Only the other day a very prominent gentleman from New York, who is in charge of large interests in this state, said to me: "Through your organization you seem to have your feet more solidly on the ground, with more of that which makes for safety and security right here in Utah, than we find in any other part of the country."

Brethren and sisters, let me say in closing that we have it of record, that the prophet Joseph Smith said the time would come when, through secret organizations taking the law into their own hands, not being governed by law or by due process of law, but becoming a law unto themselves, when, by those disintegrating activities, the Constitution of the United States would be so torn and rent asunder, and life and property and peace and security would be held of so little value, that the Constitution would, as it were, hang by a thread. But he never said, so far as I have heard, that that thread would be cut. I believe, with Elder Richards, that this Constitution will be preserved, but it will be preserved very largely in consequence of what the Lord has revealed and what this people, through listening to the Lord and being obedient, will help to bring about, to stabilize and give permanency and effect to the Constitution itself. That also is our mission. That also is what we are here for. I glory in it. I praise God with all my heart and soul that I am a member of it.

I know the work is true. The Lord has established it. You know that also, and when the hands of the elders at the waters of baptism were laid upon your heads and it was said unto you, "Receive ye the Holy Ghost", that you did receive and have continued to receive until there has grown within you a power, a potency, a spirit which, when you yield to and live by, makes you better every way. You know that it is the power of God unto salvation, to this people, to this nation, and to all the world, and the time will come, as the prophet of the old Bible has declared, when every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of God the Father. But it will never be done by force. The knee will willingly bow, gladly bow and acknowledge that here is the best government; here is the best that has been produced on earth in the way of good government and good order and security and justice and righteousness and mercy, just as men do now acknowledge, those thinking men and wise men that have investigated this system, that here is the best there is anywhere that can be found. So in time, all over the world, the knee will bow, the acknowledgment will be made, not through force nor compulsion, but willingly, loyally, with gratitude and praise to God that he has so established his work that man may see what he has done, and they will glorify his name and adhere to it.

That the Lord will hasten it all in his time, I humbly pray, through Jesus Christ. Amen.

ELDER DON B. COLTON

(Member of Congress, Former President of the Uintah Stake.)

My brethren and sisters, when the brethren were called so unexpectedly yesterday from their places in the audiences, to speak, the words of the late President Anthon H. Lund came to me, which he

spoke many years ago to a group of missionaries who were leaving for their fields of labor. I happened to be one of that band. Said he, "When you are called to speak, it matters not how suddenly that call comes, if you will remember the sixth verse of the fourteenth chapter of Revelations, and if you have a testimony that the prophecy therein recorded has been fulfilled, bear that testimony and the inspiration of the occasion will give you utterance.

I bear testimony to you this morning that I know the gospel is true, and that the angel has come to which the Revelator referred when he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This conference has partaken somewhat of the nature of a commemorative service of that event. Two great events have rather grown together among the Latter-day Saints, namely: the coming of the Angel Moroni, in fulfilment of this prophecy that I have quoted, and the work that we are doing in our temples, for the dead. Some one has said that the truest test of any doctrine is whether or not it can be and is being translated into the lives of those who believe it. One of the speakers yesterday, in referring to the Book of Mormon, said that the greatest evidence of its truth is found in the book itself. So with "Mormonism" as a whole, the greatest evidence of its truthfulness is found in its teachings and in its practices, and in the effects it has had upon the lives of those who have accepted it. The building of temples, the constant work being done therein, the desire that comes into the hearts and souls of men and women everywhere to work for their dead relatives, are direct fulfilments of the prophecy that Moroni made that God would send Elijah to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he come and smite the earth with a curse. Where else in all the world are the hearts of the children turning to the fathers that have gone before? I feel an absolute assurance, this morning, that the hearts of the fathers that have gone before are turning to their children, else why the desire to do this work that is being done in our temples, and the desire that comes into the hearts and souls of the children of men everywhere, who accept the gospel, to come to these temples. How the words of our President yesterday morning appeal to us who are living! How we have thrilled as we have listened to those who have spoken, and we want the instructions they have given unto us to become translated into our lives. How we have resolved to reflect those teachings, to make of ourselves examples worthy of imitation!

Oh, I am not afraid of the assaults without, if we can but set our own houses in order; if we can keep our own lives clean, I am not afraid of the result. They who fight this work forget one thing, namely:

the assurance given to every individual member of its truthfulness. What does it matter to us if they fight our leaders? We do not sustain these men solely because they are good men. We sustain them because there is an assurance in our hearts that God has spoken from the heavens, that he did send the Angel Moroni to reveal the Book of Mormon to the Prophet Joseph Smith. Before they can uproot in our souls the testimony that our faith has planted there, nay, that the Spirit of God has planted there, concerning the truthfulness of "Mormonism," they must do more than attack the leadership of this Church; they must convince us that we are wrong, that our homes, started under the inspiration of God, are not good homes. Oh, I know they attack "Mormonism" because they say it is not conducive to good homes. How little they know of what they speak when they say that!

A few months ago I happened to be in the office of a man who holds a high position in this government. I noticed above his desk a picture of Brigham Young. I commented upon it. He said: "Yes, I am making a collection of the photographs of all the great men that have been born in Vermont. I regard Brigham Young as one of the greatest, because," said he, "he taught the necessity of home building, the necessity of going out upon the land and possessing it; and if all the people everywhere would teach and practice it as Brigham Young taught it, America would be safe."

They who seek to uproot this testimony in our souls must convince us that our fathers and mothers were wrong when they bore testimony to us as little children, day after day of the truthfulness of this work, of the divinity of Joseph Smith's mission. They must show me that my own mother when she sent me forth as a missionary, was mistaken when she said: "Though your going grieves me, and I am sorry for the parting, yet I want you to go, and I want you to remember this one thing: I can bear to see you go; and I can bear to see you come back, if necessary, in your casket, if God wills it, but I cannot bear to have you come back unclean or untrue to the teachings of the gospel which I know to be true."

More than that, God takes these missionaries who go out as stammering, hesitating boys and girls, standing upon the street corners in humility, asking for his help, and makes of them mighty preachers of the gospel, insomuch that they are able to confound the learned men of the world. Those who would destroy this work must make these men and women believe that that spirit, which enables them to do that, is a delusion and a snare.

More than that they must make us all believe that the testimony which has come to us in the lonely hours of our lives, when we have been alone upon the mountain tops or out on the prairies, when God has been with us and the conviction has come overwhelmingly to our souls of the truthfulness of this work and the divinity of the mission of the Prophet Joseph Smith, is false. They must make us believe that when

we have sat in the meetings of this conference and listened to the inspiring words of our beloved president and other speakers, and the witness is given to us that what they say is true, is a delusion and a snare.

For be it known that "Mormonism" rests upon the testimony that God gives to his children of its truthfulness. If you will do the work you shall know whether these men speak of God or whether they speak of themselves.

In humility and with all the earnestness of my soul I bear testimony that I know that the Angel Moroni came and revealed the Book of Mormon, that Joseph Smith was the instrument in the hands of God of establishing upon the earth God's Church, through which his gospel may be preached to all the world; and I bear witness of its truthfulness in the name of Jesus Christ. Amen.

The choir and congregation sang, "Now let us rejoice in the day of salvation."

The closing prayer was offered by Elder Robert I. Burton, president of the Mt. Ogden stake of Zion.

The conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The afternoon meeting was opened at 2 o'clock, October 6, 1923. President Heber J. Grant presided and announced that the choir and congregation would sing "Come, come, ye Saints."

After the singing of the hymn, Elder Joseph R. Murdock, of the Wasatch stake of Zion, offered prayer.

A solo, "Be thou faithful unto death," was sung by Elihu Call.

ELDER GEORGE F. RICHARDS

I am very glad, my brethren and sisters, that we have the amplifiers installed, and I hope they are in working order, for I have such a cold and hoarseness that but for these helps I fear I would not be able to make you all hear. I sincerely hope to be able to say something to you this afternoon which will be worthy of your hearing.

A PHASE OF THE ANGEL MORONI'S MESSAGE.

In the brief period of time which I have been invited to occupy this afternoon, I desire to speak upon that phase of the Angel Moroni's message to the boy Joseph Smith, which relates directly to the salvation for the dead, or as we commonly speak of it, genealogy and temple work. Genealogy and temple work go hand in hand. In both are seen the spirit of Elijah and the accomplishment of one would be impossible without the accomplishment of the other, that is to say, the temple work and salvation for our dead, would be impossible

of accomplishment without first having a knowledge, some genealogy, of our dead. I realize that there are many people who do not accept of the visitation of the Angel Moroni to the boy Joseph Smith as a truth, therefore I desire to read three verses from the Old Testament, which all good Christians claim to believe, and which bears upon this subject.

SCRIPTURE BEARING ON THE SUBJECT.

I will read the first, the fifth and the sixth verses of the fourth chapter of Malachi:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly; shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

I doubt if there was any man living at the time of the visitation of the Angel Moroni to Joseph Smith who could properly interpret this passage of scripture. There was very little information among men upon the earth at that time in regard to this very important principle of the salvation for the dead, and the visitation of the Angel Moroni and his message were the first word in this dispensation in regard to the matter. The angel, referring to this same subject, while addressing the boy Joseph said:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch."

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

THE INTERPRETATION.

An explanation of the meaning of these passages of scripture is given in the 128th section of the Doctrine and Covenants, and reads as follows:

"It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also."

It would seem from the quotation made by the angel to Joseph that the earth would be wasted at the coming of our Lord, if we do not do this important work, if the hearts of the children be not, in

this dispensation, turned unto their fathers; which, interpreted by the Prophet Joseph means: if we do not consider our dead ancestors, those who have gone before, obtaining sufficient knowledge and genealogy concerning them that will enable us to go into the temples, builded for that purpose, and there perform this important work of baptism. But be it known, my brethren and sisters and friends, that not only is it necessary that our dead who have not had the opportunity in life of hearing and embracing the gospel shall have the opportunity of hearing it on the other side and shall have the privilege of baptism by proxy by their living friends, but it is necessary that every ordinance of the gospel that is necessary for the salvation of the living shall also be administered by proxy for the dead.

Some will say they do not believe in this proxy business. To me, one may as well say that he does not believe in the atonement which was wrought out by our Lord and Savior for the redemption of the human family; for that is certainly a work of proxy. He becomes the Savior and Redeemer of mankind. We become the recipients of the blessings of the atonement, so far as being redeemed from our individual sins is concerned, only when we have accepted him as such, and when we have accepted of his mission as the Redeemer and Savior of the world. So men are authorized to act for the Lord by authority given them, and do for their dead kindred, a proxy work; thus they may become Saviors of men. So that with those for whom the work shall be done properly, as the Lord has revealed it through his servant, the Prophet Joseph, when they accept of the work done, it becomes efficacious for their salvation.

RESPONSIBILITY UPON THE PERSON, THE CHURCH AND THE WORLD.

With regard to this expression: if it were not so the whole earth would be smitten, would be utterly wasted at his coming, it seems to me that this refers not only to the individual members of the Church, but to the Church as a whole, and not only to us, but to the people of the world. Elijah came in fulfilment of the prediction that he would come before the great and glorious coming of our Lord and Savior, and he conferred upon Joseph Smith and Oliver Cowdery, in the Kirtland temple, on the third day of April, 1836, the keys of the dispensation of the turning of the hearts of the children to the fathers; and he told them on that occasion that by this they might know that the great and dreadful day of the Lord was nigh, even at our doors. Eighty-seven and one-half years have passed since that time. We are that much nearer the great and dreadful day of the Lord, and his coming is assured. Is the earth going to be wasted at his coming? I firmly believe from my experience and observation, and from what history tells us, that there has never been a time since the visitation of the Angel Moroni to Joseph Smith, when there has been so much wickedness as now in the

world and so much destruction of life and property, all fulfilling the predictions of the prophets, being signs of the time of the coming of our Lord and Savior.

THE SPIRIT OF ELIJAH.

When Elijah delivered his message, there went forth to the world a spirit, even the spirit of Elijah, which was seen in Great Britain, in the parliament of that great nation: for almost immediately, we learn from the history, they enacted laws making it obligatory upon the parish clerks and others in the subdivisions of the government of Great Britain that they keep correct records, records of births, records of deaths, records of marriages, etc., the very data that are required to enable us to perform the work for our dead in the temples of the Lord; and a place was designated for the safe keeping of these records as they became completed. In Great Britain, in other nations of Europe, and throughout the United States, from that time went forth a spirit and a desire among men to know of their kindred dead, such as had never been witnessed before, and genealogical societies were organized, and men and women of wealth and nobility have expended their fortunes and years of their time in searching for the very information that we desire and need in order to discharge ourselves of the obligations resting upon us concerning the dead, and we have now accessible all through the country, libraries containing thousands and thousands of printed histories of families and of branches and of counties and shires and parishes, and I think that the people of the world are doing their duty in this respect, perhaps as well as are the Latter-day Saints. We have builded temples at great cost and are maintaining them at great expense, and there are but a few of us who have been very active in looking after our kindred dead.

IMPORTANCE OF TEMPLE WORK.

The importance of this work was stated emphatically by the Prophet Joseph when he said that the Lord has never laid upon this people a greater responsibility than that of looking after their dead, which means, inquiring after them, learning of them, building temples and redeeming them by administering unto them the saving ordinances of the gospel.

The gospel is preached to the world; it is the poor of the world who are receiving the gospel. This work in the Church is being performed by the poor of the Church. Think it over, brethren and sisters, we have men of means, we have men who could well afford to inquire after their dead, make extended research, and could pay for proxy work in having that work done, and men, too, who are active in other religious lines of work, who seem never to have let this important question enter into their minds; who have never been active in obtaining genealogy and in doing temple work. My motive

is, in speaking these few words this afternoon, brethren and sisters, that I might inspire in the minds of some of my brethren and sisters who have been neglectful of this responsibility, a desire and a determination to take up this work, to learn where their responsibilities lie, and to discharge themselves faithfully of these responsibilities, while they have the opportunity.

AN OPPORTUNITY TO WORK AT HOME.

Time will not permit me to extend my remarks upon this subject, which is one of the most glorious and most important, and many examples of faithfulness on the part of our people are worthy of the emulation of the whole. I would that all could know the sacrifices which some are making in these temples, and in obtaining a genealogy for their dead. Those who cannot go abroad to preach the gospel, who are physically disqualified, men who are wrapped up in business and professions, so that they cannot answer the call, have an opportunity here at home to do a work for which they are well adapted, where they can use their means to the very best advantage and accomplish just as great and glorious a work as if they were abroad in the world preaching the gospel. Will you do it, brethren and sisters? That is the question. Are we going to be as the world—hearers of the word and not doers of it, deceiving ourselves? I trust this will not be the case. God help us to discharge our duty faithfully, that the earth may not be wasted at his coming and that we may not be reproached when our life's work is ended, with having neglected our dead, I humbly pray, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

I feel very weak this afternoon, and I desire your assistance and the blessing of my heavenly Father that I may be able to say something that will be profitable to you.

GRATITUDE AND THANKS EXPRESSED

My soul is filled with a deep gratitude that I cannot express, for membership in this wonderful organization. I am thankful that my lot has been cast with this people, I am grateful that I was born of goodly parents, and that the environment of my life has been such that I have participated in the greatest blessings that the Lord has bestowed upon his children. While listening to the brethren who have addressed us, I have felt to pour out my soul in thanksgiving because of what we are enjoying. No other people upon the face of the earth have been honored as we have in having been given the knowledge of the gospel of our Lord. Think of belonging to a Church that has deposited with it the information and authority that is necessary for all humanity to possess before they can realize the purpose of their creation.

I sometimes feel that we do not appreciate the Holy Bible, and what it contains, and these other scriptures, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price that have been referred to by our beloved President as letters from our heavenly Father. They may be so received, at least they are his advice and his counsel to all the children of men given to them that they may know how to take advantage of their opportunities, that their lives may not be spent in vain. One of the sorrowful things in life is to see a man or a woman laid away in Mother earth with a realization of the fact that they have refused the greater blessings that our Father offered to them, and have continued grasping at the bubble that has itself disappeared. When I think of the millions of God's children in the world, and realize how little they are striving for the things that are really worth while, I feel sad, but when I see this body of people here today—representatives of the great Church that bears the name of the Redeemer—and realize that we who have accepted the gospel have been chosen, as it were, from among the multitude of our father's children to understand him and to know why we are here, my heart is filled with gratitude and praise to Him for his blessings unto us.

We believe in a pre-existence. The Lord has taught us that in the Scriptures, but there are millions of those who profess belief in the Holy Bible who do not believe in, or at least do not understand, what pre-existence really means. They do not realize that we lived before we came here; they do not comprehend that this body has been given to us as a reward for faithfulness in the spirit world before we came here. They do not know that by partaking of certain ordinances prescribed by our heavenly Father, we, as husbands and wives, may be united for time and eternity and enjoy the companionship of our children for ever. How thankful we should be for that knowledge that has come to us.

As I stand here now, realizing that from infancy until manhood I had the teaching of a loving father and a tender, sweet mother, and that I had explained to me what I should do in order to prepare for eternal life in the presence of our Father, I feel grateful indeed.

If I were to think, as many of the people of the world think, that now my beloved parents are gone, they have passed out of my life forever and that I will never see them again, that would deprive me of one of the greatest joys that I have in life, the contemplation of meeting them again, and receiving their welcome and their affection, and of thanking them from the depths of a grateful heart. These are some of the blessings that appeal to me as coming through the gospel of Jesus Christ.

THIS LIFE IS NOT THE END.

I am thankful that there has been revealed to us and made plain in this latter-day that this life is not the end, that this is but a part of

eternity, and that if we take advantage of our privileges here, that this is but the stepping stone to greater and more desirable conditions. We are all of us passing rapidly to that time when we will be called hence. If we did not understand that there is a future life, if we did not realize that there is something more than the influence that we have received thus far, if there was not anything but the vanity and vexation of life for us to live for there are many, it seems to me, who would grow weary in the struggle that is to be made for existence here. But in the mercy of our heavenly Father he has bestowed upon us the most wonderful gifts that come to human kind. Think of the tenderness of our fathers and mothers, reared as we are under the nurture and admonition of the Lord; think of the homes of prayer wherein we have been taught that we must pray to our heavenly Father if we would be pleasing unto him. Think of the teachings that have come to us of honesty, of industry, of integrity, of sobriety, of purity, and cleanness of life. Think of the blessings that have come to us, inspiring in us charity for those who are less fortunate than ourselves. All the ideals and virtues that mankind has known, or will know, have been bestowed upon the members of this great Church.

NO DOUBT AS TO THE OUTCOME

We are not in doubt as to what the outcome will be. The Lord has not only said unto us, "In my Father's house are many mansions," "I go to prepare a place for you," but in the day and age in which we live the Lord has described the very places to which his children may hope to go. He has explained to us that there are various degrees of glory, has described to us certain requirements which must be complied with if we would enjoy those degrees of glory. The man who drinks with the drunken, and who lives an immoral life, and who gives himself up to evil things should not hope to go into the celestial kingdom of our heavenly Father, for the Lord has said he cannot go there. But the people of the world do not understand that. There are those who profess Christianity, who believe that even the murderer who has imbrued his hands in the blood of his innocent victim may, by saying the words, "I believe in Jesus Christ," be ushered into the presence of the Redeemer of mankind. This is false doctrine and I am thankful that this people are not deceived by such teachings, but that on the contrary we are placed in a condition to know how we may obtain the blessing of Celestial glory, and not be disappointed.

SOME CHOICE BLESSINGS THAT WE ENJOY.

I am glad that there is in this great organization a determination to sustain the laws of the land in which we live. I am grateful for this great government that our heavenly Father gave to us, for he has said that he raised up wise men to prepare for us the Constitution

of this great nation, and I am thankful that he has given unto us the revelation that as long as the people of this land work righteousness, that he will be their God and their king, and that no other kings shall dwell upon this land. It is pleasing to know that this land has been consecrated to liberty, and that the way was prepared for the coming of the gospel in this great and wonderful nation.

I am thankful to know that all that is good and pure and holy, all that is sweet and that is worth while in life, may be enjoyed by the members of this Church within the folds of the Church. There has not been withheld from us one single blessing that mankind may enjoy, because of our membership in this Church. On the contrary, the Lord has taught us to be brothers and sisters in very deed, and not only has he given to us the Old Testament scriptures and the New Testament scriptures, but he has given to us the American volume of scripture that supplements the teachings of the divine mission of our Lord, and in our day has revealed to us through the Prophet Joseph Smith the doctrines that are necessary for us to observe in order that we may have the companionship of our wives and our children, our fathers and our mothers, throughout the ages of eternity.

These, my brethren and sisters, are some of the choice blessings that the Lord has bestowed upon us in this day, and I wonder if we appreciate them. All that he has asked of us in return for the fullness of the earth, all that he has asked of us in return for the blessings of this life, all that he has asked us to do in order that we may enjoy eternal life in his celestial kingdom, is to follow the simple teachings of our Lord, that he has given to the children of men, that all men may follow if they will, and while doing it, peace of mind, contentment and happiness may be theirs. The gospel of Jesus Christ is not a difficult road to follow, it is the pathway of peace, and gives assurance of the blessings of the Lord when life's labor on earth is completed. The gospel of Jesus Christ does not require us to torment ourselves with physical pain. On the contrary it teaches us that we may so live that health and vigor and strength will be ours, and that we can avoid the pains and anguish that are the result of violation of our Father's laws.

ARE WE WORTHY TO BE CALLED SAINTS?

I am grateful for that wonderful Word of Wisdom, simple as it is, and as the Lord says, "adapted to the capacity of the weak or the weakest of all who are or can be called Saints." I pause to ask this great congregation, are we worthy to be called Saints? All who hope to be called Saints should certainly be observers of the Word of Wisdom. And what does it mean to us? It gives us sweetness of life, it takes from us the poisonous vapors that many people breathe as the result of smoking tobacco. It avoids for us that nauseating condition that is the result of chewing tobacco. It preserves us, if we observe it, from the infirmities due to taking

into our systems the narcotics contained in tea and coffee, and from the disastrous effects of liquor and hot and strong drink. Our heavenly Father, not only tells us what we should avoid, but tells us what we may use with profit. He has said to us that all grain, all wholesome herbs, the fruit of the vine etc., are good for man. Flesh of beast and fowls of the air; and these things he refers to we may use with prudence and thanksgiving; and, I want to emphasize with thanksgiving.

THE LORD OF LORDS OUR TEACHER

Brethren and sisters, you have had the greatest instructor that the world knows anything about. You have had for your school master the King of kings, the Lord of lords, the Creator of the heavens and the earth; who in his wonderful tenderness and consideration for us in this day, has sent his prophet into the world to explain to us, and to make clear to our minds the things that he gave to the world hundreds of years ago that have been misunderstood and have been misinterpreted very much to the detriment of our Father's children. But in our day he has renewed to us the truth, has given to us the blessed teachings that should qualify us to be men and women after his own heart, has held out to us the promise that if we will do the things that he advises our lives will be pure and holy, peace will be our portion here, and we shall dwell with him throughout the ages of eternity. What more could he give unto us, or, as has already been quoted by one of the brethren: "What more can he say than to you he has said, you who unto Jesus for refuge have fled?"

THANKFUL FOR NOBLE MEN TO REPRESENT US IN THE NATION.

I felt grateful today when one of the members of the House of Representatives of the Congress of the United States, our great legislative body, stood here as a humble representative of the community in which he lives, as an Elder of the Church and testified of the truth, while at Washington he should radiate an influence for the uplift of every soul that he comes in contact with without being contaminated with the evils that beset mankind. He is a legislator of the greatest nation on earth, but he is more, he is a representative of our heavenly Father, with authority to officiate in the ordinances of the gospel of our Lord for the blessing of mankind. I am grateful for him and his brethren who are there with him. I am thankful that by reason of faith and good works we see men rising from the ranks, year after year, to stand in high places in our government, not to tear it down, not to break in pieces the structures that have been reared by others, but to show where the better way lies, to say to the children of men who are crying out for a change, and who are not satisfied with conditions: Let us legislate that we may all live in peace in the land and that we all may enjoy the blessings of the Lord while we live upon the earth.

LET US NOT CHANGE OUR BLESSINGS FOR FOOLISH ATTRACTIONS.

My brethren and sisters, I am thankful for my membership in this Church. I am grateful to be permitted to have the companionship of my brethren and sisters. I prize my citizenship in this great nation, and from the depths of my soul I am thankful that my lot has been cast with you. This great government was established by our Father, this land was prepared by him, and the particular part of it that is inhabited by the Latter-day Saints has been beautified until the eyes of the world are turned towards us, because of the picturesque and the grandeur of the home that the Lord has prepared for us. He has blessed us with all this and with every comfort, with the loving companionship and association of wives and husbands and parents and children and the presidency of the Priesthood of our Lord. Let us not be blinded by the cunning of the adversary to exchange any of these wonderful gifts for the foolishness that attracts mankind, for the pitfalls that have been prepared by the enemy of all righteousness. This is our Father's work, this is the gospel of Jesus Christ, it is the power of God unto salvation to all those who believe and obey it, and I pray that we who are here this day, may return to our homes with renewed determination to be loyal and faithful to those things that are righteous, and that we will live to honor him who gives all we enjoy, and who offers us the blessings of eternal life, eternal progress, eternal increase in his celestial kingdom. May the Lord help us to merit his blessings, is my prayer, in the name of Jesus Christ. Amen.

ELDER REED SMOOT

No person who has attended the sessions of this conference is more thankful to our heavenly Father than am I. I want you, brethren and sisters, to know that whenever one of the general conferences is held, and I am unable to attend, I feel greatly the loss of it. I constantly pray to my heavenly Father that, on account of conditions that prevent me from attending the conferences, I may partake of the same spirit that is manifested through all of the speakers when I have the privilege of reading the reports.

APPRECIATION OF CONFERENCE AND THE SPEAKERS.

In standing before you this day I crave the assistance of my heavenly Father in what I may say at this conference. I trust that I may have the same degree of his spirit that has been enjoyed by all the former speakers. I have never attended conference where the testimonies had such an effect upon me, beginning with that of the President of the Church and continuing with every speaker that followed him. My soul and spirit said: "Amen" to the many truths uttered, and to the testimonies borne. I have heard President Grant bear his testimony to his knowledge of this gospel many times. I have

heard him speak since he has been President of the Church, but never in my life have I been impressed with the power that he exercises, through the gift of God, as in his opening address at this conference. As President Penrose stood upon this stand, a servant who has declared the truths of the gospel of Jesus Christ for seventy-two years, I believe, even before any of the other General Authorities of the Church were born, and with the power that he exercised, granted to him by God; and the truths that were uttered rang through my soul, and I thanked God for such men.

CONDITIONS IN THE CHRISTIAN WORLD

Much has been said at this conference as to the conditions existing in the world, based upon the predictions of the prophets of the living God. It called to my attention the fact that on July 27, this year, Brother John A. Widtsoe and I were in Sweden, and at that time the great Baptist congress or conference of the Baptist churches in all the world was held there, and an account of the meetings held upon that day was cabled to the *New York Times*. I am going to take the time now to read from the *New York Times* of July 28, this year, a report of that particular meeting. It is dated, Stockholm, July 27:

"The Christian church has no message today for a dying world. As a matter of fact, the Christian church is preaching many gospels, and the result is confusion and failure," said the Reverend Doctor Curtis Lee Laws, of Brooklyn, in addressing the Baptist World Alliance here today. "Audiences are being rent asunder today," he said, "and those who have long been brethren are in warring camps contending, not only over non-essentials, but also over the very fundamental principles of Christianity. If this theological war is fought to a finish," he said, "at least the present generation will perish for lack of vision. Believing in the sincerity and high moral character of these theologians, I beg of them, in the name of Christ and perishing humanity, that they will quietly and lovingly gather about the table with God's book before them and let them settle every disputed question. That book is the ultimate ground for authority."

A MESSAGE FOR THE WORLD

I might add, my brethren and sisters, that there is a message in the world today for all its peoples. God has revealed to his servants the fulness of the gospel of Jesus Christ. It was given through his servants, as a message to the world, and humble as our missionaries may be in presenting that message to the world, dying, as the minister has already said, for want of a message, if it were heeded by the world today, existing conditions could not be as they are. It is true that there is a suffering world, it is true that there are dissensions among all the sects of the world, it was true when God spoke to the Prophet Joseph, calling his particular attention to it, and it will be true until the world accepts the message that God has given in this last dispensation of the fulness of time. Ridicule, my brethren and sisters, is not going to change that message, and the mere fact that someone says that in this enlightened age, the people of this dispensation, in this day of under-

standing and enlightenment, will never believe that the Angel Moroni appeared to the Prophet Joseph Smith, and that he did deliver the golden plates to him, just as the Prophet testified.

THE PROBABILITY OF ITS TRUTH

Mere ridicule of such a statement does not make it untrue. Is it any more difficult to believe that an angel from heaven did just as the Prophet Joseph stated, deliver those plates to him and usher in the gospel of Jesus Christ, as practically every prophet in every dispensation has predicted—is it any more difficult to believe that than for the world's Christian people to believe the Bible? Isn't it just as probable, if they want to use that word, as when Moses is credited with the power conferred upon him by God, to have the waters of the Red Sea divide and the people of Israel go across dry-shod, is there any more mystery about one than there is about the other? If God's power with Elijah could enable him to stand upon the banks of the Jordan and smite the waters of the river and cause them to divide hither and thither, and he cross over dry-shod, isn't it just as probable, even to a skeptic, that the truth, as delivered by the Prophet Joseph Smith, is as it occurred? There are too many recitals of incidents in the Bible that are much more miraculous than the fact that an angel from heaven showed to the boy prophet where the records were concealed.

A TRIBUTE TO MOTHER

Together with Brother Widtsoe I had the privilege of visiting Europe during the months of July and August. While thus upon a special mission, and by the assistance of Brother Widtsoe, I had the privilege of visiting the Scandinavian countries. I also took the time during my last visit to go there, primarily, I will say, to visit my mother's old home. While a young man I used to say to mother: "Some day we will go back to the old home." I left it too late, as so many things are put off until it is too late; for my mother died when she was sixty years old. But I made up my mind that sooner or later I would go to the old home and see some of my relatives there. I haven't the time today to express to you the feelings I had when I stood upon the very spot where she was born, and when I saw the old homestead as it was. When I went into the old cow-shed and opened the old door that she had opened perhaps hundreds and hundreds of times, when I looked upon the spring back of the house, that I had heard her speak of when I was a boy and, as I stood under the shade of that wonderful tree her mother had planted and which she used to tell me about; and as I saw conditions surrounding that homestead, I want to say to you, my brethren and sisters, I thanked God from the bottom of my heart that the gospel of Jesus Christ reached my mother, and that she knew it was true, when she was but a girl. All opposition and all persecution on the part of her father and her mother and her loved ones never had one iota of influence upon her testimony that God lived and that Jesus is the Christ.

A YOUNG CONVERT'S TELLING TESTIMONY

My cousins brought to me the old family Bible, and as I lifted the lid I saw a writing and at the bottom of the last page of it the name "Anna Kirstine Mauritz-datter." I could not read the writing, but I asked Brother Widtsoc to copy it as quickly as possible, then tell me what was in it. I desired to have it translated word for word. It was a message to her parents written on the day that she left home—the day she was driven from home by a loving father and mother who thought that she would not be gone very long, but that she would soon return and ask forgiveness, and deny that she knew that God lived and that Jesus is the Christ. She was only a girl, then, but I am going to take time now to read to this congregation, that letter, because it gives forth the spirit that makes women such as she. It is filled full of the spirit of our fathers and mothers who were willing to sacrifice all in this world for the gospel's sake; aye, it is the spirit of a missionary, teaching the gospel of Jesus Christ. This was written in her own hand-writing, and it was the last farewell of a girl who loved her country, who loved her father and mother, and who loved her home, but who loved the gospel of Jesus Christ more:

"A few words from your daughter Kirstine, Dear, my parents: Pray God for courage to accept this great truth contained in this book and now restored, so that rejected knowledge may not be a testimony against you on God's great day to come. I pray God that on that great day we may be able to gather together in joy and happiness, and that we may then be crowned to God's glory, and that he may say to us all: 'Come now, my faithful children, you shall be rewarded for your labors.' This matter, and my desire that you may know the truth and accept it, have made me shed in secret many burning tears, and they have been increased when I have thought of the ungodliness of mankind. The years are speeding on, the day is approaching when all must listen to the Shepherd and render obedience to his will, or receive punishment. The great King is coming to reign and to rule. Sin and evil will be banished. May God grant that you may be among the worthy ones. My heart grows tender when I think of these things. God give that all mankind may repent. I shall pray to my heavenly Father that all who read these lines may comprehend the true purpose of his holy book, and may lay down the burden of sin. That which I have written is for all who may read these lines. I pray God to lead you into eternal life.

"Kirstine Mauritz-datter, Drammen, Sept. 1, 1854."

NOT ASHAMED ANYWHERE OF THE RESTORED GOSPEL OF CHRIST

I am not ashamed of the gospel of Jesus Christ; I am not ashamed of the testimony of the mother that gave me birth. I care not where I go upon the face of the earth, whether it be with kings, potentates, or any class of people in the world, I want them all to know that I am a member of the Church of Jesus Christ of Latter-day Saints, and I pray God that I may have strength to do those things that he wants me to do, to say those things that he wants me to say, to live in a way that he wants me to live, and bear a testimony of his truth and of his work, that will be worthy of a man who comes from a mother such as I had.

THE BURDEN OF WAR THE RESULT OF THE BURDEN OF SIN

Yes, the burden of sin today, the cause of the World war, and the

resulting burdens of debt, are on the backs of the people of Europe, and if they are fortunate enough to live, and if there is peace in the world for another hundred years, they will not entirely remove the burdens that have been placed upon them as a result of the world war.

Let me cite you a case: Take England, with her forty-five millions of people. I mean Great Britain and Ireland, not all of her colonies nor any of them. What do we find? Forty-five millions of people carrying a burden of over eight hundred dollars for every man, woman and child. We find the average tax imposed upon them equal to one hundred and two dollars every year, for every man, woman and child. We find that the costs of the last war, to England, were more than the maintaining of the British government for two hundred and twenty-six years, including all former wars. We find hardly a home in all England but what there came, through that war, the death of one or more of the family. We find unrest even there, and I want to say now to the good people here that I pray God that the time never will come when the English speaking peoples of the world will become enemies. I never want to see a conflict between England and America; for if it ever comes, just as surely as God lives, the English speaking peoples of the world will not thereafter control the destinies of the world.

WORLD CAN BE SAVED ONLY BY A KNOWLEDGE OF GOD AND THE USE OF
COMMON SENSE

I have started, my brethren and sisters, upon a subject that will take too much time. I bear you my testimony that this is the work of God, and the only thing, it seems to me, that will save the world today is to acknowledge God and use good common sense. I hope and trust that the members of the Church will be even more willing to serve God than they have been in the past. Look to your homes, my brethren and sisters. See that the home is made the place where all in it will thank God for his many mercies, and are willing to acknowledge his hand in all things. May God bless not only our people here, but bless all the peoples of the world, and, as we often pray, hasten the day when Zion shall be redeemed, is my prayer, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

I do not know that I have ever attended a conference when I have felt more of the Spirit of the Lord and the power of testimony than in this conference; and I trust that I may enjoy a continuation of God's Holy Spirit and be led to say that which he would have me say at this time.

The Church of Jesus Christ of Latter-day Saints is growing and will continue to grow until it fills the earth. Daniel, a prophet of God, made such a prediction, and it will not fail for God's word has

never failed. Men have failed but his word has never failed, neither has the word of his servants. Wicked men, for periods of time, have prevented his power from growing in the earth, but when opportunity has come and when it has been expedient, he has restored it again. This power he gave unto Adam and it has been in the earth whenever his authority has been in the earth in the different dispensations of the gospel. The strength of the Church, it has been said, does not lie in its numbers, or in its wealth, or even in its educational work, but it is vested in the principles of the gospel which the Lord our God has revealed.

We are accounted a strange people and a peculiar people by some, and it is true, in a way, that we are. Our belief separates us from the rest of the world gathered together in the great churches of the day. As they meet to worship our Father, they are taught doctrines that are not in harmony with the gospel as the Lord gave it unto Adam, Noah, and Abraham and unto all who represented him in the earth before the Christ, and as he restored it in the dispensation of the fulness of times. Think of the millions of people called Christians who today are worshipping a Father without body or parts or passions and who sits on the top of a topless throne—something that really could not be; yet men and women enlightened by the theology of men and by the science of the earth believe that their Father and your Father and mine is without a body and without form. They believe also that they had their beginning here. Go where you may you will find few if any public speakers in any of the churches of the day who teach the ante-mortal state of man. They do not believe in preexistence. They believe that Christ existed before but that man had his beginning here. They believe that a man's life here is the end of his opportunity to work, that the Lord has provided a way for him and all he has to do is to acknowledge the Christ and be saved regardless of the life that he has lived.

It is no wonder that mere boys and girls who are sent into the world, can "hold their own" with the great leading minds of the country who study the scripture for their guide. These missionaries have the truth, the power of truth. The fact that a man is on the right side and has the right to operate and to stand for the Redeemer of the world makes him strong. It is no wonder that boys in the missionary field can hold meetings night after night, occupying one and two hours at a time, preaching to the congregations of the world the gospel of Jesus Christ. It is not to be wondered at, when we know that they have the truth.

The things that our missionaries accomplish are almost miracles. During the past summer, in the Central States Mission, two of our missionaries, and one of them with only a few months' experience, have held as many as ten meetings, night after night. The same congregation of people came again and again to hear them discuss the principles of revealed religion: that God who sits enthroned in yonder

heavens is an immortal Being who has a body of flesh and bone and that we are his children, fashioned and made after him; that we lived before we came into this world; that we did not come here as a matter of chance but that we came here according to appointment; that some were leaders, some were followers, some were men of faith; that this time that is allotted unto men here in the great school called life is but preparatory for the future which surely must come to every son and every daughter of our Father in heaven; that to those who have not had the privilege of receiving the gospel of the living God in mortality, shall be given a chance in the hereafter.

These are only a few of the things that God has revealed which make life of interest and worth while, which cause men and women to say to themselves: I believe the voice of that young man or that young woman; the logic appeals to me. I want to say to you, my brethren and sisters, that the world is filled with honorable men and honorable women, if we could only reach them. It takes time to change them, it is true, because they have lived believing they are right. They ought not to be condemned; God will not condemn them until he gives them a chance. That is why we are here today. That is why this Church lives. That is why the work of God will grow. Our Father will give his children a chance. He gives his missionaries opportunities. He is by their side. If the veil could only be lifted, we could see that his representatives are with them in the earth. It is not the power of man they possess, but the power of the eternal God, because they are only acting in his name. They are his agents, his representatives sent into the world in this day to give the people a chance to be redeemed.

The strength of the Church of Jesus Christ of Latter-day Saints is vested in the truth which God has revealed. Men need only be willing to serve him, and by his power miracles are wrought from the pulpits. By his power miracles are wrought through the laying on of hands, through the speaking in tongues, through the logic given unto his children unto the convincing of the honest in heart that he lives and that the world is not without him, that his Priesthood is here in the earth, and that the authority to act in his name is here.

May God give the Latter-day Saints the power to continue to educate their children, whom they hold in trust for him, so that the Lord may be able to use them for the glorifying of his name, through his Son who died that we might live, I pray in the name of Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission.)

When the president of the Church was speaking yesterday morning, the feelings of that vast congregation were such as were described by the two disciples who walked with Jesus after his resurrection.

They said: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" And our hearts burned with the fire of the Spirit which has been rekindled and renewed by President Penrose and the rest of the speakers as we have listened to the message of life and salvation they have delivered.

This Church, I boldly proclaim and devoutly believe, has blessed the United States of America and all the world by its existence and by the doctrines it has taught. It has given to this nation especially, and to the world a treasure-house of scripture. I refer to the sacred Nephite record, the Book of Mormon. Let us take from this treasure-house one or two of the gems of truth. One of these gems is as follows:

"And there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity." (III Nephi 8:3.)

Isn't this a clarion call to purity of life? The cleaner our lives, the purer our thoughts, the greater will be our power, by the prayer of faith, to heal those who are afflicted with bodily ills. It is the truth that the many mighty miracles that Jesus the Redeemer wrought was due to the fact that he lived so close to the Father, lived so perfectly the celestial laws of God, that unto him was given that superhuman power.

Another truth: God said: "For my work is not yet finished; neither shall it be until the end of man, neither from that time hence forth and forever."

"The works of God continue, and worlds and lives abound; improvement and progression have one eternal round."

Over the portals of the prison house which God hath prepared for the sinners, the sectarian world has written this inscription: "Abandon hope all who enter here." But the Church of Jesus Christ has written above the entrance: "Prisoners of hope;" for God's mercy endureth forever, and shall reach the penitent and repentant when wrongs have been fully expiated for, even to the uttermost farthing.

Again, in the world today, who are denying the divinity of Jesus Christ, and also his resurrection? Some of the very people who have brazenly declared that this Church is not a Christian Church. Go to that splendid book of Mosiah and read the soul stirring testimony therein concerning the atonement of Jesus Christ, delivered by Abinadi, who sealed his testimony with his blood and suffered death by fire for daring to proclaim that Jesus is the Christ, the Son of the living God, and through his atonement came forgiveness of sins and a redemption from the grave.

These are some of the gems from the treasure-house of scripture that the Church of Jesus Christ of Latter-day Saints have given to the world; and I glory in and am thankful to God for the comfort and instruction in that book. It is true that many of the learned are de-

nying the divinity of Jesus Christ. To be learned is good, says the Book of Mormon, if they hearken unto the counsels of God; when scholarship is made tributary to the truth of God, then blessed is he who uses his powers of learning in promulgating that truth. It was the common people who heard Jesus gladly. These ministers who arise in the pulpit and deny Christ's divinity and resurrection, are under the condemnation of the Redeemer who said: "That every idle word that men shall speak, they shall give account thereof in the day of judgment." The words which deny the divinity of the Redeemer are idle words and shall have to be accounted for in the day of the great judgment.

I bear you my testimony that this gospel is true and of God. It is the power of God unto salvation, because through the gospel have come to light, life and immortality, and Jesus Christ hath abolished death and brought redemption from sin, death and the grave. I bear my humble testimony that Joseph Smith is a prophet of God; and that President Grant stands in the power and right of his calling as President of the Church; and oh, how blessed are we who listened to his inspiring teachings yesterday morning, when to every heart was brought home the great truth that he is favored of God and magnified in his calling as President of this Church and the leader of this great people. This testimony I bear in humility, in truth, and in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and also the General Officers of the Church. They were sustained in their positions and callings, by the unanimous vote of the assembly, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

COUNCIL OF TWELVE APOSTLES

Rudger Clawson
Reed Smoot
George Albert Smith
George F. Richards
Orson F. Whitney
David O. McKay

Joseph Fielding Smith
James E. Talmage
Stephen L. Richards
Richard R. Lyman
Melvin J. Ballard
John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors of the First Presidency, the Twelve Apostles, and
and Presiding Patriarch as Prophets, Seers, and Revelators.

FIRST SEVEN PRESIDENTS OF SEVENTY

| | |
|---------------------|--------------------|
| Seymour B. Young | Rulon S. Wells |
| Brigham H. Roberts | Joseph W. McMurrin |
| Jonathan G. Kimball | Charles H. Hart |
| Levi Edgar Young | |

PRESIDING BISHOPRIC

Charles W. Nibley, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant, as Trustee-in-Trust, for the Church of Jesus Christ
of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew
Jenson, Brigham H. Roberts, A. Wm. Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|--------------------|-----------------------|
| Heber J. Grant | Joseph Fielding Smith |
| Charles W. Penrose | David O. McKay |
| Anthony W. Ivins | John A. Widtsoe |
| Willard Young | Stephen L. Richards |
| Rudger Clawson | Richard R. Lyman |
| Orson F. Whitney | Arthur Winter, |
| | Sec. and Treas. |

COMMISSIONERS OF EDUCATION

| | | |
|-----------------|---------------------|------------------|
| John A. Widtsoe | Stephen L. Richards | Richard R. Lyman |
|-----------------|---------------------|------------------|

SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

| | | |
|-----------------|----------------|-------------------|
| Henry H. Rolapp | John C. Cutler | Peter G. Johnston |
|-----------------|----------------|-------------------|

TABERNACLE CHOIR

| | |
|----------------------------------|----------------------------------|
| Anthony C. Lund, Conductor | Edward P. Kimball, and |
| B. Cecil Gates, Asst. Conductor | Tracy Y. Cannon, Asst. Organists |
| John J. McClellan, Organist | George C. Smith, Sec. and Treas. |
| And all the members of the Choir | |

CLERK OF THE GENERAL CONFERENCE

Edward H. Anderson

PRESIDENT HEBER J. GRANT

I wish to say that I have been very gratified indeed with our meetings here today. I feel that the Lord has abundantly blessed us in our gatherings and that we have had a rich outpouring of his Holy Spirit.

I regret exceedingly that we have to limit our brethren to a very few minutes when they speak here. There is hardly one of the brethren who has stood upon his feet but what, I am sure, could edify this congregation for an hour or more if the opportunity were presented; but if you stop to think of the fact that there are twenty-six of the general authorities, and that we are anxious to hear from the mission presidents and from as many stake presidents as we possibly can, you will realize that we can only barely have testimonies borne by most of the brethren in these conference meetings.

The congregation sang "High on the mountain top," and the closing prayer was offered by Elder Wallace Calder, president of the Uintah stake of Zion.

The meeting adjourned until Sunday morning, 10 o'clock.

THIRD DAY

MORNING SESSION

Sunday, October 7, 1923.

At 10 o'clock President Heber J. Grant announced the opening of the conference meeting. All the seats in the Tabernacle were occupied and every available standing space in the building, while many were unable to get in. An amplifying device had been arranged so that the large congregation assembled at the Bureau of Information and also in the Barratt Hall were able to hear the speakers in the Tabernacle. In the Assembly Hall, at which an overflow meeting was held, under the direction of Bishop David A. Smith, separate speakers were provided.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

Prayer was offered by Elder Heber S. Allen, of the Taylor stake of Zion.

PRESIDENT HEBER J. GRANT

I regret to say that Brother Whitney's health is of such character that he has not been able to be with us during our conference, so far, and he feels that he cannot come this morning nor this afternoon. I am pleased to inform you, however, that his health has very greatly improved, during the past six months, and that he is again able occasionally, in fact nearly always, to meet with us once a week in the temple in the regular council meeting of the Presidency, the Apostles and the Patriarch. But considering the state of his nerves at the present time, he does not feel that it is wisdom to be here and mingle with a large crowd. He is with us in spirit and we hope and pray that he may be here in vigor of body and mind six months from today.

The choir sang, "I saw a mighty angel fly."

ELDER RUDGER CLAWSON

Like Elder George F. Richards, I am very thankful this morning for these amplifiers, for, like him, I am suffering from a cold which somewhat affects my voice.

TRUE AND FALSE EVOLUTION.

A gentleman said to me some time ago: "Do you believe in evolution?"

I said, "Yes sir, I do." And then I said, "You will remember that there are two views of this question of evolution, one bears upon true evolution and the other bears upon what I call false evolution." And I called his attention to the fact that the scriptures tell us—we find it in the first chapter of Genesis—that God created animals after their kind—that of man and that of animal—and it is set forth beautifully in these words:

"And the evening and the morning were the fifth day.

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

"And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

"And God said, Let us make man in our image, after our likeness;" [and we might add: after our kind], "and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image," [and we might add: after his kind] "in the image of God created he him: male and female created he them."

ONE KIND OF ANIMAL NEVER CHANGES INTO ANOTHER KIND.

And so I remarked that following this test and this view set forth by the scriptures, one kind of animal never changes into another kind, that an elephant never changes into a man, because if he did there would be a tremendous reduction of avoirdupois, and as a matter of fact he does not. Neither is a mouse changed into a giraffe. But I did remark that animals might be improved after their kind and along their line, as we know to be the case. And then I added also, that man may be improved along his own line by education, by study and reflection and by worship of the God of heaven.

TESTIFYING IN SONG AND SERMON THAT JOSEPH SMITH IS A PROPHET OF GOD.

I was thrilled with the opening song this morning. It was wonderful that a great congregation of people, numbering thousands, should be testifying in song that Joseph Smith was a prophet of God; and mark you, they have been singing that song into their lives and into the hearts of their children for many years. I have also rejoiced, oh, how much, in the testimonies of this congregation, in the remarks of our President and the brethren who have spoken. And let me remind you, brethren and sisters, that on Friday night there was a great body of men gathered in this tabernacle—nineteen hundred and forty-five filled the auditorium of the tabernacle—and these men, these solemn, earnest, and determined men, consisting of the

Presidency and other general authorities of the Church—high-priests, seventies, elders, bishops and members of the Lesser Priesthood—represented and stood for divine authority. Oh, how thankful I am that all of the authority of God pertaining to his work does not rest upon the President of the Church, who is the prophet. He carries a great responsibility, let me tell you, in holding the keys, and by these keys this divine authority is distributed down through the Church, and rests upon all the male members of the Church. God is no respecter of persons, because this glorious authority and blessing even reaches to the women of the Church, for they will share and do share, in this divine authority through their husbands, which emphasizes most powerfully the great principle of marriage for time and marriage for eternity, because this divine authority not only comes to us upon earth, but goes with us into eternity.

CHURCH GOING FORWARD WITH INCREASING TEMPORAL AND SPIRITUAL POWER.

It seems to me, brethren and sisters, after one hundred years, the Church of Jesus Christ of Latter-day Saints, in which is involved the kingdom of God, shows forth great strength in spirituality and increasing temporal power. If it were all spiritual, the Church would be top-heavy. If it were all temporal, the Church would be top-heavy: but the spiritual and the temporal are fitly joined together by a dividing line that is invisible—you cannot see it but you know it is there—the spiritual merges into the temporal, the temporal merges into the spiritual, and thus the Church of God is established and will be built up on the earth.

And now you know, brethren and sisters, why we have to do temporal things as well as spiritual things. Some people find fault with this and they think the leaders of the Church ought not to be interested in temporal things. Well, if they were not interested in temporal things the Church of God could not continue, would not be built up. So I rejoice in the temporal as well as in the spiritual. Think of the great things that have been accomplished already, spiritually and temporally. Look at these great temples of God that are temporal and material in part, but they represent to us great spiritual blessings, because I fancy we could not rise to glory and exaltation without the blessings imparted unto us in the temples of God. There you see the temporal and the spiritual fitly joined together.

TESTIMONY.

Now, my brethren and sisters, I glory in these things. I know that Joseph Smith was a prophet of God. I know it throughout my whole being. My soul responds to this testimony, and I know and rejoice in the fact that whatever of Priesthood and authority I enjoy and am able to exercise have come down to me from the Lord through Joseph Smith the Prophet. Oh, how I do revere the memory of

that man. I do not worship him. No, I do not worship him, but I reverence his good name, and I reverence the authority that he held and exercised, and I reverence the authority that is held by one of his successors, our present leader, President Heber J. Grant. I sustain him with all my heart as the prophet, seer and revelator and the president of the Church. Oh, how sweet to me is the knowledge that Jesus is the Christ, because if he was not the Christ, if his blood was not shed for the sins of the world, his Church would not be, and could not exist in the earth. This is the testimony I bear and the testimony that I leave with you. I pray God's blessing upon you, brethren and sisters, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy and President of the Eastern States Mission.)

Recalling the remarks of Elder Reed Smoot made yesterday, respecting the sacrifices and the burdens England incurred in the World War, I wish to say that I was very proud of England, the land of my birth, because I could not help but remember that England made those sacrifices, and took upon herself those great burdens of debt, not because of any iniquity on her part, but because she was determined that international obligations and treaties should be something more than mere "scraps of paper." Also I could not but remember that when she went to the side of Belgium and France, she did so in the interest of world-freedom, and against and to destroy the menace of autocracy, which endangered the freedom of the world. Also I could not help but remember that our own burdens in the same great war were made comparatively light because England's burden had been made so heavy. My heart was moved with great sympathy for England by these reflections, and I pray that, under the blessings of Almighty God, she may be relieved of those great burdens assumed in this great cause of human freedom as against autocracy, something before a hundred years shall elapse. You will pardon me, but I thought it was due that this much at least should be said in the extension of what was said yesterday, since just at this particular junction our shores are being visited by England's great war Prime Minister, Mr. Lloyd George. I am sure, however, you will not expect me to say anything further upon this subject; but you will most likely expect me to make some reference, in the nature of a report, concerning the Eastern States mission, and our summer campaign in that mission.

Our mission comprises the most densely populated territory within the United States. It extends from Maine to Maryland and West Virginia. It is the industrial, commercial, financial, and manufacturing district preeminent of the United States. Its population is equal to the population of the whole of the United States, nearly, at the time

our Church was organized. During the last six months we have had a varying number of missionaries, from one hundred and thirty to one hundred and forty in the field. This force constitutes an irregular and here and there broken line of workers, extending through the twelve states that comprize the mission. You can well understand that our numbers are very insignificant for so great a field of labor. We have less than five thousand as a membership of our Church, in that great mass of people, a very little leaven indeed to leaven so large a lump of territory and of population. Yet I am happy to report that the workers of this thin, long line are extremely faithful and devoted to the work in which they are engaged.

MISSION MOTTO

One of the mottoes by which they are guided in maintaining their spiri ual uplift is—

"A mission in the Eastern States means absolute consecration of one's self to the service of God and fellow men; with all light-mindedness, folly and sin eliminated."

We recognize absolutely the great doctrine of the Christ, expressed in these terms: "Without me ye can do nothing." And so, as a word of good cheer to each other to be spoken in moments of sensed weakness or hesitance, we say to each other: "*Immanuel!*" which, being in erpreted is, "*God with us.*" And if God be with us, we shall not and cannot fail.

These are principles that actuate your sons and daughters who are performing missionary work in the Eastern States. Our faith is in God; our trust is in him; we realize that he is the source of wisdom and of power, and that if he does not sustain this work; if he does not magnify it in the eyes of men, and does not give us the ability to set forth the great message that he has committed to his Church in the earth, then we can do nothing.

THE SUMMER'S CAMPAIGN

The outstanding feature of our work during the last six months has been the summer campaign, commenced on the 15th day of May, the ninety-fourth anniversary of the restoration of the Aaronic Priesthood to the earth, the first divine authority officially communicated to man in this dispensation of the fulness of times. There was a reconsecration of our missionaries in the Eastern States that day to the work of the Lord. We had abandoned our lodgings, the elders took in their small grips all their earthly possessions, a little clothing and a few books, in a way burned their bridges behind them, and went out trusting in God to open the way for food and raiment and lodging. I think very likely if I had not myself had some experience in this kind of work, and had not learned how God can and will open the doors of deliverance for his servants, supplement their efforts by his own powerful aid, I should not have dared to put your sons and daughters to this great test of faith and patience and endurance. But recalling the providences of

God to me in the early days of my own missionary experience, I did not hesitate to put them to the test, and the result has been glorious. They were not left to themselves; God abundantly opened doors to them. While they went out seeking disciples, they themselves in many, many cases, found God. They also found disciples, and it is a matter that greatly encourages me that we found so many of God's disciples in the Eastern States mission. He has caused it to be written in one of his revelations that "whosoever receiveth God's servants, that clothes them or feeds them, or gives them money, the same is his disciple, and by this we know God's disciples." (Doc. and Cov. Sec. 84:87-91). And we found many disciples. I kept in close touch with the development of this work. Through the kindness of one of the brethren in the mission, I had placed at my disposal an automobile. We found a chauffeur, among the elders, and so I visited many of the missionaries out in their fields of labor, where they were traveling, two and two. I joined with them in the rural meetings that they were holding, and witnessed their sublime effort at fulfilling the duties and obligations as servants of God, right in the field. So, throughout the summer I watched the development of this experiment of preaching the gospel, trusting in the Lord to open the way.

THE CONFERENCE AT CUMORAH

This summer campaign of four months was to culminate in the conference that we held at Cumorah, a fitting climax, I thought it would be, to the splendid labors of the missionaries in our Eastern States mission. I trust it turned out to be a great conference. There was one thing said about it in the *Rochester Herald* that I would like to put in the record of this conference, that it might have a permanent lodgment in the history of that event. It was written by no tyro of the press, but a man of comprehension, and I think also of deep feeling. It consists of but two brief paragraphs but the passage is of high value as an historical note. It is found in the *Rochester Herald* of Sept. 22, 1923, and is as follows:

"Unfolding like some graphic panorama of the past, epic in implications and dramatic in content, the story of an ancient civilization that peopled the plains and hills in this vicinity was the chief topic of discussion before the centennial conference of the Church of Jesus Christ of Latter-day Saints today. Reaching so far back into the dim yesterdays of history, back to days more than 2,500 years ago, this story came with a strange emphasis in the very places where its climaxes and denouements are supposed to have been reached. The narrative is the very basis of 'Mormon' theology and belief and leads directly up to the revelation given through Joseph Smith of the foundations of the 'Mormon' Church.

"The speakers at the conference told the story with the simplicity and directness of a Norse saga. As point after point of drama of the lost tribes, of their rise to a great civilization and of their final downfall in the bitterness of war was related, those not conversant with the tale were gripped and fascinated by the strangeness of the recital, and when a speaker dramatically pointed to the earth and mentioned that upon the very spot where he stood some of the epic events might have taken place, there was a decided thrill to being there."

We tried to so arrange the program of the conference that we should live again in the places and near places where the chief events took place in which the Church of the Latter-day Saints had its origin—we tried, I say, to live again, so far as we could in story and testimony and song, through the great epic events that resulted in the creation of this latter-day work. It is unnecessary for me to recount the visitation of angels and the revelations in which the work had its origin. You are familiar with them all.

THE MESSAGES OF THE BOOK OF MORMON

There is just one other thing, however—nay, perhaps two, that I want to call your attention to. The great outstanding thing in the Book of Mormon is the fact of the visit of the Redeemer to the inhabitants of this western world, and the message of life and salvation that he delivered here; the Church which he brought into existence, the divine authority which he established here in the western world. This is what makes the Book of Mormon of so much importance—it is a new witness for God and Christ and the truth of the gospel. These things being true, makes the advent of the Book of Mormon into the world the greatest literary event of the world since the writing of the Decalogue by the finger of God, and bringing it forth by the great Prophet Moses; or the collection and the publication of the testimony in the New Testament that Jesus is the Christ; that he is the resurrection and the life of men; the greatest event since the recording of the Sermon on the Mount, or the summary of the law by Christ: for the Book of Mormon is supplemental to all this, the necessary part to a consistent whole which manifests the mercy and the justice of God in providing these great things of the gospel for the men of the Western world, as well as to men in the Eastern world.

The other thing referred to is this: The Book of Mormon contains a wonderful message to the great Gentile nation—the United States of America—whose rise and supremacy it predicts. If you go no further back than 1830, when the Book of Mormon was brought to the knowledge of the world, it remains one of the mightiest prophecies that is of record—this prophecy of the rise of a great Gentile nation, upon this land of America. Here and there also we catch glimpses of the fact that the inspired men whom God raised up to found this nation, and whom God also raised up to preserve it by their wise counsels—here and there, I say, we get glimpses of the fact that God has inspired their minds to understand the great principles upon which this nation of ours may maintain its pride of place in this Western world, and in the whole world. For instance, in his very last public address, made before the Historical Society of New York, in 1852, Daniel Webster said:

“Let me say, gentlemen, that if we and our posterity shall be true to the Christian religion, if we and they shall live always in the fear of God, and shall respect his commandments, if we and they shall maintain just, moral sentiments and such righteous convictions of duty as shall con-

tro! the heart and life, we may have the highest hopes of the future fortunes of our country; but if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us that shall bury all our glory in profound obscurity."

And recently, in the *Atlantic Monthly*, for August of this year, one of the foremost statesmen in these modern times, in a very brief article, more widely read I think, and more largely commented upon, than any other utterance that has been made of late, said this, when treating of the subject: "*The Road Away from Revolution.*" Mr. Wilson, Ex-president of the United States, for it was he who wrote the article referred to, said:

"The sum of the whole matter is this: that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit.

Only thus can the discontent be driven out, and all the shadows lifted from the road ahead."

But before Mr. Webster made this utterance of warning, and long before President Wilson uttered these sublime words of warning to the American Nation, the Book of Mormon, ages ago, but brought forth into the world in 1830, contains this message from God in respect of all this spoken by Webster and by Mr. Wilson:—

"Behold, this is a choice land, [referring to America] and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

Such are the two great messages of the Book of Mormon revealed now some hundred years ago, and they constitute the sublimest message ever delivered to the world, because the witnesses whose words are within the book, testify of the Christ and of the truth of the gospel, of the eternal life of man and his power to become indeed, not only the sons of God, but the glorified sons of God: and also because it gives to us a sublime message for the great Gentile nation of this land, telling them the conditions upon which they may continue to enjoy the favor and blessing of God, and maintain their place and power for good in the world.

God has made his Church—this Church of Jesus Christ of Latter-day Saints—his herald to the world concerning these things. May the Lord make us equal to so great a mission, I pray in the name of Jesus Christ. Amen.

The choir sang, "An angel from on high," solos by Sister Sarah Wood and Hyrum Christensen. This hymn was sung on the Hill Cumorah recently on the occasion of the hundredth anniversary of the visits of the Angel Moroni to the Prophet Joseph Smith. On the present

occasion only three of the verses were sung. President Heber J. Grant read the remainder of the words as follows:

The time is now fulfilled,
The long expected day;
Let earth obedient yield,
And darkness flee away;
Remove the seals, be wide unfurled
Its light and glory to the world.

Lo, Israel filled with joy,
Shall now be gathered home,
Their wealth and power employ
To build Jerusalem;
While Zion shall arise and shine;
And fill the earth with truth divine.

Words by Parley P. Pratt.

ELDER SERGE F. BALLIF

(Former President of the Swiss-German Mission.)

My beloved brethren and sisters, I can assure you that my heart and soul have been touched to their very depths with the things we have heard during this conference.

We are here assembled in answer to prayer one hundred years ago, when that boy prophet went into the woods and called upon God. I want to testify to you, my brethren and sisters, that I know beyond all question of doubt that God the Father and Jesus the Redeemer of the world appeared to the Prophet Joseph Smith and spoke to him in distinct and clear tones in answer to his question: "Which of all the religions in the world is correct?" The answer came, without a doubt: "They are all wrong," and these words resound throughout the ends of the earth today—that all the other Christian denominations are wrong; they are founded upon a false foundation.

I rejoiced in our first session of this splendid conference, when I heard our president relate the experiences of the past six months, when he told of his dedicating the temple at Cardston. He also related his attendance at a conference in Rotterdam. It was my pleasure to be in attendance at that conference, and at that time I said that I never before had felt the Spirit of the Lord in such power manifested as it was at that time. It was also my good pleasure to be called by the president to attend the conference at Bradford, in England, to which he has made reference, and there again we heard some wonderful testimonies which made an impression upon my soul, which never can be eradicated. I also had the pleasure of accompanying our president through Germany, through Norway, Sweden, and Denmark; and I also had the pleasure of once being in a room with him at one o'clock in the morning. He called me in, and he took a newspaper and read from it in the light of the midnight

sun. And I have thought: O, what a joy it would have been to me could I have attended that service at Cardston—the dedication of that temple. We have heard that a number of the leading authorities of the Church were present and men from all parts of the Church gathered at that most wonderful gathering. There were the presidency, the prophet who holds the keys, the only man upon the earth who holds the keys and the powers to commune with God for the good and for the advancement of his people here upon the earth. Those keys were conferred upon him when he met there to dedicate that temple. There were not alone these men, living here in the flesh, but I have felt, deep down in my soul, that that great man, our prophet and president, Joseph F. Smith, the great leader Brigham Young, and the Prophet Joseph Smith were present in spirit. Why? Because they are not alone interested in the work of the living here upon the earth, but they know the conditions on the other side, they know that there are thousands who are waiting for the ordinances that will be performed in that sacred temple. The doors will be unlocked and they will be made free through its ordinances. It must have been a grand and glorious vision and sight to see.

In speaking of the services to which President Roberts has referred, this morning, at the Hill Cumorah, I thought when our president said that the prayer offered on that occasion was not recorded, that we are making history today for the unborn generations, and a servant of the Lord, under the inspiration of God, uttered a prayer inspired of Almighty God, and oh, what a joy it would be for generations to come to be able to read that divine instrument. I know, although I did not see the Angel Moroni when he appeared to the Prophet Joseph, that beyond all question of doubt, he did deliver those sacred records to the boy prophet, Joseph Smith. I received a testimony of this before I was born. My mother received the gospel in her native land, and when she passed through the shadows of death to bring me into this world she sealed upon me a testimony of the divinity of the gospel of Jesus Christ.

I rejoice with you, my brethren and sisters, in this great work. If the president will just permit me to do so, I would like to read something. In my meditation after the first session of the conference, these words came to me:

O, stop and tell me, Red Man,
Who are you, why you roam,
And how you get your living;
Have you no God, no home?

With stature straight and portly,
And decked in native pride,
With feathers, paints and brooches,
He willingly replied:

"I once was pleasant Ephraim,
When Jacob for me prayed;
But oh, how blessings vanish,
When man from God has strayed!

O, my brethren and sisters, those words resound in my soul! O, how unhappy, how unfortunate is man when he is left unto himself and the Spirit of God is withdrawn from him!

"Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wandered to and fro.

"And long they lived by hunting
Instead of works and arts,
And so our race has dwindled
To idle Indian hearts.

"Yet hope within us lingers,
As if the Spirit spoke,
He'll come for your redemption,
And break your Gentile yoke.

"And all your captive brothers
From every clime shall come,
And quit their savage customs,
To live with God at home.

"Then joy will fill your bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."

I want to say a word, my brethren and sisters, about the Swiss and German mission. I believe that it is one of the greatest missions in all the world. I believe that the blood of Israel is found in rich abundance in those lands. There are ninety millions of people in Germany, Austria, Hungary, Poland, and the borders of Russia. It has been my pleasure to travel over that land and I want to say that God has touched the hearts of those people; he has prepared them; they have gone through the burning siege of persecution; they have suffered; and I want to say that the poor people in Germany today are suffering, they are going through an ordeal that few people in the world have gone through. The rich are growing richer; but the poor, honest people, many of them, I fear, will be hungering before another year passes by. I am in touch with President Tadge, of the Swiss and German mission, a good, faithful servant of the Lord. In that mission we have thirteen conferences, and he is visiting them. He has been in very poor health for a short time, but today his health is re-

stored and he is traveling among those conferences and increasing the numbers, and the great thing that he needs today is help. The people are ready, they are waiting for the gospel. Oh, if we could just go through that land—the borders of Russia and all through that country! Those people are impregnated with the blood of Israel. They are waiting for the message, and we are living in the last dispensation, the dispensation of the fulness of times, when God has spoken, and he has called us, and our mission is to preach the gospel of Jesus Christ, to warn the world and establish his kingdom here upon the earth. Oh, my brethren, let us help these people! They are hungering and thirsting, they are traveling from sea to sea and hunting for the word of God.

I want to say just a few words about our missionaries. Those boys over there are working with all the might and strength and power they have. God qualifies and fits them for their mission. The Lord transforms them when they come into the mission field as humble elders, faithful and true to their covenants. I want to endorse the remarks of President Roberts. I know through experience, beyond the question of doubt, that the best way to proclaim the gospel of Jesus Christ is the way that our Maker, the lowly Master, without a place to lay his head, proclaimed his mission among his children. I am convinced that if your sons will go into the mission field, depending upon God and not upon their pocket-books, I promise you that the Lord will come to them, he will come to their rescue; he will bless them and provide them with food and with every necessity of life.

The other day I met a person here in the city and he said: "Well, it is a mighty nice thing to go out on a mission and draw a big salary and have a good time, like you have."

I want to testify to you that this is not a Church with a hired ministry. I have been in the mission-field in 1890, 1904 and 1920. I have spent twelve years of my life in the mission field, and I never have received one penny of salary, not one penny. The Lord has blessed me. He has raised up friends to minister to my wants, and I want it understood, absolutely, so far as I know, so far as I am concerned, there is no paid ministry in the Church of Jesus Christ of Latter-day Saints. But, on the contrary, when a man goes into the mission field depending upon the Lord, he will bless him and raise up friends and give him money and clothing, all that he needs. I know it, I demonstrated it in this last mission. We had many elders there who went from month to month, depending upon the Lord to take care of them. I hope Brother Stoff is here in this house—one of our missionaries who depended upon the Lord. At one time he was called to go several hundred miles. He hadn't a penny in his pocket, and he said: How can I go and attend that conference? He did not ask me, but he went direct to the Lord, and the Lord knew his condition, and he prayed to him: "O Father, I am called to fill a mission; open the

way for me." Two days passed by and no answer came to his prayer. The third day he started out. He said: I am going if I have to walk. He met a man, as he left the building, who said: "Where are you going?"

"I am going to a conference."

He put his hand in his pocket and gave him, I think, two hundred marks. It was not very much, but it was more than enough to pay his way. How did that happen? Was that a chance? Was that luck? No, there is no such thing as chance and luck. The Lord sent that man in answer to his prayer and he administered to his wants and made it possible for him to go and attend that conference. Give the Lord a chance and he will bless his servants. This is his work, and he has set his hand to accomplish it here in the earth. God bless you. Amen.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy and President of the California Mission)

I rejoice very much, my brethren and sisters, in the opportunity afforded me of being present in this great conference, and I have rejoiced, more than I expect to be able to tell, in the spirit of the conference, and in the remarkable things that have been brought forth from the servants of the Lord by the power and inspiration of the Spirit of the Lord. My heart was made glad, in the opening session, by the manifestation of the power of God, and the spirit of presidency and leadership that were so evident in the counsels and instructions that were imparted by President Heber J. Grant in his opening address. I surely felt in my soul that the Lord our God was present, that he was directing and guiding his work in keeping with the promises that have been made, both by the prophets of this dispensation, and by the prophets of the Lord from the very beginning of time. There has been sounding in my ears the declaration made, again and again, by the Lord of heaven in the revelations that were given to the prophet of this dispensation in the beginning of this work. You who are familiar with the book of Doctrine and Covenants know that many of those revelations commence with language something like this: "Behold, a marvelous and wonderful work is about to come forth among the children of men." I could not help but think, as I looked upon this vast congregation, how wonderfully the promise of the Lord has been fulfilled that was made through the mouth of his prophet, even before there was any Church organization. I take it that nowhere upon the face of the whole earth this Sabbath day is there such a gathering to worship God as we have here in this great tabernacle, to say nothing of the thousands who are gathered in other buildings upon this ground.

It seems astounding to me that men who observe the ever increasing strength of this cause cannot discern the hand of God and his power in this work of the latter times.

Many years ago, when I was laboring in the British mission, I attended upon one occasion a lecture that was delivered by Mr. Charles H. Bradlaugh. His lecture was entitled, "Is Christianity a persecuting religion?" And he told a most terrible story of the things that had been perpetrated in the name of religion. A young man in the congregation wanted to know from him if it was not an evidence of the power of God and the existence of God, that those early Christians in the meridian of time, notwithstanding the fact that the wisdom and strength of the nations were opposed to them, were preserved and made to prosper? I wondered what manner of answer could be made. I thought in my own soul: "Surely the history of those early Christians is an evidence of the protecting hand of God." I was very greatly surprised when that great intellectual giant made answer, for his answer was: "Young man, away out in the Western part of America there is a people whose history is more wonderful than anything that has ever been written of the early Christians. That people have not only been opposed by the nations of the world, but they have had to contend with the religious prejudices of all mankind, and in spite of all this opposition, they have made more wonderful advancement than was ever made by the early Christians. I speak of the 'Mormon' Church of Utah. Do you think their preservation is an evidence of the power of God?"

My brethren and sisters, I don't know what may have been in the minds of that company of men who heard that lecture, but in my own soul there was a very great degree of joy and satisfaction in the thought that when Mr. Bradlaugh, with all his intelligence, sought for a religious organization that would parallel the history of the early Christians, he had to go to my people and to my Church, and I was convinced that he singled out the Church of Jesus Christ of Latter-day Saints for the reason that they more completely did parallel the history of the early Christians than any other religious denomination upon the face of the earth.

When I was on my last mission in Great Britain I picked up in one of the great cathedrals, a pamphlet which was headed: "Why I am a Roman Catholic." I think it would not be amiss right here to read a paragraph or two from that pamphlet. It was written by a Catholic priest:

And again, when Luther, Calvin, Henry VIII, and their followers were starting in their mad career, either the true religion was then in the world or it was not. There isn't any room for argument in relation to that declaration. Of necessity the true religion was either in the world or it was not. If it was they committed grievous crimes in making new religions to oppose it. And if the scriptures be true, that statement is just as true as the first declaration, for we can read in the scriptures of divine truth the testimony of the Apostle Paul, that "though we, or an angel from heaven preach any other

gospel unto you than that which we have preached unto you, let him be accursed."

So declared the ancient man of God as he was lit up by the inspiration and power of God. So that this priest was fully justified in making the statement that I have read, that if the true religion was in the world in the days of those reformers, the reformers committed a grievous sin in seeking to establish other religions in opposition to the truth.

If it was not, they were powerless to create it. It takes a Christ, not a Luther, to create a Christianity. On either supposition, therefore, Protestantism is not the true religion of Jesus Christ.

I believe in that doctrine. It matters not how earnest may have been the desire, or how anxious to do good on the part of the men that we speak of as the reformers, if the true religion had vanished from the earth, they did not have power to create it or restore it. Thank God, in the dispensation in which we live, we do not assume an authority without revelation, like the religions of the day. We are in harmony with the declaration that is made by this Catholic priest: that because of the absence from among men of the truth of God that was revealed for the salvation of the human family, it was necessary that the author of that religion who is the source of power and authority should restore it. The message of "Mormonism" is that in the dispensation in which we live the Lord our God, and his Son, our Redeemer, and holy angels, who formerly exercised authority as mortal men, have come to earth in their resurrected bodies and they have restored that lost authority. When the infidel could see the marvelous character of this work, when the Catholic priest could discern the fact that if the truth of God had been lost from the earth, it could only be restored by the Redeemer of the world, surely we who have received the restored gospel ought to comprehend that fact, and in our souls there should be that joy that passeth understanding.

I am glad to say to you, my brethren and sisters, that this testimony and understanding is in the hearts of the men and women who have been assigned to labor as missionaries in the preaching of the gospel of the Lord Jesus Christ, in the California mission, and notwithstanding the fact that they are young men and young women, that they have had but little experience, by the mysterious power of God there has come into their souls an absolute conviction that Jesus is the Christ, the Redeemer of the world, and according to their strength and power and ability, they are delivering that message to the people in the California mission. God, in some mysterious way, touches the hearts of men and women, no matter how weak the instrument that delivers his word, and brings conviction to the souls of men, and they come out from the darkness that is in the world and from the religious nonsense that many are teaching, and receive gladly the truth of God that has been revealed. It has been revealed, men and women, the heavens have been opened, the Lord our God

has made his appearance, divine authority has been conferred upon men. I would to God that we had the power to declare it in the ears of all who live, for it is the truth of God. May our Father in heaven so bless us that we may be true to the faith and work out our salvation, and so let our light shine before men that they will be led from darkness to the light that has thus been made manifest, and plant their feet in the path that has been revealed—for, as God Almighty lives, the truth has been revealed that will take men back into the presence of the Lord our God. May we all travel in that path faithfully all the days of our lives, I humbly pray, in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

(Patriarch of the Church.)

I am very grateful indeed, my brethren and sisters, for the opportunity to add my testimony to the glorious truths, and principles that have been treated in this conference.

It was my privilege to attend the dedicatory services of the Alberta Temple, and I am very grateful for that sacred privilege.

I have enjoyed the testimonies of my brethren concerning their visit at the Hill Cumorah. Ever since my early childhood, the story of Joseph the Prophet concerning his wonderful experiences has been a very touching story in my life, and I can scarcely read it or hear it related without tears coming to my eyes. It was a most astounding declaration, for a boy seventeen years of age to make to his friends or his loved ones in a little family gathering, that his name had been named by heavenly messengers, and the statement made that his name should be had for good and ill in all the world, among all kindreds, tongues and peoples. Hundreds of us living bear the testimony from experience in the world, among all civilized nations, that this is a fact, for the name of Joseph Smith has been heard and is spoken of today for good and ill in all the world among civilized nations thereof.

Another very startling declaration made to that boy was that he was to be the instrument in the hands of the Lord in receiving that glorious message which had been foretold hundreds of years before, that in the last days the Lord would restore the keys and powers of the holy Priesthood at the hands of Elijah the Prophet. Some one was to be prepared to receive the keys. This youth declared to his father and his mother, his brothers and his friends that this message had been delivered unto him during the night of September 21, 1823. About twelve years later this glorious truth was fulfilled, for the Prophet and his associates declared that the Prophet Elijah came and delivered to them in the Kirtland temple these most glorious keys of power, and many have borne witness that these keys have been turned for the blessing of both the living and dead.

I bear my testimony to you, my brethren and sisters, that I know from my brief experience in the Church, that these keys of power are in the Church today, and that not only those in the Church but hundreds out of the Church have been influenced by this glorious mission of Elijah, for their hearts are being turned toward their fathers, both living and dead. Genealogical organizations all over the world have been and are being organized. Great efforts have been put forth, and family circles, both in the Church and out of the Church, have been organized, records have been established and hundreds of people know not why they are making this great effort; but little by little, as time goes on, more of the representatives of the families hear the sound of the everlasting gospel and come out of the world, if they are not already out of it, and are privileged through the inspiration of the call of the Lord to go into these holy houses prepared for him, and dedicated to his name, for his purposes, that in the day of the Lord the great curse which was referred to by the Prophet Elijah should not come upon the earth, but that the families may be united in the bonds of a family circle forever and forever. I know, my brethren and sisters, that the keys of this great work are in the hands of the authorities of the Church today upon the earth, and I am very grateful, indeed, that I have been permitted to officiate for both living and dead in these sacred houses.

My heart is full of the warmth of the truth concerning these blessings, and I pray that God will continue to bless us, that we may do our part when called to labor, whether at home or abroad, that his glorious blessings may come to all, that the families of the world, the great posterity of Adam and Eve may, in the due time of the Lord be enabled to find their own names and places in the fold of Christ. I pray, my brethren and sisters, that we may all find our places, that we may be able to stand in them and be found in them when the Lord's call comes to us. Whether the service required of us be small or great, may the Lord find us in our places and prepared to serve and labor to bring about his glorious purposes.

May the Lord bless us in all our endeavors to do good in all the world, to know the truth, to defend it, and to live it, in our homes and in our labors wherever called to labor, that his blessings may be upon this great work and all who are engaged in it, from the President to the least and last one called, whether at home or abroad, is my prayer and blessing for us all in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The inspired hymn that Elder Ballif read was also one of the hymns sung at the conference at the Hill Cumorah. The author of it is William W. Phelps.

David O. McKay is absent from us, as you all know, he is performing an excellent work, presiding over the European mission and

also over the British mission, and is accomplishing a splendid labor. We hear from him frequently. He is thoroughly enjoying his work.

The choir sang an anthem, "God is our refuge and strength."

Prayer was offered by Elder E. Frank Birch, president of the Tintic stake of Zion.

Conference adjourned until 2 o'clock p. m.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 a.m., Sunday morning, October 7, 1923.

Elder David A. Smith, of the Presiding Bishopric, presided.

Music and singing were furnished by the Holliday ward choir, Cottonwood stake, under the direction of Charles R. Pike, with Tracy Y. Cannon, organist.

The choir and congregation sang, "Redeemer of Israel."

Prayer was offered by Elder Don C. Walker, Rigby, Idaho.

The choir sang, "Come, dearest Lord, descend and dwell."

ELDER REY L. PRATT

(President of the Mexican Mission.)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

During this most splendid conference, my brethren and sisters, frequent reference has been made to the fact that we commemorate in this conference the one hundredth anniversary of the coming of that angel to earth with a dispensation of the everlasting gospel to preach unto the children of men everywhere. Truly it is remarkable to review the past one hundred years of achievement by this people, and it is marvelous when we contemplate that from that humble beginning there has grown the mighty Church of which we now form a part. And truly we cannot contemplate without believing, it seems to me, that this Church is the answer to those prophetic words, when we contemplate that this gospel has been and is being preached in all the world as a witness unto all people everywhere, and the honest in heart from out the nations of the earth are being gathered together in bodies and in organizations, and are being taught more fully in the gospel plan.

We note, from the scripture that I have read, that this gospel is eternal. It is everlasting; it is unchangeable; it is today what it was yes-

terday, and will always continue to be the same. There are many churches upon the face of the earth; there are many systems that are called the gospel of Jesus Christ, but I should like to analyze this morning, for a few brief moments, this word. I shall refer you to the definition of the gospel as given by Paul in his epistle to the Roman Saints. He says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." So that we see in this gospel as established very distinctly two things: it is eternal, and it is the power of God unto the salvation of all men who will believe it. And the Savior said, "He that believes on me, the work that I do he will do also." So that true belief implies, not a lip confession, but works that will harmonize our lives with the principles, the ordinances, the teachings of the gospel, and the commandments of our Father in heaven. An article of our faith states, "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

We have in the world a great many faiths and a great many gospels. But let us apply the test for a moment to them. We find recorded in scripture, words to this effect, that no unclean thing can enter into the kingdom of our Father in heaven. The man who is a thief, who is a liar, who is an adulterer, who is unclean in any sense of the word, cannot enter the kingdom of our Father in heaven. But the gospel is given as a power of salvation from those very things. Now, I ask you to reflect for a moment and answer the question to yourselves: In all the history of the great Catholic church, has it been able to save the world from sin? I do missionary work in a Catholic country, and I recognize the fact, my brethren and sisters, that there are many, many sincere people who live the best they can, considering the light that they have, but I want to tell you that sin exists today perhaps to a greater degree than it has ever existed before in that Catholic country, and the "power of God unto salvation" of the Catholic people is not being manifest through their church nor through the gospel that they preach.

Now, I ask you, my brethren and sisters, in the three or four hundred years' existence of the Protestant churches in the world, have the Protestant gospel been able to rid the world of sin? It seems to me, as we read in the current press that we are constrained to believe that perhaps as much today as in any age of the world's history, there is crime, there is vice, and there is disloyalty among the children of men, people professing to have the gospel of Jesus Christ. I ask you, if it is what Paul says the gospel is, why then is it not operative in the lives of these people? Can they, consistent with the scripture teaching, be saved in our Father's kingdom before some power is applied in their lives to cleanse them from sin and save them from it? Why, no. In the Book of Revelation, the Apostle John says, "Come out of her [speaking of Babylon], my people, that ye be not partakers of her sins, and that ye receive not her plagues."

Has the gospel, as revealed through the Prophet Joseph Smith, and as restored by the angel that flew through the midst of heaven one hundred years ago been a power unto salvation, unto the children of our Father in heaven who have received it? You know yourselves that it has been; in some instances, of course, more and in some instances less. But because it has not operated in the full cleansing from sin of all those who have received it, judge not that the whole system is wrong, for those who have obeyed it have been able to overcome the tendencies in their nature that were contrary to the precepts of our Father in heaven; they have been able to harmonize their lives to his will.

Attention has been called during this conference to the Word of Wisdom. Our beloved President calls that document a letter sent from our Father in heaven to his children here for their guidance. Now, those who have lived it have found even a temporal salvation. They have found their bodies made healthier, stronger; their resistance greater, their minds keener; and their intellects brighter; and they have wisdom, yea even hidden treasures of wisdom, and the hand of the destroyer has passed those people by as it has not passed any other people on the face of the earth; for statistics prove the wonderful fact that the death-rate per thousand among the "Mormon" people is lower than perhaps among any other people in all the world. If it can do this, then it is, in its operation in our lives, the very power of God unto salvation.

On the first Sunday of last month I was in San Antonio, Texas, in a fast meeting, and we had our Saints bear their testimonies upon that day, as they do at home, testifying of the goodness of our heavenly Father to them; and one little woman, in fear and trembling, stood up in the back of the hall. She had only been a member of the Church for five months, but she testified that she knew the gospel to be true, and she gave as one of her reasons the following: "From my infancy, in the home of my parents, I was given coffee to drink. I grew up with the idea that I could not live without it. When I became a wife, in my home, we continued to use it. But for the last five or six years I have been practically a nervous wreck. I did not know what was the matter with me. All I wanted was my coffee. I did not care for food. I was becoming so weakened that it looked as if I would have to take to my bed. And the elders of the Church of Jesus Christ came to me with the message of the gospel, and among other things they taught me the Word of Wisdom, and the Lord has said that coffee, among other things, is not good for man." She testified that she could not sleep, she could not rest, she was nervous and near to break down, but when she received the waters of baptism, she discarded along with her other bad habits, the habit of coffee drinking. And she says, "Here I stand, a witness before God today, that I have been benefited; my health has returned to me; my appetite has returned; my ability to rest and sleep has returned."

Can we say, then, that the gospel, as we have received it, is not the power of God unto salvation? It is even in that sense in the life of

that little woman? And so it will be in every other instance wherein we apply it.

All the ills of this world can be corrected by living the principles of this restored gospel. There need be no more war, there need be no more bloodshed, there need be no more strife, there need be no more dishonesty between and among the children of men, if men will only live the principles of the gospel of Jesus Christ. No man needs to knock at the door of heaven with his garments soiled with the sins of the world and of the generations in which he lives, if he will apply the blessed principles of repentance, if he will receive repentantly and in faith the ordinance of baptism by immersion for the remission of sins; for although his sins may be as scarlet, in the blessed blood of our Redeemer, through compliance with these ordinances, he will be washed white as snow, and he shall enter, a new-born creature, into the kingdom of God, even as a little child, even in the similitude of that comparison made by the Redeemer himself, when his disciples asked, "Who is the greatest in the kingdom of heaven?" and he called a little child and placed him in their midst, and said, "Whosoever therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Now, brethren and sisters, I know that the gospel is true. I know, and bear you my witness here today, that verily the angel did fly and he did come and he did converse with the boy prophet Joseph Smith, and he did deliver in due time into his hands the records that were for the first time shown him a hundred years ago, and the boy, through the inspiration and revelations direct from our Father in heaven, translated that most wonderful book, the Book of Mormon. It contains a history of the fulness of the everlasting gospel. It is being preached in all the world, and it will continue to be preached until every creature shall have heard the warning message.

It is being preached, my brethren and sisters, with a double purpose, first to save those who will accept, who will believe and who will obey the sacred teaching of the gospel; and second, it is being preached as a witness against those who will not do so. I tell our missionaries, in the mission when they are discouraged sometimes with the fact that more are not receiving the gospel, that if they are conscientiously and humbly and earnestly declaring their message in the world, they are ridding themselves of all responsibility. The responsibility of carrying this message, of a truth, rests upon the membership of this Church, but when we carry it forth, as I have said, and declare it to the people, then we roll the responsibility from off our shoulders onto the shoulders of the people of the world and they are left without an excuse.

We have not done it all, by any means, owing to the magnitude of the work in the missionary field. We at home, I sometimes think, little realize it. I wonder, sometimes, if we at home are inculcating into our family spirit the missionary spirit of this Church. We cannot, my brethren and sisters, side-step the issue, it is before us. The signs of the time point to the fact that the end is near. One of the brethren

said yesterday, "how near we are not willing even to recognize." And still I recall that this gospel, this everlasting gospel, this gospel of Jesus Christ, which is the power of God unto salvation, must yet be preached even more extensively than it ever has been preached; for the Savior said that as the culminating incident that should precede his second coming, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Until we have done our full duty that responsibility weighs heavily upon us.

I pray for the blessings of the Lord to attend this Church. I further testify that not only do I know, my brethren and sisters, that the man chosen of God to initiate this great movement in the world was a prophet of God, but likewise that each of his successors, even to the man who stands in our midst today, Heber J. Grant, is a prophet of God. He speaks with divine appointment and by divine power, and it is for us to listen to the word of the Lord as it comes through him. We should cast out from us evil, and just so far as the gospel has not been able to perfect us, it illustrates the fact that it is not applied in our lives to the full extent that it might be applied. If I drink liquor, if I smoke tobacco, if I lie, if I gamble, if I steal, it is not an evidence that the gospel is not true; it is merely an evidence that I might have all the wires and globes, but the current of light is not turned on in my life. The Holy Ghost, that was given me as a spiritual birth in the kingdom of God, is not permitted to operate, because I choose to love darkness rather than light.

So let us clean up our own houses. Let us take the word of the Lord that came to us in the opening address of this conference, and as parents live and breathe in our family circle such a spirit that we can correct the evil tendencies of the age in our own children. I am a parent, and I realize what that means. No one knows better than I, perhaps, what a great responsibility it is to keep boys and girls going just right. My boys and girls have to live out in the world; they are not surrounded with all the environments here, and if it were not for a home influence, they would be just like the world, I am sure; so we have to strive to keep that alive.

I do not wish to occupy more of your time. May the Lord bless you and help us to live more in harmony with his teachings, and to clean up our own homes and our own lives, that we may live so that the gospel of Jesus Christ can be in our lives in very deed the power of God unto salvation, is my prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH QUINNEY

(President of the Canadian Mission.)

My dear brethren and sisters If there ever was a time when I stood in the presence of a congregation of people and needed the

Spirit of God, it is the present time. I appreciate fully the great responsibility that rests upon an elder who is called upon to occupy a place of this kind in delivering the message of life and salvation to the children of men, therefore I do humbly pray with all the power that I have that I shall be directed in my remarks this morning by the Spirit and influence of our Father in heaven.

If there is any one thing that has impressed itself upon me more than another during the sessions of this conference, it is the positiveness with which the message has been delivered to the Saints residing in the stakes of Zion, and I am convinced, as I have listened to these messages of truth, that God has never permitted anything to come into the world pertaining to life and salvation but what that message has carried with it a positiveness that has not been misunderstood. And I have wondered, as I have listened to these inspired discourses, as they have come from the lips of the Prophet and the apostles of the Lord, how it is possible for us to doubt the divinity of this great and mighty work as it has been established in this dispensation of the fulness of times.

I have wondered if there could have been any other way of presenting and introducing the gospel of Jesus Christ, other than the way in which it was introduced into the world. God has a message to deliver. Who but he could have delivered that message with more positive understanding? When I reflect upon that vision that came to Joseph Smith the Prophet, I realize and appreciate its power and importance. I must come to the conclusion that God *has* established his work here upon the earth, because of the fact that it was so important that he came and introduced his Son Jesus Christ, who is the author of our salvation, to the Prophet Joseph Smith, and commanded him to listen to the Redeemer of the world. This, to my mind, is the greatest event in the history of the human race and bears witness of the fact that whenever God has a message to deliver to the children of men pertaining to their eternal salvation he speaks to them in no uncertain terms and impresses upon their souls the necessity of coming in contact with the divine, in order that they may become qualified to assume the great responsibilities that are resting upon them from time to time. Subsequently, when it became necessary to fulfil the prophecy that we have heard read to us this morning, that same positiveness, that same assurance accompanied the message that was delivered to the Prophet Joseph Smith, as was delivered to him when God, in his majesty and glory, together with his Son Jesus Christ appeared to him.

I would like to read again a passage because of the strength and the power that it conveys. It refers to a time when God's judgments were to be poured out upon the inhabitants of the earth as a witness that he had spoken through the instrumentality of his holy angels, and subsequently through his Prophet Joseph Smith here upon the earth:

"And I saw another angel fly in the midst of heaven, having the

everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Now, in connection with the delivery of this message, I want to call attention to one or two important things; first of all, this message of the gospel should come in the day of God's judgment, and it should come in a time when we were to call upon him and worship him who made heaven and earth and the sea and the fountains of waters. And this is a day of God's judgments. So important and so mighty was this gospel message that was committed to this angel that it was necessary for him to come not only once in that night when he delivered himself with the power and glory of God, but it was necessary for him to repeat that message—not just once or twice or thrice, with the identical words, accompanied with the power of the Priesthood that he held, but it became necessary upon the following day for him to appear with the same glory and majesty and power, so that there would be no mistake made in the delivering of that gospel message.

And these are things, my brethren and sisters, that make this work stand out as the great gospel plan of God, as he has revealed it to the children of men through his divine and inspired prophet in this day and time. And I want to say to you that as we carry this message to the hearts of the children of men, we are convinced as we give our testimony that God speaks, and speaks with that power that causes strength to be added to the testimonies that we have in the mission field, and we are able, through this divine power of God to develop that love within our souls for the hearts and the souls of the children of men, so that they may understand and appreciate what God has said in this day and time. It is a mighty message, a message, my brethren and sisters, that our sons and our daughters are carrying with them in humility; and understanding the power there is in humility, they pray as they never prayed in all their lives before, so that they can come in direct contact with that union that connects them with God the eternal Father.

I bear my testimony that I know, as I know that I live, that God speaks to his prophets here upon the earth, because I am a living witness in seeing the fulfilment of prophecy in the convincing of the honest in heart of the divinity of this great work, I have heard them testify that they have been lit up to that extent that they have had the courage of their convictions to come and apply for baptism and testify of God's great and mighty power. I know that he lives, and I know that this is his Church. I am a living manifestation of his power. I have been raised, as it were, from the dead, to life eternal, and I bear witness of God's power as it has been made manifest through his holy priesthood.

God grant that we will appreciate, as the days come and go, the power there is in this Church, the divine instruments that we have in proclaiming and living this great religion that has come to us. O, may we be humble and prayerful and bring into our very souls a love for one another and appreciate the injunction that Christ himself gave when he made that declaration in answer to the question, Which of all the commandments is the greatest? "Love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind," and then, "Love thy neighbor as thyself."

God grant that we will take advantage of this privilege granted unto us of cultivating that divine love, that there will be strength added to the testimonies that we already have, that we may have the courage of our convictions and convey this truth in power and in strength, to the convincing of the thousands who are ready to understand it and accept it. God bless these remarks to our good and us to the service of God is my prayer in the name of Jesus Christ. Amen.

A tenor solo was sung by Elder John Bowers, entitled, "Hosanna."

ELDER JOHN H. TAYLOR

(President of the Northern States Mission.)

I will read a few of the words of Moroni to the people:

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts."

It seems to me that this verse is a preparation to the people who may read this holy book, that they shall have in their hearts a desire to know the truth, and to have brought to their remembrance the fact that God has been good to his children upon the earth; and that, irrespective of the many things that they have done which have been evil in his sight, God has been willing to forgive them, make himself manifest to them, and bear record of the truthfulness of his word. When we realize how good God has been to us, then desire and hope come into our hearts, and make us humble before God, and we rather feel that God will also be merciful unto us, his children, and bring testimony into our hearts. I dare say that whoever reads this holy book, and reads this first verse, will have a desire that God shall be merciful to him, as he has been merciful unto his people before:

"And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

What we can know and find out for ourselves is the truthfulness

of God's word to us as found in the Holy Scriptures and in the Book of Mormon. If we shall have real intent in our hearts to know, then God will manifest the truth of these things by the power of the Holy Ghost. Some, even among our own people, will think from reading these words that they can commence at the beginning of the Book of Mormon and read it through and a divine testimony will come of the truthfulness of the book. We are forgetting that we must have a desire in our hearts to know and have real intent and sincerity back of us; and then shall the testimony of God the eternal Father come to us as to the truthfulness of this holy book.

God always has left testimony and has borne the same to all of his people that they may know of the truthfulness of his work. It is the testimony given to us through the power of the Holy Spirit of God that makes us know of its truthfulness. I am not leaving out the fact that we must study, that we shall seek God, that God is intelligence; I am not forgetting all of these things, but by the power and the gift of the Holy Ghost comes testimony in our hearts.

God, speaking unto his people at the baptism of the Savior, bore record to the people and to the world, "This is my beloved Son." When he appeared to the Nephites, God bore testimony again, "This is my beloved Son." In this day, unto Joseph Smith, God again bore testimony, "This is my Son." And who can read in the Book of Mormon or the Doctrine and Covenants, or the Bible, the simple testimony of God, "This is my beloved Son," and with a prayer in his heart, without feeling that God is speaking to us, and that we know for a surety that God lives and that Jesus Christ is the Son?

You remember when the sons of Helaman went out to war for their liberty against their own people that they said in speaking to the people, "We do not doubt our mothers knew it." The testimony of God had been given to the two thousand by the testimony of their mothers at home. It was that simple, beautiful statement, that came from the lips of the mother that made the boys seek after God the eternal Father, and they did not doubt, because, by the power of the Holy Ghost came testimony into their hearts.

As a boy, I used to go to fast meeting and wonder why father and mother would insist that I go to a meeting of that kind, where men and women were standing up one after another and saying, "I know that the gospel of Jesus Christ is true, and that Joseph Smith was a prophet of God." How well they knew that, as I sat Sunday after Sunday in the meeting hearing what to me are now beautiful testimonies, that testimony was coming into my heart and helping me to understand that God indeed does live and that Jesus Christ is his Son.

You mothers and fathers, bear testimony in our fast meetings, and our other meetings, as to the truthfulness of God's work, that the people may hear your testimony, but I sometimes wonder how often we take our boys and our girls on one side, or how often we gather

them before the family fire, and when all is peaceful and quiet, bear testimony as fathers and mothers to the girl and the boy and let them know from our lips that God lives and that he has spoken again in these latter days. That testimony shall stay with the boys and with the girls and go with them into many lands and fields, and some day, because of the simple testimony from the father and the mother, that boy and that girl shall bear testimony unto the world of the truthfulness of God's gospel, because you made it possible and softened their hearts that they wanted to know for themselves as to the truthfulness of the gospel of Jesus Christ.

I am grateful for this gospel. I am glad that it is a gospel where you have to fight your own fight; for, not forgetting the beloved mercies of God the eternal Father and his Son—not forgetting all of these wonderful things—after all, it is an individual fight with the help of God to win your life through and make it worth while. Jesus Christ presented his plan, and the son of the morning presented his plan. We accepted the plan of Christ, and now Satan, it seems to me, would lull us into the sleep of forgetfulness that we have accepted the plan of Jesus Christ, which meant free agency, and brought us to the fighting ranks, into the front of the line; and he sought to substitute his plan which lost out once, and must ever lose because it is not a just plan. If we win out, it is through the mercies of God and the lives that we live. I would rather lose the fight and pay the penalty, and belong to the Church of Jesus Christ, than to belong to something that would make me feel that I could disobey the laws of God and still go back into the presence of my Maker.

May God bless us and help us. May the sweet testimony of his Spirit come into our hearts and into the hearts of our boys and girls, that this Church may continue to grow and increase in spiritual power and, because of the lives of the people and the testimonies that God has given to us, stand out as a living testimony to the world that this indeed is the Church of Jesus Christ, I humbly ask in the name of Jesus Christ, our Redeemer. Amen.

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

My soul has been stirred, as never before, during the sessions of this conference.

I desire that I may have the same sweet spirit that has influenced the remarks of my brethren. I would like to emphasize one thought that has impressed me.

Frequent reference has been made to the holy scriptures, the Bible, the Book of Mormon, and the Pearl of Great Price as the inspired word of God. As I listened to the opening address of Presi-

dent Grant, and others of the brethren who have spoken, I have felt in my heart their testimony and words of instruction, were just as binding upon the Latter-day Saints as any part of the written word.

"Holy men of old wrote and spoke as they were moved upon by the Holy Ghost."

Prophets of God live today, and when moved upon by that same power, their message is of equal force upon the world and particularly the Latter-day Saints as the word of God spoken or written centuries ago.

All who listened to the testimony and instructions of President Grant must have felt, in their souls, that he spoke as one having authority, commissioned of God to declare his message to the Saints of latter days. The gospel is the power of God unto salvation to every one that believes, and obeys its teachings. A testimony of its truth is not reserved for the presiding brethren of the Church. It is within the power of every baptized believer to have assurance and testimony that God lives, that Jesus is the Christ, and that Joseph Smith not only was, but is a prophet of the living God, also that those who are at the head of the Church today have the same authority and power possessed by Joseph Smith. We will reserve that witness of the Spirit in direct proportion to our obedience to law. If we are implicit and absolute in our obedience to the commandments of God we shall know the truth. Jesus said to the Jews who believed in him,

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free."

I read from the Doctrine and Covenants, section one:

"For I the Lord cannot look upon sin with the least degree of allowance;"

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;"

"And he that repents not, from him shall be taken even the light which he has received, for any spirit shall not always strive with man, saith the Lord of Hosts."

"And again verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,"

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion."

We must keep ourselves clean and unspotted from the sins of the world.

I have here, a clipping that was forcibly brought to my mind this morning. Reference was made by one of the speakers to the fact that a minister of one of the great Protestant churches in a convention recently held, declared that the churches had no message for the world. The Church of Jesus Christ of Latter-day Saints, has a message for the world, which is definite and positive. That message was delivered to the Prophet Joseph Smith in the early part of the

nineteenth century, by messengers sent from the presence of God. It is the message of the gospel of Jesus Christ in its fulness and power. The clipping I have is from a Minneapolis paper and reports the Rev. C. E. Ames of the Congregational church as saying:

"In a spiritual sense there is a crying need today for pioneers to lead us into new lands away from the worship of idols. We need not so much scribes and priests as we need prophets. Prophets are spiritual pioneers, pilgrims, pathfinders. The spiritual pathfinder needs faith to venture, courage to endure, a vision of freedom to strive for. He cannot be satisfied with the life about him. He loses smug content in a desire for better things. Inspired by the living Christ, the prophet for our day must lead by voice and life. He cannot permit the message God has given him to be throttled by any force economic, social or military. He may not be praised; far more probable his lot will be persecution, but he will lead the world to new lands of spiritual growth and happiness."

Truly the world is in need of prophets, spiritual pathfinders. We have them! Joseph Smith was the pioneer in the dispensation in which we live. He directed the attention of the world away from the worship of idols, taught the personality of God and of his son Jesus Christ and revolutionized the popular idea of an incomprehensible Deity. He taught men the fundamental doctrine of salvation. Faith in God, faith in the atoning sacrifice of Jesus of Nazareth, the necessity of personal purity, and repentance, baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost and every other principle and doctrine taught by Christ and his apostles.

It has not been necessary to call a convention of the elders of the Church to consider fundamentals in order to enrich the articles of our faith. They will be the same in all dispensations of time; and will lead the people of the world to spiritual growth and happiness. Joseph Smith did not permit the message God had given him to be throttled by any power, social, economic, or military; though his lot was persecution, hounded, driven and plundered by his enemies, he bore solemn testimony until death that he had seen the Father and the Son in glorious vision, that holy men as ministering angels had visited him and conferred the authority of the holy Priesthood upon him with all the keys and powers of former gospel dispensations, and that under their direction the Church of Christ had been established never more to be thrown down. We Latter-day Saints are his witnesses that these things are true.

In the days when Christ was upon the earth he called the attention of the Scribes and Pharisees to the fact that many of them said in their hearts, had we lived in the days of the prophets, we would have done differently than our fathers. But he said unto them:

"Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers

with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Ye serpents, ye generation of vipers, how can you escape the damnation of hell?"

Joseph Smith undaunted and unafraid went to a martyr's doom in 1844. Future generations, no doubt, will adore the name of the prophet of this dispensation whom their sires put to death.

Missionaries of the Church are calling the attention of the world to these great truths and warning them of the judgments that are about to come upon the earth. This year is the centennial anniversary of the visit of the Angel Moroni to the Prophet Joseph Smith, preparatory to the bringing forth of the Book of Mormon. In our mission, the Western states, we have stressed the coming forth of this volume of scripture, this new witness for God, and kept it prominently before the people. Some of our friends have been wrought up in their souls and have endeavored to stay our progress. One such was kind enough to distribute a little pamphlet through the eastern part of South Dakota. I desire to read a portion of what appeared in the article. It was unsigned:

"In spite of their awful doctrines, they get followers. There are multitudes of poor, deluded folk that want something different. They are easy prey to the schemes of men and devils. The 'Mormons' are skilled deceivers. They use the Bible to teach repentance, faith and baptism, but hold back their awful doctrines. They teach that God once was as we are now, and that we may become what God is now. They teach that we have a heavenly Father and a heavenly Mother."

That is an awful doctrine isn't it? I have not time to read all of this pamphlet. I call your attention to the closing paragraph.

"They say that Joseph Smith can make scripture as good as the Bible, that God has many revelations, as the Book of Mormon, the Doctrine and Covenants and other publications of their Church. Records are kept of thousands of living persons who are baptized in their temples for the redemption of the dead. Their writings can be produced to show that they teach these things. The above is enough to condemn the whole system; for they set up their writings equal to the Bible and leave place for added revelation. Gods word is a finished revelation, and woe to him that adds to or takes away!"

My time has expired. It is not necessary to make any comment in the presence of a congregation of Latter-day Saints. It shows, however, the attitude of the world towards a prophet of God. The crying need of the hour is for inspired men. We have them in the Church of Jesus Christ, and they are leading Israel by the power of God. May the Lord add his blessings, that we may appreciate to the full our responsibilities. Let us turn our faces towards the rising sun, set our hearts like flint against the evils of the world, and endeavor to reduce to practice in our lives the counsels and instructions that have been given and will yet be given at the sessions of this conference, I pray in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH*(Of the Presiding Bishopric.)*

I rejoice, this morning, that I find my soul in harmony with the remarks of this conference. I thank God for this, and pray that while I shall stand before you, he will assist me in the remarks I may make. Enough has been said already during this conference to assure us our salvation, if we believe and put into practice the good advice and admonition.

In looking over the congregation today, judging from the expressions on your faces, I am satisfied that those who have attended feel that they can go to their homes fully determined to carry out the instructions received. It will not be long before many of us are again plunged into the affairs of business and some will perhaps forget this wholesome, elevating influence.

It was my good fortune to accompany President Grant and others to Canada for the purpose of attending the dedicatory services at the temple, and for four days most of the General Authorities were in meetings almost continuously from twelve to fifteen hours each day. Every moment of the time was a joy to me, and I thought while there, how easy it would be to keep the commandments of God, if I could constantly be surrounded with such an influence. This cannot be, it seems, for we must labor to provide food and comforts for ourselves and families, and our labors take us into channels where that spirit is not always present. Some of us, I am afraid, feel it is sufficient to keep the commandments of God as they pertain to our spiritual welfare. We attend sacrament meetings, our priesthood meetings and other meetings that are held for our benefit and edification. Our lives are clean in thought and action, yet many times we overlook the fact that it is also necessary that we so live that our every action may be influenced by the Spirit of God. In the world today, it seems, people think mainly of their selfish interests, hoping constantly to get about them those things which will bring luxury and comfort, and in their anxiety to gather about them luxuries, they forget God and the teachings of the Lord and Savior, and sometimes those who are active in their Church work give way to selfishness and greed, when it comes to business activities.

On our way home from Canada, President Grant received a telegram from the Commercial Club, at Great Falls, asking that while there, President Grant and party be guests of the Chamber of Commerce. President Grant answered he had had a hard week and would prefer to spend the evening quietly. But another telegram came, requesting that President Grant and party be guests of the Chamber of Commerce at Great Falls. Upon arriving we were met at the train by a committee who took the party by automobile to the Rainbow hotel, where arrangements had been made to hold a reception. Remarks were made by leading citizens. In their statements of welcome they ex-

pressed a desire to be friendly with the members of the Church, and encouraged them to come to that country to settle. They stated, not those words, but in thought, that they were not concerned with the teachings of the Church of Jesus Christ of Latter-day Saints, but were very much interested with the effect of those teachings upon the members of the Church who had gone there to settle. A leading banker made this statement: "We have discovered that where we have 'Mormon' families in our community, they are a hard-working class of people; they farm intelligently, and confer with one another as to the best method of farming and if need be, they co-operate with one another to get the best results in their farming. Only a few days ago my attention was called to a condition where one of them had been taken sick. His crops were ready to be harvested; he did not have the means to harvest them himself. His associates, seeing his condition, fixed a time, went in a body and harvested the crops and saved them for him. This is the class of people we want to come amongst us. If we have more of them we will have fewer I. W. W's. and Bolsheviks." I do not know whether this man made the statement purely through selfishness or not but I do know he had discovered in those few farmers who had gone there a condition that should always be manifested in the actions of those who believe in the teachings of Jesus Christ.

While this condition is seen by those who hope to make capital out of it, many of us who should see it and feel the importance of cultivating this spirit of fellowship, have very little time to do so. It is through our thoughts and actions that we succeed. If our thoughts are unclean, our actions will become unclean. If our thoughts are selfish, then we will become selfish. We may attend our meetings, pay our tithes and offerings, but at the same time hold ourselves aloof from the Saints, and thus fail to partake of the spirit of fellowship and personal contact, which is so helpful and comes only through mingling with each other in the spirit of friendship as taught by the gospel of Jesus Christ. Whether we are engaged in operating a store, laboring in a professional capacity, or in any other of the activities of life, we should not permit the spirit of selfishness to enter into our hearts. We should look upon our brother in need as one to whom we should stretch a helping hand.

The other day, I heard a man from Los Angeles make the statement: "We must look to Utah for subsistence. Our farming ground is being rapidly built up. Utah must supply our meat, our poultry, our eggs, our butter and our cheese." Many times, when farseeing men in the stakes of Zion have made an attempt to have the people in their district see the importance of co-operation and recognize that they may be more helpful to one another in producing to the best advantage and for the purpose of putting their produce upon the market to the best advantage, there have been some who, in each case, in the spirit of rebellion, refused to lend aid to this movement.

feeling that the leaders had a selfish motive in advising the people in this manner. There are a few in our midst who have this spirit and they mistrust every man who tries to do good, and, perhaps, because of that mistrust, on the part of a few, the large majority, rather than force their ideas upon others, sit back content with looking after their own affairs, and because of this we fail to accomplish all that we might accomplish.

I want to say to you, my brehtren especially, that it is just as important for us at times to discuss in our priesthood meetings our local affairs as they pertain to our business, the crops we should raise and the best method of producing or marketing, as it is that we discuss things which pertain alone to our spiritual welfare. In all, we should be guided through prayer, faith and works, remembering the commandments of the Lord to Nephi, as found in III Nephi 18:15-25:

"Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him.

"And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name.' Behold I am the light; I have set an example for you.

"And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude and said unto them:

"Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name;

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.

"And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not;

"But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name.

"Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed.

"And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation." * * *

The Lord in his wisdom has given us a commandment which is a guide: (III Nephi 18:28-30.)

"And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it;

"For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.

"Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father, in my name; and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood."

Yesterday, in this building, one of our bishops told us what was being accomplished in his ward by way of teaching the young men, holding the Lesser Priesthood, how to become active in Church work. Young men holding the Lesser Priesthood are generally of an age when they learn mainly through observation. Think of the effect upon these young men just beginning their ministry in the Church, knowing that men should not partake of the Sacrament unless they are clean in their lives and in their actions, when we disobey this instruction: let us partake of the Sacrament often and witness anew that we are willing to take upon us the name of the Lord and keep his commandments.

I see that my time is up. I pray that when we go to our homes we will not feel that it is sufficient for us to labor in a spiritual capacity alone, but that it is also necessary to keep with us such spiritual guidance in our every-day walks of life, and apply to all we undertake to do, the Golden Rule. In the Church of Jesus Christ of Latter-day Saints we are one big family, and to receive the blessings promised should keep in mind that fact, remembering the words of the Savior: "Pray always, lest ye be led into temptations," for no man can pray as God would have him pray, with a spirit of envy, malice or selfishness in his soul.

God grant that through our efforts to serve him we will prove our worthiness to receive his blessings, which I pray in the name of Jesus Christ. Amen.

The choir sang, "Let the mountain shout for joy."

The closing prayer was offered by Elder William L. Rich, of the Bear Lake stake of Zion.

SECOND OVERFLOW MEETING

The second overflow meeting was held in the Assembly Hall at 2 o'clock, October 7, 1923.

Elder John Wells, of the Presiding Bishopric, presided.

As in the morning session the Holliday ward choir furnished the singing under the direction of Charles R. Pike, with Tracy Y. Cannon as organist.

The opening prayer was offered by Elder Don C. Walker, Rigby, Idaho.

The choir sang, "This is the day which the Lord hath made."

ELDER NEPHI JENSEN

(Former President of the Canadian Mission.)

I am truly thankful for the privilege of coming into this holy place on this beautiful day to worship the God of our fathers. I am

thankful that I have in my heart a desire to bow my head and lift my heart in praise to the Maker of all.

I returned home from a mission to Canada last April, rather worse for wear. I was a little better than a corpse and not quite as good as an invalid. But through the mercy and goodness of our heavenly Father, I have been greatly strengthened in my body during the last six months. I am thankful with all my heart for the testimony that I have that God does hear his children who come unto him with broken hearts and contrite spirits, in the times of their need and their distress. I pray that the spirit of our heavenly Father shall attend me in my utterances this afternoon. During my term of missionary service in the Dominion of Canada I learned that there is very little that any of us can do, in and of ourselves, to bring to pass the righteousness of God in the world. I have learned to know that there is only one power anywhere that can really purify and ennoble the human heart, and that is the power of God's Holy Spirit.

During the last year or two I have had occasion to read three noteworthy books. All three of these books are addressed to the great theme of "salvaging the wrecked civilization of the world." One of these books was written by a great teacher of psychology, Dr. G. Stanley Hall. The second was written by a distinguished man of letters, H. G. Wells. The last was written by an English philosopher, G. Bernard Shaw. All three of these distinguished men attempt to answer the big question, "How can we save the wrecked civilization of the world?"

G. Stanley Hall gave to his book the name, *Morale*. In it he attempts to show that the spiritual and intellectual wellbeing of the world depends upon physical wholesomeness. He arrives at the conclusion that all that we need to save the world from ruin is more abundant physical health. The professor did not seem to remember that, if the heart is evilly-disposed, the more of vitality and strength there is back of it the more there is of fuel to feed the flames of passion. *Morale*, in the sense in which Dr. G. Stanley Hall uses that word, will not save the world.

H. G. Wells took for the title of his book, *Salvaging Civilization*. Mr. Wells is an intellectualist. He is a profound believer in the supremacy of mind over matter. He believes in education. In his book he goes on to say, in effect, that what the world needs is more education, more enlightenment. Mr. Wells seems to have forgotten that the brighter the mind, if it is attached to an evilly-disposed heart, the greater its power for evil in the world. The recent history of the world written in the blood of millions killed upon the battlefield, and the tears of weeping widows and orphans, confirms the truth, that brightness of mind without rightness of heart leads to frightfulness, and the wreckage of the world.

The last of these writers, the philosopher, G. Bernard Shaw,

took for the title of his book, *Back to Methuselah*. You know Mr. Shaw is an evolutionist. He tells us in his book that there is in operation in the world a universal principle of evolution, social evolution, political evolution, and moral evolution; and that the only reason why the human race is not saved is because men and women do not live long enough. He contends that if man could live a thousand years, so that the process of evolution could do its effective work the race of man would be saved from evil and error. But the philosopher seems to have forgotten that the longer a bad man lives the worse he becomes.

Now, the strange thing, to me, about these three great books is the fact that all three of these writers, of international note, claimed to believe in the supremacy of Jesus Christ as the moral and ethical teacher of the world. Mr. Hall, Mr. Wells, and Mr. Shaw all believe that Jesus Christ was the greatest moral and ethical teacher the world has ever seen. Now, just why these three men should not recommend to the human race Christ's panacea for the ills of the world, I am not able to understand. That remedy is found in one simple sentence in the first chapter of Mark's gospel. In this chapter we read:

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

In that simple sentence is found the cure for all the ills of the world. In it is found the only medicine that can save this sin-sick world.

When I think about it, I am reminded that sometime ago Mr. Bok, one of our great American writers, made an offer to the world of a hundred thousand dollars for the best plan for bringing peace to the world. Some time subsequent to the publication of this offer, a Florida newspaper came out with a short editorial, in which the writer said, "We win in two words—Stop fighting." You can turn the world from wrecklessness and sin to righteousness and peace, with just two words, "Stop sinning."

Does this command apply to me? Yes. It includes you and me, and all mankind. When you and I and all our neighbors are peaceable the peace of the world will be secure. And, by-the-by, it is not the usual sins that damn the world. I used to say to my companions in the missionary field, "You need not be concerned about the sin of robbing a bank, because you are not going to rob any bank." It is just the little daily sins of you and me, of wrong-thinking, that damn our souls.

Now, one of these little prevailing sins which I have found since I came home is the sin of pride. You know we have a lot of people who worship their automobiles more than they worship God. There

are many who have more pride in their professional skill than they have in the beauty and the truth of the gospel of Jesus Christ. In my profession, I frequently meet young members of the bar. When some of these young men have read two or three law books, and have got about two legal ideas into their heads, they begin to think that they are too wise to take any stock in gospel truth.

Now, you cannot get into heaven in that sort of a spirit. You cannot ride into the presence of God on a high horse. Jesus, the greatest of all teachers, said, "Except ye become as this little child, ye cannot see the kingdom of heaven." What we need is more childishness of heart and less childishness of mind. We need more of old-fashioned humility and devotion in the Church. Humility is nobility.

Just a few weeks ago I was invited to spend a few moments in looking over a splendid Packard sedan, that had cost \$5,000. I did not buy it. A friend of mine was the buyer. Now, while we were admiring this beautiful car, a young man spoke up, "It's heaven inside of it." There are some of our people who seem to think that when they get into a sedan they are in the celestial glory. Now, don't misunderstand me; I haven't anything against the automobile. It is a splendid instrument of utility in the commercial and industrial world. It is also a legitimate source of pleasure used in moderation.

Many of us have become engulfed in the mad swirl of worldly pleasure. Our age is coming to be an age of gratification. It should be an age of glorification. In every age of the world when the children of men have given themselves over to pleasure, and selfish gratification, there has been a marked decadence physically, morally and intellectually of the race. And in every age of the world when mankind have remembered in meekness and gratitude the God of heaven, and have worshiped him, they have progressed and advanced, in all of the fine things that make for the ennoblement of the children of men.

My brothers and sisters, let me make this appeal to you. Be not deceived by the glitter of this vain world. There is a deeper joy than the pleasure of gratification. There is the joy of knowing God, of having sacred fellowship with him through the Holy Spirit. That is the deepest and the purest joy in the world. We cannot have this joy unless we live near to God and serve him and keep his commandments.

I am thankful with all my heart for the humble part I have had in telling the world of the great things of God's latter-day glory. I love the truth; I love this work; I love this people; I love to witness their advancement and their progress; and I pray that God will help us to be true to the truth and faithful to the faith, in the name of Jesus Christ. Amen.

ELDER BRIGHAM S. YOUNG

(President of the Northwestern States Mission.)

My dear brethren and sisters, I feel very grateful for the opportunity I have of standing before you for a few moments and reporting conditions and affairs in the Northwestern States mission. I have come to a realization as never before, of the great value of a human soul. To the degree that I stand at the head of that organization, I have been entrusted with the most precious things that God has in the earth and that we, as parents, possess in our families, your sons and daughters. We are endeavoring, so far as lies in our power and, according to the best judgment we possess, to guide them in those ways that will make of them what God intended they should be.

We realize in the mission field, as in no other place in life, the real meaning of life. And I want to say to you, that your sons and daughters are among the most noble creatures it has ever been my good fortune to affiliate with. They do not hesitate at the performance of any noble duty, no matter how humble or how much it may call for what we term sacrifice. But when I think of that term sacrifice, I am constrained to the conviction that we are entirely mistaken respecting it. We think it is a sacrifice, some of us, to keep our sons and daughters in the mission field. There is no blessing that comes to a father or a mother equal, in my judgment, to maintaining in the mission field for the length of time necessary one of the members of their family, because of the value it is to their family and particularly to the young man or young woman.

There is a great deal of criticism and attack by those who have constituted themselves the judges of this community and this organization and this work. I think the best answer that can be given men who attack this organization, this Church, is the lives and accomplishments of the boys and girls who go into the mission field; because they learn the best, the most vital, the most enduring thing that can be learned in all the world. Your sons and daughters stand up in the communities of Christendom affirming, with all seriousness and in humility, that God has spoken, that they have received a witness of that fact. They have stamped upon their lives the great fact that God is our Father and that their duty to him and his children is the greatest consideration of life. And that duty teaches them the strictest and most beautiful morality. It teaches them honesty; it teaches them service, service to God and his children. Can there be formed or found in all the world a higher idealism than the worship of God and the service of his children? And when people attack this organization and this community, they are attacking the highest idealism known to man, found in the worship of God and doing good to humanity.

We sometimes think that the missionaries are subjected to great

sacrifice. I have an instance in mind. There is in the mission a young woman. She comes from Sevier county. Her name is Velma Nebeker. She is educated, beautiful, and possesses all of the requisites not only for a successful missionary but for a woman fitted to occupy the highest social position, a woman who some day will make her mark and write her name large in the history of this community. She is a paragon of excellence as respects appearance and dress. The mission needed a teacher on the Indian reservation at Wolf Point, a most forbidding place. Our Church sits on a little hill, wind-swept. It is desolate. It is on the great arid bottoms of the Missouri river, mostly of mud, stunted cottonwoods, and poor growth of grass. Inhabiting that particular part of the country is a tribe of Indians, and there has been established among them, or was established during the days of Elder Ballard, of the Council of the Twelve, an Indian school. We have an enrollment of nearly thirty pupils, and we teach from the primary up to the sixth grade. This young woman, among her other accomplishments, is a school teacher. The mission needed just her stamp of woman for the performing of the duties, necessary to the instructing of those little Indian children. I called her into the office. I had been praying for a month as to the selection that should be made, because I recognized its importance. And when I called her into the office—Wolf Point is the most abhorrent to all the missionaries, because it is the most difficult and sacrificial place in which to labor—and said to her, "Miss Nebeker, I want you to go to Wolf Point," her face blanched. The tears shot from her eyes, but she set her teeth and said, "I'll go." She went, and I said to her before she departed, "I want to say to you that when you return from your mission you will say—and I know it now as well as I shall know it in the future—that your labors in Wolf Point have been the very crown of your missionary labor." She is a heroine, and you men and women, parents in Israel, have hundreds of young people out in the mission who are just like that. They do not hesitate at any duty. There is no sacrifice they are called upon to perform that they do not go willingly, depending upon the Almighty not only for the knowledge that they disseminate but for their food and their shelter.

We have recently concluded our great summer work, in which the boys (not the young ladies, because we do not entrust to them that duty) have gone into all the surrounding country, through Oregon, Washington, parts of Idaho, all of Montana, and into British Columbia, proclaiming the gospel without purse or scrip. And I want to say to the parents of these young men and women, if you want to give your sons and daughters the very best, or leave for them and fix in their lives the very best that you can, there is nothing that can be bestowed that will be of as much value as missionary experience. They go out in humility, but they acquire information with great rapidity, and some of our boys who come from the remote dis-

tricts come into the mission field crude, it is true; their grammar is poor; their knowledge of the gospel is almost nil; but in a few weeks you commence to see a fire in their eyes, you commence to see a bearing and a manner in their attitude toward one another and the world, you begin to see an intelligence shooting forth from their whole being that was not there when they came. They improve with remarkable rapidity, and it makes of them the kind of men and women that the world needs for its regenerating, for its saving; because if it is saved, it will be by men and women who possess the qualification and the understanding that these young men and women have who go out into the world as missionaries.

And when they come back to you, they will understand that the highest duty they have to perform is the duty of marriage—parent-hood, good citizenship, as children of God our Father. And it cannot but be that this community will rise to an eminence that has been and will be enjoyed by no other people, because of the younger people of the community and the teachings that they receive in the missionary field which fit them for the great duties of life. They learn that it is themselves who are responsible to themselves and to God for that which they do in life. They learn the value of life. They know what time means. They are preparing for eternity. And I want to say, brethren and sisters, encourage the young people to go on missions.

Do not write discouraging letters to the missionaries as to your circumstances, if it can possibly be avoided; it affects them in their labors; it affects them in the finest duties they have to perform, not only there, but it seriously affects their future. So encourage them, keep them out there, though you may have to struggle to get the money to maintain them. If you do not send them as much as you have been in the habit of sending them, let them live on less; it can be done. There are young men in the mission, and young women, too, who are living on very much less than some others are using. And even though you have to restrict the amount you are sending them, make every effort to keep them in the missionary field.

And to you, brethren and sisters, here at home, I wonder if you are measuring up to the standards of the young men and women you are sending us to the missionary field? Do you have in your thoughts always that God is our Father, that you are amenable to him for every act of your lives? Do you know that we, as we stand, are great radio stations, sending off into the universe just what we are? What we think, what we say, what we do, is written in the great volumes of the future, and you will read it, you will hear again the things that you have said. The things that you have done you will know. The very thoughts of your hearts will be inscribed upon volumes that will live eternally.

Let us remember, brethren and sisters, our duty to God and these children of ours, who are his. They are the greatest heritage

that God has conferred upon us. Let us be careful of them. Let us teach them in the right, so that when we as well as they stand in the presence of the great Judge and he shall say, "What is the judgment of this man?" and another shall say, "What is written on his heart?" that written on our hearts and lives may be the great desire to serve God, to labor for his children to help him in the great work which he has established in the earth, the gospel of the Lord Jesus Christ.

And I want to bear testimony to you that your sons and daughters are the finest objects in all the world. Those with whom I have the pleasure of laboring, I love almost as if they were my very own. Let us cherish them—not only those who are there but those who are here. Our neighbors' children are our children; because they are the children of God. Let us labor and save them and all mankind and enjoy the missionary spirit; for that is the spirit in which God expects all his children who know his truth to labor.

That we may so labor, that we may so live, that we may so help that we may redeem ourselves, our kindred, and help the Lord in this great work is my prayer in the name of Jesus Christ. Amen.

A soprano solo, "O Lord remember me," was sung by Beulah Huish.

ELDER ANDREW JENSON

(Assistant Church Historian.)

A few weeks ago I attended the dedication of the temple at Cardston, Alberta, Canada, and in speaking of the dedication of a temple, we Latter-day Saints naturally ask ourselves the question: Why do we build temples? And why did ancient Israel build temples? Did they erect sacred buildings for the same purpose that we build temples, or why was it that they, even when traveling in the wilderness, erected a tabernacle, which was dedicated to God as a temporary structure in which the children of Israel expected that God would be nearer to them than anywhere else on their camp ground?

The prophets of old frequently sought God on the tops of mountains, and sometimes they would seek him in forests, or even in the caves of the earth. Christ himself, on a certain occasion, took three of his disciples with him to the top of a mountain where the glorious transfiguration took place. At other times Christ went to the top of the Mount of Olives, near Jerusalem, and there poured out his heart in prayer and devotion to God, his Father. Yet the people of God have been trained to believe that while the Lord can be found anywhere, and that we cannot hide in any place, be it ever so remote, where the presence of Deity cannot be felt, there is, nevertheless, something very important attached to the matter of erecting a house to the name of the Lord, even in the building and dedicating of a meetinghouse, a tabernacle, and especially in the building and dedicating of a temple which

is considered the holiest of all structures that we read of in the history of sacred architecture.

THE TABERNACLE

We find that the children of Israel, after they had crossed the Red Sea and were encamped in the wilderness of Sinai (where they spent 40 years), erected a sacred structure in which they could commune with God. The Prophet Moses had spent 40 days with the Lord on Mount Sinai and God had, with his own finger, inscribed on two tablets of stone the ten commandments which Moses brought down from the mountain; and, in order to have a safe place as a depository for these sacred tablets the "Ark of the Covenant" was made and the Tabernacle erected. The Tabernacle was only a tent, 45 feet long by 15 feet wide, pitched in an enclosure which contained about one quarter of an acre of land, as we measure land in America. Inside of that enclosure stood the Tabernacle, facing east. The Tabernacle itself was divided into two parts, of which one part, called the "Holy Place," was 30 feet long and 15 feet wide, while the other part, called the "Holy of Holies" (or *Sanctum Sanctorum*), was 15 feet in width, length and height—thus making a complete cube. This Tabernacle became known among the children of Israel as the "Tent of Jehovah;" it was also called the "Sanctuary" and the "Tabernacle of the Congregation." In that part of the Tabernacle called the "Holy of Holies" was placed the sacred box known as the Ark of the Covenant. It was only a small box about 4½ feet in length and about 2½ feet in width and height, but it was covered with gold. In this chest, made of shittim wood, the two tablets of stone were placed and the priests only had access to it.

TEMPLE OF SOLOMON

The Tabernacle was the abode of the Lord, so to speak, while the children of Israel traveled in the wilderness, and also for many years after they reached the promised land. But in due course of time, after the Canaanites had been subdued, and after the reign of the Judges and King Saul, King David, inspired of the Lord, became desirous of building a house unto God's holy name. The Lord at that time said that he had dwelt in a tent so far, but would accept of a house that might be erected to him, in which his presence might dwell. But David was not permitted to build the house, because of his transgression, and because he had been a man of blood and war. The Lord, however, directed that his son Solomon should build the house which in due course of time was done, and thus came into existence the Temple of Solomon.

Solomon's temple was only a small building measuring about 90 feet in length and 30 feet in width and height. Hence, it was not larger than many of our meetinghouses. But the children of Israel were proud of their temple because of the very costly ornaments with which it was embellished. The temple was practically covered with gold—not simply with gold leaf, but with gold plate—as we understand

it, and was therefore a very costly building when finished, so much so that the enemies of Israel, such as Egyptians, Assyrians and Babylonians, were frequently tempted to take Jerusalem, that they might plunder the temple of its gold and silver, its precious stones and the precious golden vessels used for sacred ordinances in the building. In Solomon's temple, which stood upon Mount Moriah (one of the four hills upon which Jerusalem is built), the children of Israel worshipped about four-hundred years. Then the captivity came, when Nebuchadnezzar attacked Judah with his armies, took Jerusalem, destroyed the temple and carried away to Babylon the golden vessels and the costly ornaments which had been placed in the temple, some of which had been obtained from Tyre, Abyssinia, Egypt and other places.

TEMPLE OF ZERUBBABEL

But at the end of seventy years the children of Israel returned to their native land, by permission of King Cyrus. He told the children of Israel to go back to their land and there build a temple where they had formerly worshipped. So Israel, led by Zerubbabel and other valiant leaders, returned to the land of Israel and there built a new temple, which became known as the temple of Zerubbabel. But some of the older people who had seen the temple of Solomon, and now watched the erection of the new temple, wept because it was not so costly a building as the first temple was. It was a larger structure and contained more walls and more cubic feet by one-third than the temple of Solomon, but the people of Israel did not have the gold and silver and the precious stones to ornament it with. That is why the people wept, and not because the second temple was a smaller building than the first one.

TEMPLE OF HEROD

The people of Israel, after the return from captivity, enjoyed that second temple, known as the temple of Zerubbabel, for something like five hundred years. In the meantime the children of Israel had been deprived of their national independence, had been conquered by the Greeks and afterwards by the Romans, and finally the Romans appointed a certain man to be king of the Jews. He was a wicked man, very wicked, indeed, according to history, but he conceived of the idea, in order to become popular with the Jews, that he would rebuild the Jewish temple. He, therefore, pulled down some of the old walls, and erected them anew, better than before, and then finished them with lavish ornaments. We sometimes speak of this building as the third temple of the Israelites. In one sense it was only one temple, because the three successive buildings were erected upon the same site. Herod simply rebuilt, or re-constructed the former temple. It was this so-called Temple of Herod in which the Savior worshipped, and that is also the temple of which the Savior said that it would be destroyed, because of the wickedness of the people, and that not one stone should be left upon another of the building. Any visitor to Jerusalem today will find that

the Savior's prediction has been fulfilled to the very letter. There is not one stone left upon another of the temple of Herod, nor of the temple of Zerubbabel, but there are remnants left of Solomon's work, certain portions pertaining to the original foundations still being in existence, and in the cavities under the foundation of the temple are the so-called Solomon's stables, where the great king is supposed to have kept his horses. Thus we find in Jerusalem today workmanship dating back to about 3000 years, while the temple of Herod, as you know, was destroyed by the Romans seventy years after the birth of the Savior.

NEPHITE TEMPLES

Next permit me to draw your attention to the Nephites who occupied the land of America. A certain statement made by Nephi and recorded in the Book of Mormon, has caused some criticism or discussion. The Nephites had been in America only a short time, and we estimate that there could not have been more than 300 souls of them altogether at the time that Nephi wrote the following:

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be found upon the land; wherefore it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."

Many of you brethren who are comfortably fixed financially, could, single handed, build a temple like Solomon's temple with your own means. You might be obliged to follow the example of Nephi in not furnishing the building with so much silver and gold or so many precious things as did Solomon, but I venture to say that it was quite possible for a small number of Nephites to erect a temple as large as that erected by Solomon, omitting the costly ornamentations.

It is also recorded in the Book of Mormon that the Savior, after his resurrection, appeared to the Nephites in "the temple in the Land Bountiful." We do not know how many more temples were erected by them. On my recent visit to South America, I saw a number of temple ruins, and I could not help thinking that perhaps I stood face to face with some of the walls and temple ruins which had been erected by the God-fearing Nephites over 2,000 years ago. Of course, I have no way of proving that these temples were erected by the Nephites, but such was my first thought when I saw the remnants of the temple of the sun in Cuzco, Peru, and other temple ruins elsewhere.

TEMPLES ERECTED BY LATTER-DAY SAINTS

The Latter-day Saints have erected eight temples since the organization of the Church, all of which have been dedicated and used for holy ordinances. Besides these completed temples, three other temple sites have been dedicated, upon one of which a temple is in course of erection, at Mesa, Arizona.

TEMPLE SITE AT INDEPENDENCE

The Church was not much more than a year old when the subject of temple building became popular among its members, as the Lord had commanded his people to erect such buildings. Almost immediately after the arrival of the first colony of Latter-day Saints in Missouri, a temple site was dedicated at Independence, Jackson county, August 3, 1831, but nothing further has hitherto been done toward the erection of that temple, as the Saints were expelled from Jackson county by mobs, in 1833. The temple site is now in the hands of the so-called Hedrickites, but the Saints expect in the future to erect a magnificent house of the Lord in Independence.

KIRTLAND TEMPLE

On the 1st of June, 1833, the Lord directed the Saints to build a temple at Kirtland, Ohio, and on July 23, 1833, the corner stones were laid. In less than three years after that the temple was completed and on March 27, 1836, it was dedicated by Joseph Smith the Prophet. One week later, April 3, 1836, the Savior and other holy personages appeared in the temple and committed sacred keys of the Priesthood to Joseph Smith and Oliver Cowdery. Among others, Elijah, the Prophet, appeared and delivered to the elders named, certain keys whereby the Saints since have been enabled to perform sacred ordinances for themselves and their friends and relatives beyond the veil. The Kirtland temple passed out of the hands of the Saints through persecutions of apostates and mob element. It is a rock building 80 feet long and 60 feet wide; the walls are 50 feet high and the top of the tower is 110 feet above the ground. This temple is situated on an elevation overlooking the surrounding country, about two and one-half miles from Willoughby and 18 miles from the center of Cleveland, Ohio.

TEMPLE SITE IN FAR WEST, MISSOURI

Ground was broken for a temple in Far West, Missouri, July 3, 1837, and the corner stones were laid July 4, 1838. Nothing further was done until April 26, 1839, when the twelve apostles, in fulfilment of a revelation, held a secret meeting or conference on the temple site and re-commenced the building of the temple by rolling a large stone up to one of the corners. This temple, which would have been 110 feet long and 80 feet wide, according to plan, was never built, because the Saints were driven from Missouri, in 1839. The site, however, is now owned by the Church.

NAUVOO TEMPLE

Soon after the Saints had settled in Illinois, preparations were made for the erection of a temple and the corner stones of such a building were laid in Nauvoo, Hancock county, Illinois, April 6, 1841. At the time of the Prophet's martyrdom the walls were up to the win-

dows of the first story, but under the direction of President Brigham Young, the temple was so far completed that the attic story could be dedicated Nov. 30, 1845, and endowments were given in that part of the building during the winter of 1845-46. The whole building was privately dedicated by Joseph Young, April 30, 1846, and publicly dedicated by Orson Hyde, May 1, 1846. No endowment had been given in the Kirtland temple, but the ordinance of washing of feet was attended to in that building. Joseph the Prophet gave sacred endowments to certain leaders of the Church as early as May, 1842, or about four years prior to the completion of the Nauvoo temple.

There was no baptismal font in the Kirtland temple, but such a font was built in the basement of the Nauvoo temple and baptism for the dead performed in it as early as November, 1841. The Nauvoo temple, which was 128 feet long from east to west and 88 feet wide, with a spire 165 feet high, was burned by an incendiary October 9, 1848, and the walls were blown down by a hurricane, May 27, 1850. There is now not one stone left upon another of that magnificent edifice which cost the Church nearly a million dollars.

ST. GEORGE TEMPLE

Although a temple had been in course of erection in Salt Lake City since 1853, it was decided by the authorities of the Church to erect a temple in southern Utah, and the site for such a building was dedicated in St. George, Utah, Nov. 9, 1871, by George A. Smith, and the ground broken the same day. The mason work was commenced March 10, 1873, the lower part of the building was dedicated Jan. 1, 1877, and the whole building was dedicated April 6, 1877, by Daniel H. Wells. This temple is 141 feet long and 93 feet wide. The walls, built of red sandstone, measure 84 feet from the ground to the top of the parapets, and the tower is 135 feet high. Its erection represents an outlay of at least \$500,000.

LOGAN TEMPLE

The temple site of Logan, Cache county, Utah, was dedicated May 18, 1877, and the corner stones were laid Sept. 17, 1877. Seven years were spent in its erection and the building was dedicated May 17, 1884. The Logan temple, which occupies an elevation in the upper part of the city of Logan, is 171 feet long and 95 feet wide. The walls are 82 feet high and there are two towers, the one on the east end being 170 feet and the one on the west end 165 feet high. The cost of construction is estimated at about \$800,000.

MANTI TEMPLE

The temple site at Manti, Sanpete county, Utah, was dedicated by President Brigham Young April 25, 1877, and the ground was broken five days later, April 30, 1877. The corner stones were laid April 14, 1879, but prior to that date much work had been done and considerable means expended in preparing the ground, as the temple is built on the

top of a hill, known since 1849, as Temple Hill, in the outskirts of the City of Manti. This temple, which is visible from nearly all parts of Sanpete Valley is, like the Logan temple, 171 feet long and 95 feet wide. The walls are about 85 feet high. The east tower is 179 feet and the west tower 169 feet high. The building, which was dedicated May 21, 1888, including the preparations of the ground, cost about \$1,000,000.

SALT LAKE CITY TEMPLE

The temple site in Salt Lake City was selected by President Brigham Young, July 28, 1847, four days after the arrival of President Brigham Young in the Great Salt Lake Valley, and dedicated Feb. 14, 1853. The corner stones were laid April 6, 1853, the capstone placed in position April 6, 1892, and the building dedicated by President Wilford Woodruff, April 6, 1893. Hence, the erection of the Salt Lake temple took 40 years and the estimated cost is \$4,000,000. The Salt Lake City temple is built of beautiful granite, quarried in the mouth of Little Cottonwood canyon, about 20 miles from Salt Lake City. It stands on the east half of the Temple Block and occupies a central position in Salt Lake City. This temple is 186½ feet long and 99 feet wide. It has three towers on the east and also three on the west end. The main tower, which is the central tower on the east end, is 225 feet high and is surmounted by a statue of the Angel Moroni. The Salt Lake temple is by far the largest and most costly temple building erected by the Latter-day Saints.

HAWAIIAN TEMPLE

On the occasion of a visit to the Hawaiian Islands of President Joseph F. Smith, Elder Reed Smoot, of the Council of the Twelve, and Bishop Charles W. Nibley, in the summer of 1915, the erection of a temple at Hawaii was discussed, and on the first of June, 1915, President Joseph F. Smith, in the presence of the two brethren named, selected and dedicated a spot at Laie, on the island of Oahu, for the erection of a temple. The matter was laid before the general conference, held in Salt Lake City, Oct. 3, 1915, and it was then decided by unanimous vote to erect a temple in Hawaii, in the interest of the Polynesian Saints. Work on the building was begun early in 1916 and the temple dedicated by President Heber J. Grant, Nov. 27, 1919. The Hawaiian temple is situated on an eminence commanding an unobstructed view of the ocean. It is built in the shape of a Grecian cross and measures 102 feet from east to west and 78 feet from north to south. The central portion of the edifice, which has no towers, rises to a height of 50 feet and the temple grounds are most beautifully ornamented with all kinds of tropical vegetation.

ALBERTA TEMPLE

A temple site at Cardston, Alberta, Canada, was dedicated July 27, 1913, by President Joseph F. Smith. Later the corner stone was laid, under the direction of Elder David O. McKay, of the Council of

Twelve. The temple, which is built in the shape of a Maltese cross, measures 165 feet from north to south and the same distance from east to west. The walls are three feet thick and the height of the building 110 feet. Like the Hawaiian temple it has no towers. The sacred edifice was dedicated Aug. 26, 1923, by President Heber J. Grant, in the presence of many of the general authorities of the Church. This temple, known as the Alberta temple, occupies, like all other temples, of the Latter-day Saints, elevated ground, which overlooks much of the surrounding country, and has cost about \$782,000. It is the first temple erected outside of territory belonging to the United States, and it is considered quite appropriate that a temple should be built in a British dominion, as the British Empire has contributed so many thousands of faithful converts to the great latter-day work.

ARIZONA TEMPLE

The site for a temple in Mesa, Arizona, was dedicated December 1, 1921, by President Heber J. Grant and is now in course of construction. The corner stone will probably be laid next month.

Now, just a word or two in conclusion: The Latter-day Saints having erected eight temples in these last days, and knowing now for what purposes temples in our day are erected they should be energetic in attending to the sacred ordinances which have been revealed. It is true that the children of Israel built their temples different to ours, as the ordinance work in them was done by men bearing the Aaronic Priesthood, while the temples built by the Latter-day Saints are officiated in by the Melchizedek Priesthood. Consequently, the internal arrangements of the temple of the Israelites were different to ours. The temple, erected in Kirtland, Ohio, was also different in the inner arrangements to those subsequently built, but commencing with the Nauvoo temple, and ending so far with the Canadian temple, the interior of all the temples are in most particulars the same, and used for holy ordinances.

May God help us to be true and faithful in the discharge of our duties, regarding temple work, so that we indeed may become saviors on Mount Zion and do what the Lord wants us to do in the temples, while we are trying also to be faithful in all things which the Lord has commanded us, I pray in the name of Jesus Christ. Amen.

ELDER GEORGE S. TAYLOR

(Former President of the New Zealand Mission.)

After an absence of nearly three years from the midst of the Saints of Zion it is indeed a pleasure to have the privilege of once more associating with you and of listening to the inspiring talks which have been given by the leaders of this people.

I will report that the work in New Zealand is progressing in a satisfactory manner. In relation to the elders and sisters who are

laboring there, Brother Young has relieved me of ten minutes of my time by describing the elders and sisters of that mission. You who have boys or girls there have occasion to be proud of them. Of all the things that have been spoken during this conference, my mind has been most impressed with the remarks of President Grant, made at the opening of this conference, wherein he urged upon the Latter-day Saints the necessity of family and secret prayers. I would call to your attention the fact that it was the prayer offered by the boy Joseph Smith which opened this dispensation of the gospel, which brought again to the world the knowledge which they had lost, a knowledge of God our eternal Father and of his son Jesus Christ, that they are living, immortal beings. And it was the prayers of that same boy, the Prophet Joseph Smith, which gave unto us the revelations which are contained in the Doctrine and Covenants. You will find, my brethren and sisters, in studying these various revelations, that they were invariably given in answer to prayer.

Your boys and girls who are laboring in the missionary fields are receiving knowledge that they know that Joseph Smith is a prophet of God; they know that the leaders of this Church are inspired men, called of God to perform the labors of leading this people and teaching them the principles of eternal life.

I have been somewhat surprised, during my experience in that land, to find that quite a number of our boys have never been in the habit of attending meetings; so much have they neglected the opportunities that have been offered them that they have never heard an apostle, or one of the Presidency of the Church, deliver a sermon. Have any of you sons and daughters in this condition? It is doubtless true that many of you are living in remote villages, but question yourselves: have you sons and daughters who have never heard one of the general authorities of the Church raise his voice and address the Latter-day Saints? If so, you are neglecting your opportunities; you are depriving your sons and your daughters of blessings that of right belong to them.

During my labors in that land, I had the extreme pleasure of welcoming to the mission the first of the general authorities of the Church to visit that mission. The work of the Lord has been carried on there for some sixty-two years, and the Saints had prayed times without number that one or more of the general authorities of the Church might be sent, that they might have the pleasure and privilege of hearing their testimony, and we certainly rejoiced in the blessings that were brought to us when Elder David O. McKay of the Council of the Twelve, and President Hugh J. Cannon, paid a visit to that land. During the conference we have heard a number of references to certain inspired meetings that have been held in different parts of the earth. I can testify to you that during the visit of Elder McKay and President Cannon we had one of those inspired meetings. Those who had the privilege of attending that meeting will never forget the

spirit which was poured out and the testimonies which were offered at that time.

I have rejoiced in the labor of the ministry. I know that I am engaged in the work of God, that this Church is the Church of Jesus Christ, and that only through obedience to the laws and ordinances of the gospel, as taught by the Latter-day Saints we can hope for an entrance into and an exaltation in the kingdom of God. I testify of these things, for I know that they are true. I testify that God has heard and answered my prayers and the prayers of the elders laboring in the New Zealand mission, and I testify unto you that if you will seek him in earnestness and in faith, he will answer unto you the desires of your hearts.

May we earnestly seek him in my prayer, in the name of Jesus Christ. Amen.

ELDER CARL E. PETERSON

(Former President of the Danish Mission)

It is now four years and a half since I had the privilege of attending our general conference, and it is over four years since I left for my mission to preside over the Scandinavian mission. Norway and Denmark, four years ago, were called the Scandinavian mission. In 1920, it was decided by the authorities of the Church to make two missions out of the Scandinavian mission, naming one the Norwegian and the other the Danish mission. Copenhagen has always been the headquarters for the Scandinavian mission from the very first time, seventy years ago, when Apostle Erastus Snow came to Copenhagen to open the gospel door to the Scandinavian people. From that time, until the mission was divided, Copenhagen has been the headquarters, and in one sense we may call it yet the headquarters, as far as Norway and Denmark are concerned, because the publications of the Church are still published in the Danish language, and both Norway and Denmark are supplied with the literature of the Church from Copenhagen, with the exception of a semi-monthly paper called *Morgenstjernen* which was published in Norway since it became an independent mission. However, in the first place, it was decided that the *Scandinavian Star* should be the periodical for the two missions, but for some reason permission was given to the Norwegian people to publish their own *Star*, in Christiania. Otherwise, Copenhagen is supplying the mission with all the other books.

We had a wonderful time, a glorious time, a time of rejoicing over in those countries. This is not my first experience in Norway, Sweden, and Denmark; because I have spent over thirteen years as a missionary in those countries, and hence, I am well acquainted with the conditions of the people, and their characteristics. The Scandinavian people are highly educated. They are progressive, indepen-

dent, and intellectual; they have the best school system that can be found in the world; in fact, Denmark stands right at the top of the ladder as far as education is concerned. And I say to you that you cannot go from one end of Denmark to the other and find a normal boy or girl, eight years old, who cannot read and write. I say this because I know it is a fact.

We have enjoyed freedom and liberty to preach the gospel in Denmark as you have right here in the valleys of the mountains. We are not ridiculed. We are respected wherever we go. If you appear as respectable men and women, you will be respected and honored, and in particular by what is termed the better class of people. The most highly educated people are the most tolerant. With them you can have interesting conversations, even from the king on his throne. He is willing to listen to you if you get the privilege of visiting him. It may be connected with a great deal of difficulty and preliminaries on the part of the American minister before you get the privilege, but if you get it, you will be received by him and he will enter into conversation with you relative to the religious, the social, and economic conditions prevailing here in the valleys of the mountains. He will go into details as to the resources of our glorious state. He seems to be familiar with conditions existing here. And he will carry on an interesting conversation, whether you desire to speak to him in Danish, French, German, or Italian or in the English language. He speaks perfectly the English language. So you do not need to be afraid if you go over there, some of you, perhaps thinking that you are scholars—you need not be afraid to employ the most complicated sentences and phrases that you may desire to employ in your conversation, indicating to him that you are highly educated and capable, because he will understand every phrase and word that you can utter to him in the English language and will reply to you in just as beautiful and perfect English as if he had resided in the United States all his life. And we find the same characteristic all through the whole country of Denmark. The people are highly educated, they are tolerant, they are willing to listen to you if you have anything to give them. They care not whether you represent the Church of Jesus Christ of Latter-day Saints or any other church; they will listen to you just as well because you are a "Mormon," as we are called, as if you were a member of any other church; it makes no difference.

The question with the Danish people is this: Has this person who introduces himself as a special representative of a church or of a nation anything in particular to impart to us that we are not familiar with? If he has something new, something interesting, something educational, something poetical, something elevating the Danish people will listen to it with the greatest attention, and you will never be disturbed in any town or village, but you will be protected. In fact, the highest authorities asked me the question whether we ever

had any trouble. I said, "No, never." "But," said they, "if trouble ever should occur, let us know and we will send you all the necessary protection you desire; because you have just as much right and privilege to proclaim the doctrines that you believe to be correct as any other church or denomination."

O, there is so much to say regarding the Danish people! And I speak this because I am not Danish. If I were, you would say that I was egotistic, but because I am not, I speak without restraint; because I have found the Danish people, from the king on the throne to the most humble, to be endowed with these beautiful, admirable characteristics. And I say it to you who have ambitions to go to Denmark as representatives of the Church, and ask you to prepare yourselves, because you will go to a people who are highly educated and expect something from you when you come to them; and if you desire pleasure and satisfaction and joy in the ministry in Denmark, you must prepare yourself; for the time has come when the Danish people will never listen any more to illiteracy or ignorance. I say this to you from practical observation and experience. Whenever we have capable elders, people flock in great numbers to listen to them, and on the other hand when we are not favored with such representatives, the meetings are very small, and very few come, and they come only as a matter of duty. Hence, I say to you, "Let us prepare ourselves for the great work that lies before us, because the world is growing along intellectual lines and there are better people living today, yes, more intellectual people living in the world today, than ever before. There are more choice spirits coming to the world today than ever in the past, and there will be still more as the millennial dawn draws near at hand, because they will come here to enjoy the privileges of taking upon themselves bodies to be prepared for the great blessings in store for those who are permitted to enter into the glorious millennial reign of Jesus Christ when he shall come.

Well, I must close. God bless you. I thank you for your attention. I rejoice in having this privilege of attending this most enthusiastic and interesting conference. God's Spirit has been poured out upon all the congregations that I have attended during this conference. I pray God's blessing upon President Grant, upon all the authorities of the Church, and the Latter-day Saints, at home and abroad, that the day may speedily come when righteousness shall prevail upon the earth and truth shall be acknowledged from one end of the earth to the other, in the name of Jesus Christ. Amen.

ELDER JOHN WELLS.

(Of the Presiding Bishopric.)

The afternoon has been well spent. We have heard from the previous speakers much that has been very profitable and it is not

my intention to keep this congregation more than a few minutes. Were I to give way to my feelings, I would rather not speak, but as President Grant has sent over six of us to address you this afternoon, I feel that I should not be doing my duty unless I spoke to you.

This conference has been one that will be long remembered. We have been fed with the bread of life. We have received the word of God from those who hold the Priesthood, after the order of his Son, and they have given us instructions concerning our spiritual upbuilding and comfort, and concerning our temporal affairs. The scriptures have been opened to us; the experiences in the lives of our brethren have been given to us with profit and benefit, and I hope when we go home we shall do so determined to put into practice these instructions and take to our families the spirit of this great conference. Let me suggest that around our home fires in the evening, we tell our sons and daughters and others, our impressions of the conference, reciting the instructions and advice that we have received. It is very necessary that this be done, as not more than one out of every forty Latter-day Saints have heard the speakers during this conference.

"Mormonism" is to me a modern marvel; and how did it come? It came from that overwhelming idea of the boy prophet, Joseph, to go into the woods and ask his Father, in faith believing, which church should he join, and in that simple prayer of a boy, and the visit of the Father and the Son who came in answer to that prayer, has brought about this wonderful work of which we are a part. The Lord chose to take an unlettered boy unlearned and unsophisticated in the things of the world, but with a simple child-like faith to start his great work, and on that boy's prayer began the whole structure of "Mormonism."

There is something unique about this great work. It was not split off from any sect or party like nearly all the sects of the day have been, but it came direct from our Father in heaven when the set time had come to establish his great work in the latter days, and the message of the gospel appealed to the honest in heart; to those who were sweet in their lives and habits. Wherever the gospel went, they picked up these rugged, frugal, honest, God-fearing people, and under the influence of the Spirit of the Lord they accepted the gospel and upon them came the spirit of gathering. This gathering came to them as a part of the power and gift of this great work, and will come upon all those who accept the gospel in foreign lands.

Another part of this great miracle of "Mormonism" is to be seen right here in the valleys of the mountains, where men and women who previously held all shades of theories and ideas concerning religious matters, and many of them rooted deeply in the traditions of the world, on hearing the sound of the gospel, their minds were clarified; they understood its principles; they come here and mingle with one another until there has been welded here a solid body of

people with the highest ideas of spirituality and religion that the world has yet seen.

We should be thankful that we have been permitted to come on the earth in this dispensation, when this wonderful gospel, with all its gifts and powers and blessings, has been restored, and we have been permitted to partake of these blessings. Mighty men and prophets of old, men who have headed dispensations and whose works are partly recorded in the Scriptures, have longed for this time; and some have desired to live in this dispensation, when the Lord intended to gather together the works of all dispensations and establish his Church, never more to be thrown down nor given to another people.

Let me ask you, as a bishop, to go home with determination to observe the Sabbath day and keep it holy before the Lord; to pay your tithes and offerings in the time and the season thereof; to sit down alone with your conscience once a month and see what the Lord has given you, and tithe it there and then. Remember your sacrament meetings, and renew your determination to be at the table of the Lord to partake of the emblems of his body and blood in remembrance of his sufferings, and renew your covenants with him. Nothing should interfere with this duty and privilege, for it is a privilege of every Latter-day Saint to be present at the Lord's table to partake of the sacrament and remember of his death and sufferings.

Let us continue that friendly, neighborly, helpful cooperation among the communities of the Latter-day Saints. Let us build up business on cooperative principles of mutual helpfulness and ownership. Let us get rid of some of our envy and pride and let us also get rid of the habit of spending in excess of our earnings. Let us avoid speculation, and if we have spare means to invest, let it be done in well established and well developed businesses and institutions. Let us free ourselves from the bondage of debt. The Lord never intended his people to be in bondage to any community or to any person. We can only keep out of bondage by keeping out of debt.

In the very nature of things we may expect panics. We may expect hard times. The chastening hand of the Lord will be felt throughout the world, but the man who is out of debt, who owns his home, who owns the land he cultivates, who is not borrowing, will not be seriously affected by panics.

Above all, let us train our young people, around the family table, in the principles of the gospel and the obligation we owe to the Lord and to one another as Latter-day Saints, remembering our secret prayers, as well as our family prayers night and morning, for, after all, it rests upon the fathers and mothers of the children of Zion to train them in the fear and admonition of the Lord.

Sometimes I think the world is ripening for destruction, but I do hope and pray the Lord will stay the avenging angels until the honest in heart throughout the world, particularly the House of Israel, have heard the gospel and have had the opportunity of gathering to Zion.

May the Lord bless us. May his spirit be with us. May this conference be one long to be remembered, for its deep spirituality and the influences that have come through associations with one another, I pray in the name of Jesus Christ. Amen.

An anthem, "Christ our Passover," solo by Miss Ellis Timpson, was sung by the choir. Benediction was pronounced by Willard C. Burton, of the Granite stake of Zion.

CLOSING SESSION

The final session of the Conference was held in the Tabernacle on Sunday afternoon, October 7, 1923, at 2 o'clock. President Heber J. Grant presided.

The choir sang the anthem, "Prayer and Praise."

Invocation by Elder Nephi L. Morris, of the Salt Lake stake of Zion.

The choir sang, "The Pilgrim's Chorus."

PRESIDENT ANTHONY W. IVINS

My Brethren and sisters: I feel my dependence upon the Lord, as I stand before this vast congregation of Latter-day Saints. I have thought, since the beginning of the conference, that if answer were needed to the world, the people of the world who do not understand, justifying the faith and works of the Latter-day Saints, these great assemblies of people, which have come together on this occasion would be sufficient.

"IF THIS BE THE WORK OF MEN,"

Soon after the death and resurrection of the Redeemer of the world, when he had commissioned his disciples to preach the gospel to all creatures, and their ministry had fairly commenced, they were taken on one occasion and cast into prison. Then people came to the Jewish high priests and said to them: These men whom we cast into prison are preaching among the people, they are healing the sick and causing the blind of see, and working great miracles. So the disciples were cited to appear before their accusers and they took counsel that they might kill them. Then we are told here in Acts that,

"There stood up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space;

"And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

"For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered and brought to naught.

"After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed.

"And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught:

"But if it be of God, ye cannot overthrow it."

WHY THE SPEAKER THOUGHT OF THIS QUOTATION.

I have thought of that scripture, my brethren and sisters, during the proceedings of this conference, and particularly so because of two clippings which I hold in my hand, taken from recent publications, one of them from a journal which is published by one of our most important religious denominations; the other, from a daily newspaper. From the first of these clippings I read as follows:

OPPOSING THE CHURCH

"Only those who have had occasion to live for a time in a part of the country entirely dominated by 'Mormons' are able to estimate, with any degree of accuracy, the strength and danger of 'Mormon' influence in our Western states. Never have I heard Christ preached, or the necessity of a personal Savior. Never do I hear of missionaries going out to convert people to Christ. They talk only of converting them to 'Mormonism.' In Sunday schools and Church schools emphasis is placed upon the Book of Mormon rather than upon the Bible, and in one text they are explicitly told that the Book of Mormon is higher authority than the Bible."

WHY MAKE RESPONSE?

In the clipping from the daily paper, if it is correct—and I have no doubt that it is—a man professing to be a teacher of righteousness, in a public address recently delivered, referring particularly to the proceedings at the memorial services recently held at the Hill Cumorah, declared that the "Mormon" Church was the most ignorant church in the world, and that the proceedings, upon this occasion, when the one-hundredth anniversary of the appearance of the Angel Moroni to Joseph Smith was commemorated, were all rot, rot, rot. When I read it I thought of this scripture which I have read from the Acts of the Apostles. To this congregation of Latter-day Saints I suppose it would appear unnecessary—in fact I have heard the word ridiculous used—that attention be paid to such statements as these which I have just quoted, and in fact that is true, but it nevertheless does at times become necessary for the Church to make response to statements of this kind, for there are people, many of them good people, people who love the truth and desire it, who are misled and strongly prejudiced because of statements such as this that I have quoted being made by men in whom they have confidence. If those charges were true, if it were true that the Church taught doctrines which led men and women away from Christ, rather than to him, if it were true that the Church encouraged or in any degree endeavored to keep its members in a condition of ignorance, in this age of enlightenment and intelligence in which we live, these criticisms would be justified.

DOCTRINES BEST EVIDENCE

But if on the other hand, they are not true, if they are not founded upon facts, persons making them assume very grave responsibility, for they either discuss questions upon which they are not informed, and in regard to which they are ignorant and thus convey improper impressions, or else they wilfully misrepresent the truth in order that they may prejudice their hearers. The doctrines of the Church are the best evidence of what the Church teaches. The Book of Mormon itself is the best evidence of what it is. The opinions of men may differ in regard to it, but when we take the book itself, when we carefully study it, when we understand its contents, we there find the evidence of its worth, or otherwise. I know that abstract statements, either mine in favor of the Book of Mormon, or yours in opposition to it, would not be sufficient to convince thoughtful minds, people who desire to know the truth of its contents, hence, we go to the Book of Mormon itself. I wonder, and I have often asked myself the question, why people professing to be followers of the Lord Jesus Christ, people whose mission is to bring others to faith in the divinity of his mission, to convert the world to the great truth that he is its Redeemer, I have wondered why men who place so much stress upon this should object when other testimony comes, when other corroborating evidence is produced which justifies their attitude and confirms the very thing that they are teaching; and yet that condition has always existed.

Elder Roberts declared to us this morning, better than I can say it, the importance of this scriptural record, particularly to the people of these United States. It is important also, to the people of the world, for it is given to the world. It is of special importance to the scattered remnants of the house of Israel. It is of special importance to the Jew, for it comes as a message to him as well; and the whole burden of the message which it brings is that great truth that Jesus of Nazareth, born of the virgin Mary, crucified upon Calvary, and risen from the dead, is the Redeemer of the world. The title page of the book itself, if you will turn to it, my brethren and sisters, establishes this fact. This title page, by the way, was not written by Joseph Smith, it was inscribed upon the plates and translated by him as he found it, and it gives evidence to the world of the purpose in its preservation. "It is an abridgment of the record of the people of Nephi, and also of the Lamanites.—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile.

. . . An Abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven." The special purpose in the preservation of the plates, and the bringing forth of the record in this dispensation is declared to be: "To the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations." That is the purpose of it.

TESTIMONY FROM BOOK OF MORMON

At a time long ago, when the truth was brought into question, the Prophet Isaiah said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In the mouths of two or three witnesses shall the truth be established. So I am just going to turn and read here, first from the Book of Mosiah, the testimony which is borne in that book upon this important question:

"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity, to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight. * * *

"And also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned. * * *

"And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent."

And yet intelligent men, through the publications which they send out to the world, declare that they have never heard Christ taught as a personal Redeemer by the "Mormon" people.

ANOTHER WITNESS

These words of Mosiah were uttered one hundred twenty-five years before Christ, before his birth into the world. Again another witness: A great concourse of people were gathered together upon this continent, discussing the words of the prophets who had declared that Christ, after his crucifixion at Jerusalem, should appear here, when they heard a voice as though it came from heaven declare the Only Begotten of the Father. Casting their eyes up towards heaven, they tell us that they saw a man descending and that he was clothed in a white robe. He came down, stood in their midst, stretched forth his hand, and said:

"Behold, I am Jesus Christ whom the prophets testified shall come into the world. Behold, I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world."

Evidence again of the divinity of the mission of the Redeemer and his teachings in this book.

Now turn over again, long after his death, four-hundred years had elapsed, when Mormon, writing here in the book which bears his name, gives this witness: "And these things doth the Spirit manifest unto me; therefore I write them unto you all,"—addressed to us, the people who live here in the time when this record was to come forth:

"And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ, yea, every soul who belongs to the

whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil;

"And also that ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God.

"And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ."

"The Lord hath commanded me, yea, even Jesus Christ."

My brethren and sisters, I might open this book at almost any chapter, almost any page, and read to you there the testimony of one prophet after another, from the time that Lehi left Jerusalem, six hundred years before Christ, until four hundred years after his coming, in which the whole burden of the appeal which they made to their people and the burden of the testimony that they bore, was that in the meridian of time the Redeemer should come, and that through him the bonds of death would be broken, and the people of the world redeemed from the transgression of Adam. It is a wonderful thing that in the face of all of this, men can, in some way, associate as they do the Book of Mormon as a publication tending to lead people away from Christ and from Christianity, despite its contents.

THIS IS CHRIST'S CHURCH.

The Presiding Bishop called our attention, yesterday, to the fact that this is Christ's Church; it bears his name. He opened, under the direction of the Father, this gospel dispensation. This Church was organized for the purpose that the world might know the Redeemer as he is, and be brought to repentance, redemption and everlasting life, through obedience to his gospel. It seems to me that this should set at rest the foolish statements made in this publication to which I have referred. I want the young men and women, if they are here, who are not familiar with the book, and I want the members of the Church who are not familiar with its contents, to know that there is no necessity for alarm because of the unjustifiable things that people say about the Church, for as I said before, the Church must be judged by what it is, not by what people say of it. Those words of Isaiah, uttered more than two thousand six hundred years ago, are just as applicable to us today as they were applicable to the people to whom he spoke: "If they speak not according to the law and the testimony, it is because there is no light in them."

AS TO IGNORANCE

Now, my brethren and sisters, just a word in regard to the statement made by this pretended teacher of righteousness, that the "Mormon" Church is the most ignorant church in the world. I want to ask the people of the world this one question: Can they point to an instance in the history of the past where ignorance and achievement and accomplishment have gone hand in hand? I am sure the answer would be, No. People do not advance in ignorance. People

do not develop in ignorance. So far as I am aware, the Church of Jesus Christ of Latter-day Saints is the first religious body to declare that "the glory of God is intelligence," not ignorance; the first to declare that "men cannot be saved in ignorance." I do not mean to apply that to secular education, but it is only through the proper development of the intelligence of man, assisted by the gift of God, our Father, that men can come to understand his great purposes, the plan of human redemption which has existed from the beginning of time, and its application to us, who live in the dispensation of the fulness of times. I have thought of it as I have looked at these great congregations of people. Looking backward for one hundred years, does the accomplishment of the Church indicate the work of an ignorant people? It is not yet one hundred years since the Church came into existence. Its members at the time of its organization, were very few. It was in poverty, but thank the Lord, not in ignorance. From that small beginning, ask yourself the question: what has been its accomplishments? The people of the great congregation are here, and they are but a small representation of the whole, coming into these mountain valleys, to a place regarded as undesirable by all other people, not going to the Pacific Coast because of the gold that was there to lure people on, not to the great plains and fields of Oregon where it was evident that a country existed which was susceptible of a high degree of agricultural development, but stopping here in these valleys of the mountains, the Church gathered in its poverty. It gathered in from various nations, people in poverty, and from this spot reached out to the north and south, and the east and west, until towns and villages and hamlets sprang up. In every productive valley of the intermountain country, has intellectual development kept pace with the secular development which has occurred. We only need refer, and we do so with pride, to the educational status of the State of Utah today. There may be states which are slightly in advance, there may be states which have accomplished slightly more, but no other people under similar circumstances have developed a system of education equal to that which has been developed by the people of these intermountain valleys, by the Latter-day Saints who came here in their poverty. I say it without fear of successful contradiction.

AS TO PATRIOTISM AND DEVOTION

What does the record of their past history show, their record as devoted and patriotic citizens of the country in which they live? The great Mexican war—we would not regard it as a great war now, although in a sense it was at the time—came just when the Latter-day Saints were moving in their poverty with their families to seek a home here in the west. When the call came for men they gave them in the service of their country, a thing with which we are familiar, but which the world knows very little of. Those five hundred members of the Mormon Battalion accomplished a march which we are told is

without precedent in the history of the world, the circumstances under which it was accomplished considered.

The war of the Rebellion came, and the Latter-day Saints remained steadfast to the government, offered and gave their services. The war with the Philippines came, the "Mormon" people did their full share in bearing the burdens of that war.

Then came the great World War. The government asked Utah for seven hundred forty-six men for the United States Army. She furnished two thousand, two hundred forty-four men. The government asked for one hundred twenty-six men to go into the marine service and the State furnished three hundred forty-six. Independent of this, Utah furnished one battery of artillery composed of one thousand five hundred men. The total number of men asked for was eight hundred seventy-two in all branches of the service, and the State furnished four thousand eight hundred thirty-one men. The Red Cross asked us for three hundred fifty thousand dollars, and we gave them five hundred twenty thousand dollars. The first Liberty Loan apportioned us six million, five hundred thousand dollars, and we took nine million, four hundred thousand dollars of that issue. The second Liberty Loan asked us to take ten million dollars and we took sixteen million, two hundred thousand dollars. The Young Men's Christian Association and other similar organizations asked us for one hundred thousand dollars, and we gave them one hundred five thousand dollars. The request was made that we furnish seventeen million one hundred thousand dollars, and we gave twenty-six million two hundred ninety-one thousand dollars. The third Liberty Loan came after this in which an equal proportion was given. This does not include the liberal contributions made by the auxiliary associations of the Church. It does not include the large amount of wheat which had been accumulated by the Relief Societies of the Church, the only incident of such a character that occurred in the war, or could occur in the world, for there was no other body that had so gathered together a large quantity of wheat that could be turned over in bulk in case of emergency as was done at that time.

NOT THE WORKS OF IGNORANCE

I quote these figures, my brethren and sisters, as a part of the evidence. The evidence, the law and the testimony are here to show that the works of the Latter-day Saints have not been the works of ignorant people. I myself have gone into a country where, for three hundred years there had existed what was called a high degree of civilization. I did not see a plow that was not made of wood and being pulled by oxen, with the yoke lashed to their horns. I did not see a modern wagon, but the old-fashioned carts and the old-fashioned plows, with which people plowed and bore their burdens in the valley of the Nile, thousands of years ago. Twenty years after the time that eight small "Mormon" colonies were established in the north of Mexico,

they had accomplished more, looking to the advancement and development of that people in the introduction of modern methods of agriculture, modern agricultural machinery, improved varieties of fruits and grains, than had been accomplished before since the day of the conquest; evidence sufficient of the intelligence, the integrity, and the industry of the Latter-day Saints. "By their fruits ye shall know them." That has always appealed to me as a definite and certain law. Ignorant people do not accomplish the work of intellectuals, and vice versa.

So I wonder what can be the mental process by which a man reaches the conclusion that the Latter-day Saints are the most ignorant people in the world. It is not a new thing; it has been going on since the beginning of time, since the organization of the Church, and I expect will continue to go on just the same; and that is another thing that the Book of Mormon here tells us will occur, and another one of the evidences of the truth of this book; for it seems to provide for just about every criticism that can be made. Moroni, the last man to write in it, says:

"The Lord hath commanded men, yea, even Jesus Christ.

"And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for, Lord, thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them:

"And thou hast made us that we could write but little, because of the awkwardness of our hands. * * *

"And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness."

This has been exemplified many times in the history of the Church.

This book, as has been testified before, is the very embodiment of the spirit of Americanism. We hear a lot about that in these days. In its simplicity it lays down those fundamental principles of democracy upon which every republican form of government must be based and founded. It teaches us that there should be no king to dictate upon this land. It teaches us that the will of the people, the voice of the people shall govern, and that minorities should submit to majorities. It teaches us also that the time may come when majorities will go wrong, "and when that time cometh," saith the Lord, "then my judgments shall hang over this people."

FEET UPON SAFE GROUND

Now my brethren and sisters, where differences of opinion exist, whether it be in regard to our temporal affairs or whether it be in regard to spiritual affairs, or faith in God, by which we hope to attain to eternal life in his presence, there must be some basic law to which we can refer and from which there can be no further appeal, which is the end of controversy; otherwise I may assert and you may

deny, and controversy would never cease. As it applies to our civil affairs, the temporalities and their control, that tribunal is the civil law, the law which we ourselves have made. As it applies to God and his purposes, the law is his written and spoken word. From it there can be no just appeal. So in civil affairs we honor and respect and uphold the civil law, and in things which pertain to the word of the Lord we adhere to his written word, as it is contained here in the Bible and in the Book of Mormon. The Book of Mormon has been before the world now for nearly one hundred years. No one has ever pointed out an error in principle that is in it. Men may ridicule, they may scoff, but that does not constitute argument, nor evidence. They are the last arguments to which the vanquished always resort—ridicule, abuse, misrepresentation; and I suppose they will be applied to us.

So I feel that our feet are upon perfectly safe ground, that all that has been said in testimony of the divinity of the mission of Joseph Smith, and the bringing forth of the Book of Mormon, is true. I know it to be true, the opinions of men to the contrary notwithstanding. The time will come when men will know it to be true—just as the last words in the book tell us that it will. Let me read this last communication to conclude my remarks. These are the words of Moroni:

A CALL TO COME TO CHRIST.

"I exhort you to remember these things: for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

"I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.* *

"Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

"And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.

"And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal judge of both quick and dead. Amen."

Solo by Louise Watson, "The words of our God endureth forever."

PRESIDENT HEBER J. GRANT

There are five members of the First Council of Seventy that have not had the opportunity of speaking to us, and I had the names of some of our honored returned missionaries who have presided in some of the foreign missions, on my list. Time will not permit of our brethren speaking to us, as I am sure they would like to do, but we are going to stay here—those of us who are not so hungry that we are anxious to get away—until we hear from these brethren of the First Council of Seventy.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy.)

I have been impressed with the testimonies that have been given during the sessions of this conference. I believe firmly not only in the gospel of Jesus Christ but in the destiny of the Government of the United States. I am impressed more and more with the truth that the advent of the Government of the United States in 1789 was the great fore-runner of the restoration of the gospel of Jesus Christ.

I remember reading of the sinking of a German submarine by an American boat, in 1918; and the sailors and soldiers of the German government were finding a watery grave. The American boat put to and ran up on one of the masts a signal with the words: "Wait, we are coming to save you." And, sure enough, the American sailors, in life-boats, put towards the spot where the German submarine had been hit, and, in a few moments, the German sailors were placed in the life-boats and brought safely to an American boat, given food, and were assured that their lives would be spared. In commenting on this incident, the President of the United States declared that the policy of the American army and the American navy should be to spare German lives wherever they could.

I have often thought of that event in our history, because I believe it is a symbol of Americanism. I know it to be the spirit of the gospel of Jesus Christ. It is the spirit of true Americanism.

In reading recently the Constitution of the United States, I thought of the eloquent words of James Russell Lowell when he was at the court of France. Guizot, the French statesman, said to him: "How long will the Government of the United States endure?" And the reply of James Russell Lowell was: "Just so long as the ideals of the founders of this government endure." This incident has been told in the remarkable letters of the great statesman Guizot, and it is something for us to remember.

I believe that the English speaking race, represented by Great Britain and the United States, will be the race that will bring peace to the world. The United States will work hand in hand with Great Britain, the nation that has stood for freedom and liberty—from the

days of the Witenagemot, or the assembly of the wise men, of Alfred the Great, when that great king declared that the laws of England should be based upon the Ten Commandments. The Magna Charta, the Petition of Rights, the Bill of Rights, the Constitution of the United States and its forerunner, the Declaration of Independence, all are the expressions of a liberty-loving race, which is intuitive. It is stamped in the very soul of the English speaking race. From time of old to the present, the English people—the British and the Americans—have stood for the highest ideals of liberty and freedom and are standing for them today.

Chief Justice Marshall on one occasion declared that the reason the Americans understand liberty and freedom is because their laws must be the expression of the economical, social and intellectual ideals of the people. When the Latter-day Saints came to these valleys the very first law was an economic one. It created roads and bridges. And another law established the first university west of the Missouri river. It was a law that was an expression of the intellectual life of the people, and I believe with all my soul that the words of Chief Justice Marshall have been exemplified in the history of the "Mormon" people. Their laws have always been just; they have been expressions of the lives of the people who have tried to live right, who have aimed to live justly and up to the very highest ideals that a God-given religion could place in their hearts. I believe that the "Mormon" people, in a sense, were the forerunners of that great ideal which today our nation stands upon. The Constitution of the United States was not a league of friendship, but it was a document that bound the states together in one great union; and though it took many years to work this idea out, and finally a great civil war to maintain it, it was the ideal of Washington, and of Hamilton, and Chief Justice Marshall and Abraham Lincoln.

Following down that early period when the Church was organized and which grew in the wilderness, Joseph Smith, Brigham Young, Orson Pratt, and the host of other Americans who had come from New England stood for that expression of liberty. The Constitution of the United States is the embodiment of the organic law of the land, which is the highest expression of our civic and political liberties, whereby we live under government and whereby we come to know equality and justice.

The Latter-day Saints stand for Americanism in the true sense of the term. A great French economist declares that the five institutions of civilization are the home, industry, the state, the school, and religion as expressed in the church.

I bear you my testimony this day that our history proves, that we as Latter-day Saints have not only taken a stand firmly for the Constitution and the Declaration of Independence but have given meaning to those great documents. The pioneer history of this state declares that we stand for the five institutions of civilization, because by them and

through them we may go back to our God, for one of these institutions is religion, and our religion, as we understand it, and as we hold it sacredly in our souls, comes in its purity, in its dignity, in its power from God whom we worship. And so, we are Americans, and the words of Lowell will be true so long as America is Christian; so long as we live to the ideals of our fathers America will live and it will be preserved forever and ever. The Abby Genty, the great French lecturer and scholar of the time of the French revolution, when he was noticing the beauty and grandeur of the new American government, in contrast to the government of France, declared that the new nation across the Atlantic would not only be the nation that will usher in the new political and civic liberty of all the world, but it will be the nation to re-establish the gospel of peace and the laws of Jesus Christ. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy.)

We have been instructed, admonished, and at times thrilled, by the exceptionally good talks we have heard, even from the beginning of this conference. Our thoughts have naturally turned, at this centennial season, to the circumstances connected with the coming forth of the Book of Mormon. Those not of us have tried to account for the phenomena of "Mormonism" upon some theory other than the true one, just as they attempted to explain away the Savior and his works. The argument against the Savior has been briefly stated and answered thus:

"Upon the theory that Christ was a mythical person, the result of the fancy and fairy stories of his disciples after his death, then we must conclude that the leader of the greatest movement for the converting, purifying, inspiring and uplifting of the race which the world has ever known is the product of myth, fancy, overwrought imagination, and pious disposition. If this be true, then it is also true that error is better than truth, and the race moves upward under the beneficent influence of falsehood. But this absurd and untrue theory which forces such conclusions must be rejected."

The same argument may be applied to the rise and growth of so-called "Mormonism," said by Professor George Trumbull Ladd, of Yale University, to be one of the most remarkable phenomena of the Nineteenth century. It has been peculiar in the way it has announced foundation principles, contrary to the belief held by the world. Let me illustrate: Judge Samuel Chase, a United States Circuit Judge, in passing the death sentence upon one John Fries, convicted for treason, at the beginning of the last century, used this admonition, which fairly expresses the Christian doctrine as held at that time, as to repentance after death. Said Judge Chase to the prisoner:

"I suppose you are a Christian, and as such I address you. Be assured, my guilty and unhappy fellow citizen, that without serious repentance of all your sins, you cannot expect happiness in the world to come; and to your repentance you must add faith and hope in the merits and mediation of Jesus

Christ. These are the only terms on which pardon and forgiveness are promised to those who profess the Christian religion. Let me, therefore, again entreat you to apply every moment you have left in contrition, sorrow and repentance. Your day of life is almost spent and the night of death fast approaches. Look up to the Father of mercies and God of comfort. You have a great and immense work to perform and but little time in which you must finish it. There is no repentance in the grave, for after death comes judgment, and as you die so must you be judged. By repentance and faith you are the object of God's mercy; but, if you will not repent and have faith and dependence upon the merits of the death of Christ, but die a hardened and impenitent sinner, you will be the object of God's justice and vengeance. If you will sincerely repent and believe God has pronounced his forgiveness, there is no crime too great for his mercy and pardon."

This expresses the supposed Christian doctrine that "as the tree falls, so must it lie." Judge Chase afterwards became a Justice of the Supreme Court of the United States. Enemies sought his downfall, and he was impeached and tried before the United States Senate. At least two counts in the indictment against him grew out of the trial of the Fries case; but there was not one word of criticism as to this sectarian doctrine just quoted. I thought last evening, as we listened to the beautiful compilation of our scriptures by Brother Widtsoe and presented in the oratorio, what a striking contrast between the old dogma of no repentance after death and our present conception of the Spirit of Elijah.

They have sought to explain away so-called "Mormonism" upon various theories. Years ago we had to meet in discussion of the myth of the "Manuscript Found." To-day, we need pay no attention to that. For example, in the late popular history of the United States, issued from Washington, D. C., in eleven volumes by the American Educational League, with Doctors Willey & Rines as the learned editors, no attention is given to this old "Spaulding romance" except to consign it to the rubbish heap. As an illustration of the futility of the efforts of those who fight the Church, it must seem like the irony of fate to such men as Theodore Schroeder—a lawyer of this city of a score of years ago, who spent much time and money in developing the false theory that Sidney Rigdon was the author of the Book of Mormon,—that his writings should be cited as authority for the rejection of the Spaulding myth but his own theory not so much as mentioned by the United States history referred to.

We heard this afternoon from the article read by President Ivins the statement that the Latter-day Saints place reliance in the Book of Mormon. Well, we have learned that it does throw light upon the Hebrew Scriptures. For instance, in the Beatitudes: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The Book of Mormon version is: "Blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven." And again, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." The Book of Mormon adds, "with the Holy Ghost." And so we

might go on with several other examples. During the past month the *Literary Digest* presented four translations of the Beatitudes in parallel columns. It seemed to me that no additional light or beauty are thrown upon the earlier translations; and yet through the Prophet Joseph we have the significant version I have referred to.

In connection with what President Grant said, in reference to spiritual manifestations at certain European conferences, it is easy for me to understand how that could be. If I may have a moment more, I would like to give a personal testimony of coming into the presence of the late President Joseph F. Smith, on one occasion at a quarterly conference held at Logan. I had just returned from a long itinerary and was as weary as it has ever been my experience to be—both in body and in mind. As a result of the influence of the Holy Spirit which was enjoyed by President Smith and his audience, at the close of that meeting I was as free from all sense of weariness as I had ever been. In a studied effort I could not detect the slightest indication of fatigue either in body or mind. My time is up. May the Lord bless us, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy.)

My brethren and sisters, when I look out upon the faces of this vast congregation, I am deeply impressed with the power and the influence that seems to be felt by all who are present. There must be something peculiar about the Latter-day Saints, for whenever they gather together there is a power and an influence that is felt by all who are present, that is peculiar to us. I have been led to reflect: what is it that is different from the gatherings of those who are not of our faith and the gatherings of a nature other than these religious conferences? And the answer has come to me: It is because the great multitude of people that congregate, that come together upon these occasions are men and women who have faith in God and have repented of sin, who have received a remission of those sins in the waters of baptism and after that they have received the gift of the Holy Ghost by the laying on of hands. It is then the presence of the Holy Ghost, the Spirit of God, that animates these general assemblies of the Latter-day Saints and characterizes them as different from all other gatherings of people throughout the entire world; for in no other church are there people who have been thus blessed and favored of the Lord, for they have not received the gift of the Holy Ghost.

Among the different things that were contained in the message of the Angel Moroni to the Prophet Joseph Smith on that notable night of September 21, 1823, was the reference to the holy scriptures, wherein it was set forth that the day was nigh at hand when Elijah the Prophet would come and restore the keys of the turning of the

hearts of the children to the fathers and the hearts of the fathers to their children. When we realize how completely this has been fulfilled, it adds to the numerous testimonies which we have received of this great work of the Lord. Surely the Prophet, at that early period of his life, could not have comprehended to any marked extent, the great work that was involved in those words. Temples have been erected and work has been done in those temples for millions of people. We build these places and we call them holy, erected to the name of the Lord and dedicated unto his service.

The people who have been blessed by receiving the gift of the Holy Ghost are called Latter-day Saints. What do we mean by Saint? We mean a sanctified being, or a holy being. Faith in God, repentance from sin, baptism by immersion for the remission of sin and the reception of the Holy Ghost will make them worthy of the name by which the Lord permits them to be called. Do we have that name because we are sanctified beings? Oh, no; but because we have started out right and are in the process of sanctifying ourselves and preparing ourselves to dwell in the presence of God. A sanctified being, a holy being, is one whose sins have been remitted, one who has been made holy by receiving the gift of the Holy Ghost.

Wherever the Lord plants his feet it becomes a sacred and holy place. What was it that the Lord said to Moses at the time of his appearance in the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Only those who are holy are permitted to stand upon holy ground. Strangers who come into our midst wonder why they may not go into the temples that we have erected. They marvel that the doors are closed against them. Many who have been in our temples before their dedication have also wondered why they may not continue to go there. Strangers do not always understand it, but this is the reason: Because they have not been sanctified by having sealed upon them the gift of the Holy Ghost. This permission is given only to those who have received this marvelous gift, and many who have received the gift of the Holy Ghost by the laying on of hands, unless they have retained the remission of their sins by living right, are not permitted to stand upon that holy ground. Who then shall enter into the temple of the Lord? I find an answer to that question in holy writ, where a question is asked somewhat similar in its nature:

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

"He shall receive a blessing from the Lord, and righteousness from the God of his salvation."

Brethren and sisters, it becomes necessary, then, that we not only receive the gift of the Holy Ghost, but that we retain it by retaining the remission of our sins. Let us then, be prepared and worthy

to go into these sacred houses, and carry out our part as suggested in the message that was given to us through the Angel Moroni, when the Prophet Elijah should come and enable us to go into these houses and perform the labors, not only for the dead, but also for the living.

God help us to be worthy, I pray in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My brethren and sisters, I have been deeply impressed with the remarks of my brethren during this conference. The impression was made at the beginning of the service in the remarks of President Heber J. Grant, and so on each day, each session has added to my pleasure and happiness in listening to the wonderful testimonies that have been borne. I was reminded this afternoon of the chivalry of the American people, of the American soldiers and the American sailors during the Spanish-American war, at the great naval battle in San Diego harbor, at the conquering of the Spanish navy, and the taking of many prisoners. During the very heat of that terrible naval engagement the Spanish ships, many of them, were set on fire and the sailors were seen clinging to the rigging and to the bows and bulwarks of the vessels, and jumping overboard to save them from being burned. The American sailors began to shout for victory, but Admiral Schley issued the command that they should cease shouting, for could they not see their fellow men clinging to burning vessels and going down into the ocean to their death! So the shouting and the hurraing ceased. After the close of the war, thirteen thousand Spanish prisoners were found in the possession of the American forces, and by order of that Christian gentleman, President William McKinley, those prisoners were taken to a place of safety and there fed during the winter, kept in good comfortable quarters, and in the following spring, placed in American vessels and conveyed home to their own country to the shores of Spain without cost to themselves or to the country from which they came. That was an ideal of President McKinley. I have always felt to honor him as a true Christian gentleman. He made a journey across the plains and through this western country, and had appointments to speak in different places in the West, Salt Lake among the rest, but while in California, his wife was taken severely ill, and he had to hurry home, and therefore his engagements were canceled. I went to Ogden to see him as he passed through that city, and I heard him speak a few words from the rear platform of his car. I was still more impressed with the dignity, with the scholarship and with the tenderness of that great man, the President of the American Republic.

Now as to the gospel:

In fulfilment of the prediction of Malachi, as quoted to the Prophet Joseph Smith by the Angel Moroni, Elijah the Prophet appeared to

Joseph Smith in the Kirtland temple, and committed to him the keys of the restoration of the ordinances for the dead. Today we are witnesses that there are six temples now finished and dedicated in which ordinances for the dead are ministered. On the 26th day of July, two days after the pioneers landed in this country, it is said that President Brigham Young, the great pioneer of the west, placed his cane on the position on this block where the temple now stands and said: "On this spot we will build the temple of the Lord," and although he lived to lay the cornerstone and dedicate it at the beginning of the building, he did not live to see its completion, but he led in the dedication of the first temple that was completed in Utah. That was in 1875, if I remember rightly, the temple of St. George was dedicated, and he presided at the dedicatorial services. Then further on came the dedication of the Logan temple, under President Taylor, then the dedication of the Manti temple, under the President of the Twelve, Wilford Woodruff; then came finally the fulfilment of that wonderful vision of President Woodruff's. He said in relating it, that some years before the Salt Lake temple was finished, he saw himself seated on the front steps of the temple. President Brigham Young came and said to him: "Brother Woodruff, take the keys and unlock the doors of the temple, and bid the people enter." President Woodruff in relating this at the dedicatorial services of the temple, said he was very much surprised that he should be commissioned to dedicate the Salt Lake temple, while President Taylor was still living; but when the temple was finished, in 1893, President Taylor had passed away to his eternal and great reward, and President Woodruff had been elected and ordained President of the Church of Jesus Christ of Latter-day Saints, under the inspiration of the Lord Almighty. Then he said he could see why he was commissioned to dedicate that holy house, years before its completion. President Woodruff dedicated two temples, one at Manti and the one in Salt Lake City. President Taylor dedicated the Logan temple; and now recently our beloved President Heber J. Grant has led in the building and the finishing and the dedication of two other temples, one on the Hawaiian islands, and one in Canada. I pray with all my heart that he may live to dedicate very many more. When I visit our temple here in Salt Lake, which I take the opportunity of doing occasionally, I rejoice to see the anxiety that seems to possess the people in prosecuting this work for the redemption of their dead kindred. This temple and, I believe, all the other temples are filled to their capacity in this glorious work of redemption for the dead. I am satisfied that this is but another great evidence of the truth of the gospel and of the divine organization of the true Church of Christ under the inspiration of the Prophet Joseph Smith. These great events of building new temples and dedicating them, and the gathering of the people to these sacred buildings to perform their duties and their obligations to the dead, are additional evidences to me of the truth of "Mormonism."

But beyond and far greater is the knowledge that I possess in my own heart, that the Lord has revealed to me in the inmost recesses

of my soul, the truth of the everlasting gospel as proclaimed now by the Latter-day Saints. The divine mission of the Savior, the great mission of the Prophet Joseph Smith, are facts brought to my mind as vividly and as earnestly and as truly as the thought and the knowledge of my own existence. I know today that God lives, I know that Jesus Christ is the Savior of the world; I know that Joseph Smith was divinely inspired as a prophet of God. May the Lord increase this knowledge for us all, I pray, and make our testimonies bright and real and sure, that we may be encouraged to go on with the great work in which we are engaged, until the redeeming power of the gospel of Jesus Christ shall reach the uttermost parts of the earth, and every one of our Father's children shall have the privilege of receiving these great truths, and thus bring to pass their redemption, I pray, through Jesus Christ, our Lord. Amen.

PRESIDENT HEBER J. GRANT

I regret exceedingly to have had to limit the time of any of the brethren in these conferences. I am sure that every speaker, judging by myself, would have been pleased to occupy more time in talking to the Saints. When we stand up to speak and the Lord blesses us with the light and inspiration of his Spirit, it is rather a difficult matter not to want to talk and keep on talking. I confess freely, that it is very seldom when I am addressing the Latter-day Saints, that I do not have very many ideas come into my mind that I would like to express; but I feel the necessity of not continuing my remarks, as a rule, longer than I have done in the past. I therefore regret that it is not possible to give the brethren the opportunity and the chance to more fully express themselves; but I am sure that many of them who have been limited to ten minutes have done themselves proud, under the inspiration of the Spirit of the Lord, in testifying to us during the short time that was allotted them.

Now to the law and testimony as we believe in it.

BELIEF OF THE LATTER-DAY SAINTS

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men, on the right of property or life, to take from them this world's goods, or put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship."

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the rights of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments

of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded."

I spent considerable time while Brother Ivins was preaching, looking through a lot of old papers for a few words that I wanted to read to this congregation. It fell to my lot to be honored by playing a game of golf with the President of the United States. It also fell to my lot, when a very noted attorney, Judge James A. Emery, came here to make a very important speech as an industrial expert, to be invited to play a game of golf with him. And after playing that game of golf, I had the privilege of hearing him deliver his speech at the Country Club. He expressed pleasure in coming back to Utah and he announced—I do not know that I can give his words—that the people of Utah stood like a great rock in the ocean against the waves of discontent.

A ROCK OF CERTAINTY.

I just wish to read one little tribute from his address:

"In renewing an old acquaintanceship comes a peculiar source of inspiration. I have been impressed with the continuing evidence which the light of Utah has had in the development of the state. Tell me what a man thinks and I will tell you what he does. This community has stood like a rock of certainty and decision in the midst of radicalism and discontent. Utah has stood as one of the cornerstones of reliability in the American political structure."

That is from one of the great lawyers of the United States. After his speech, I had the pleasure of riding to the Country Club in the automobile with him, and afterwards of having a little ride to enjoy some of the scenery. The gentleman owning and driving the automobile, was not a member of our Church, but in complimenting judge Emery upon his magnificent address, he said: "Credit is due to the 'Mormon' people for not defending those things that are contrary to the fundamental laws, and the sustaining of the institutions of our country," or some words to that effect; and the Judge said: "Why, everybody knows that." I might add: except some people here at home.

We hear a great deal about the wonderful influence of the "Mormon" priesthood and the tyranny of it; and this reminds me of a little incident in my own life. When I was a vice-president of the Chamber of Commerce and a certain gentleman was made the secretary, I suggested that we have that gentleman write a pamphlet upon the resources and attractions of Utah, inviting people to come here and make permanent homes—but of course we do not want anybody to come, so we are told!

FALSE AND TRUE PROPAGANDA.

And he wrote that pamphlet, and I suggested that after the cost of setting up the type had been returned and we had had our investment returned, that this man have an increase of salary because of the

selling of the pamphlet. A few months later he thanked me for having made that motion, because he said that he was getting \$20 or \$25 per month from it and it was adding to his meager salary. I said: "It is contemptible for any man to receive thanks from his fellow-man in a favor that he did not extend. I did not nominate you, and suggest that you write that pamphlet because I wanted to increase your salary, although I did announce that it would increase it. I nominated you to write that pamphlet because I knew you would have to tell the truth in your writing, and that the truth printed in that pamphlet would brand the articles that you had written upon this city years ago as a United States official, as plain, simple lies. That is why I nominated you, sir. Among other things, you said that the "Mormon" Priesthood controlled the people in every city, in every home, and all over this Territory, and that they were getting rich by robbing the people, in the articles you wrote for eastern publication. In this pamphlet you say that in no other state or territory of the United States are such splendid opportunities for settlers to be found as in Utah and that the city, community and territorial taxes are lower than in any other state or territory in the Union. What a pity that these robbers could not be exported to rob other people by reducing their taxes!" About that time he looked as if he would like to hit me instead of thanking me. I decided that I was quick enough to dodge if he should attempt to do so.

AUTHORITY OF PRIESTHOOD.

Now, with reference to the authority of the Priesthood of God and how it is to be exercised: The Prophet of the living God was imprisoned in Liberty jail and there was a desire that he should be tried and executed; but all the prison doors in all the world can not prevent the revelations of the mind and the will of God coming to those that are entitled to receive them; and while in Liberty jail the Prophet Joseph Smith received one of the very greatest of all the great revelations from God that are contained in the Doctrine and Covenants. I read from Section 121:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

"Behold, there are many called but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit

of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen."

INSPIRED WORDS.

Now, I want to emphasize the balance of this revelation, given in a jail. With all the power of a State trying to take away the liberty of Joseph Smith, they could not prevent the communication of that prophet with the heavens, and he received the following inspired words that should never be forgotten by any bishop or any president of a stake, or any apostle, or any president of the Church as long as they hold office in this Church:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion,"

MORE PRICELESS THAN WEALTH.

More priceless than all the wealth of all the world is to have the Holy Ghost as our constant companion.

"and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

We are an ignorant people, are we? Why, Dr. Winship announces that we have the best laws on education of any state in the United States, and yet the majority of the legislature come from the ignorant "Mormons."

We are a vile people, are we? Consider this: the governor of Arizona announced that if we had our just dues we would not have been robbed of between twenty-five hundred and three thousand per cent of some of the taxes in Arizona, namely: that we were entitled to twenty-five or thirty inmates in the state penitentiary and only had one. He also announced that we were being robbed because we did not have six or seven, in proportion to our population in the insane asylum.

When it comes to divorces—the crying evil of the age—we are not in it at all!

When it comes to marrying, we can lead them every time.

When it comes to fulfilling the first great commandment of God: to multiply and replenish the earth—we lead. Utah's best crop, and Canada's and Mexico's best crop, in every true, loyal, faithful Latter-day Saint family, is babies.

Our death-rate is lower. Our birth-rate higher.

BY THEIR FRUITS.

"By their fruits ye shall know them," and we are at the defiance of the world in all the vital statistics that go to show that we are a Christian people, that we do acknowledge Jesus Christ as the Savior and Redeemer of the world, and are living up to his teachings. We are at the defiance of any honest man upon the face of the earth to point out that we do not lead in all those things; and the Savior said, "By their fruits ye shall know them."

Speaking of the accomplishments in our Mexican colonies, that great president and warrior who ruled Mexico with an iron hand for so many years—Porfirio Dias, when he visited, just a short time before he was driven from his country, the fair in Chihuahua, when he came to the exhibits of industry and frugality; when he saw the products of our canning factories, our harness factories, the shoe factories; when he saw the exhibits from our academy there—as fine an academy as is in all Utah, barring only Logan, Ogden, Salt Lake, and Provo, our four principal cities—when he saw all the exhibits there, that warrior, whom nobody would expect to shed a tear, when he saw what this "ignorant" people had done in Mexico, wiped his eyes and said: "What could I not do with my beloved Mexico if I had more citizens like these 'Mormons?'"

In Canada we have made a record second to no people.

GOOD COLLEGE RECORDS.

In every college of the United States where our boys have gone, in every university attended by them, they have made a record that is the equal to the best. We expended of the Church funds and the people's funds, last year, a million dollars because we are a lot of ignoramuses and want to keep the people in ignorance. "The Glory of God is intelligence."

Let me read some more from the Prophet Joseph Smith:

"Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Latter-day Saints realize, know and comprehend that one of the greatest duties devolving upon them is to gain knowledge, and to study and get information out of good books.

"If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

God lives, Jesus is the Christ, Joseph Smith was a prophet of the true and the living God; and this work called "Mormonism" is the Gospel of Jesus Christ our Redeemer, and is the plan of life and salvation; and all the disbelief of the world, all the opposition of all the world cannot stop it, God has established it and it will go on and on until it has fulfilled its destiny! And may God help you and me and every soul that has a knowledge of the divinity of this work, to live the Gospel, that our acts may preach it, is my prayer and I ask it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The *Deseret News* has been broadcasting all the remarks made here this morning and this afternoon.

I desire to express my gratitude and thanks to all the Saints for the very remarkable and splendid order we have had during all our conference meetings. I believe it has been the very best of any conference I have ever attended.

I am very grateful for the very large attendance. I am thankful for the inspiration of the Lord to all those who have spoken.

I am grateful indeed that President Penrose, who will soon be 92 years of age, has been able to be with us and lift up his voice in testimony of the divinity of this great work.

We will now ask you to arise and President Penrose will offer the benediction.

The choir sang "Inflammatu8." solo by Miss Dolores Seal.

Benediction was pronounced by President Charles W. Penrose.

The conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by Professor B. Cecil Gates. Professor J. J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall by Frederick E. Barker.

Edward H. Anderson, Clerk of the Conference.

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Ninety-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 94th Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Friday, April 4, 1924.

President Heber J. Grant presided and announced the opening of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins.

Of the Council of the Twelve: Rudger Clawson,* George Albert Smith,** George F. Richards, Orson F. Whitney,† Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.‡

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants, Andrew Jenson, B. H. Roberts, A. William Lund, Junius F. Wells.

Presidents of stakes were present from the ninety stakes of Zion, also their counselors, patriarchs, bishops of wards and their counselors from 972 wards and independent branches of the Church, and numerous other prominent officers representing the quorums of the Priesthood and men and women of the auxiliary organizations of the Church.

Mission presidents as follows were in attendance: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Ben-

*Reed Smoot was absent in Washington, D. C.

**Present on Sunday, absent Friday and Saturday owing to illness.

†David O. McKay is presiding over the European Mission.

‡John A. Widtsoe was absent in Washington, D. C., in the interest of the Government reclamation service.

nion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was filled to capacity with people from all parts of the Church.

The choir and congregation sang, "We thank thee, O God, for a prophet."

The invocation was offered by Elder Thomas N. Taylor, president of the Utah stake of Zion.

The choir and congregation sang, "Guide us, O thou great Jchovah."

PRESIDENT HEBER J. GRANT

It certainly is a very inspiring sight to see this house full and people standing at this our first session of the conference.

THE CHURCH IN EXCELLENT CONDITION

I rejoice in the growth of the Church of Jesus Christ of Latter-day Saints at home and abroad. I rejoice in feeling that we have every cause to be grateful to the Lord for the blessings that have come to us during the past year. I believe that I am within the bounds of truth when I say that the Church was never in a better condition than at the present time, that there was never greater unity existing among the general authorities of the Church, more anxiety and determination to serve the Lord, than today; that we never had more energetic and faithful men presiding over the stakes of Zion and in the wards and missions of the Church than today; neither have we had more energetic, faithful men and women, than have been presiding and are presiding at the present time, as general, stake and ward officers in our various auxiliary organizations.

GOOD WORK BY THE AUXILIARY ORGANIZATIONS

It fell to my lot, yesterday afternoon, to address the conference of the Relief Society for a few minutes. The Assembly Hall was filled to overflowing, and many people were standing. I am convinced that such a gathering as that of active, wide-awake, energetic women-members could not be witnessed among any other people, who are no more numerous than are the Latter-day Saints. Our Relief Societies are doing a very remarkable and wonderful work in looking after the sick and the afflicted. I remember one very good friend of mine, a non-member of the Church, said to his wife just before he passed away, so she told me, that no other people, in his estimation—and he had traveled nearly all over the world—took as good care of their sick and looked after their poor as well as do the Latter-day Saints. They are really one great family of brothers and sisters,

united with a common bond of love and respect. Our young people, and those who look after the children of the Primary Association are also doing a splendid work.

SATISFACTORY REPORTS FROM THE MISSIONS

The reports from our Missions from all over the world are very satisfactory; and the one call, claim, or plea that is made is, "Send us more missionaries." There is only one real exception to this, and that is in Japan. There is no exception in the call for more missionaries in that field, but, after twenty-odd years of labor in that country, we are convinced that not a dozen people have been thoroughly converted to the gospel of the Lord Jesus Christ. We have seriously considered the question of closing that mission, but have not yet arrived at any conclusion.

ENLIGHTENING STATISTICS

It has been customary, at April conferences, to give some statistics to the people regarding the expenditure of their tithing. Nearly the entire tithing paid during the past year has been returned, in various appropriations, to the different stakes of Zion.

| | | |
|--|--|----------------|
| General —The amount returned to the stakes from the tithes, for stake and ward purposes, during the past year and for maintenance and operation of the same, has been (I shall not read the odd figures) | | \$ 993,000 |
| The amount expended for the maintenance and operation of Church schools has been | | 835,000 |
| The amount expended for the construction, maintenance and operation of temples has been | | 449,000 |
| Expended for hospital construction | | 146,000 |
| Since our last General Conference our hospital in Idaho Falls, costing in the neighborhood of \$400,000 has been dedicated, and is open for the care of the afflicted. | | |
| For Charity —For the care of the worthy poor and other charitable purposes, including hospital treatment..... | | 171,000 |
| Missions —For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions | | 586,000 |
| The grand total —Taken from the tithes, and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools, temples, charities, and for mission activities is | | \$3,182,207.22 |
| Other Charities —In addition to charities paid out of the tithes, as before stated, there have also been distributed the fast offerings and Relief Society and other charities, amounting to \$471,000 which, added to the \$171,000 paid from the tithes, makes a total of Church charities of \$643,060.47. | | |
| Following statistics and other reports are compiled from the Church records for the year 1923: | | |
| Church growth —Children blessed and entered upon the records of the Church, in the stakes and missions..... | | 19,199 |
| Children baptized in the stakes and missions..... | | 13,020 |
| Converts baptized and entered on the records of the stakes and missions | | 7,492 |

The organized stakes of Zion now number 90.

Wards and independent branches 972.

There are 24 mission of the Church.

There are branches in the missions, 635.

The birth-rate in the Church is 35 per 1000.

The marriage-rate is 14 per 1000. I think that ought to be increased.

The death-rate is 7.2, which is certainly very satisfactory indeed.

There are 157,990 persons in the Church who are married.

There were 241 persons divorced in the year 1923.

Families owning their own homes, 75%.

Temple Statistics—In 1918 and 1923—A comparison for the past

| | | |
|--|--------------------|---------|
| five years—Baptisms, five years ago..... | 175,000; last year | 393,000 |
| Ordinances, five years ago..... | 154,000; last year | 442,000 |

| | | |
|-------------------------------|------------------|---------|
| Total ordinances in 1918..... | 329,529; in 1923 | 836,053 |
|-------------------------------|------------------|---------|

or an increase of more than 150%—over 500,000 more ordinances performed last year than five years ago.

Missionary statistics—On Foreign missions, from Stakes of Zion,

| | |
|-----------------|-------|
| there are | 1,798 |
|-----------------|-------|

| | |
|--|----|
| Local elders laboring in foreign missions..... | 83 |
|--|----|

| | |
|--|-------|
| Special missionaries laboring in the stakes of Zion..... | 2,137 |
|--|-------|

| | |
|--------------------------|-------|
| Total missionaries | 4,018 |
|--------------------------|-------|

Stake Presidents—There have been appointed since last October the following Stake Presidents: Wayne H. Redd, San Juan stake. Henry M. Mickelsen, Lost River stake. M. Howard Randall, Morgan stake. James Berkley Larsen, Shelley stake. Winslow Farr Smith, Ensign stake. William H. Callahan, Wayne stake.

There have been new wards organized: In the Roosevelt Stake, Mountwel; in the Liberty stake, Yale; in the Los Angeles stake, Belvedere and Glendale.

TEXT FOR AN IMPORTANT SUBJECT

I am requested to read this announcement.

"Mendelssohn's oratorio entitled, *Elijah*, will be given this evening, Friday, in the Tabernacle, commencing at 8:15. In addition to the choir of two hundred and fifty voices selected from the Tabernacle Choir, ten talented soloists, and an orchestra of forty men, will take part. The committee announce popular prices of 25c and 50c. Tickets may be obtained at the box office and at the Bureau of Information. The choir and musicians have been preparing this splendid oratorio for many months, and a musical treat is promised to all who attend. Will you kindly emphasize the above, and oblige,

"Sincerely, The Committee."

I have decided to emphasize it by devoting my talk, entirely, or practically so, to that subject. I had not made up my mind until this morning what I would talk about.

On the 21st day of September, 1823, nearly seven years before the organization of the Church, Moroni, an angel, made the following statement to Joseph Smith the Prophet:

"Behold, I will reveal unto you the Priesthood, by the hand of *Elijah* the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming."

In the revelation known as the Preface to the Doctrine and Covenants we are told:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."

THE APPEARANCE OF ELIJAH

In 1836, about thirteen years after the angel Moroni declared that Elijah should restore again the Priesthood, Elijah appeared to Oliver Cowdery and the Prophet Joseph Smith, in the Kirtland temple. The record of this appearance is to be found in the Doctrine and Covenants, Section 110. Not only did Elijah appear, upon that occasion, in the Kirtland temple, to the Prophet and to Oliver Cowdery, but the Savior and others appeared, and I will read not only regarding Elijah's appearance, but also that of the Savior. The Savior stated:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father."

OUR SAVIOR, THE LORD JESUS CHRIST LIVES

I know of nothing for which we, as Latter-day Saints, should be more grateful than the absolute knowledge that every Latter-day Saint has, that Jesus is the Christ, the Savior of the world, the Son of the living God. All over the world today, even among professed Christians, there is a lack of faith in the divinity of the Savior. Even some ministers of the gospel go far enough to declare from their pulpits that they do not believe that Jesus was the Son of God. There is no doubt in the mind of any Latter-day Saint living regarding the fact that Jesus is the Son of God, because when the boy Joseph Smith, not yet fifteen years of age, went into the woods to pray in the Sacred Grove, he saw God the Father and God introduced to him his well-beloved Son, and told this boy to hear Him. Every Latter-day Saint believes absolutely in the revelations contained in the Doctrine and Covenants, that they are true; and in one of these revelations we have this recorded by Sidney Rigdon and the Prophet:

"And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

We have an account of the actual appearance of the Savior in the first temple erected in this dispensation which was at Kirtland.

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

"Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

"Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

"For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house."

Then after the appearance of the Savior we have the following:

KEYS TO GATHERING OF ISRAEL RESTORED

"After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north."

One of the Articles of Faith of the Latter-day Saints is:

"We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion shall be built upon this [the American] continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory."

"After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

VISITATION OF ELIJAH IN FULFILMENT OF MALACHI'S PREDICTION

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

This visitation of Elijah to the Kirtland temple was on April 3, 1836, the 88th anniversary being yesterday.

THE FAITH OF THE SAINTS VERIFIED BY TEMPLES AND WORKS THEREIN

I rejoice in the fact that the Latter-day Saints believe absolutely beyond the peradventure of a doubt, that Elijah did come, that he did commit the keys to Oliver Cowdery and to Joseph Smith, and the temple erected in Kirtland, the temple erected in Nauvoo, and the temples that have been erected here in this state of Utah, and those in Hawaii and in Canada, and the one that is now being erected in Mesa City, Arizona, bear testimony, to the extent of millions of dollars of money, of the faith of the Latter-day Saints that the keys have been

given, whereby we can, in very deed, be saviors upon Mount Zion for those who have died without a knowledge of the gospel.

AN AWAKENING ON THIS SUBJECT IN ALL THE WORLD

And simultaneously, almost, with the declaration way back in 1823 by the Angel Moroni, (Section 2, Doctrine and Covenants that I have read to you,) all over the world there came into the hearts of people, not of our faith, a desire to organize genealogical societies, to compile records of names by the thousands, and tens of thousands. I have met in many lands and in many climes, men who have spent years, and a large amount of treasure, and almost their entire time, in compiling records of their ancestors. I have asked them why they did it. They said they did not know, they were seized with a great desire to compile records of their ancestors; and, as we know, these records are worth their weight in gold to the Latter-day Saints.

INTEREST IN WORK FOR THE DEAD INCREASING

It fell to my lot last night to make a brief address to the representatives of the Genealogical societies and organizations of the Church, on the top floor of the Bishop's Building. The auditorium there was crowded to overflowing. We have had a great many gatherings there at one time and another, but I have never attended a gathering in that building when the room was as well filled as it was last night. It was a meeting of enthusiastic laborers, whose works testify to the coming of Elijah, to the turning of the hearts of the fathers to the children, and of the children to the fathers. This work is being carried on, and as I have read to you in the statistics here this morning, over five-hundred thousand more ordinances were performed in our temples this past year than were performed during a like period five years ago. I rejoice in the splendid work that is being accomplished, and in the wonderful loyalty of those who are working in the temples, and those who are gathering information for genealogical work of different kinds.

I believe that the Committee will be reasonably well satisfied with my emphasis of the great oratorio here tonight, of *Elijah*. I hope the house will be crowded to overflowing.

WE ARE ENGAGED IN THE MARVELOUS WORK OF THE LORD

I rejoice in the blessings of the Lord, I rejoice in a knowledge that God lives, that Jesus is the Christ, the Savior of the world, and that Joseph Smith was a prophet of the true and the living God. We are engaged in the work of the Lord, and I wish to read the words of the Lord given to the grandfather of our late beloved President Joseph F. Smith, the father of the Prophet Joseph and the Patriarch Hyrum Smith. These words were given, remember, before the Church was organized:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desire to serve God, ye are called to the work; "For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.

THE GREAT PURPOSE OF OUR LABORS DECLARED

And before the Church was organized a revelation was given to the father of our beloved President Joseph F. Smith. I will not read it all, but it is Section II, given in May, 1829, nearly a year before the organizing of the Church. Hyrum Smith desired that his brother, the Prophet, should inquire of the Lord as to what labor he should perform. He said:

"Now, as you have asked, behold, I say unto you, keep my commandments," I desire with all the power that God has given me to emphasize that. That applies to every man, woman and child in all the Church of Jesus Christ of Latter-day Saints. "Keep my commandments, and seek to bring forth and establish the cause of Zion.

"Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

"Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation.

"Say nothing but repentance unto this generation."

Remember that, O all ye people: Say nothing but repentance. Teach and live the first principles of the gospel, and let the mysteries of heaven wait until you get to heaven.

"Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

"Behold, thou hast a gift or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ or in my power which speaketh unto thee:

"For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

"And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit * * *

"Build upon my rock, which is my gospel;

"Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things;

"Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

"Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world."

"I am the same, who came unto mine own and mine own received me not;

"But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

Please remember, Latter-day Saints, that this revelation declares that the Lord speaks unto all of us who have a desire to labor—to seek not for riches, but to bring forth the work of God, and to labor for the accomplishment of that purpose.

THE RESPONSIBILITY OF PARENTS

Now I see the time that I desired to occupy has expired, but I want to speak just a little more and read a few words that I have been studying occasionally, now for forty long years, since it fell to my lot to be one of the apostles:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law"—not an exhortation remember, but a law—"unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

THE SACRED DUTY OF COMMUNION WITH GOD THROUGH PRAYER

And the way to teach our children to pray is to pray ourselves in secret and in our families. There is too much neglect in having communion with God on the part of many of the Latter-day Saints. I feel a joy and a happiness every day of my life in communicating with my Maker, in the name of the Lord Jesus Christ, my Redeemer. And those who do not have a radio communication, so to speak, with our Heavenly Father and our Redeemer, are losing the inspiration that comes from the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

"And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.

"And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

"These sayings are true and faithful; wherefore, transgress them not, neither take therefrom.

"Behold, I am Alpha and Omega, and I come quickly. Amen."

TAKE TO HEART THE DUTY OF TEACHING FAITH IN JESUS CHRIST

I pray that the parents who are within the sound of my voice, and those who may read in the conference reports, or in our papers, what I say, may take to heart the duty that devolves upon them under a commandment from the Lord Almighty to teach faith in the Lord Jesus Christ, to their children, that they shall pray and walk uprightly. That the Lord may help us to rear our beloved children in the nurture and admonition of the gospel, and in a love of God and of our Redeemer, and that each and every soul who has a testimony of the divinity of this work may live the gospel in uprightness, in virtue, and in truth, that their lives may preach the truth to those with whom they come in contact, is my prayer, and I ask it in the name of Jesus Christ, Amen.

PRESIDENT CHARLES W. PENROSE

This is not the first time in my life that I have been taken by surprise. I felt quite content to sit on the stand here this morning and listen to the words of inspiration that have fallen from the lips of President Heber J. Grant, feeling that he would occupy most, if not all, of the time. I take great pleasure in bearing testimony to the truth of the things that he has uttered. Perhaps there is no need for that. I believe that that testimony is in the hearts of this vast congregation this morning. I enjoyed every word the President has uttered. I know that what he has said and read and testified of is true, and it came to us this morning in the life and power and spirit of the gospel of Jesus Christ as revealed to us in these last days. I enjoy meetings of this kind and teachings of this kind. They are more to my heart and soul than learned disquisitions of any kind.

THE PREACHING OF THE GOSPEL TO THE NATIONS

I rejoice in this gospel which the Lord has revealed for the salvation of the human family. I have labored in this Church for a good many years, and feel very thankful in my soul this morning that the Lord has preserved me to the extent that I have been able to labor up to the present time, notwithstanding the weaknesses and frailties of human nature, and the burdens, so to speak, of old age. God be praised for all his goodness to me, and to this people who are gathered here from many lands. What a great thing it is to look upon this congregation this morning and consider what God has already wrought; then to lift up the curtain and look to that which is coming and see something of that which will be in the future. This congregation is representative of the Church which is now occupying many lands.

When the angel that John the Revelator saw in the vision was to come to the earth bearing the everlasting gospel, it was to be preached to "every nation and kindered and tongue and people," and they were to be called with a loud voice to "fear God and keep his commandments, for the hour of his judgment has come," and to "worship him that made heaven and earth and the sea, and the fountains of waters." That is a commandment to us. John heard the voice in the vision, and it has been echoed again in the last days, for the Lord revealed through the Prophet Joseph Smith that this was the work of his servants. That which the Lord revealed through the Prophet Joseph Smith stands to-day as the duty of this people, gathering from afar in fulfilment of what Isaiah and Micah, the prophets of old, saw in their visions. They saw that the people of this Church would come from all parts of the earth into the tops of the mountains, and that here should be "the mountain of the Lord's house," and the people would say: "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob. And he will teach us of his ways, and we will walk in his paths; And the law shall go forth from Zion, and the word of the Lord from Jerusalem. And he shall judge among many nations, and they shall beat their swords into plowshares and their spears into pruning hooks, and the time shall come when the sword shall not be lifted up any more; but the people will serve the Lord and walk in his ways, and prepare for the coming of their King; even Jesus the Christ."

THE COMING OF THE PRINCE OF PEACE

What a blessing it is to be privileged to look upon this body of people this morning gathered in from the various nations of the earth who have come up here, not merely to better their temporal condition, but to learn the ways of God and walk in his paths, and to prepare the way for the coming of the great King, Jesus of Nazareth—once of humble birth, but who now will come in glory to the earth. This is our work, my brethren and sisters, to serve the Lord, to learn his ways, to walk in his paths, that the law may go forth from Zion, and that nations afar off may be so influenced that they will cast away their weapons of war, and turn them into weapons of peace, and prepare for the coming of the great King who is the Prince of Peace.

WE ARE HERE TO SERVE THE LORD

I have had the privilege and joy and duty, for several years, of laboring in this cause, at home and abroad, and for this great honor I do thank and praise the Lord this morning. When I think of how the Lord has blessed and sustained me at home and abroad, and lifted up the veil from my eyes, and given me to see the things of his Kingdom, I praise him with all my heart. I rejoice in knowing that there are so many good men and women gathered from afar, and their children coming up after them, who are here for that great purpose; not merely to gather riches, not merely to make the desert blossom like

the rose, not merely to subdue the elements and bring them into subjection, but to serve the Lord, to learn what he wants done, and then to do it with all their might and mind and strength. This is what the Lord said he wanted the people to do when they gathered into Jackson county, in Missouri, to endeavor to prepare the way for the coming of the great King and to fulfil the predictions of the Prophets and perform the great work of redemption for the living and the dead, which God had marked out for this great dispensation. "Thou shalt love the Lord thy God with all thy heart, and with all thy might, and with all thy strength, and in the name of Jesus Christ, thou shalt serve him." That was the first great commandment to the people gathered, to the spot designed for Zion. The Lord made some great predictions there to the people, and that were contingent upon their doing this. The President has read some things that the Lord revealed at that time, which the people were to do. Go up unto the house of prayer on this my holy day. That was one of the things that we were to do. The rest of the commandments there and the blessings that he said should come upon the people were predicated upon their doing these things; and here is a truth that should be always present and clear to the minds of the Latter-day Saints: that the blessings which are promised them, whether it be in holy ordinances or in the words of the servants of God, or in the revelations direct from the Most High, they are all predicated upon this great thing; that we shall do the things which are commanded.

BLESSINGS PREDICATED UPON SERVING THE LORD

Every blessing that is pronounced upon us, whether in the temples of the Lord or elsewhere, is predicated upon our obedience to the commandments. Even in the Word of Wisdom, we are told there that we shall receive certain blessings if we observe certain rules, if we abstain from certain things that are not good for us. And then it says: And they shall receive these promises, if they also "keep the commandments." These are to be learned and obeyed, and it is our duty to teach them to our children as we have heard this morning. Now, do not forget this: A great many promises have been made concerning things to be done in Zion, but unless we keep the commandments of God and perform the duties God has placed upon our shoulders, we cannot claim the blessings. The Lord says he promises, and people do not obey, and then he revokes, and they receive not the blessings. What? Is it possible that God revokes? Yes; he says so. Commandments are given and revoked—what for? Because the people who were to observe the commandments do not observe them, and are not worthy or prepared to receive the blessings.

In the 34th section of the Doctrine and Covenants we read of some things the Lord commanded to the people at that time, in that place. They have not yet come to pass. He has stated there, these things shall be done in that "generation."

THE LENGTH OF A GENERATION

Speaking of the word generation, I may make a remark or two that perhaps, will be timely because of some notions some of our brethren entertain in regard to this point. What do you mean when you speak of a generation? Do you mean some particular period of time? Not generally, the word does not mean that. You do not find it to mean that, if you search the dictionary. What do you mean by generation? Well, you take the Bible and you can begin by reading: These are the generations of Adam; these are the generations of Seth; and these are the generations of Noah after the flood. Does that refer to some particular period of time—one hundred years, as some of our brethren interpret it? No, it means the posterity, the generations, the families, the children that were to come. The generations of Adam, some of them, lived hundreds of years, not merely one hundred years.

I remember that in the old Doctrine and Covenants, the edition with which I was most familiar, Elder Orson Pratt, of the council of the Twelve Apostles, who separated the book into verses, and made a great many footnotes, had one footnote which said most positively that a generation did not expire in one hundred years. Well, a notion has got into the heads of some of our brethren that it does mean just one hundred years, because, in the Book of Mormon we read of certain events that were to occur within four hundred years, and then, in another place, that they were to be in the fourth generation. Well, Brother Pratt said, it does not expire in a hundred years, and he had studied the matter from a philological standpoint. Now what I am referring to is this: a few of our brethren, some of them men of importance, declare that one hundred years from the date of that revelation, which is in the 84th Section of the Doctrine and Covenants, all those things that are there spoken of must be fulfilled. Well now, the Lord in that revelation sometimes says a thing shall be, when he is giving it by way of commandment. Sometimes the word is used in the way of a prediction, but in this very matter that I am referring to, we read in the 124th Section of the Doctrine and Covenants that God gave it by way of commandment—"I gave a commandment to my people that they should build a house unto me," building it in that generation in a certain place, pointed out by the finger of God to the Prophet Joseph who dedicated it. Now in the 124th Section the Lord declares that that was a commandment, the people were to build the house at that place in that generation. If you will read carefully the revelations I speak of now, you will find that the Lord refers particularly to this very requirement in regard to Jackson county, Missouri, and he declares that the people there were commanded to build a house to him at that time, and on that spot. But their enemies came upon them and prevented them from doing that which the Lord commanded them, and therefore the Lord accepted their offering. The Lord lays down there a principle which it is well for us to understand. The Lord says that

whenever he gives a commandment, no matter what it is about, to the children of men, and they go to with their might and endeavor to fulfil his commandment, and do that which is required of them, and they are prevented by their enemies, or by any other means, from accomplishing it, he does not require it any more at their hands. He accepts of their offering. That has applied in the past, and will apply in the future, and we should remember it. If God gives a commandment, and we do not obey it, why he revokes it, and he revokes the blessings. If he gives us a commandment to do certain things, and we find ourselves unable to do them, either by restricted laws or any other obstacles in the way of physical force, the Lord requires them no more but accepts our offering, and he will visit his wrath and indignation upon those who prevent his people from accomplishing that which he required at their hands.

NO DATE SET FOR THE COMING OF THE LORD

Now that is worth understanding, so that the idea that is prevailing, or that some have endeavored to establish, that in about six or seven years what they call the "winding up scene" will take place; that everything will take place to finish up the work in that time. That is a mistake; that is all there is to it. And so we need not be deceived at any time by the notions and opinions of men in regard to times and dates of things that are to occur.

There are a quite a number of people, who set the date to the time of the coming of the Savior. Only recently I have heard of such testimonies being borne in some of our fast meetings. That is all wrong; that should not be done. The Lord has not, at any time, so far as I am aware, in all my searchings in the revelations that have come to the earth, set a date for the coming of the Savior to reign on the earth. He said when he was upon the earth that he did not know, and even the angels of heaven did not know. When Joseph the Prophet tried to find out the Lord did not answer his question directly, but told him if he lived to a certain time he should behold the face of his Redeemer. So my brethren and sisters, do not be deceived by any means in regard to this setting of dates for the fulfilment of certain predictions. The Apostle Paul had to say to the Saints in his day that they were not to be deceived by any means as to the day of the coming of the Son of man, "for," said he, "let no man deceive you by word or by speech or by letter as from us; as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first."

Do you see that the people were led away then, as sometimes now, by these ideas and notions that prevailed for a while?

LET US PERFORM OUR DUTY AND THE BLESSINGS ARE SURE

Now what we need to do, my brethren and sisters, is to do the work that we are gathered here for. God has brought us from many

lands. There are people in this congregation that I have known in foreign countries, where I have labored, and I rejoice that they are here. I rejoice with all my heart. I rejoice that God is doing this grand work of gathering his Israel from the nations of the earth, bringing them to Zion and clothing them with the power of his Holy Priesthood. It is with us today, that power and influence and spirit of this gospel. It is with our President. It does my heart good to hear the sound of his voice, knowing that it penetrates throughout this congregation, and that it finds an echo in the souls of the Latter-day Saints. I am glad that my brethren laboring in the various missions can come here and hear the sound of his voice and feel the ardor and strength of his presence and carry it away with them to their respective fields of labor. And so with the presidents of stakes, the bishops of wards; it is a splendid thing to come here and have our souls refreshed in this way. The Lord's spirit is here, and his power is here, and the authority and keys of the Holy Priesthood, revealed in former times to Peter James and John, and brought to the earth in latter days to the Prophet Joseph and to Oliver Cowdery; those keys are with us today and that is the point that we should understand; that today, if ye will hear his voice, harden not your hearts, receive the word today, find out the duties of today through the living oracles, perform these duties, the blessings are sure to come. "Search these things," the Lord said, as the President read them. They are true and faithful and they will be fulfilled. I know that they have been fulfilled hitherto in my own experience. God has been with me wherever I have been sent to labor in his cause, and wherever I have done my duty, and I have tried to do it, for a good many years, with all my might and soul and strength, his power has been upon me, the light of the Lord has shone upon my understanding, and I have seen the things of the kingdom afar off.

A REMINISCENCE AND A TESTIMONY

Years and years ago, laboring and traveling without purse or scrip, in poverty so to speak, in weariness and labor, without a place to lay my head—that I very seldom refer to, because they were times of very great trial—in those days the Lord was with me, and the song of Zion was in my heart; his strength, his salvation, was my daily portion. I have had pointed out to me, during the last few weeks, an article that I wrote for the *Millennial Star* about sixty-five years ago. It was published in the *Millennial Star* on Sept. 10, 1859, and in that I was able to portray, as I saw, the things that were coming upon this generation, this wicked and perverse generation of people, and I have looked up the *Star* and read the article, and it has done me good to be able to see the fulfilment of the things that God made plain to my soul those many years ago; that when I was laboring in the mission field at different periods his spirit and his power have been upon me, and the testimony of Zion has been in my heart, and I rejoice and praise the Lord this morning that I am still able to bear testimony that God, the

great Creator, is our Father, the Father of our spirits, and that he has sent us on the earth at the right time, in the right place; and upon many of us he has given authority and the Holy Priesthood to minister for him. I know that is true, I know that Jesus of Nazareth is the Christ, the Son of the living God, the Son of the Eternal Father. He himself has declared that he was the First-born. How long ago that took place I do not know. I do not think anybody does know. We haven't heard the story, fully, of the early existence, the pre-existence of our Savior, nor of our own. We imagine a great many things concerning what we were and what we agreed to do and what we promised, but they only amount to our thoughts and ideas. One certain thing is this: that we are here, born on the earth in the latter days for the purposes of God; and he has led our footsteps here to these mountain valleys, and he has made our feet fast around about these hills, and the things that he has promised us will all be fulfilled if we will do our duty, if we will learn his word today and keep his commandments now, and teach them to our children, our generations will rise up and call us blessed.

HANG ON AND KEEP FAST HOLD OF THE TRUTH

I am glad to meet with you, my brethren and sisters, today in this great congregation, and I am proud to know that you were my brothers and sisters in the spirit world, and in the gospel kingdom on the earth in the latter days, and that we are bound together by sacred covenants which we should observe always and remember what we are. I meet with a good many of our young boys and girls when they come back from serving as missionaries. I am always glad to meet them, and I advise them to hang on, and keep fast hold of the truth, and advise them to be sure and work today, not to leave what they have done in the past and then go astray, but to continue in the way of righteousness and always be ministers, missionaries, at home and abroad; for they are called by the Almighty to help in this great Latter-day work which will go on to a glorious consummation.

GOD BE WITH YOU

I thank God for this privilege of bearing this humble testimony today, and praise him with all my soul for all his goodness and kindness and protecting care to me, and for all his providences and manifestations of his power to me. I praise him with all my heart, and in the midst of the congregation I say: Blessed be his name, forever. It always will be, no matter what I say or do, and his blessings will be ours, and upon you, my brethren, laboring in the ministry at home, or sent to minister abroad. God will be with you, and therein will be your strength. It will not be in worldly learning nor worldly riches, it will be in the revelations of the Holy Ghost to your souls, the power of your ministry, in the spirit of it. And in that you shall have joy in that you shall have success, and God will open up your way and

the increases that we have heard about this morning will continue and go on and be augmented.

THIS WORK ONWARD AND UPWARD FOREVER

This work is onward and upward, and it will be forever and ever. It will not be taken away from the earth again, it is here to stay. It will abide. It will prevail. It will overcome all its foes, all its obstacles, all its difficulties, and the Lord will inspire his servants, as he raises them up for the peculiar and special work in which they are to be engaged, and he will give them success therein as he has done with our brethren who have passed away, and our brother who has spoken to us this morning. He is our President and leader and the man holding the keys of the sealing ordinances in the last days, and he is our President in very deed. He stands at the head, and if God has anything to reveal to the Church, as a Church, it will be revealed to him as long as he remains on the earth. God be with him. I sustain him with all my heart and soul as the President and leader of the Church of Jesus Christ of Latter-day Saints. We are witnesses to the truth of all that he has said to us this morning, and to the divine Spirit which has rested upon him.

Now may God's Spirit abide with you, my brethren holding the Priesthood, that you may be able to perform your duties successfully, that you may go forth from this conference, renewed and refreshed and invigorated, to stir up the people to righteousness, to encourage them to be faithful and true and to perform the work for which they have come on the earth. God bless you with all the blessings that your hearts can righteously desire, through Jesus Christ. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric)

It is a great privilege to meet, on occasions like this to hear the word of the Lord from his servants, and to be inspired with new resolves and desires. It gives us all an opportunity to examine ourselves, and to measure our standing in the Church, to see whether we are reaching the ideals the Lord designed us to reach. It enables us to go home with renewed determination to keep his commandments and to honor his name. I am satisfied this is the wish and desire of all who are here to-day.

I thank the Lord with all my heart for the gospel, for the testimonies he has given me, for the privilege of gathering among his people and laboring in his ministry. I desire to serve the Lord, keep his commandments and honor his presiding brethren, and abide by their counsel and advice.

The Lord has called us to labor in his ministry for the establishment of his mighty purposes on the earth, to build up his Church;

and everything we do that will help to bring this about will redound to our blessing and comfort and give us joy in our ministry.

Reference has been made by Presidents Grant and Penrose to the duty of the Latter-day Saints, of keeping the commandments of the Lord, and they have urged us to do so. Several important commandments have been mentioned, and I may be pardoned if I once more mention another, which comes to my attention in my labors as a counselor to Bishop Nibley, and that is a better and more prompt observance of the law of tithing.

Great blessings will come to a man or woman who will observe this law. It will increase their faith in the gospel, their desire to serve the Lord, and they will be setting a good example. We should teach this law to our young people and see that they have an opportunity to pay tithing. If our children are given funds or acquire means, they should be taught and encouraged to tithe it, so that the habit of tithe-paying will grow with them. There is a statement made by King Solomon, in the book of Proverbs, "Train up a child in the way he should go: and when he is old, he will not depart from it." This can be applied to the observance of the law of tithing.

Let us not rest up with the idea that because father has already paid a tithe, the child need not pay tithing. The child, if allowed to pay its tithing, even though it be small, will develop a good habit, and it will stay with him. This is another duty of fathers and mothers, to teach their children the observance of this law.

Then, at tithing settlement, father should see that his boys and girls go with him, particularly the boys who hold the Priesthood. He should not go to settlement with the idea of asking the bishop to credit so much to one child and so much to another, but take the children with him, and let them pay the bishop themselves, and receive the receipt of the bishop.

I am glad to say that there are more tithe-payers to-day, in the Church, than have ever been reported previously. There were special efforts made a few years ago to encourage payment of tithing by all members of the Church. This matter was not particularly stressed, in 1923, but because of the faithfulness and devotion of the leading brethren in the stakes and wards and the teaching of this law to the people, the number of tithe-payers has increased. However, many have not paid tithing, as the records of the Church show, and therefore they are not receiving the blessings that the Lord has promised to those who will observe this law. He is willing and anxious to bless his people whenever they will obey the law upon which that blessing is predicated.

The old habit of paying tithing once a year, at a special settlement with the bishopric of the ward, is slowly going out of use. There is growing in the Church a disposition on the part of the Saints to pay tithing monthly, or at other regular intervals. By this means

the payment of tithing is more faithfully observed, and it brings joy and satisfaction to those who tithe their income before they use the balance. If this practice is followed by the officers of the Church in the stakes and wards, it will grow among the Saints themselves and, in my opinion, is the best and proper method of paying tithing. Tithing settlement will be easier and less burdensome to the tithe-payer when all he pays at the end of the year will be his tithing for the month of December only.

I thank the Lord for the inspiration of his servants, for their advice and counsel, for their splendid example; and, no doubt, we shall all go home determined that in our homes, in the wards and in the stakes and missions where we may be laboring, we shall carry the instructions of President Grant, and use all our influence to see they are put into practice. This is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

Brethren and sisters, I cannot help but feel impressed with the sense of my insignificance, as I stand in the presence of our Church leaders and of Israel, assembled in conference; but I do rejoice with all my heart in this wonderful gospel. As I listened to President Heber J. Grant and to President Charles W. Penrose, I said in my heart: "I will go with these men because God is with them," and the words of the Apostle Paul came to me. He said: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Is there any uncertainty in the testimonies and the messages that have been delivered to Israel this morning? No. Doubt is swallowed up in knowledge and certainty. In the world there is doubt, there is uncertainty. One class of so-called religionists is teaching that Jesus is not divine, that he was not born of the Virgin Mary, and that the story of his bodily resurrection is a myth. We, the Latter-day Saints, standing on the sure foundation of revelation, and inspired by the testimony of the Holy Ghost, declare to all the world that Jesus is the Christ, the Son of God, the Redeemer of mankind, and in this testimony we are safe, and we shall win eternal life by obeying the commandments of our blessed Lord. Never in the history of the world, when God has sent forth his prophets, has there been uncertainty in their message.

Unto Adam God declared: "If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost.

* * * For by the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified." And thus may all become the sons of God, for this is the plan of salvation unto all men.

In this dispensation, the Lord hath thundered forth the commandment in which these words occur: "Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel." The gospel trumpet is sounding clearly and with certainty. The Apostle Paul said that God commandeth all men everywhere to repent. Remission of sins follows sincere repentance, the baptism of water and the gift of the Holy Ghost.

Brethren and sisters, your sons and your daughters in the world are proclaiming the message of life and salvation, and they are proclaiming it in the spirit of the Christ. Recently two elders in the Southern States mission, while delivering their message, were taken from the home in which they were preaching, by a mob of about forty men. Into the woods they were taken, and the mob declared that they had brought them there to punish them. One of the elders said to those hard-hearted and cruel men: "My companion is not well. He is sick. The punishment you are going to give him, give to me. I am willing to bear what you are going to do to him. These noble words and Christ-like spirit softened the fury of the mob to some extent. The elder bore part of his companion's burden. Woe, woe, to those men who persecute the servants of God. They are under the displeasure of him who said: "Vengeance is mine, and I will repay."

I bear my testimony that Joseph Smith is a Prophet of God, that through him the Almighty delivered a message to the world which is soul-saving, and which will exalt people to be sons and daughters of God. Brethren and sisters, in all earnestness and in all humility, I thank my heavenly Father that the leaders of this Church are not proclaiming mysteries to the people, but they are declaring the saving principles of the gospel; and inspired by their teachings we missionaries look at them and say: "There stand the First Presidency; there we stand, too."

God said to the Prophet Joseph Smith: "And thy people shall never be turned against thee by the testimony of traitors." This is a continuing promise. The people of God will never, so long as they listen to the counsels of their leaders, be turned from those men who have been divinely appointed to counsel Israel, to be shepherds of the people, and to point the way to eternal life.

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
O be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on."

I bear testimony that the gospel is the power of God unto salvation, in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church)

I am grateful for section eleven of the Doctrine and Covenants, referred to by President Grant. While this was given to Hyrum Smith, through his brother Joseph, for his personal guidance, the revelation, like all others in the Doctrine and Covenants, contains much information which is of great value to all of us. I was first attracted to this revelation because it was given to my grandfather, in answer to his prayer for further light and guidance. I enjoy reading it, and have received much encouragement from so doing; and, as I read it again and again, I get from it new thoughts and new encouragement. At the time this revelation was given, Joseph Smith was translating the Book of Mormon, his brother Hyrum lending every aid as he followed this work, believing it to be a sacred record. His soul was filled with a desire to spread the new light and knowledge among his fellowmen; he, therefore, asked his brother to inquire of the Lord that he might know the will of the Lord concerning this work, at it pertained to him. Hyrum was not yet prepared for the great change that was to take place in religious thought and doctrines. The Lord in his mercy found it necessary to restrain him until he had been prepared.

It was the common belief that any man desiring to preach could take it upon himself to do so without being especially called and ordained by one having authority. The Lord's answer to this prayer was:

Behold, I command you that you need not suppose that you are called to preach until you are called.

Wait a little longer, until you shall have my word, my rock, my Church, and my gospel, that you may know of a surety my doctrine.

And then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my Spirit;

Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the translation of my work; be patient until you shall accomplish it.

Behold, this is your work, to keep my commandments, yea, with all your might, mind and strength.

Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

But now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained it, which I shall grant unto the children of men in this generation, and then shall all things be added thereto.

There was to be a new Church, or, rather, the old one restored. The word of the Lord was again being received through revelation, and the written record for many years hidden away was now restored, thus making the gospel more plain and restoring it in its fulness.

These changed conditions required much thought, study and preparation. Hyrum Smith's work by way of preparation was to first keep the commandments with all his might, mind and strength, to study the word of the Lord: that which had been given and that which was about to be given. He was to seek not for riches but for wisdom, and the promise was that through his faithfulness, "the mysteries of God shall be unfolded unto you and then shall you be made rich. Behold, he that hath eternal life is rich." And, after he had proven his faith by his works, then should his tongue be loosed, then if he desired he could have the Spirit and word and the power of God unto the convincing of men, and all things were to be added thereunto. From this we see the importance the Lord places on the need of humility; the importance of keeping the commandments and being prepared for the work called to do. This has been taught to me all my life and because of the teachings of my parents and the opportunity I have had for gaining knowledge, I have been highly blessed, and should have been better prepared for service in the ministry. I have discovered that faith, a sincere effort to keep the commandments, and a careful study of the gospel are not sufficient but are steps to service, which is the final and greatest qualifying feature in the Church.

Service may be rendered in an indifferent or haphazard manner or as a matter of course, or daily act following fixed habits. When so rendered the greatest good is not accomplished.

At the death of my father, I began to realize more and more how much I had depended upon him; for it was easy to ask advice; to get information on points of doctrine; all of which has been helpful, but not having him to rely upon I have been impressed more forcibly that it is necessary for each individual to stand firmly upon his own foundation. I am beginning to see more and more that the great value in having knowledge is to prepare one to render greater service, which is measured by the faith and diligence with which that service is performed. The Lord has shown the way and provided wisely that each one may have an opportunity of gaining knowledge, and of rendering service in his Church. His plan is perhaps not wholly effective, because of our carelessness and failure to fully do our part as leaders, nevertheless, the opportunity is given, subject to our acceptance.

There are two priesthoods: The Melchizedek and Aaronic or Lesser Priesthood. The Melchizedek Priesthood deals with spiritual things, and the Aaronic, with the preparatory gospel. It has fallen to my lot to labor in the Aaronic Priesthood, with the young men holding the office of priest, teacher and deacon; helping them in their endeavor to lay a firm foundation upon which they may build, that further knowledge and service may be acquired. How wisely has the Lord provided for them. As deacons, the boys are expected to perform labors in keeping with their age and knowledge, thus they

gain further knowledge; through service and study, encouraged by their officers and the Saints, in time they are prepared for greater service and so advance to the office of teacher. Here their mission is to "watch over the Church always, and be with and strengthen them:

"And see that the Church meet together often, and also see that all the each other, neither lying, backbiting, nor evil speaking:

"And see that the Church meet together often, and also see that all the members do their duty."

This labor is to be among those who believe in the gospel, and who understand that it is their mission to help these young men to gain the experience necessary, in the spirit of love, having a respect for them and a desire to encourage them in their work. This encouragement and labor, comes to them during a trying period in a boy's life, being privileged to watch over the Church, to see that there is no iniquity, lying, back-biting and evil speaking, and to see that the Church meet together often, and that all members do their duty.

I cannot conceive of any greater protection that can come to a young man and no greater opportunity for growth, and the gaining of knowledge, than in rendering this service, under the direction of wise leaders and kind Church members. With a few years of such training, they should be qualified for greater service, and when ordained to the office of priest, they are expected to preach, teach, expound, exhort, baptize, administer the sacrament and to visit the homes of each member, and exhort them to pray vocally and in secret. This labor too, is with the members who are or should be sympathetic and anxious to encourage them in their preparation for greater responsibility which comes with the Melchizedek Priesthood. With this training, step by step, the young men grow in knowledge and experience, and in due time they learn to put their trust in the Spirit of the Lord, which leadeth to do good and to do justly, and if they work humbly, the promise is to them also, and they are entitled to the enlightening influence of the Spirit, which shall fill our souls with joy.

I am grateful, my brethren and sisters, for the opportunity I have of laboring in this Church. I am grateful that it has fallen to my lot to labor among the young men, and I pray that the importance of this work will be impressed upon us, that we may encourage those holding the Lesser Priesthood and provide employment for them, even more than we have been doing in the past. During the last year there has been greater activity in the Lesser Priesthood work than in any other year in the history of the Church. There is room for greater development; for greater work and activity, and the boys need it. Upon those holding the Melchizedek Priesthood rests the responsibility of providing this training. May God help us to do so, I humbly pray in the name of Jesus Christ, Amen.

ELDER JOHN M. KNIGHT

(President of the Western States Mission)

My brethren and sisters, it is a real pleasure to be here on this occasion and bear testimony to the truthfulness of the gospel as taught by the Latter-day Saints. The remarks of our brethren this morning have impressed me with the importance of having a personal, living testimony of the divine mission of Jesus Christ, that he is the very Son of God, the Savior of the world; and also a testimony that Joseph Smith, the latter-day prophet, was raised up by the Lord to usher in a new gospel dispensation.

I know that the gospel we preach is not after man; we have not followed cunningly devised fables, Joseph Smith did not receive it of man, but by the revelations of Jesus Christ. We have received the witness of the Spirit that the gospel taught by the Latter-day prophet is verily the power of God unto salvation. The Savior said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." So, today, as missionaries we lay down the gauntlet and say to all men, that if they will do the will of the Father, obeying the principles of the gospel as we teach them, they shall know of the doctrine, whether it is of God or whether we speak of ourselves. Then will they receive the witness of the Holy Ghost whom God hath promised to all those who obey him. You will remember the occasion when Peter and companions appeared before the council at Jerusalem. The high priest asked them, saying; "Did we not straitly command you that ye should not teach in this name?"—Peter and the other apostles answered and said, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:28-32. Paul in writing to the Corinthian Saints, said, "Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."

It is important, therefore, as pointed out here today, that parents in Zion shall teach their children the fundamentals of the gospel, that as they grow in years they may grow in a knowledge of the truth; and, having received the Holy Ghost by the laying on of hands, they may have the right to claim this testimony from our heavenly Father for he has said, "I the Lord am bound, when ye do what I say; but when ye do not what I say ye have no promise." Surely the Lord will impart unto us according to our obedience.

I thank God with all my soul that it is my privilege to bear

testimony to the divine mission of Jesus Christ, that he is the very Son of God, the Redeemer of the world; that by and through him, salvation will come to all the children on the earth. There is no other name given under heaven whereby we may be saved. I am grateful for the testimony that has come into my life that Joseph Smith was, and is, a Prophet of the living God. It was not my good fortune to know him in the flesh, but those who knew and associated with him in life, did not know any better than I know that his mission was divine. I appreciate the privilege of giving service today in this great cause, and bear you my testimony that the message we have for the world is the power of God unto salvation. We shall receive the companionship of the Holy Spirit in direct proportion to our obedience to the commandments given unto us. May the Lord give us power to live the gospel, to be exemplary in our lives, and to bear testimony to all with whom we come in contact that Jesus is the Christ, and that Joseph Smith is a prophet of God I pray, in the name of Jesus Christ, Amen.

The choir and congregation sang, "Do what is right."

Benediction was pronounced by Elder Lars P. Oveson, president of the Emery stake of Zion.

Conference adjourned until 2 o'clock.

AFTERNOON SESSION

President Heber J. Grant presided and at 2 o'clock announced the hymn, "High on the mountain top," which was sung by the choir and congregation.

Prayer was offered by Elder John W. Hart, president of the Rigby stake of Zion.

The choir and congregation sang, "Redeemer of Israel."

PRESIDENT RUDGER CLAWSON

My brethren and sisters, I desire an interest in your faith and prayers that I may be led to say something that will be profitable to us this afternoon. We had a very choice meeting this morning. The Spirit of the Lord was with us, and will doubtless continue to be with us to the end of this great conference.

HOW SHALL WE OBTAIN LIFE ETERNAL?

I take it, my brethren and sisters, that the great aim you have in view is to obtain life eternal. What is life eternal? The Apostle Paul tells us: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." If we will analyze this passage of scripture we will see very clearly the reason for his statement. God is the author of eternal life, and this

great gift is given unto men through his beloved Son. That being the case, it is very important that we should come to know these divine beings, that we should come close to them and know something of their attributes and of their characters. The question follows naturally, if we come to know them, how, then, shall we obtain life eternal? Undoubtedly, it will come to us through the knowledge of the Holy Ghost. The Holy Ghost expresses the will of God to the human mind, so that those who receive it shall know how to act and walk before him. John the Revelator tells us in chapter 14 of the Gospel of St. John: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

THROUGH THE GIFT OF THE HOLY GHOST

It is this great power and gift that puts men into close relationship to God on high and to his beloved Son, so that they may have his mind and will. And it is that very principle of power that draws the people of God together and unites them in the bonds of fellowship and love. If we look out into the world—the so-called Christian world—and take note of the confusion, of the spirit of strife, and contention, and division which prevail there, we are at once driven to the conclusion that they are without this great gift of God, the Holy Ghost, and surely we may well believe that it is so; because they have entirely neglected the ordinance of the Holy Ghost.

This doctrine of the Holy Ghost was strongly emphasized by the Savior himself and by his apostles. Peter said: "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

NO BAPTISM COMPLETE WITHOUT THIS GIFT

Now it is very apparent that any baptism that is given without the power and gift of the Holy Ghost is not a complete baptism. It is deficient.

The Lord said upon one occasion: "And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand." And we may well add as a corollary: That church which is divided against itself cannot stand.

FUNDAMENTALISM AND MODERNISM

There is great division in the churches of the world today. The following word came over wire by the Associated Press sometime ago, from New York City: "Modernists and fundamentalists today pressed their ecclesiastical warfare, with New York the chief battleground. In all, five Christian denominations, Protestant Episcopal, Presbyterian, Baptists, Methodist, and Unitarian, have been drawn into doctrinal debate concerning chiefly the virgin birth of Jesus Christ, and physical resurrection." I mention this fact because it is of com-

mon knowledge and was published to the world in the daily papers, so I think it is appropriate to speak of it in a public way:

"While debate has progressed furthest in the Protestant Episcopal church, where charges of heresy have been made, it became known that Presbyterian modernists, defeated in the general assembly last May, were planning vigorously to oppose adoption of five tenets held by fundamentalists.

"In a great or less degree, clergymen associated with the Baptist, Methodist and Unitarian sects have taken sides in the question of modernism versus fundamentalism. Next Thursday evening, for example, the Rev. Dr. John Roach Stratton, pastor of the Calvary Baptist church and fundamentalist leader, debates the question with the Rev. Dr. Charles F. Potter, pastor of the West Side Unitarian church.

"But with these rumblings in the other Protestant faiths distinctly audible, the chief engagement in progress today was between the Episcopalian factions."

The question arises naturally: What is fundamentalism and what is meant by modernism? Here is the fundamental position.

The five articles of faith, as outlined in resolutions adopted by the Presbyterian General Assembly at Indianapolis on May 23, last, affirm "That it is the essential doctrine of the church that the holy Spirit inspired the writers of the Bible to keep from error; that Jesus Christ was born of the Virgin Mary; that he offered himself as a sacrifice to atone for the sins of his followers; and that he arose from the dead with the same body in which he suffered; and he showed his divine power by working miracles."

Here is the modernist position:

"God is an intelligence and a personality, but not in human form and is bodyless. He reveals himself in all nature, but is spirit and apart from matter.

"Heaven has no pearly gates, harps or hosannas.

"Hell has no fire. The devil is an invention of the Zoroastrian.

"Prayer will never put a loaf of bread in the starving man's box, unless some human being intervenes.

"Immortality will not be in the flesh. Personal identity will endure, but there will be no resurrection of the body.

"Belief in the Virgin birth is not essential.

"The miracles of the Old Testament are myths. Those of the New Testament were interpolated. Magic is not becoming to the character of Christ.

"The phrase 'ascension into heaven' was written in the creed by a man who thought heaven was upstairs of a flat earth."

And then another minister declares that the Christian era is at an end:

"The end of the Christian Era has come, and mankind has entered the scientific era, in the opinion of Dr. Algernon Sidney Crapsey, who was convicted of heresy by the Episcopal church seventeen years ago.

"He is taking a keen interest in the present controversy between modernists and fundamentalists and the approaching trial of Dr. Lee W. Heaton of Fort Worth, who is accused of denying the Virgin birth of Christ.

"One-third of the Episcopal clergymen do not believe the story of

the Virgin birth, the story of the origin of man or that the world was created in six days," he said.

"In my case," he continued, "the court was picked to convict, and did so. That will happen in this case if there is a trial, but I believe such a storm of protest will break upon the bishops that they will not dare have a trial."

"In my trial the church refused to enter into the truth of matters. It set intellectual belief above intellectual truth."

"If Dr. Heaton is tried the trial will condemn a single man and leave one-third of the church believing what the condemned man believed. It will take from the church what little moral power it has left."

"The Christian era is at an end, and the church is in the course of dissolution. We are in the scientific era."

"Thinking men do not believe the story of the Virgin birth. They do not believe the literal story of the resurrection. They do not believe that Balaam's ass turned around and said to him: 'What are you doing there?' Science proves the world was not created in six days. The healings of Christ may be accepted, for they were not miracles."

THE SCRIPTURE PLAIN ON THE POINTS IN CONTROVERSY

Now you see, brethren and sisters, how very far apart the Christian ministers are in the same church, and as between the churches. They are drawing apart, they are disunited, they fail to see the light. This is evidence to me that they have not the gift of the Holy Ghost with them to enlighten their minds and to direct their course.

Now, the scriptures are exceedingly plain on some of these points that are being discussed and which may end in the rending of the Christian churches of today. Take for instance, the birth of Christ. This incident is given in the simplest language. You will find in Luke:

THE BIRTH OF CHRIST

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

"And, behold, thou shalt conceive in the womb, and bring forth a Son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

How direct, how beautiful, how forceful, is this language, to tell us of the birth of the Savior of the world. How is it possible, brothers and sisters, to misunderstand such language? You can only account for it by the absence of the Spirit, for the Spirit of God testifies that that is the truth.

THE RESURRECTION OF THE CHRIST

With respect to the resurrection, this great principle is quite as beautifully set forth, as clearly defined, as that concerning which I

have read. These words occur in the Gospel of St. Matthew, 28th chapter.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly, and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

And in chapter 27: "And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Here is the testimony of the scriptures respecting this great doctrine of the resurrection.

THE UNITED FAITH OF THE LATTER-DAY SAINTS

Now, brethren and sisters, I refer with some pride, but not in a boasting spirit, to the Church of Jesus Christ of Latter-day Saints. You will remember the testimony that was borne by President Grant this morning, when he said that the Church of Jesus Christ of Latter-day Saints was never in better condition, in that a greater degree of unity has never existed in the Church than at the present time; and this, after one hundred years. The Church is more united. I think without doubt the Latter-day Saints see more clearly, eye to eye, understand more fully and completely the principles of the holy gospel, than ever they did in their lives before. This is easily explained in what I have already said—the gift of the Holy Ghost is given with every baptism into our Church. We emphasize faith; we speak of the importance of repentance; we point to the necessity of baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—the spirit of truth. It is that spirit which draws the Latter-day Saints together and unites and cements them, so to speak, in a solid body. I rejoice in this testimony.

PERSONAL TESTIMONY

After an experience in the ministry of thirty-six years, I testify to you my brethren and sisters, that I do know positively that Jesus is and was the Christ, and that he was crucified for the sins of the world, for you and for me; and it is through that great sacrifice and our own good works that we will be saved, and not otherwise.

And I testify to you of the Virgin birth—that Jesus was the Only Begotten Son of God in the flesh—and I have no doubt that this is the testimony of every Latter-day Saint in this building, that we see eye to eye upon this subject, that we agree perfectly in respect to this great doctrine of the resurrection. We go down into

our graves, we expect to come up out of our graves, and take up these bodies purified, and go on to exaltation and glory.

I testify to you that I do know that Joseph Smith was and is a prophet of God, and a great prophet of God, a mighty man. He was the man who founded this Church and kingdom under the direction of the Holy Spirit, and by the power of the Holy Priesthood that was given to him. Great was that man. Now, I rejoice in these things beyond measure, and I pray God, the eternal Father, that he will continue to bless this people and strengthen them and unite them together by the power of his Spirit, that we may be able to accomplish the work which is required at our hands. This I testify to you, and this blessing I ask in the name of the Lord Jesus Christ, Amen.

A soprano solo, "My Redeemer," was sung by Miss Arline Ridges, a granddaughter of Brother Ridges, who was the original builder of the Tabernacle organ.

ELDER GEORGE F. RICHARDS

I feel very keenly, my brethren and sisters, the responsibility, in addressing this large congregation. I believe that the prayers and faith of good men and women avail much with the Lord, and I therefore ask that you give to me your sympathy and your faith and prayers, that I may be able to bring forth something that will be worthy your consideration.

CONDITIONS MADE KNOWN BY STATISTICS

In the Presiding Bishop's Office of the Church, there are kept and compiled many important statistics, and these statistics give to the authorities of the Church, who choose to consider them, an understanding of conditions which it would be next to impossible to acquire through visiting in the Church, in the various stakes of Zion. We have had some of these statistics presented by our President, in the opening session of this conference, and I desire to call attention to some others, briefly, which indicate conditions which are in need of being improved or corrected; conditions with respect to which perhaps the great majority of the people are not informed. For example:

LARGE NUMBER OF UNMARRIED IN THE CHURCH

From the reports of 1923, we are informed that there are in the Church 27,104 members of the Church over 21 years of age who have never been married. When you think that this large tabernacle will seat about eight thousand people, multiply that number by three and one-half, or nearly so, to equal the number of unmarried people in the Church over twenty-one years of age, it is almost appalling! And then, if we were to add to that number the young women of the Church, between the ages of 18 and 21, who might be said to be of marriagable age, the number would be increased by some thousands.

WHY IS THIS CONDITION?

Why is this condition in the Church we may ask? And if it is in need of being remedied, how can it best be accomplished? We, as a people, believe in marriage. It is with us a religious principle. Indeed, we believe in marriages such as the Lord has revealed; that we should be sealed, for time and eternity, by those having the sealing power. We are informed that such marriages as are performed in our temples are necessary for men and women to obtain a fulness of glory and exaltation in the celestial kingdom of our Father in Heaven; for those who attain to that glory are to have a continuation of the seeds, forever, an eternal increase. Why then should there be so many members of the Church of marriageable age who are not married? I am led to wonder if we are partaking of the spirit of the world in this thing; for if I am correctly informed there are religionists who believe that in the practice of celibacy they can get nearer to the Lord, that they can minister more satisfactorily to him in the unmarried state than in the married relation. I am sure that this is a great mistake, an untrue doctrine.

FORBIDDING TO MARRY, A DOCTRINE OF DEVILS

Indeed, I think I might say that it is a doctrine of devils, and I would quote to you from the Scriptures to sustain my understanding of this doctrine. The Apostle Paul, in his epistle to Timothy (1 Tim. 4:1-3), says:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron: Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Here the Apostle Paul characterizes this forbidding to marry as a doctrine of devils, as I understand it, along with lies in hypocrisy, and one of the great evils that should characterize the falling away from the truth in the last days. I hope as Latter-day Saints we are not imbibing those worldly ideas; for we have been called out of the world, as we read in Revelations 18:45:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities."

EXEMPLARS TO THE WORLD

We are expected to be exemplars unto the world of mankind, in all things that are good, right and righteous, and thus be preachers of the truth by example as well as by precept. There is no justification that I can find in the Scriptures for the non-belief in marriage as a

principle and ordinance of salvation, but on the contrary we find the Apostle Paul teaching the Hebrews that marriage is honorable in all; and in a revelation to the Prophet Joseph Smith, known as the 49th Section of the Doctrine and Covenants, we find the Lord's own words: "Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man."

And in Genesis 2:18: "And the Lord God said, It is not good that the man should be alone."

I would ask who knows better than the Lord what is good for man; and what is good for man is good for woman, and it is not good that woman should be alone.

In Genesis, the 5th chapter, I read this: "Male and female created he them; and blessed them, and called their name Adam."

That is a rather peculiar expression "called their name Adam." The author of the *Compendium*, commenting on that expression, says that man in his fulness is a two-fold organization, male and female; either being incapable of filling the measure of their creation, alone. It requires a union of the two to complete man in the image of God.

TWO KINDS OF MARRIAGES—AUTHORITY

There are two kinds of marriages particularly taken note of in the statistics of the Church; one we call temple marriage, and the other civil marriage. Temple marriages, however, are civil marriages in that they comply with all the requirements of the civil law; but temple marriages have other important elements in them that the civil marriage, performed outside of the temples, have not. For instance, the individual solemnizing these temple marriages must have authority. He who holds the keys, the President of the Church, delegates this authority to man to seal on earth and it shall be sealed in heaven, for he has received this authority and has the right to delegate it to those who are worthy, as he may elect.

We read in Matthew 18:18 the following: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

This is by the Savior unto his disciples; and they who held that sealing and loosing power visited the Prophet Joseph Smith and Oliver Cowdery, in the spring of 1829, on the banks of the Susquehanna river, and there conferred that authority upon them, and they in turn have conferred it upon others. So these marriages performed in the temples are by those who have been thus authorized to speak for the Lord, and the individuals contracting marriage under these circumstances covenant most solemnly with each other to be husband and wife for time and for all eternity, as contrasted with the civil marriage covenant "until death do them part." The ceremony is of that character making the man and the woman husband and wife for time and for all eternity, so that these civil marriages, after all, are, we might say, but trial marriages; and it would seem so from the fact that there are

so many of our Church members who accept of a civil marriage ceremony before coming to the temple, and then later come to the temple to be sealed.

MARRIAGE FOR ETERNITY

I remember on one occasion when I was associated with the presidency of the Tooele stake, a prominent non-member of the Church requested me to perform the marriage ceremony for him. He was about to marry a beautiful woman, but before the ceremony was performed he called me to one side and said: "Now, Mr. Richards, don't make this thing too solid. We don't know whether we will be able to live together happily or not." That represents, I fear, the feeling of too many men and women who enter into these solemn obligations of marriage outside of the Church, as compared with those who marry in the temple, for these marry with the thought of never separating, of making themselves congenial, yielding here and there where it is necessary, and fulfilling the law that they may be one in time and throughout all eternity. The statistics of the Church go to show that those marriages performed in the temple are more enduring. There are more divorcements following civil marriages, more than half as many more, than there are following temple marriages according to the statistics of the Church.

TEMPLE AND CIVIL MARRIAGES IN THE CHURCH CONTRASTED

I might give you in detail the average per year for the last five years, and I will say here that it is a deplorable thing that since 1919 the civil marriages have outnumbered the temple marriages in the Church each year. The average number of temple marriages in the Church per year for the last five years is two thousand nine hundred and forty-six. The average number of civil marriages is three thousand two hundred and thirty-four. The divorcements after temple marriages, eighty-four; and the divorcements after civil marriages, one hundred fifty; or, in other words, one divorce to every twenty-one civil marriages in the Church, and one divorce to every thirty-six temple marriages. It is my belief that those very reasons, which might be assigned for members of the Church not going to the temple for marriage, are the causes of many unhappy marriages and the evil of divorce does not tell the whole story of sorrow which follows. Only those who in sorrow and disappointment have reached the climax and can endure the conditions no longer, receive divorcements. Many others suffer on and endure it for the sake of their children or others who are concerned.

PEOPLE OF ONE RELIGIOUS FAITH SHOULD MARRY

From the great number of men and women in the Church who have not been married, more than twenty-seven thousand, it would seem that those within the Church who do marry ought to be able to find companions without having to go outside of the Church. I want

to tell you that while some of those marriages, where they are of different faiths, may result in happiness, the great majority of them, I believe, result in disappointment, and sorrow, if not in divorcements. We would, therefore, advise our Latter-day Saint girls and Latter-day Saint boys to marry those of their own faith, and we would also advise those who are not of us to marry those of *their* own faith.

WE WANT OUR PEOPLE TO MARRY

Then there is one other thought that I want to leave with you: brethren and sisters, we want our people to marry. It would be a serious thing in my family if I had a son or a daughter that should grow up without marrying. We want the parents to use their influence to have their children marry and let them marry young, when the spirit of courtship and marriage is upon them, and then we want them, of course, to marry in the Church, in the right way; and when they are married they should fulfil the law which God has given, to multiply and replenish the earth. That is the thing which many, I feel, are not doing today, to the full, and it is my firm conviction that the time will come when those who are not doing their full duty will know the loss which they are sustaining, and it will be hell and torment to many of them. Now, we know that some cannot bear children, and some because of weakness are not able to do as much as others. God knows. I believe in the doctrine of the Scripture, that children are an heritage from God, and happy is the man that hath his quiver full of them. And I believe in the saying of the Prophet Joseph that when God offers a man a blessing and he refuses to accept or receive that blessing, that man is damned. I believe that our Father has these children to give to us, and I believe that if we do not accept them we will meet with this disappointment. A little girl, eleven or twelve years of age, said to her mother one day: "Mother, why did you have so many children? When I grow up and get married I will not have so many children." Then the mother said to her: "My daughter, let us see. You are number fourteen. Suppose I had quit having children when I had thirteen, where would you have been, and where would your little brother have been?" Of course the little girl had not thought of it in that way. We value our children above price. A million dollars would not purchase one of them. There will come a time just as sure as we live, brethren and sisters, when we will know what we might have had and what we have not received, where we have rejected the offer from a kind and loving Father, so that we may then say with the poet, "Of all sad words of tongue or pen, the saddest are these: it might have been."

God bless you, my brethren and sisters. May he help us to see and understand these principles, to have faith and courage to live them, that we may be saved, and be an example in these things to our children, worthy of their emulation, I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

It is just three years since I last stood before a congregation in a General Conference of the Church. Perhaps some of you would like to know how I have been spending the time. Bill Nye, the American humorist, was asked by a correspondent about his habits of life and methods of work—how he employed his time, and so forth. He answered: "I do most of my writing in a sitting posture or in an auto-graph album. I belong to an athletic club and a pair of Indian clubs. When I am not engaged in thought, I am employed in recovering from its effects." My case is somewhat similar, or at least that is suggestive of my case. I have been absent three years. Half of that time I was filling a mission in a foreign land. During the other half I have been "recovering from its effects." Not the effects of my mission, either; but the effects of illness, which put an end to my mission and made necessary my return much earlier than I had anticipated.

MISSION TO EUROPE

I left Salt Lake City, bound for Europe, on the 24th of May, 1921, and landed at Liverpool in the early days of June. My wife went with me, also a party of missionaries, including Elder William A. Morton, who was to assist me in the editorial department of the *Millennial Star*. I had been appointed to succeed Elder George Albert Smith as President of the European Mission, the affairs of which he turned over to me on the first day of July. Early that month, at a special convention of mission and conference presidents called for the purpose, I obtained further knowledge of the affairs of the Church in the British Islands and adjacent countries. I had previously visited, in company with President Smith, a few of the English conferences, and had been introduced by him to quite a number of prominent men, including journalists, police authorities, steamship magnates, a Welsh member of Parliament, the Lord Mayor of Liverpool, and the American and German consuls; so that when he sailed for home I had matters fairly well in hand.

PREACHING ON THE CONTINENT

Soon after his departure I made a tour of some of the Continental mission fields, accompanied by my wife and two of the Elders—Thomas M. Wheeler and Arthur H. Taylor, both choice men, the former the mission secretary. We passed through France, Switzerland, Germany, Belgium and Holland, attending conferences and holding special meetings in many of the principal cities. The Elders and Saints welcomed us joyfully, and large numbers of strangers flocked to hear what we had to say. Our largest gathering was in the Casino Music Hall, Berlin, where we addressed congregations, afternoon and evening, numbering twelve hundred and thirteen hundred people, about two-thirds of them non-members of the Church. They paid strict attention, only one interruption occurring, and that of a perfectly respect-

ful character. While I was speaking and my remarks were being interpreted "line upon line" by one of the German brethren, a young man arose in the body of the hall and politely requested the interpreter to speak less rapidly, as he wished to "get the points." Another auditor was the organist of the Kaiser's Church in Berlin; he attended our afternoon meeting, and volunteered an organ solo for the evening session. Everywhere we were treated with the greatest kindness and courtesy. Quite a change from the days when the Saints in Germany, in order to evade the police, had to meet secretly in small groups in private homes, with the blinds drawn; and when the Elders, if caught preaching anywhere in that country, were imprisoned or banished summarily. We found the work of the Lord prospering in that mission and in the Netherlands, under the efficient labors of Elders Serge F. Ballif and John P. Lillywhite, the presiding brethren, and their faithful helpers.

SCENES OF INTEREST

While in Paris we took an excursion to Rheims, where we viewed the shattered Cathedral, bombarded by German guns during the Great War; and thence, for several miles, traversed the famous "Hindenburg Line," passing through the remains of French villages desolated by the fearful strife. The scenic wonders of Switzerland, "the castled crags" and terraced vineyards of the Rhine, the famous field of Waterloo, and other objects of familiar interest to the tourist, I have not time to dwell upon. At Liege, in Belgium, we lunched at the home of the American consul, George M. Hanson of Ogden, Utah, and inspected, nine miles out, the ruins of Fort Loncin, whose heroic garrison made such a wonderful defense against the overwhelming Teutonic invasion of 1914. At Rotterdam, in Holland, I had the privilege of speaking from the pulpit of the little church where the Pilgrim Fathers held their farewell service, prior to embarking for America in 1620.

AGAIN IN BRITAIN

Having spent six weeks upon the Continent, we returned to England, landing at Harwich, and barely escaping the humiliation of being sent back to Holland to have our passports vised by the British consul, we having failed, through misinformation, to observe that formality. I had contracted a heavy cold in Holland, and for the next few days after my return to Liverpool, was disabled for active service. The fall and winter conferences of the British Mission—fourteen in number, held one week apart—were just beginning, the first one in Ireland, where things were in a turmoil, men being shot down every few minutes or so. I was kind-o'-glad I couldn't go, and Brother Morton was none too happy at being sent. But he went, and had a good time—there's always a good time where Brother Morton goes—and came back rejoicing; the return trip being particularly delightful. (Laughter.) The remainder of the conferences I was able to attend, and later I also visited the war-torn Emerald Isle.

AN ANTI-"MORMON" ATTACK

With the opening of the New Year, a fierce anti-"Mormon" onslaught began in many of the British newspapers; the "stunt press" they call it over there—the equivalent for "yellow journals" in America. Twenty-six of them were barking at us simultaneously all over the land. During the next three months our pens and tongues were kept busy refuting the slanders with which the country was flooded, and presenting the facts in relation to Utah and her people. The principal charge made against the Elders was that of inducing young women to go to Utah for polygamous purposes. The only "evidence" adduced in support of this charge was a quotation from one of our Articles of Faith—an adaptation of the well known words of St. Paul: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." "These things," of course, were the British girls. The accusers of the brethren affected to regard this as a confession of guilt. Let me say here that the standing reward of two hundred pounds (\$1,000) offered years ago by Mr. V. S. Peet, for one case of a British girl lured to Utah by "Mormon" influence, is still unclaimed.

The intelligent classes were not deceived by the false reports spread abroad, many of which were so ridiculous as to carry with them their own refutation; but they were accepted as true by the ignorant inhabitants of the slums, stirred up in some instances by ministers of the churches. One of our most active assailants was a minister who had been a Texas cowboy, but having inherited an English baronetcy, had returned to his native land, and been made the pastor of a church in London. This reverend gentleman had the audacity and mendacity to say to his Sunday congregation: "I have seen with my own eyes the bloodstained boulder at the back of Smith's house, freshly stained with the blood of rebellious girl converts." Another of his lurid tales was to the effect that the "Mormon" men killed off their old wives by giving them a strong alkali drink which destroyed them gradually, thus making way for younger wives, recruited through the labors of the missionaries. Needless to say, alkali was not the only kind of lie used in his statement. The British Government's chief aliens inspector, by direction of the Home Secretary, applied to me for data regarding "Mormon" missionary and emigrational activities, and the same was promptly furnished. I then asked him: "Is the Home Office agitated over the present outcry against us?" Smilingly he answered: "Not at all; we understand; but we must be prepared, when pressure comes, to present the facts in reply." As for the papers and the "movies," they made money out of the agitation, which of course was their principal object. When requested to publish replies to the sensational canards, most of the editors or managers flatly refused. One of them said: "We are out to crush Mormonism at any cost."

All the Elders in the mission, and many of the Sisters, did splen-

did service in repelling this foul and unprovoked attack. Among its unpleasant results were the tarring and feathering of three Elders in Scotland, the smashing of the plate-glass windows of the London Conference house, and the temporary cessation of open-air meetings in some parts. But on the whole we were benefited by the assault; it awakened interest in our cause, made friends for us, increased baptisms, and enhanced the attendance at our meetings.

DUTIES OF MISSION PRESIDENT

My time was fully occupied in editing the *Star* (ably assisted by Brother Morton), in writing and publishing pamphlets setting forth our tenets and views, assigning and instructing missionaries, visiting the conferences, preaching wherever opportunity offered, and doing whatever else devolved upon the Mission President. I presented a handsome copy of the Book of Mormon to the Home Secretary, Mr. Shortt, and sent pamphlets and other literature to every member of Parliament and to all the leading men of Great Britain. I worked early and late, and as hard as my strength would permit—much of the time at a great disadvantage, owing to a physical ailment which had troubled me a long while, and for which, I am now convinced, I should have had an operation before leaving home. President Grant, who knew of it, had given me my choice, whether to go or not until such an operation was performed. I went without it, but after that strenuous year in the mission field, found that I could not safely put it off any longer.

IN THE HOSPITAL

Accordingly, after completing the round of the spring conferences in England, Scotland, Wales and Ireland, deferring (as I then thought temporarily) a visit to the Scandinavian countries, I went up to London, entered a private hospital or "nursing home," and underwent the operation contemplated. I had first-class surgical attendance, but for some reason the operation was not entirely successful, and had to be repeated; the result being that I was detained in the "Home" for a much longer period than I had counted upon. Thirty days was said to be the usual time, but I lay there for nearly fourteen weeks, physically helpless, yet with mental faculties equal to the task of furnishing editorial articles for the *Star*, and corresponding with the brethren here at home and with those whom I had left in charge at Liverpool. My faithful wife was with me through it all, lightening by her daily visits and tender ministrations my burden of affliction. Finally, I emerged from the hospital, and after a ten days' rest at the hospitable home of Brother Ralph J. Pugh, who with his amiable wife had been exceedingly kind and attentive, I went back to my post and resumed work—too soon, I found to my cost before many days had passed. I suffered a relapse, and became more helpless than ever.

RELEASE AND RETURN

Some weeks of misery went by and I then decided to come home, President Grant having given me an honorable release, with advice to return as soon as I could safely travel. On the 10th of November I sailed from Liverpool for Montreal, my wife and two Elders—Clyde Romney and Claude W. Hinckley—coming with me and caring for me all along the way. Never was invalid waited upon more faithfully. I could not have done without their help, especially during our unfortunate and unlooked for detention in quarantine on a bleak island in the St. Lawrence River, within a day's distance of Montreal. Two hundred and forty first-class passengers, housed in immigrant barracks on that frozen, wind-swept rock, Gros Island—such was the situation. A case of smallpox on board was the cause, and fourteen days was the regular period of detention in such cases. But this was shortened for us to eight days, through the interest taken by leading brethren in Utah, and the influence exerted by Senator Smoot with the Canadian authorities. We were all vaccinated, and as fast as the vaccinations "took," were allowed to proceed on our way. A few other Elders and Saints, with us on the island, were released at about the same time. Every courtesy was extended by Government and railroad officials, both in Canada and the United States, and although the journey was a very trying one, we reached home in safety, December 7, 1922.

GRADUAL CONVALESCENCE

Since then I have been slowly convalescing back to health. I was told by a medical doctor soon after my return, that it would be eighteen months before I would "feel fit." The eighteen months are up this spring, and my condition is now almost normal. During the winter I have read a great deal, have done some writing, and in the past few weeks have spoken fourteen times in public. A year ago or more, I could neither read nor write, nor even think clearly. There was a weight upon my brain like an iron clamp, while in walking I felt as if I were lifting great chunks of lead. As for public speaking, that was entirely out of the question. Since walking has always been my favorite exercise, and reading, writing and speaking the occupations in which I have taken most delight, you can judge of the amount of privation that my long sickness entailed. I can never be grateful enough to President Grant and other kind friends who have ministered to my needs in various ways during the saddest and loneliest period of my life. I am thankful for the many prayers offered up in my behalf—prayers that have been answered in a manner truly wonderful. I can only say: "It is the Lord's doing, and it is marvelous in my eyes."

THE SPEAKER'S TESTIMONY

Brethren and sisters: I testify in all solemnity that I know this to be the work of the Lord. I never knew it so well as I do now.

I have been just near enough to "the other side" to sense it most thoroughly, and my one desire is to live to bear testimony of the Truth. I do not testify that the Gospel is true; that would be superfluous—a mere truism. One might as well say that truth is true, or that white is white, as to say that the Gospel is true. Of course it's true, or it wouldn't be the Gospel, which is Truth itself. But I do testify that what is called "Mormonism" is the Gospel—the Everlasting Gospel; that Jesus Christ is the one and only Savior, and that Joseph Smith was and is his prophet, standing at the head of the last and greatest of the gospel dispensations, the mission of which is to gather together all things in Christ and prepare the way before His glorious second coming. I know that this work will go on conquering and to conquer—not with worldly but with spiritual weapons; that nothing can stand against it to impede its progress; and that it never will be smaller or weaker than it is today. Like the little snowball from the mountain-top, gathering as it goes, it will yet become a mighty avalanche, sweeping all evil before it, and fulfilling what the Prophet Daniel spoke concerning it. For it is "the stone cut out without hands" which is destined to grow into "a great mountain" and "fill the whole earth." God speed it on its way! Amen.

ELDER JOSEPH FIELDING SMITH

My brethren and sisters, I am sure that the people here assembled, and throughout the stakes of Zion, are rejoicing in the remarkable recovery that has come to Elder Orson F. Whitney. The hand of the Lord has been made manifest in his restoration to health.

This afternoon I need your faith and prayers to assist me in the remarks that I shall make.

WE STAND AS WITNESSES FOR CHRIST

We are living in perilous times, in a day when the mission of the Church is perhaps more pronounced, and our message to the world more clearly defined, than ever before. As a people we stand as witnesses for Christ in a day when the world has turned from him, when they are teaching the doctrines of men and discarding the fundamental truths of the Christian faith.

I have been reflecting, as I have listened to the remarks that were made this morning and this afternoon, and desire to present some of my thoughts, and some thoughts of others uttered by prophecy in ancient times, which are very important to us and which concern very seriously the world and the conditions therein. My thoughts dwelt upon this passage of scripture which was uttered by Nephi almost six hundred years before the birth of Christ, wherein he was speaking of the latter days:

TESTIMONY OF AN ANCIENT PROPHET

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and

they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God.

"But wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their god. And behold, their treasure shall perish with them also.

"And wo unto the deaf that will not hear; for they shall perish.

"Wo unto the blind that will not see; for they shall perish also."

And then again in one of his discourses in which he spoke by prophecy, he also referred to our day and the conditions that would prevail in the world preceding the coming of Christ.

"For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

"And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

"And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redemer hath done his work, and he hath given his power unto men."

VIEWS OF THE SO-CALLED MODERNISTS

President Clawson this afternoon read to us some views that are expressed today by certain ministers, religionists who call themselves modernists, and they appear to be in the ascendancy; their doctrines are growing, and are finding place in the hearts of the people, and the true doctrines of Christ, and the testimony that Jesus is the Son of God, is diminishing, is dying out in the world. It may be true, as one divine stated, that the Christian Era is at an end, and the Church is in the course of dissolution, if he had reference to the so-called Christian churches of the day; because their doctrine is spurious, it is not the gospel of Jesus Christ, but a man-made system. But Christianity, pure and undefiled, is not in the course of dissolution; it is not dying out, it is becoming more firmly rooted in the earth, and must do so, and shall continue until it shall fill the earth, for so it has been predicted.

TRUE CHRISTIANITY

However, true Christianity, so far as the latter days are concerned, is very young, less than one hundred years of age, for it has only been since the year 1830 that the Church of Jesus Christ has been organized in the earth, and the gospel restored, containing the gifts and the blessings and the graces that existed in the Church in primitive days, and that Church with its doctrines of the gospel of Christ, shall grow.

We are the people who have made covenant with the Lord to

serve him and keep his commandments, and we have received through the testimony of the Holy Spirit, the knowledge that Jesus is the Christ, the Son of the living God, that he is indeed the Only Begotten Son of the Father, and that through his blood, which was shed, all men are redeemed from death, all men shall come forth in the resurrection from the dead and live again. In other words, immortality shall come to every soul, for, as Paul has stated it, "As in Adam all die, so in Christ shall all be made alive." "And," said he, "the last enemy that shall be destroyed is death," and so long as there is still in the grave one soul who has tabernacled in the flesh, death has not been conquered. Death shall be conquered, Christ shall gain the victory, and immortality shall come to every soul that has lived upon the earth. And the reason for this is that we were not responsible for death; we did not bring death into the world, and so we are redeemed through the blood of Christ, from that condition, and immortality shall come to us, both the unrighteous as well as the righteous, and all men shall stand again in the flesh to be judged according to their works. But in addition to all this, through the blood of Christ, men are also redeemed from their own sins; but on condition of their repentance and their acceptance of the principles of the gospel. They must believe in him, they must accept him as the Son of God, they must set themselves in harmony with the truth which we call the gospel. They must accept these principles and walk in accordance with them in order that they may be redeemed from their own sins, and thus be prepared to receive something greater than immortality, even eternal life. Eternal life is that kind of life which our Father in heaven possesses. For he who has eternal life must have the kind of life that God has, for he is eternal. And so those who will repent, who will receive the gospel, walking righteously before the Father, shall receive this great reward, and shall have the privilege of entering into his presence and dwelling with him and with his Son, Jesus Christ, where they shall receive a fulness, if they are faithful and true in all things, even unto the end.

OUR MESSAGE TO THE WORLD

Now, I say we are witnesses of the truth. It is the mission of every man holding the priesthood in this Church to preach Christ and him crucified. That is our message to the world; and the message is sorely needed in the face of these false doctrines taught by the power of men. When men are turning from the Lord and seeking to find everlasting truth without his aid, our mission becomes all the more urgent in calling men to repentance and to a belief in the redemption brought to pass through the atonement of the Son of God, whose blood was shed for the sins of the world.

WE BELIEVE IN A LITERAL RESURRECTION

We believe in the literal resurrection of the children of men. President Rudger Clawson read to us the statement that was made by

Matthew, an eye witness of the resurrection of Christ, and many of the Saints who lived before that day, who came forth from the dead after the resurrection of the Son of God. Matthew stated that "the graves were opened; and many bodies of the Saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many." This was as literal as Ezekiel said it would be, so far as the resurrection of the bodies from the graves was concerned, there can be no mistake about that. Christ was the first fruits, and afterwards those who believed on him, and eventually all men shall come forth.

It is our message and our mission to the world, to preach this truth, and to establish faith in the hearts of the people, and endeavor to get them to believe in Jesus Christ as their Redeemer and as the Son of God.

I would like to refer to one or two other passages of Scripture bearing upon this point of the resurrection. Ezekiel, one of the prophets of old, was commanded by the Lord in a vision to prophesy. In the vision he was taken out into a valley of dry bones, and they were very dry, and the Lord asked him the question: "Son of man, can these bones live?" And Ezekiel answered, "Thou knowest." So the Lord said to him:

"Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

"Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

"And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone,

"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them.

"Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live."

Now the world would tell you that this did not mean those who were dead literally, but those who were dead in sins, who, because of transgression, had been cut off from the Lord; but the Lord is very specific for we read further:

"So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts.

"Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

So the Lord was very definite in regard to this matter. There is no mistake about the definiteness of the language at all.

Isaiah, speaking of the resurrection, had this to say, in reference to Israel especially:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Hosea has also testified as follows:

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

MODERN TESTIMONY OF THE RESURRECTION

And so have prophesied others of the ancient prophets; and so have testified the witnesses of the New Testament; but in addition to all these we have the witnesses who have lived in our own day. We are not in doubt, the Lord has not left us helpless to grope without the light. We have had in our midst, those who have beheld heavenly beings, messengers who have been sent to reveal the truth, who have passed through the resurrection; who have come forth from the dead, and are alive again. Joseph Smith, Oliver Cowdery, David Whitmer, Martin Harris, and others, have testified to the world that they have been in the presence of beings who have come forth from the dead, through the resurrection. These personages lived anciently, and came to the earth again to establish the truth of the everlasting gospel. And the witnesses unto whom they came have testified to all the world that these things are true—that God lives, that Jesus Christ is the Redeemer of the world, and the first fruits of the resurrection. This testimony is binding on all the world, for these men are reliable witnesses. Men may say they do not believe it; they may say there is no truth in it, but the fact remains that in bearing witness of these truths, the witnesses have complied with the law, and their testimony is now binding on all men. In the mouths of as many witnesses as seemeth good, God has established the truth of all things, and all who reject the testimony of these witnesses do so at the peril of losing their own salvation, for God will not be mocked.

I testify that I know these things are true, and you who are assembled here know they are true. That is our mission and testimony, I repeat, unto all the world, to bear witness and cry repentance, that men may be brought to repentance and receive a remission of their sins through obedience to the principles of the gospel. May the truth spread and righteousness prevail, is my prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang, "The time is far spent, there is little remaining."

Elder Joseph B. White, President of the Hyrum stake of Zion, offered the closing prayer, and the conference adjourned until 10 o'clock Saturday morning.

SECOND DAY

MORNING SESSION

Promptly at 10 o'clock, Saturday, April 5, 1924, President Heber J. Grant announced that the choir and congregation would sing, "O say what is truth?" as the opening hymn.

After the singing of the hymn, the opening prayer was offered by Elder Thomas D. Rees, President of the Juab stake of Zion.

The choir and congregation sang, "How firm a foundation ye Saints of the Lord."

All the seats were occupied and many people were standing in the aisles, both in the gallery and on the main floor.

PRESIDENT HEBER J. GRANT

Of the General Authorities of the Church, there are absent from our conference Elders Reed Smoot, David O. McKay, John A. Widtsoe, and George Albert Smith, of the Council of the Twelve. As you all know, Brother Smoot's duties prevent his attendance. We had hoped Brother Widtsoe might be here, but the Commission of which he is a member demands his attention, and he has written his sincere regrets for not being present at the conference. We have a cablegram from Pres. David O. McKay, that "the conference presidents of the mission in special assembly send greetings to the First Presidency and other authorities and the Church at home. God bless you." Brother George Albert Smith is absent on account of sickness. We hope he will be with us before the conference is concluded.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

Yesterday morning, as we were coming to conference and as the clouds betokened that we might have a storm, we heard on every hand the old saying, "Yes, its going to storm—the regular conference storm." Well, it did not storm, and to-day we have the most beautiful weather that could be found anywhere in the world. I do not know where you would go to equal it. So I feel happy this morning for the good weather with which we are blessed for our conference.

I am grateful to the Lord for being permitted to labor with my brethren in connection with this great work, in which labor I have been engaged for many years. I rejoice in its growth and in its development, and I am glad to add my evidence or testimony to that of President Grant that I believe the Church, spiritually and temporally, is in a stronger, a better and more advanced condition to-day than it ever has been in its history. We are more numerous to-day than we ever have been and therefore we ought to be stronger, and are.

I can speak, I believe, for the work that is under the care of the Presiding Bishopric of the Church, the work of the Lesser Priesthood. I think I can safely say that never in the history of the Church has that work been in such good shape, nor has it been better looked after, nor indeed as well looked after by the bishops and those in

charge of the responsibility of looking after the lesser priesthood, as it is to-day. So that also shows growth and development. Notwithstanding all that, we are far from doing and far from being what we should do and what we should be, but we are making progress, thank the Lord.

This Church stands for all that is best in the world. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things: that which is best, that which makes for the success and prosperity and blessing of the people, that which extends and magnifies and upholds the principles of liberty. This Church has the gospel of Jesus Christ and according to St. Paul that system, that gospel is the perfect law of liberty, more perfect than anything else that has ever been devised, and I am thankful for that. I am grateful for this nation, for the privilege of living in this great nation, and that we are a part of it where there is more liberty for, and a better understanding of, human rights, and more of the respectful deference and tolerance for the views of others, religious views, views of different questions, more of tolerance I say, in this nation than in any other nation under the sun.

If you do not believe that, go and live awhile in the South American countries, or go down to Mexico, our neighbor on the south, or anywhere in Europe, Asia or Africa, anywhere outside of this nation, if you think you would be more contented than here, and you will come back and say, "This good old U. S. A., the United States of America, is the very best country, the very best nation, the very best people in all the world," and I am thankful that I am a partaker of it.

This Church in its beneficence, in its helpfulness, goes far in its missionary activities, and the sacrifices that are made in that connection stamp the people with having done and trying to do better, and more in helping others and extending these principles, these blessings of liberty, than any other people in all the world. The missionary activities are not only to our own race, the white race, but we have gone to the islands of the sea. This Church established, many years ago, on the Hawaiian Islands, schools, educational helps, teaching the people also how to work, how to live, how to establish themselves and be independent, and to practice the principles of righteousness and liberty and thrift which the gospel inculcates. The Church has sent tens of thousands of dollars there, helping those poor people, during the many years that have passed; has done it recently and is doing it now, during this administration of President Grant.

Then again, down in New Zealand, the Church has established there an agricultural college to help the Maori people. Of the tithes, the means that you have contributed, money has been sent down there to help those people, to educate them, to teach them the way of life and to help them in many ways, which have been a blessing to them. So also in Samoa. So with the Indians, up here in Washakie. The Church has spent a considerable amount of money to help the Indians there, to teach them and to be a blessing to them—a few of the

Papago Indians down in Arizona also; a few down here at Cedar City and a few elsewhere who live around us. The Church has always been and is now helping in all these different directions, and it is a good work, a commendable work. I wanted to make a note of these items so that you may know, my brethren and sisters, how the means that you contribute to the Church are used. You have heard from the President how practically all the means contributed have been sent back to the people for schools, educational purposes, for the building of churches, for the operation and maintenance of church activities. Practically all of the tithes have been sent back to the people in the wards, in the stakes, for temples, for hospitals and in all these activities which are good, which are commendable and which are a blessing to the people. We should try to do a little more than we are doing, if we have, and we do have, the best principles to govern us, laid down by the Lord Almighty; we have a knowledge that he established his work and that he raised up wise men, as he says in one of the revelations, for the very purpose of establishing the Constitution of this land, this law of liberty and tolerance that we are enjoying and being blessed with. Having that, then, there should be further evidence to show that we have the gospel. I ought to be a better citizen in consequence of the religion of Jesus Christ, this perfect law of liberty, than I could be without this gospel. It certainly does not make me a worse citizen, more narrow or bigoted; but it enlarges my soul; it makes me tolerant; it makes me helpful; it makes me kind to my neighbor; it enjoins upon me all the duties of helpfulness and righteousness that pertain to the gospel of Jesus Christ; so that I should be better as a citizen, in a civil sense. My home should look as nice as the home of anybody else, and as good as my circumstances will permit. My fence should be kept up nicely; my surroundings should be clean; my home should be clean. Cleanliness is next to godliness. In fact, I think you will never get any great amount of godliness till you first get cleanliness. So our places, our homes, our gardens, all that we have, should be just a little better in consequence of the gospel. Our taxes should be spent more carefully than any other people spend taxes. We should be able to invite people to settle among us in consequence of low taxes and good orderly government, in comparison with others. So I say improve your homes, brethren and sisters, improve your fields, improve your stock. Clean up, plant trees, beautify Zion, make the desert as a garden, and the wilderness to blossom as the rose. In the old scriptures the Lord said he "will make the wilderness like Eden, and the desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." The voice of song and melody should be extended also, and all that is good and all that is great, all that pleases mankind we should try to do, and the knowledge of God will be extended. We have heard repeatedly, and we will always hear it, for it is the mission of the Church of Jesus Christ of Latter-day Saints to make known the story of Jesus and him crucified. Just

what he is, just what he stood for—that will always be the great endeavor and the great part of the mission of this Church; after we are all gone, it will still be going on.

But in all of the little things of life we should be just a little better, a little more kind as husband and father, a little more courteous, a little more polite. Do we exemplify that in our lives, in our families? Are husbands—these husbands that I see by the thousands before me—are we just as good to our wives as we could be and should be? You know if you are invited out to a dinner party, it is quite customary, quite the proper thing, and a very genteel thing too, to say: "We have had an excellent dinner. It was very fine. I have enjoyed it immensely." Did you ever say that to your wife—do you, husbands? She has cooked for you many a good dinner. Did you ever say: "Wife, that is a fine dinner. That is just as good as anybody can cook." No; if she said: "Well, John, husband—how did you like your dinner?" "Why, it was all right, wasn't it? I didn't see anything wrong with it." It would be so unusual to get a word of courtesy and compliment from the husband to the wife. I recall a line or two of Burns on this subject:

"Ah! gentle dames, it gars me greet, [it makes me cry]
To think how monie counsels sweet,
How monie lengthen'd, sage advices
The husband frae the wife despises!"

And it is often so. Of course, the counsel, good as it is, can be too lengthened. You sisters ought to remember that, too, not to make your advice and counsel so everlastingly long. Be tolerant and improve in that. "How many lengthened, sage advices the husband from the wife despises." Well now, we can be courteous with our children, and kind; we can teach them politeness—these little civilities, these little things after all distinguish between the savage and the civilized. That is all they are, decent civilities, politeness, courtesy, a little attention. How many husbands help their wives as they should?

I stood at my window, only the other day, and watched a couple going down the street—a big, strong young fellow and his wife, a beautiful woman, tagging behind him. I thought, "They are married, all right." If he had not been, why he would have had hold of her arm, showing her a little attention and courtesy, and I felt like I would like to go out there and kick that fellow. She was good looking, too. That made me dislike him more. But after all, brethren and sisters, these kindnesses, these attentions are what make people better. Why, that man and woman put me in mind of the Indian with his squaw, she walking behind, tagging behind. She was not carrying any load. If they had had a baby, she would probably have been carrying the baby in her arms and he would have carried the door key. That is the kind of courtesy that was shown.

Now, plant trees, take care of your farms, save your means.

We are living in an extravagant age. Don't you know that there are very few people nowadays who know how to save a dollar. We know how to spend it galore; but to save it, to practice self-denial and say, "No, I can get along without that," we cannot do it, seemingly, any more. We just have to spend and spend. Now let me put this into your mind, brethren and sisters, you can always spend your money tomorrow; don't forget that. It will be good tomorrow. Keep it in your pocket today and then wait until tomorrow again. You can always spend your money tomorrow; practice many other good qualities which make for independence and well-being and which will deliver us from so much trouble; that which helps to keep us out of debt. Get out of debt and keep out of debt. Cultivate your farms; stay with your farms; make one acre produce what two are now producing—it can be done as a general rule. Why not do it; why not show to all the world that by our very surroundings, here are "Mormon" settlements, the best in the land. I remember the first time I went up into Canada. We rode through those endless miles of plains and not a tree. Presently we came in sight of some trees growing away up in the country there, and I said: There is civilization; there is a "Mormon" settlement, because it was different. There were settlements straggling here and there all along, but no trees. But when we came to the "Mormon" settlement there were trees, there were evidences of something more, something better than other people had.

So in all of our surroundings and all that we have to do and to do with, we ought to practice those principles which the gospel teaches. And as President Grant emphasized yesterday, walk in obedience to the commandments. That is repeated all the way through, in almost every revelation given to the Prophet Joseph Smith. In the revelation on the Word of Wisdom we are commanded to abstain from this and abstain from the other; if you do all these things and walk in obedience to the commandments as well, blessings are promised. Now walking in obedience to the commandments of the Lord, we ought to do all these little things, for they are commandments. I am commanded by those who have presided over me to get out of debt, to pay up my debts when I can, and as soon as I can; to keep out of debt, to practice every virtue—be honest, be true, be faithful, be courteous, be tolerant, be all that makes for the best citizenship in all the world. That is what should distinguish us from the world. The Savior said in his time: If you give merely to your sisters and your cousins and your aunts, (he did not use that phrase but that is undoubtedly what it amounted to) do not even the Publicans so? What better are you than they?

We ought to be better, having the best government that there is, I mean Church government, which supplements, adds to and enhances and glorifies the civil government, good as it is, the Church government is still better. For as St. Paul said, "It is the perfect

law of liberty." Having that, ought we not to show it in all our surroundings, in all our walks of life, in everything pertaining to us in our civil government with which we have to do—in treatment of our brethren and sisters, settling our difficulties one with another, in all things that make us better and more civilized, more polite, more generous, more big-hearted, more unselfish in all things; to build up the kingdom, to glorify our God and make us different, a little different from most other people. If the gospel does not do that, then it has failed with us. I say that it does accomplish these things. If you do not think there is a difference between the people here of this section and other peoples abroad, you just go and live abroad six months, anywhere outside of the confines of the Church of Jesus Christ of Latter-day Saints: you will find a difference. There is a power of godliness here that cannot be found anywhere else in the world, and I testify to it. The revelation to the Prophet Joseph, I think it is in the 84th section of the Doctrine and Covenants, says this, that with this Priesthood which he has given to this Church, the power of Godliness is manifest, and further, without this Priesthood and the ordinances of the gospel, the power of godliness is not manifest to men in the flesh, anywhere, at any time. Now having that influence and power, we know, my brethren and sisters, that it will make us better and that we are a little different in so many ways. It was pointed out to us yesterday that there is a brotherhood and a fellowship and an interest, an unselfish interest in people, more than most peoples have.

I see that my time has expired. The Lord bless you, my brethren and sisters, and bless this work. I testify to you, once again, that it is God's work. I believe most thoroughly, completely, and potently in the fact that the Lord Most High and his Son Jesus Christ did appear and teach and instruct Joseph Smith the boy prophet. I believe it as powerfully as if I had seen it with my own eyes; and that the angel Moroni did come and instruct Joseph Smith and reveal the Book of Mormon, and that that book was translated by the gift and power of God. I believe it as potently as if that angel himself had talked to me. I do not see how I could believe it any more if I had the ocular evidence. I know it is true, I feel it in my soul. God bless you, bless this Church, bless these servants of his who labor all the day long for your benefit and for the benefiting of the Church, and for the glorifying of the name of our God in the earth, I humbly pray, in the name of Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

The words of Bishop Nibley, concerning thrift and economy, should be hearkened unto by us all. It is our duty to live within our means, and to learn that happiness in life is in the spirit and not in

worldly things. Benjamin Franklin said wisely: "It is not only important to earn a living, but to conserve a living." How true it is that the eternal needs the temporal.

The sessions of this conference have reminded me, time and time again, of the words of the prophet Isaiah: "And a highway shall be there, and a way, and it shall be called the way of holiness." And Robert Browning said once: "I thirst for truth, but shall not drink until I reach the source." This was the thought that the little boy Joseph Smith had, when he went into the woods on a spring morning in 1820, and asked God for light. God answered him, and the boy beheld his God, and at his side, the Redeemer of the world. This is the greatest message of history during the nineteenth century. H. G. Wells has shown in his *Outlines of History* that the world has had great epochs when mankind has risen to a higher life. Such epochs have been the rise of the Jewish race to religious power; the birth of Christ, the Renaissance and Reformation, and finally the French Revolution and the rise and development of modern science. But the advent of God into the world when he answered the little boy Joseph Smith is an event that the future world will yet have to reckon with. It is one of the great events in history. To Joseph Smith, life was one supreme duty, and it was to be filled with days in which he should seek for truth. He knew that a "highway should be there and that it should be called the way of holiness," and he was not satisfied to drink of truth until he had reached the source. The gospel of Jesus Christ was given to the world at a new period of history. It was when the Government of the United States was in its infancy, yet it had been launched with the greatest political and civic ideals that were ever known to modern times. It was a new period of social and economic life, and during the period or two decades from 1830 to 1850, there was more advancement in industrial history than there had been in all the history of the world up to that time. With the coming forth of the gospel, new life and understanding of the ways of God came into the world, and we who bear the Priesthood understand those ways and we should live them to the best of all that is within our spiritual powers. You recall the gracious prayer of Paul the apostle as he wrote to the Ephesians:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Joseph Smith lived when men were doing new things and solving new problems in life. And I wish to say that Joseph Smith was such an important figure in our religious history that attention cannot be directed to him too often. He was the prophet of a formative, ideal-

istic age. "His is a voice from the heights bathed in the sunshine of the spirit." He spoke with his Maker, and the gospel of the Lord has come back to his children. And so, my brethren and sisters, in thinking of the great latter-day prophet, I think of the last lesson of life, "the choral song which rises from all angels and is a voluntary obedience, a necessitated freedom. When man's mind is illuminated, when the heart is kind, he throws himself joyfully into the sublime order and does with knowledge, what the stones do by structure." Joseph Smith thirsted for truth, but did not drink until he had reached the source.

The gospel of our Lord and Savior Jesus Christ, is to-day being carried to all the world. Of all people who are to be taught the divine message, the American Indians will, I think, accept it as quickly as any. The Indians of America are naturally believers in the Great Spirit, and their traditions and myths indicate that they know something of the depths of religious feeling. Soon after the organization of the Church of Jesus Christ of Latter-day Saints, in 1830, four Indians, we are told, appeared on the streets of St Louis. They were wan and haggard after a journey of many hundred miles from the wilds of the far West. They were of the Nez Perces and Flathead tribes and explained that they had heard of the white man's book from heaven and had come to find it. General George Clark, commander of the military post at St Louis entertained them, and they were shown about the city which to the Indians was the civilization of the "pale faces." Two of the Indians died within a few weeks, and some days later the other two determined to leave with a fur-trading company for their homes beyond the Rocky Mountains. General Clark gave a dinner in their honor to which were invited a number of military officers and citizens. At this dinner *Rabbit-Skin-Leggings* and *No-Horns-On-His-Head*, for these were the names of the two Nez Perces, were told about the Bible and the desire of the white men to treat all the native Red Men of America with equity and justice. Then one of the Indians arose and spoke, and according to some accounts, this is what he said:

"I came to you over a trail of many moons from the setting sun. You were the friends of my fathers who have all gone the long way. I came with one eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people, I made my way to you with strong arms, through many enemies and strange lands, that I might carry much back to them. I go back with both arms broken and empty. The two fathers who came with me—the braves of many winters and wars—we leave asleep here by your great water. They were tired in many moons and their mocassins worn out. My people sent me to get the white man's Book from Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, as we do not ours. The Book was not there. You showed me images of the Great Spirit and pictures of the good and the Beyond, but the Book was not among them. I am going back the long trail and sad trail to my people of the dark land.

You make my feet heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor people, after one more snow, in the Council, that I did not bring the Book, no word will be spoken by our old men, and our young braves. One by one they will rise and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them and no white man's book to make the way plain. I have no more words."

The two Indians went back to their homes, and soon after the American Board of Commissioners of Foreign Missions, of New York, sent Marcus Whitman, Samuel Parker, and Dr. Henry Spaulding to teach and convert the tribes beyond the Rocky Mountains. Both Whitman and Spaulding took their wives, and they were the first women to go to Oregon and to cross the Rocky Mountains. They established missions, and opened schools for the Indians, and Mrs Spaulding printed chapters of the Bible on an old printing press. The work of the missionaries did much to bring the Oregon Territory, later, a part of the United States.

I hope the day will come when the gospel of Jesus Christ will be taken anew to the various tribes of American Indians, and I have confidence that they will understand the true message of the Redeemer. I pray God that all mankind may awaken to him who giveth eternal life.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

I have enjoyed with you, my brethren and sisters, the testimonies of the brethren. The Lord has placed great weight upon two sources of testimony. We might call one the divine witness and the other human witnesses. Moroni, in the last chapter of the Book of Mormon, calls our attention to this great witness, the Comforter, the Holy Ghost, who will teach us of those things that we may not perfectly find out from mere human evidence. I am persuaded that the Lord has also placed weight upon mere human evidence, because it was foreordained more than twenty centuries before the three witnesses to the Book of Mormon were actually selected, that there would be three such witnesses; that there should be the one witness to whom the book should be delivered, and there should be three special witnesses, "and in the mouth of as many witnesses as seemeth him good will he establish his word." Read II Nephi 27:12, 13 and 14, and you will get more fully the force of what I am trying to present.

Of course, Joseph will always take first place among human witnesses. His testimony is very satisfactory, examine it from whatever point you may. He lived twenty-five years after the first divine manifestation to him, and his every act and word, and his whole life's purpose, were in accordance with the great message which he had received. His testimony has good carrying power, just as the apostle

Paul had good carrying power in his testimony that he had seen a vision, as he went on his way to Damascus to persecute the saints, and was miraculously converted. Indeed there is a similarity between the carrying force of the testimony of these two witnesses—Paul in his day and Joseph the Prophet in his. Inasmuch as it was an event of importance to have these three witnesses, their testimony has good carrying force, if you get my meaning from that expression. Test it in any way you may care to test mere human evidence, and it is satisfactory.

David Whitmer, in the early 80's, was interviewed by Elder James H. Hart, and was asked concerning his testimony introductory of the Book of Mormon. This interview was placed in verse form, and afterward read to and approved by David Whitmer :

He lifted up his voice, and thus replied:
 "My written statement I have ne'er denied;
 I saw the angel, and I heard his voice
 And wondrous things that made my heart rejoice.

"This interview was sought with earnest prayer,
 The Prophet and three witnesses were there,
 But Martin, conscience-struck, declined to stay,
 And wandered off alone, to watch and pray.

"I do not know the angel's rank, or name,
 Who on this great and glorious mission came.
 I know that he was clothed with power and might,
 And was surrounded with effulgent light.

"No tongue can tell the glory and the power,
 That was revealed to us in that blest hour;
 The plates of brass and gold the angel took,
 And placed before us like an open book.

"We saw the fine engravings on them, too,
 And heard the voice declare the book is true;
 No power on earth could from our minds efface
 The glorious visions of this trysting place.

"We've done, as then commanded we should do,
 And testified the 'Mormon Book' is true;
 And was translated by the power given
 The Prophet Joseph, by the God of Heaven.

"Thousands of people have been here to see,
 The 'copy' Oliver has left with me;
 The characters, moreover, Martin took
 Professor Anthon—words of sacred book.

"Some visit me who 'Mormonism' hate,
 Some ranking low, and some of high estate;
 I tell them all, as now I say to you,
 The Book of Mormon is of God, and true.

"In yonder room I have preserved with care,
 The printer's copy, and the words so rare;
 The very words from Nephi's sacred book,
 That Martin to Professor Anthon took.

"If this be not the truth, there is no truth,
And I have been mistaken from my youth;
If I'm mistaken, you may know from thence,
That there's no God, no law, no life, no sense.

"I know there is a God—I've heard his voice,
And in his power and truth do still rejoice;
Though fools may ridicule and laugh today,
They yet shall know the truth of what I say.

"I've suffered persecution at the hands
Of hireling preachers and their Christian bands;
I've braved their hatred, and have them withstood,
While thirsting for the youthful Prophet's blood.

"They came, four hundred strong, with visage bold,
And said, 'Deny this story you have told,
And by our sacred honor we'll engage
To save you from the mob's infuriate rage.'

"A mighty power came on me, and I spake
In words that made the guilty mobbers quake;
And trembling seized the surging crowd, and fear,
But left unharmed, I felt that God was near."

And this same witness gave this testimony as his dying statement, as did the other two. Martin, now buried in Clarkston, concerning whose resting place there is a friendly rivalry between sections of the country where he is buried, as to which shall have the honor in their cemeteries of having the ashes of this witness finally to repose—it was the dying statement of Martin as also of Oliver.

David called a physician to certify that he was of sound mind and memory, and not under undue influence of any person, was rational in every way, and then gave his testimony. There is a significance that I would call your attention to in connection with this testimony, being the dying statements of these men; because peculiar significance is attached to testimony that amounts to a dying declaration or a dying statement. One of the early common law jurists—said of such testimony given "when every hope of this world is gone, when every motive to falsehood is silenced, and the mind is induced by the most powerful considerations to speak the truth," that "a situation so solemn and awful is considered by the law as creating an obligation equal to that imposed by an oath administered in court."

The law as it prevails in the United States, notwithstanding the sixth amendment to the Constitution of the United States, which secures to the accused "the right to be confronted with the witnesses against him," attaches such powerful weight to a dying declaration that under certain circumstances hearsay testimony will be received of a dying declaration. One American jurist expresses the rule as follows:

"When dissolution is approaching and the dying man has lost all hope of life, and the shadows of the grave are gathering in around him and his mind is impressed with the full sense of his condition, the solemnity of the season and hour gives to his statement a sanctity of truth more impressive and potential than the formalities of an oath."

We find that Shakespeare well understood this principle, because in his play of "King John," he makes one of his characters, one Mellon, who is *in extremis*, and who is testifying under those circumstances, to disclose contemplated treachery on the part of King Louis, When disbelieved by those to whom he tells his story, he exclaims: "Have I not hideous death before my view, retaining but a quantity of life, which bleeds away, even as a form of wax resolveth from the figure against the fire? Why in the world should I deceive, since I must lose the use of all deceit? Why should I then be false, since it is true that I must die here, and live hence by truth."

So we may gather from that, something of the force that we are justified in attaching to the testimony of these three witnesses, who never varied in their statements, notwithstanding this one, a part of whose interview I have read, did not live long enough to come back into the full fellowship of the Saints; yet he was always impressed with the sacredness of this testimony. These men whom it was determined centuries in advance should occupy the important position of special witnesses, should be indeed men of integrity and of fidelity, and of rare courage, so that they might ever stand for the truth of that which they gave. And Joseph, as I said, who would always be the principal human witness to the divinity of the restoration of the Gospel and the restoration of the Priesthood, went consciously to his martyrdom at Carthage, just as anciently the Master went voluntarily and consciously to the great sacrifice of his life at Golgotha.

And so we have had testimoneis reflected here of both these varieties—the testimony of the brethren of that witness which has come to them by the great Testator—the Comforter, the Holy Ghost, spoken of by Moroni as a witness to the truth of the Book, when it should come forth, and we have had these other testimonies of various grades. Indeed we can scarcely pick up a magazine or a book in the world without receiving testimony of some sort to the divinity of so-called "Mormonism."

I thought, while President Grant, yesterday morning, referred to the revelations through the Prophet Joseph Smith of the obligation upon parenthood to take care of their children, of a recent article by Dr. Charles William Eliot, the president emeritus of Harvard, who stands as the grand old man of education, occupying the same relative position towards letters that our grand old man of the Church, President Penrose, occupies with reference to theology and religion in our Church. These men are the very nestors in their respective realms. Dr. Eliot, who just passed his ninetieth birthday—not quite so old, as you will observe, as our beloved President Penrose—is concerned at the way the youth of this land are being trained. He calls attention to three great divisions of life in this country, the Anglo-Catholic, the Protestant denominations, and what he calls the "unchurched." And then he gives us a picture of how these "unchurched," as he calls this great division of our citizens, bring up their children. This article was published in last month's number of the *Atlantic Monthly*.

"Their children are not baptized nor christened; if dangerous illness invades the family no priest or minister is requested or even allowed to visit the sick one; when a death occurs in a family the funeral is conducted from the undertaker's 'Funeral Parlor' or 'Funeral Home' with such singing and reading as the undertaker cares to provide. Marriage is a civil process only. The great events in human life—birth, puberty, mortal sickness and death—receive no religious notice with them. No such experiment on so vast a scale has ever been tried since time began as this considerable fraction of the American people are now trying—namely, bringing up children without any religious instruction, or any transmission to the rising generation of moral traditions handed down through primitive, barbarous and civilized peoples in succession."

While Dr. Eliot is of a nature inclined naturally to be optimistic and hopeful, one can perceive his concern as to this experiment, the like of which has before never been performed, as he says, on so large a scale as this. One writer gives these lines:

"One ship drives east and another drives west,
While the self-same breezes blow,
'Tis the set of the sail, and not the gale,
That bids them where to go.
"The winds of the sea are like the waves of the fates,
As we journey along through life,—
'Tis the set of the soul that decides the goal,
And not the storms or the strife."

So we are trying to use the organizations of the Priesthood, and all good helps in government, and the literature of the Church, to give the youth the right setting to the soul.

Dr. Eliot comments, you will note, on marriage being a mere civil process. In reference to this question of marriage, Chas. Franklin Thwinge, President of a University of our land, in January, 1924, *Current History*, confesses: "I for one, as a Protestant and as one ordained to the Protestant ministry, should be glad to see marriage lifted to the rank of a sacrament, with baptism and the communion."

Which means to us, to the rank advocated by our brethren and in accordance with revelations of the Church.

My time has expired. May the Lord bless us in this work, and help us to have the testimony that we are entitled to, the witness of the Holy Ghost, in addition to all the human testimony that supports this great cause, is my prayer, and I ask it in the name of Jesus Christ, Amen.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy, and President of the California Mission)

I feel that I occupy a very important position, my brethren and sisters, in standing up in your presence to make a few remarks. I appreciate very greatly the opportunity that is afforded me of bearing witness to the truth of the great work of the Lord, as it has been

established upon the earth in the dispensation in which we live, and of bringing greetings from the people in the California mission, and from the sons and daughters of the Latter-day Saints, in various sections of the land, who have been appointed to labor as preachers of the gospel in this mission.

• While we are in a country largely given up to pleasure more than to the things of God, we nevertheless come in contact with a good many very choice people, and the labors of the missionaries are rewarded, from time to time, by finding honest-hearted men and women who hearken to the message that has been delivered in this age of the world, and are brought from the darkness that is in the world to the truth that has been revealed. We have a splendid company of young men and women operating as missionaries in the mission. They are very devoted to the work that has been intrusted to their care, and they are laboring to the best of their power to discharge their duty and bring their living testimony to the ears of as many people as possible. It has been a very great joy and satisfaction to me, my brethren and sisters, to be associated with these splendid men and women, one could almost be prompted to say, I think, "boys and girls."

It has been a delight to note the workings of the Spirit of the Lord upon them, and the increase of testimony and knowledge concerning the things of God that has been brought into their souls by the Spirit and power of God. It is a source of very great satisfaction to be able to say that they are giving their time, in the preaching of the gospel, very cheerfully. They are not anxious to return home. It is a very common thing to find the missionaries in tears when announcement is made to them that they are honorably released to return home, and it has not been an uncommon thing to hear missionaries say that it is a greater trial to leave the mission field than it was to leave their homes and come into the mission field. And I am glad that the Lord thus works upon the hearts of those who are called to be his ambassadors in the preaching of the gospel, that is the power of God unto salvation. They come into the mission field in fear and trembling. They oftentimes have some question in their own minds as to whether the gospel that has been taught them by their parents is in very deed the real truth of God, and the power of God unto salvation. But thank God, by giving attention to the responsibilities that have come to them through being called through the channels of the holy Priesthood to be preachers of righteousness, they make a full discovery of the truth that has been revealed, and their hearts are given to the Lord, and they labor zealously to discharge the duty that rests upon them as men holding divine authority. And I am glad to say, my brethren and sisters, that not only do these young men, who have been clothed with the authority of the holy Priesthood, advocate the doctrines of the gospel and prosecute their ministry with very great zeal, but the sisters are just as anxious, they are just as willing, they are just as faithful, they are filled with the same spirit, and they bear witness in

the same manner to the great truth that has been made manifest unto them by the power of God.

I have thought some concerning testimonies, while listening to the words that have been spoken here by the brethren. We are sometimes found fault with in relation to the testimonies that we bear; men and women apparently entertain the thought that we ought not to be so sure in relation to the doctrines that we are teaching. They seem to entertain the thought that we are narrow in our views, because when we bear testimony to the things of God, and that we have knowledge concerning those things, it is an indication that other people do not possess that same knowledge. I just desire to read a word or two of scripture, and I thank God with all my soul that if men speak of us as being narrow-minded and if they find fault with us because we bear witness that we have a knowledge concerning the things of God, that we do not bear witness in any stronger language concerning the knowledge that we possess and the necessity of yielding obedience to the doctrines of the gospel of the Lord Jesus Christ, than the ministers of the Redeemer of the world used, when they were teaching the same gospel in the meridian of time.

"This, then," wrote one of the Apostles, "is the message which we have heard of him, and declare unto you that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not speak the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanseth us from all sins."

I do not think any "Mormon" missionary makes testimony in any stronger language than that, if we say we have fellowship with him and walk in darkness, we lie and do not speak the truth. We teach men, and we feel that we are under obligation to teach men, that they must walk in the light as the Lord Jesus Christ is in the light, and that we can only have fellowship with our Redeemer, and with the truth of God, as we thus walk in the light.

And the same writer, in similar language, teaches the same kind of doctrine: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

And then this writer says with unbounded certainty: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

And the same writer again makes declaration: "And we know that we are of God, and the whole world lieth in wickedness."

I do not understand that I have been sent to labor in the California mission with any instruction, in any way, to compromise the word of God and the doctrines of the gospel of the Lord Jesus Christ, but that I have been sent there to teach men that they must walk in the light as the Lord Jesus Christ is in the light, that they must turn from the

doctrines of men, and the follies of men, and the theological nonsense that there is in the world today, and yield obedience to the truth that has been revealed by the Lord God of heaven. I would that I might make that clear to the understanding of those who are within our gates today. We have a message to deliver to the inhabitants of the earth, a message that has been revealed by the Lord our God, that has been sent to this world by the coming of the Father and the Son, as has been taught in our conference—divine authority restored to mortal men, by the sending of holy angels who, placing their hands upon the heads of mortal men, conferred upon them the authority of the holy Priesthood, and made them representatives of the Lord Jesus Christ, giving them power and authority to call men to repentance, and to administer legally the saving ordinances of the gospel. And this is in keeping with the revelations of God and the promises of God, made by the very apostles whose words I have read in your hearing—that there was to come a time when another angel should wend his way from heaven, “having the everlasting gospel, to preach to the inhabitants of the earth, to every nation, and to every kindred, and to every tongue and to every people, crying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come.”

It is my responsibility to bear witness that that angel has wended his way from heaven to earth, that divine authority, the power to speak in the name of the Lord Jesus Christ, has been given again to men, and by that authority we call men to repentance and to the waters of baptism, that they may be cleansed from their sins, and that they may walk in the light, as he is in the light, and there is no other way, and there is no other authority upon the face of the whole earth that can thus minister the ordinances of the gospel which are essential to the salvation of the human family.

God help us to believe the truth, and stand for the truth, and teach the truth, let men say or think what they may, I humbly pray, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy)

I rejoice this day in the testimony of the truth that has been revealed from heaven through the instrumentality of the Prophet Joseph Smith; in the truth of that gospel which has been restored to the earth, which I bear witness is the power of God unto salvation. The fool hath said in his heart, “there is no God.” There are many who are willing to believe that there is some vague essence existing in the universe which they are pleased to call God, but at any near approach of that divine being, by whose power the earth and the heavens have been created, they begin to deny him. The poet has told us that “distance lends enchantment to the view,” and so I think it is with reference to the faith of many men and women upon the face of the earth.—

The farther away and more remote they can locate their Supreme Being, the better satisfied they are; but when he reveals himself to man in the day and age in which we live, then they begin to deny him. When God manifested himself in the flesh in the coming of our Lord and Savior, Jesus Christ, God was made manifest. He came near unto men and only those who had in their hearts a love of God were willing to accept of him as in very deed the Son of God, the creator of heaven and earth. Mankind are in darkness to a very great extent in their search after God.

I rejoice in the efforts that are made by honest investigators endeavoring to find out something of the secrets of life. I have no desire whatever to criticize all such honest investigation. May the truth dawn upon their minds, and may the inspiration of the Almighty assist them in their honest endeavor to find out the truths of heaven. But if they desire to know the truth, they can only learn it by securing the Spirit of God that comes from his presence and reveals these secrets unto the children of men. But if we possess his holy Spirit, then may we attain to this divine knowledge, and not otherwise.

My heart goes out in love and admiration and in adoration unto my heavenly Father, when I look out upon this beautiful world, and particularly at this season of the year when we see the buds swelling upon the trees, about to burst into a new life, when we see the grass coming out of the ground, vegetation making itself manifest, and when a few days hence all nature will be alive, quickened by the power of God. And my heart goes out in worship and adoration to the giver of this life, the creator of all things. I am inclined to refer to a couple of paragraphs which I committed to memory when I was a boy. They seem to carry the expression of thought that is now in my heart. The paragraphs referred to were written in the German language, and I committed them to memory while I was engaged in the study of that language. I will endeavor to give a free translation of them:

"Things that are useful, benevolent and indispensable; things which pertain to our clothing, to our nourishment and to our shelter, and generally speaking that pertain to the sustaining of living creatures, we find in nature. Water quenches our thirst. All kinds of fruits satisfy our hunger. We find materials for the building of our homes, and for the clothing of our bodies. An Almighty hand distributes among us the things that we need; but also things that are beautiful, grand and glorious hath God created; things which we view with wondering ecstasy, things that arouse our admiration and fill our hearts with joy—the splendor of the starry heavens, the morning and the evening red, the different forms and colors of the clouds, the beautiful green of the meadows, the blossoms and the flowers show us a beauty and a splendor which touch our hearts and lift up our souls in grateful adoration to God that he hath so beautifully and so inimitably adorned his great creation work."

These are the thoughts that come into my heart when I look out upon this wonderful world in which we live, and I feel to worship

and adore my heavenly Father as the Creator of all things that are, in this world in which we live today. How I marvel at the infidelity, at the atheism, the agnosticism, that prevail among mankind, when they stand in the midst of these wonderful things that ought to fill their hearts with faith in God, and to turn them to him, to worship him in spirit and in truth.

When I look out upon this vast congregation before me now and realize that here are many thousands of living human beings whose faces are directed towards me, and who hearken to the words which I now speak, my heart is filled with wonder to think what miracle stands before me when so many can be attracted, and possibly interested, in the words that I now speak. Oh, how I feel that God has manifested himself in his very children that dwell upon the face of the earth, living, intelligent beings, having the power to understand and to think and to receive knowledge and understanding or instruction.

Men have endeavored to find out the origin of life. May they succeed in their honest endeavors to do so. Men have tried to prove that human beings have descended from lower orders of life. There has never been any satisfactory discovery to indicate that the human family have ever been anything else than human beings, the children of God, but, on the contrary they have always found that all life proceeds from some similar anterior life. With all due respect to what they have observed in the law of differentiation or of natural selection, they have never been able to satisfactorily show any change of species. Men have been formed and fashioned in the image of their great Creator. But even in the investigations which learned men have made, when they go back to the protoplasm, or the small cells to which they sometimes refer, even then the mystery of life is just as great as it was in the beginning. This world is teeming with this wonderful phenomenon of life. It is everywhere abundant. It manifests itself in the vegetation, in the grass, the trees and the flowers, in the animals that creep upon the earth, in the fowls of heaven, the fishes of the seas, and the beasts of the field as they are found upon the earth, and also in mankind. Mr. H. G. Wells in his *"Outline of History"* points out that this thing that we call life, this phenomenon, is within certain restricted areas to be found upon the earth, a few hundred feet beneath the surface, a few thousand feet into the air, and out into the streams of water and in the mighty ocean, but beyond these limitations there is no such thing as life, at least so far as the scientific world has any knowledge whatever; but within those limitations the world is teeming with life. Whence came it? We read and understand, and the philosophers and scientists tell us—and truly, too, I think—that there was a time when this earth upon which we live was a molten fiery mass, where the heat was so intense that no living thing could exist upon it. Then whence came all this life now manifest among us? Did it come by spontaneous generation? Did it create itself? Impossible! This same author points out that there are certain characteristics of life, one of them being that things

that live have some motion of their own accord. It may be merely the movement of the roots of a blade of grass, but there is some self motion. Another characteristic is that all things that live must be nourished, receive nourishment or they will die, another is that living things will grow. Another characteristic is that having attained their maturity they propagate and reproduce their own kind, not any other kind. And still another characteristic of things that live is that they will die; all things that live must die. These are the characteristics of living things, different from the things that have no life, like the rocks, the metals, the gold, the silver, the copper, the lead, and the tin that have no life. Well, whence came this life that we see in abundance, this whole world teeming with it everywhere? Inasmuch at at one time, it could not have existed upon the earth; and go back as far as they wil scientists do not explain the origin of life, but they freely admit: we do not know the origin of life, then let us go to the good book and there we shall find the only rational explanation of it:

"In the beginning God created the heaven and the earth," and all things that in them are.

And he "created man in his own image, in the image of God created he him; male and female created he them."

There is the testimony of Moses, the Prophet of God, bearing witness to the fact that God is our Creator.

Again in the days when the Savior came and administered in this world among men, Peter declared to him when he was asked, "Whom say ye that I am?" "Thou art the Christ, the Son of the living God."

That was his testimony. He knew that he was the Christ, the Son of the living God. The Savior told him: "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." But some people tell us that Jesus never claimed that he was the Son of God, that he never said it, and yet he declares here that Peter had received this knowledge from the revelation of God the Father to him. And again when Lazarus, the brother of Martha and Mary died, Jesus was away, but he came up and he was met by Martha who came out to meet him and said: "Lord, if thou hadst been here, he had not died." And the Savior replied: "He shall live again." Martha said: "Yea, Lord, we know in that last day in the resurrection from the dead." And the Savior made this notable remark: "I am the resurrection and the life, and he that believeth on me, though he were dead, yet shall he live." And then he declared: "He that believeth on me shall never die. Believest thou this?" said he to Martha, and she replied, bearing her splendid testimony: "Yea, Lord, I believe that thou art the Christ, the Son of the living God." Joseph Smith received a revelation contained in Section 88 of the Book of Doctrine and Covenants, and after setting forth the fact that the spirit and the body constitute the soul of man, this revelation reads: "And the resurrection of the body is the redemption of the soul." Then the next paragraph explains how the redemption of the soul is brought about,

who brings it to pass. "And," declares the Lord to Joseph Smith, in entirely different words, but telling the same story: "And the redemption of the soul," or the resurrection of the body, "is through him who quickeneth all things." He quickeneth the grass and makes it grow. He causes the buds to swell and burst with new life, and causes the animal creation to live upon the earth. He gives unto us the breath of life. He quickeneth all things, the Savior of the world. Hence he is called the Redeemer of mankind. So here we find Moses, the Savior of the world, Peter, Martha, and Joseph Smith the prophet, giving utterance to the same thing, truly in different language, under different circumstances, but all bearing record to the self same truth that Jesus is the Christ, the Son of the living God, the Redeemer of the world, the very Son of God. That is the testimony of the Latter-day Saints, and I bear witness to the testimony that now burns in my heart that this is the truth, in the name of Jesus Christ, Amen.

The choir and congregation sang, "Praise God from whom all blessings flow."

The closing prayer was offered by Elder Wm. H. Richards, president of the Malad stake of Zion.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

At 2 o'clock p. m., April 5, 1924, President Heber J. Grant presided and announced that the choir and congregation would sing, "O ye mountains high."

Following the hymn, Elder Hugh J. Cannon, president of the Liberty stake of Zion, offered the opening prayer.

A duet entitled, "Love Divine" was sung by Ross Pratt and Melba Connelly.

The tabernacle was crowded to overflowing and an arrangement had been made to accommodate by radio an overflow congregation at the Assembly Hall, which was also largely attended.

PRESIDENT HEBER J. GRANT

It is certainly very gratifying to see this building filled to overflowing with people, many standing in the aisles and the doorways. We have never before had such an attendance upon a week day at any of our conferences as we had yesterday and as we are having today. Amplifiers have been installed in the Assembly Hall, so that those who do not have seats here, and would like to go over there, can be comfortably seated, and hear whatever is said in this building.

ELDER JAMES E. TALMAGE

Once upon a time I had occasion to make purchases for the fitting up of rooms for office work.

NOT CONNECTED UP—A COMPARISON

I went into a large electrical establishment, there to select electroliers, push buttons, switches, bells, and annunciators. I was confronted with a splendid display of these appliances. The salesman, up-to-date in matter and method, drew my attention to the excellence of this or that piece, and showed me how well the push button provided for the wall would go with that particular hanging, or the bell that he recommended. I stepped to the button and pressed it, but, lo, there was silence. I turned a switch to see how the light would glow in the frosted globe, to which my attention had been drawn with many commendatory remarks from the salesman, but there was no light. I knew the reason, but I gave myself the pleasure of having him explain. He said: "You see these things are here for show, they are not connected up." After having made my selections I smiled over the incident as it came to me in mind, and I said: "How like some of the institutions of men—beautiful to look upon, gilded, studded, ornamental, sometimes simple and oftentimes lavish and ornate, but not connected up."

INSTITUTIONS OF MEN

Men may form institutions as they like, provided they have but good purpose in so doing, and may do with those institutions, within the limits of propriety, whatever they choose, and they may even call such institutions churches—for there is no patent on the term—and these being churches that men have made, they may be handled as men choose. So I have no fault to find at all with men or institutions who are suggesting changes in their creeds, or modifications of what have been regarded as their fundamental doctrines. They made those churches, and they can do with them just as they like. They have named them appropriately; most of the names are expressive, honest, frank and truthful; and men may do what they like within the limits of reason and ordinary propriety with things that men have made.

BEWARE OF FORMS WITHOUT POWER

Someone has remarked that there is a difference between the form and the substance. I only need to remind you of the admonition that Paul gave unto his associate in the ministry, Timothy, to be in turn given by the younger missionary to the people: to beware of the form of godliness without the power thereof. Read it for yourselves in II Timothy, third chapter. There is a context there to which I would like to call your attention, for I believe it has application in this day:

"This know also," wrote Paul, "that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful unholy,

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those who are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God."

Do you not think that Paul was a prophet? Was he not a seer in fact? Was he not able to see this day, these last times? He sums up his admonition in the next verse:

"Having a form of godliness, but denying the power thereof: from such turn away."

THE GOSPEL GIVEN BY REVELATION OF JESUS CHRIST

We read that in the wonderful manifestation of the Father and his Son, Jesus Christ, to Joseph Smith in this last age, in the spring of 1820, the Lord Jesus Christ made that same comment, or declaration, concerning the many opposing, quarreling, contending sects of the times, whose creeds he pronounced an abomination in his sight; for, said he, "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." With marked appropriateness Bishop Nibley this morning drew attention to a passage in the 84th Section of the Doctrine and Covenants. Such part of it as he cited, he quoted exactly. The context, however, is interesting to consider, beginning with the 19th verse, the Lord having spoken of the real meaning and significance of the Priesthood, which is the power to speak and to act in the name of God, declared;

"And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh."

Now, as I have started on Scripture reading, and I can not give you better doctrine than that we find recorded in the written word, I turn for a moment to the letter that Paul wrote to the saints in Galatia, some of whom had become careless and negligent after his departure, so that he had to remind them of their duties. He said:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:"

Then he went on to explain:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, If any man preach any other

gospel unto you than that ye have received let him be accursed.

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

But I ask you, note particularly the verses following, justifying what may otherwise appear to be severe, if not caustic, words:

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

PREACHING FOR DOCTRINE THE COMMANDMENTS OF MEN

We proclaim our adherence to the principle of toleration. "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." Some have fancied that there is a little inconsistency between what we have called the liberty of the gospel and such admonitions as that of Paul, which I have read unto you; but there is no inconsistency. Who were to be accursed? Those who preached any other gospel than that which he had preached unto them, for the gospel he had preached unto them was not of men; it had been given by revelation; and he preached it, as he had a right to do, in the name of the Lord Jesus Christ. Now he was referring to those who were on the inside, people who were going about amongst the Saints, many of whom, perhaps all of whom, claimed some standing with them, preaching a false doctrine and setting up a false gospel, and upon them he pronounced the anathema of cursing for presenting their own conceptions and their own views as the revealed word of God. Were such not deserving of a curse? Was it not deception of the most serious kind—preaching as the doctrines of Christ what was nothing more than the theories, the precepts and the commandments of men?

THE SIN OF PREACHING WITHOUT AUTHORITY

If you wish to preach these things as the precepts of men, all well and good. Let those who will, listen to them; but to preach such and affirm that they are the doctrines of Jesus Christ, unless they are in harmony with the doctrines of Jesus Christ, is blasphemy. This Church stands for the gospel that Paul preached. It is the gospel of all times, the gospel of Jesus Christ, and it has been preached in the world since the days of Adam, though there have been long periods of darkness, due to repeated apostasies, when the people have turned away, loving Satan more than they loved God, and making it impossible for the gospel to be widely proclaimed. But it has been given to the earth, again and again, through the different dispensations, which have been special conferments and bestowals of authority by the Lord for the carrying out of His purposes.

Do you not remember that the risen Lord, in giving his last

instructions to the apostles, told them to go into all the world and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost? Who dares take unto himself authority to officiate in those names, the names of the Holy Trinity, if he has not been duly commissioned? Who would dare undertake to speak in the name of the Governor of this sovereign State if he were not duly commissioned? The prison bars are ready to open to receive such a one. It would be a crime under the law of the State. Who can speak in behalf of an officer of the law, if he has not been properly deputized, if authority has not been delegated unto him? Now, why shall we use one rule of common sense in dealing with the things of earth and a rule that is not in accordance with common sense in dealing with the authorities and powers of heaven?

THE AUTHORITY OF ANCIENT TIMES NOT SUFFICIENT FOR TODAY

When the Lord established his Church amongst the Nephites upon this continent, he told those who were chosen and ordained, unto whom authority was given, just how to administer the ordinance of baptism. They were to say: "Having authority given me of Jesus Christ, I baptize you in the name of the Father and of the Son, and of the Holy Ghost." That does not give us in this age any such authority. The words that Christ spoke unto his apostles of old would be no authority unto the apostles today, nor unto any of the elders of the Church. I repeat, the words that he, the Lord, spoke unto the disciples who were chosen from among the Nephites would be no authority unto us; but in this day and age he has spoken again, and has given that same power and authority to speak in his name, and to administer the ordinances of the gospel, after the pattern that he has set; and therefore the elders and priests who take candidates, who have professed their faith, and who have repented of their sins, into the waters of baptism today, declare that they have authority given them; and, being commissioned of Jesus Christ, they baptize in the name of the Father and of the Son and of the Holy Ghost. Many have assumed that men may administer these ordinances of their own accord, though such assumption is opposed to all reason. In the early days of this Church, when many were trying to get in, some wanted admission because they had been baptized in other churches; they had received the ordinance called baptism; and the Lord spoke definitely upon the matter. Read the 22nd section of the Doctrine and Covenants, wherein he said unto the people in that day:

"Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

"Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.

"For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old."

THE CHURCH OF CHRIST HAS AUTHORITY AND IS CONNECTED UP

The Church of Jesus Christ of Latter-day Saints is the Church its name declares it to be, and the authority and power of the holy Priesthood is in it, without which there could not be, cannot be, shall never be, a Church of Jesus Christ true to the name. I thank the Lord that we have learned that truth, and that we belong to a Church that is connected up. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy)

Every man or woman who is called to a position of this kind has a great desire to be guided and influenced by the Holy Spirit. I have had a great deal of experience during my life in a public way, but never at any time did I feel more uncertain and doubtful as to my success in speaking to the people than I do at the present time. I have all kinds of experiences in talking to people. When I thought I had the Spirit of the Lord, some of the people did not think so. So that you can never tell; and if you say there is such a man living upon the earth, however inspired he may be, or however good a man he may be, who can please and satisfy all people, I question whether that man ever lived. I know mighty well I am not one of them.

Now my brethern and sisters, there is not a man in this vast congregation more happy to be with you than I am today. I am a native of Utah, I was born here, I have lived here, and I have never crossed the waters. I have heard from time to time, since our last conference, some who were non-"Mormons," some who were non-residents of Utah, and some of our own rising generation, speak very lightly about what President Brigham Young said when he entered this valley, "This is the place." Well, I am here to say it is the place, and I just came from California, too.

This vast congregation, as I understand it, consists of representatives of the Church of Jesus Christ of Latter-day Saints. There may be representatives, and are, from every stake of Zion, and you have come up here to be awakened, to be aroused—not that you are told anything special that you do not already know. I cannot think of a thing that I ever heard that will be new to you; but if you can be awakened and return to your people and arouse them, then this has been a great conference. I had that feeling while I was away. I have not had as much physical force as I desire. I am a little low on vitality. I run out of gasoline every little while.

Now, the brethren of the authorities have been very kind to me; they have been very considerate, and I am very appreciative. I have a letter that I value more than gold and silver, signed by the Presidency of this Church, and they closed their letter to me saying: "You have our love, our confidence and our blessing." I do not know whether I am appreciative, I think I am. The Presidency never will

know how much good that did me. Not that I was in doubt, not that I was in uncertainty about the matter, but I love my people, I always say, God save the people, for if it were not for people, we would not need this great Church. I do not know what God would do if he had no people. I have said it before, and I say it again. I was with an apostle on a trip in the south, and we found a bishop without any people. He wept, and came to the apostle to know what to do. "Well you will have to stay here until some people come to you." All the people he had was his wife, and anybody that can preside over his wife, I take my hat off to him. So I feel like that good woman in ancient days who said:

"Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Why, bless your hearts, I haven't a doubt in my mind—I have doubts about myself and about others—about this work. I have found God, God answered my prayers, and God softened the hearts of the people, and they fed me and they gave me a place to lay my head. It seems to me when I read the scriptures, that the apostles of old, whom the Savior chose, were stupid; they did not seem to understand nor comprehend what the Savior was trying to teach, just as some of our people are. They, the people, seem to be stupid, they seem not to understand. Finally these apostles were taken out, after the Savior had completed his labors, and he lifted up his hands and blessed them, and he told them: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And he spoke to them again,—“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: * * * and he will show you things to come.”

That is the same Spirit, the same guiding Spirit that our elders have; these young "kid-boys" that you are sending out all over the world. They are blessed and set apart, and that Spirit is with them. I remember when I was presiding over the Southern States mission: for two years of that time I brought home two emigrations a year, and when I went to the President's office to report, that great Prophet, the President of the Church, Wilford Woodruff, who was interested in me, said: "Brother Kimball, sit down a minute." We only had a few minutes—it didn't take five minutes. He told me more than once: "Now, Brother Kimball, I have had visions, I have had revelations, I have seen angels, but the greatest of all is that still small voice." Any elder who has gone out and kept the commandments of God, knows he has heard that word behind him saying: "This is the way, walk ye in it, when you turn to the right and when you turn to the left."

My brethren and sisters, I am not disposed to occupy any more of your time. I love God's people, I am willing to live and die with God's people. Come weal or woe, come life or death. I have a prayer

that I offer sometimes when I walk by the wayside, and I say: "I now place myself and all my affairs"—I haven't got any affairs however—"in the kind care and keeping of the Father, with a loving trust, knowing that all things are working for my best good." I am willing to follow God's leading, even though it may sometimes seem hard to do so. I am blessed in all of my labors because the Father gives to me of his Spirit to guide and direct me in every situation. Like you, I have committed many blunders; like thousands of people, tragedy comes to our homes without any fault of ours; but we love our children, and I am now learning to pray: "O God the eternal Father, I thank thee that the children thou gavest me are thy children."

God bless you. I know this work is true, and I know, if I know anything, that all the keys and the powers and the authority that were vested in the Prophet Joseph Smith from God the eternal Father and his messengers, were conferred upon Brigham Young, upon my father and other apostles, upon the present president of the Church and the apostles. So all we need to do, brethren and sisters, is to work for salvation—the greatest gift of God to the children of men, and as my father said: "If you are saved, no one will be more surprised than you are." Now the Lord bless you, in the name and through the power of Jesus Christ, Amen.

ELDER JOSEPH QUINNEY, Jr.

(President of the Canada Mission)

My dear brethren and sisters, if there ever was a time in my life that I desired to be guided and directed by the light and power of God, the Eternal Father, it is the present. This is the largest congregation of people that I have ever stood in the presence of, and I assure you that I feel my weakness. Still, at the same time, with your faith and prayers I desire to leave with you my humble testimony concerning the divinity of this great and mighty work that has come to us in this day and time.

There is a saying of the Prophet Joseph Smith that the things of God are of deep import, and only by careful and ponderous consideration and experience can we find them out. "Thou must commune with God." If ever a truth has come into my life, it has been this truth, during the last year or more since I have been engaged in missionary work in the world. I know that in order to be successful in the delivering of this great and mighty message, one must commune with God. One must come very near to him, must feel his power and his influence in unfolding this message of truth to the hearts of the children of men in the world; and, if I am any judge of conditions as they come under our supervision in the mission field, I am convinced that in order to convert mankind to this great message of truth, one must be endowed with the Spirit of God, which comes through humble and sincere prayer or communion with God.

You know when Christ had had some dealings with the Pharisees and Sadducees, and he had asked his disciples concerning what men thought of him; some of them told him that the people around about thought he was John the Baptist, or Elias, or Jeremias or one of the Prophets. He turned to them and said: "But whom say ye that I am?" And you will recall that Peter answered the question by saying: "Thou art the Christ, the Son of the living God." Observe how positive and direct this question is. I believe that in the question which Christ put to his disciples, is contained a power that brings home a relationship between us and God, our eternal Father, so much so that if the question were put to us in the same way as it was put to Peter, and the apostles, it would need the same quality of inspiration that Peter had when he told the Savior that he was the Christ, the Son of the living God, in order for us to know also that he is the Savior of mankind.

You will recall that in addition to this question, Christ said to Peter: "Blessed art thou, Simon Barjona, for flesh and blood have not revealed it unto thee, but my Father which is in heaven. Upon this rock will I build my Church and the gates of hell shall not prevail against it." I desire to call your attention to the power there is in this statement of the Christ. So positive is it, that he told Peter that there was no question as to the origin of Peter's information regarding this definite truth concerning him. I feel, this afternoon, that not only we, who comprise the Church, are built upon this rock of revelation, but in order to know within our own selves the divinity of this work individually, we must be guided and prompted by that spirit of revelation that Peter enjoyed when he gave answer to the question put to him by the Christ. I know by experience that in order to have burning in our hearts a testimony of the Living God, we must build upon this principle of revelation which comes to us through our communion with God.

I bear my testimony to you, this afternoon, that I know, as I know that I breathe the breath of life, that God lives, and that Jesus Christ is the Only Begotten Son of God in the flesh. I know as I know that I live that Joseph Smith is a prophet of the living God, and that through him has come to us this great and mighty work, this great scheme of life and salvation. I have found in the unfolding of this scheme of life to the nations of the earth that when I have been humble and prayerful, and have appreciated what it means to get close to God, the words which I have uttered have sunk into the hearts of men and women until they have become converted to this truth.

I know, my brethren and sisters, that the power of revelation is in this Church. I know that President Grant is a Prophet of God. It has been made known to me, and I do pray God, my eternal Father, that he will bless us with inspiration, that we will unite ourselves together and pray as we have never prayed before, in our lives, that this work will be perpetuated; and when that time comes that we shall be

called to meet our God, it will be said of us: "Well done, thou good and faithful servant, enter into the joy of thy Lord."

God bless the testimonies that have been given at this conference for our good and for the glory of God is my prayer, in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

(President of the Northern States Mission)

I presume that the time will never come when all of the people of this country or any other country will always speak good of the Church of Jesus Christ of Latter-day Saints. Such was the experience of Christ in the early days when he established his Church upon the earth. Such was the experience of his apostles, the experience of Joseph Smith and the experience of his people, as they have tried to live lives of usefulness and righteousness upon the earth. It is, however, gratifying as I travel among the people, to find that there is a spirit of kindness towards the Church, a spirit that is being generated among the men of the country, especially among the business men, of tolerance and of good will towards the members of the Church of Jesus Christ of Latter-day Saints. I am always glad when people are willing to listen to our explanation of the gospel, and pleased when they speak well of this great Western community of which we are a part. I delight in hearing the favorable expressions that are made in regard to our people.

I notice on our streets and in our stores, signs which say: "Boost for Utah." We could say the same thing about Idaho, Wyoming, Arizona or Canada. I am glad that we are desirous of boosting for this great western country of ours, because it is a good country and contains a splendid class of men and women.

Our missionaries are out in the world; and I know of no greater boosters. It is true that they are out preaching the gospel of Jesus Christ, but while they are doing it, they cannot forget their mountain home, they cannot forget the hills and the plains and the streams of running water; they cannot forget how God has blessed this country of ours, and they are always telling the people of the glories of the same; In no instance do they express "if's" or "but's" about any of the people of this country of ours. They forget some of our so-called "friends" and the things they say about us, and about our leaders, remembering the splendid men and women not of our faith who live in this great country of ours. That is what I like. I delight seeing men and women boost for their people as well as for their lands, their herds, their hills and their wealth. I hope that the "Mormon" people will always speak well of their country and of the people in the places in which they live.

I hope the world will permit us to direct our own Church as

GENERAL CONFERENCE

other people are permitted to direct their churches. I hope they will let us interpret the doctrines of our faith in the way we want to interpret them, the same privilege being given to others. If they will do this we can unite with them, and they with us, and we will go on and make this country one of the most splendid places to live in on the face of the earth.

These men whom we meet from time to time speak well of the Church because of the manner in which it has built up the country. They point to our meeting houses, they point to our public places, they say: "You believe in your Church because you are going to stay, and you build well. You believe in your country as a great place to live in and you take part in the civic life of your communities." They say, "We like the kindness and the courtesy that is extended to us through the Bureau of Information." This Bureau is one of the most wonderful institutions we have of boosting for the country and the people and the things we have. As we go from place to place we are told of the kind treatment and courtesy shown to the people when they visited here. They admire the way we take care of our young people in their recreational and their spiritual life; they admire the way we bring them together and teach them the word of God, setting them examples which they can follow, thereby becoming not only good members of the Church, but clean, fine, patriotic American citizens, who love their country and are willing to stand by it in every emergency. These young people of ours are a splendid people, and they come out into the world, and by the spirit and power of the gospel of Jesus Christ, they bear testimony to the world; and kindle a desire in people to know something more about this great "Mormon" people living in this Rocky Mountain district. Above all, they impress their hearers with our sincerity. As has been said of Christ, he spoke as one having authority, so say they of the boys and the girls and the men and the women who go out into the world and visit among them—that they speak as men and women having authority to speak for God upon the earth.

May this good spirit stay with us, may we live lives of usefulness and righteousness upon the earth, and then God's work shall grow and we shall become a greater people and a better people. May God help us to do this and to serve him all the days of our lives, I humbly ask, in the name of Jesus Christ, our Redeemer, Amen.

ELDER BRIGHAM S. YOUNG

(President of the Northwestern States Mission)

My dear brethren and sisters, I desire while I speak that I may have a portion of the spirit that has thus far characterized this conference; namely, the spirit of instruction.

I have the honor to preside over the Northwestern States mission

and it is indeed an honor and an opportunity. I have the honor to have the association of young men and women who have been sent out into the world to proclaim the truth, and they are proclaiming it. They are learning its value and power. I was very much impressed by a statement in the prayer of Brother John W. Hart. He said in the course of his petition: "Magnify, O God, the missionaries in the eyes of the world." They are being magnified, brethren and sisters, God hears these young men and women. He knows the purity of their lives, and you find it expressed in the teachings of the Gospel as they give them to the various congregations and people with whom they come in contact.

We have, in the Northwestern States mission, a mission among the Indians, established by President Melvin J. Ballard, when he presided over the Northwestern States mission. I have the pleasure and privilege of visiting that little mission every three months. We conduct there an Indian school, and the school superintendent of the reservation told me a few days ago that we had one of the best schools on the reservation. We know that in some of those schools conducted by other churches it is necessary for them to turn the key on their pupils in order that they shall be present when school is called for the following morning. That is not true in our school. The children love their teachers; they are as fond, almost it amounts to adoration, of their teachers as is the feeling between the white people and the teachers of civilization whom they dearly love. There is a great work to be done among the Lamanites, and these good men and women who are teaching the children of the Indians, are laying a foundation for a future work that shall be gigantic in its scope.

This brother, whom I have mentioned, asked that the missionaries might be magnified in the eyes of the world, and my plea to you is that the missionaries on their return to their homes may be magnified in the eyes of the people from whom they come. These boys and girls who have gone into the world and have acquired a knowledge and a testimony of the gospel are full of its spirit, they are desirous of spreading a knowledge of God, and it is as desirable that that knowledge should be spread at home as abroad; and I appeal to the bishops, to presidents of stakes, to the men and women composing our communities, that they will foster, encourage, and help, and that they will see to it that these young men and women have the same opportunity to preach the gospel at home as they have had while they have been abroad. We, the presidents of missions, are endeavoring to teach them to be, as Bishop Nibley said this morning, courteous gentlemen and ladies. We are endeavoring educationally, to give them the best that we possess. They will come back to their communities rich with the glorious influence that they have imbibed on their missions. Let us, brethren and sisters, perpetuate the missionary spirit, that our boys and girls possess when they come home, for I testify to you that they are the dearest, most valued, the most beautiful of

associates, and they find a place in the hearts of their mission presidents second only to our own children.

May God help us to be kindly, to magnify our own boys and girls in our own community, as we have prayed that they be magnified in the eyes of the world, is my prayer, and I ask it in the name of the Lord Jesus Christ, Amen.

A tenor solo entitled, "The Plains of Peace" was sung by David Cook.

ELDER B. H. ROBERTS

(Of the First Council of Seventy and President of the Eastern States Mission)

During the sessions of this conference you have heard from many lands, and from many parts of our own country. I am wondering what message I can bring to you from the East. Incidentally I may say to those of you who are, by the ties of kindred, interested in the young men and women who comprise the Eastern States mission, that it is a general time of health in our mission, and that there prevails a very fine spirit among them, but that, of course, is not the message I had in mind when I was wondering what message I might bring to this conference from the East. At present it seems to me to be a good starting point for a message to repeat a scripture with which you all are very familiar, namely:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.

"But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord."

Some of you, perhaps, will recognize that as the cornerstone of the history of this last and new dispensation of the gospel. It was the scripture which appealed to the Prophet Joseph Smith in great power, conveying to his soul a most solemn message. For, at the time he came to contemplate it, in the spring of 1820, he was very much perplexed because of the confusion existing everywhere concerning religion.

In the city of Palmyra, near the center of it, there are four corners, facing one another. On each stands a church, and these churches existed there one hundred years ago. The ministers of those four churches united in what was called a "Union Service"; and for weeks a very earnest kind of Christian propaganda was carried on, a revival meeting, and great interest was aroused there and throughout the surrounding country in religion. All went well, many people were drawn to contemplate the religious life, and much good seemed to have been accomplished, until the time came when the new converts were to file off to the respective churches of their choice, and then strife,

division, and confusion confounded, seemed to prevail. This very greatly distracted the mind of our Prophet. The questions under consideration then were such as these—something about the decrees of God: Would people be saved by the free grace of God, and the free will of men combined, and would they thus be drawn to the feet of the Christ? Or had God pre-determined before the foundation of the earth the exact number of those who should be saved, and had so definitely fixed upon the number that it could not be increased nor diminished by any human effort, by any personal desire, or searching or seeking after righteousness? Those who were to be saved were to be saved by the pre-determined will of God, without any act of their own. On the other hand it was just as explicitly known who would be reprobate, and they could not escape by any means of repentance or other device whatsoever. The question was discussed as to whether this pre-destination of men, to salvation or destruction, affected infants as well as adults. A division existed, some claiming that all infants dying in infancy would be saved, and others claimed that only those whom the decree of God had fixed for salvation would be saved. Would the heathen be saved? That was a question debated. Was baptism essential unto salvation? Would unbaptized infants be saved, or were they among the number that it would be impossible to save, baptized or not? And so the controversy went on. Time will not permit to go into all the details of it, but this perhaps will indicate the nature of some of the discussions. None of those questions were settled by the debates which occurred, but you have been hearing very little about them for a long time. People have not been discussing them. But the point I desire to bring to your attention is this, that notwithstanding the debate on those particular questions have ceased, Christendom is not yet united. The confusion and divisions have broken out in new places.

There is a remarkable prophecy in St. Peter's writings to this effect:

"Prophecy came not in olden time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost."

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

From the early days of Christianity till now there have been those who have denied the Deity of Christ; but it seems to me that these days of ours have been especially reserved for this particular heresy to reach its full development; namely, the "denial of the Lord who bought them," "bought them" by the price of his own suffering, and by his own precious blood; for never in the history of Christianity has there been such a denial of the Lord as there is at the present time,

This recent controversy first arose about two years ago, in Eng-

land, when the Reverend Hastings Rashdall, the distinguished dean of Carlyle, at the Modern Churchman's Congress, held in Cambridge, declared that "Jesus Christ never claimed divinity for himself, and was in the fullest sense a man, with not merely a human body, but with human soul, intellect and will." "Again," said he, "Jesus may have allowed himself to be called the Messiah, but never in any of his"—mark the language—"critically, well-attested sayings was there anything which suggests that his conscious relation to God was other than that of any man toward God." Then in respect of the fourth gospel, as being outside of the Christ's "critically, well-attested sayings," the dean remarked: "That the speeches attributed to Christ in the Fourth Gospel," St. John's Gospel, "where they go beyond the character of Jesus as portrayed in the synoptic gospels, namely, Matthew, Mark and Luke, cannot be regarded as authentic history." That was the report of his speech at the time, when this agitation first began. Then about a year later, namely, in January, 1923, in our own country, the United States, the Reverend Percy S. Grant, rector of the Church of the Ascension, in New York City, preaching in defense of the declaration he had made the Sunday before, namely, "when Christ was on earth he did not possess the power of God," remarked: "This is certainly the teaching of the first three gospels." So that Dr. Grant, like the Dean of Carlyle, sets aside the testimony of St. John. As a matter of fact, it would not be difficult to sustain the Deity of the Christ from the first three Gospels, usually spoken of as the synoptic Gospels; and you may leave out St. John's Gospel, and in those three gospels this great truth concerning the Christ is emphasized, namely that he is the Son of God, and it follows that being the Son of God, then God—God of God; Light of Light, of the same substance or essence with the Father; of the same attributes. It is only thought necessary to establish the truth of Jesus Christ being the Son of God to make him Deity; of the same essence with the Father, as well as being the "brightness of his glory" and the express image of his person. And that is all clearly set forth in the synoptic gospels.

And now, for a peculiar reason, I want to call your attention to this thought. This controversy goes beyond the testimonies of the witnesses of the New Testament, and brings out a peculiar feature in our own special message to the world. If you will recall the very careful words of these two critics Messrs. Rashdall and Grant, the Deity of the Christ, you will have noted perhaps that they hold that: "No critical, well-attested saying of the Christ tends to establish his Deity." Well, that simply means that the so-called "modern criticism," eliminates and throws to the winds the testimony of Christ's apostles in Judea,—the testimony that Jesus is indeed the Christ, the Son of God, born of a virgin, and God's Only Begotten Son in the flesh.

The note now and then occurs in the comments that are made on this great controversy, that: "You have got yet to consider the

authenticity and the credibility of the New Testament documents. That is the thing to which I wish to call your attention. Unto Nephi, the first Nephi, were given some very great visions concerning the life and the mission of the Christ, before he came in the flesh; and among other things he saw that the Gentile races upon this North American continent would have the testimony of the Hebrew prophets among them (the Old Testament); and also the testimony of the "Twelve Apostles of the Lamb" (the New Testament). He saw that these books would be mutilated and corrupted; that the Gentiles would go into great darkness and unbelief because of this mutilation of the word of God. Then he saw, in vision, circulating among the people other records, one of which was to be the word of the Lord to the seed of this man Nephi. That other sacred books were to be circulated in the land, and these second books, meaning the Book of Mormon, the record of the Nephite people, and the revelations of God in this new dispensation, clearly recognized in the Doctrine and Covenants, and also in the Pearl of Great Price,—these records would establish the truth of the record of the Twelve Apostles of the Lamb of God, Hence the Church of Jesus Christ of Latter-day Saints holds in its hands, and is commissioned to use these other holy scriptures brought forth in this chosen land, speaking from the dust of "Cumorah's lonely hill," for the sleeping nations of the American Continent: and the living word of God in this age, as contained in the revelations found in the Doctrine and Covenants and in the Pearl of Great Price, brought forth by the Prophet Joseph Smith, are here to correct the errors of those who would throw out of the reckoning the word of God as found in the record of the "Twelve Apostles of the Lamb," the New Testament; they are here to affirm, with all the strength that comes from these volumes of witnesses,—this cloud of witnesses—that Jesus is indeed the Christ; that he is the Creator, not only of our own world, but of many worlds. (Heb. 1:1, 2; St. John 1:1-4). Also that He is the upholding and the sustaining power of all things; that, as pointed out so beautifully in Elder Rulon S. Wells' remarks, He is the Vital Force, that "quickeneth all things"; also that he is the Intelligence-inspiring Power of God's universe; also that He is the Love-manifested Power of God's universe; for the one great thing above all others in the mission of the Christ was to give assurance and demonstration of the Love of God for the inhabitants of the earth. As Jesus himself contemplated this his mission among men, he voiced the assurance that—

"I, if I be lifted up from the earth, will draw all men unto me."

Brethren and sisters, it is our mission to stem the tide of unbelief that is in the world, to answer the Christ's question on one occasion—when he the Son of man comes, shall He find faith in the earth?" In the name of God, yes! For he has provided the means of maintaining faith in Him as Creator, as Sustaining Power of the universe; as Vital Force, as Intelligence-inspiring Power, as Love-manifested

Power, and he has organized his Church in the earth, no more to be destroyed, to maintain this faith in the earth. And when the Christ shall come in the clouds of heaven, with power and great glory, attended by the host of Saints from heaven, the host of Saints here on earth, possessed of true faith that Jesus is the Christ, Sovereign, Lord and King, Creator of heaven and earth, and all things that in them are; the Savior of men, the Redeemer of the world, the very Son of God, "*the Eternal God*," to use the Book of Mormon phrase, "manifesting himself unto all nations"—these, the Saints possessed of this faith in the earth, shall welcome the Christ and the hosts of Saints from heaven, with shouts of great joy and faith.

The thought I wish to leave with you, and my purpose in quoting the text,—“If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him”—was to emphasize the fact that there is still great need, in the light of the present controversy about the Deity of Christ, to make use of this prayer; for the controversies of today, and the confusion resulting from them, are just as perplexing as the confusion of a hundred years ago. God bless the Saints, and all who would know the truth, in the name of Jesus Christ, Amen.

The choir and congregation sang, “Now let us rejoice in the day of salvation.”

Elder Oliver H. Budge, president of the Logan stake of Zion, pronounced the benediction.

Conference was adjourned until 10 o'clock Sunday morning.

THIRD DAY

MORNING SESSION

Conference opened Sunday morning at 10 o'clock, April 6, 1924. All the seats in the tabernacle were occupied and every available standing space in the building. Many were unable to gain admission. Through a radio device many who were gathered at the Bureau of Information and at the Barratt Hall, listened through radio instruments to the proceedings. Besides, in the Assembly Hall, there was an overflow meeting at which Elder W. A. Hyde of the Pocatello stake presided.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

Elder Moroni Lazenby, president of the North Sevier stake, offered the opening prayer.

A duet and chorus was rendered by the choir and Mary Lindsay and Cannon Lund, entitled, "An angel from on high."

PRESIDENT ANTHONY W. IVINS

I cannot express to you, my brethren and sisters, the gratitude that I feel to our heavenly Father, and the joy which I experience as I look upon this great congregation of Latter-day Saints who have assembled in general conference to hear the word of the Lord. It is a renewed evidence to me that as the work of the Lord draws nearer its consummation, the invisible forces of the spirit world are operating upon the hearts of the people, drawing them nearer together, uniting them in faith, and preparing them for the great events which are before us, even at our very doors.

THE MULTITUDE COMPARED WITH AN ANCIENT GATHERING

As we stood up for the opening hymn, I thought of these words which are recorded in the Book of Mormon. King Benjamin had sent out an invitation to the Nephite people to gather together at the temple in the land of Zarahemla. When they assembled it was discovered that the temple was not large enough to contain all of the people, so he ordered a tower erected upon the outside, that he might address them from that spot. But still the people could not hear; so many had assembled. So he ordered that the words which he spoke be written and distributed among them, in order that they might all know the things which he was about to declare. This house is filled to overflowing with people. The Assembly Hall is

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full, and there are still multitudes upon the outside who cannot be accommodated in either of these buildings.

PROCEEDINGS OF A CHARACTER TO STIMULATE FAITH

The entire proceedings of the conference, my brethren and sisters, have been of a character, I am sure, to stimulate faith, to cause our minds to revert to the simple but fundamental doctrines of the gospel by which we are kept in harmony with the Spirit of the Lord.

AUTHORITY CONFERRED UPON THE APOSTLES

I thought yesterday, as the meetings progressed, of these words which are recorded here in the last chapter of St. Matthew :

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

"And when they saw him, they worshiped him: but some doubted" (for this was after his resurrection from the dead).

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

It was the last sentence, expressed in these words of the Redeemer, to which my attention was particularly drawn, "teaching them to observe all things whatsoever I have commanded." and if they do this, "Lo, I am with you unto the end of the world."

Two years prior to the time when this commission was given, the Redeemer had called to him the Twelve Disciples whom he had chosen, and instructed them to go to the lost sheep of the House of Israel, and declared to them that the kingdom of heaven was at hand. They were to go, putting their trust in the Lord, with the promise that he would protect them, would provide food and clothing and deliver them from the hands of enemies, who might seek to harm them.

At the time of his appearance to the Nephites, after his resurrection from the dead, the Redeemer called twelve men upon whom he conferred authority to call the people to repentance and faith in him, and to baptize all who believed, for the remission of sins, after which he promised them the Gift of the Holy Ghost.

LIKE AUTHORITY CONFERRED UPON THE TWELVE IN OUR DAY

It is quite natural, then, and in harmony with the well-defined order of the Church, that with the restoration of the work of the Lord in the dispensation in which we live, twelve men should be chosen upon whom the apostleship was conferred, and to whom the command of the Lord was renewed; for he commanded these twelve: to go into all the world, and preach the gospel to every creature, who had not received it, baptizing them in the name of the Father

and the Son, and of the Holy Ghost, and conferring upon the baptized believer, the gift of the Holy Ghost by the laying on of hands.

So important are these first principles of the gospel that in the early days of the Church the Lord commanded Martin Harris that he should preach nothing else.

THE ORDINANCE OF BAPTISM

Initiation into the Church is an event of tremendous importance, to one who accepts it. So important was it regarded in the primitive Church that we are told that the ordinance of baptism was administered to none except those who took upon them the name of Christ, with a determination to serve him, and came forth with broken hearts and contrite spirits, manifesting to the Church that they had truly repented of all of their sins. To one who has thus prepared himself, the ordinance of baptism washes away his sins, and he is born to newness of life. He stands clean before the Lord, an heir to glory, exaltation and eternal life—not definitely, but conditionally; for in exchange for this priceless gift he enters into covenant that he will take upon him in the name of Christ, and always remember him and keep the commandments which he has given. If we violate this covenant, it were better never to have made it.

To be admitted into the Church, then, is but to have our feet placed in the straight and narrow path which, if we diligently pursue our way, will lead us back to God from whence we came. Having been born to newness of life, Latter-day Saints should lay off the habiliments of the carnal man, and clothe themselves in robes of righteousness, that is to say, our mode of life should correspond, in all respects, with our profession of faith.

TO BE IN POSSESSION OF THE SPIRIT OF GOD WE MUST PRAY

In order that we may retain a remission of our sins, it is necessary that we be constantly in possession of the Spirit of the Lord, and the medium through which we obtain and retain his Spirit is prayer. Prayer is the outward act by which we manifest our faith in the Lord. It is not the multiplicity of words which are uttered, that brings the desired blessings, but the degree of faith with which we approach our Father who is in heaven. It is mockery to pray to a being in whose power to hear and answer we have no faith, as I have often thought that some men do today. The Lord, referring to this subject, warned us that when we pray we are not to be like the hypocrites who love to pray standing in the synagogues and on the corners of the streets that they may be heard of men, nor to use vain repetition, thinking to be heard for our much speaking, neither are public prayers alone sufficient, important though they are in their time and place, but we are admonished that we should pray in secret, and the definite promise is made that the prayer of faith, so offered, shall be rewarded openly.

HUMILITY SHOULD CHARACTERIZE OUR CONDUCT

The doctrine of humility, taught in this lesson given us by the Redeemer, should characterize the conduct of Latter-day Saints in all of the activities of life, for he has told us that we should be clothed upon with humility, for God resists the proud and giveth grace to the humble. And he tells us that as we wax stronger in humility, we become firmer in the faith unto the filling of our souls with joy.

Latter-day Saints should seek wisdom and learn the value of righteousness and justice; they should patiently submit to persecution when it is for righteousness sake, be slow to anger, quick to forgive, merciful, but always just. They should be peacemakers constantly striving both by precept and example to bring to pass the universal brotherhood of man.

GOOD WILL AND FORGIVENESS FUNDAMENTAL

It is fundamental to the faith of all creeds that man should not take the life of his fellow. The Redeemer went further than this, teaching that he who is angry with his brother will not be held guiltless. He taught us that when differences arise between brethren, they should be settled quickly, and when once adjusted, are not to be the subject of further discussion or comment; that we should be men and women of few words, reaching conclusions quickly, but wisely, as circumstances may justify; making our decision yes or no, and let that be the end of controversy.

The law of Moses taught the doctrine of retaliation for wrong inflicted. The Master teaches that we are not to resist evil, but patiently submit to the offences of others, that we should not only love our friends, but our enemies also; that we should bless those who curse us, do good to those who hate us, and pray for those who spitefully use us and persecute us—a thing not easy of accomplishment; but nevertheless a direct commandment, and one which brings to the soul of those who apply it the satisfaction of a righteous act performed.

EXERCISE CHARITY WITHOUT OSTENTATION

In this age of organized charity, when the contributions which we make to provide for the necessities of those who have not, are advertised to the world, and we love to be known as liberal givers, it is well to turn again to the word of the Lord, for he has told us that when we give alms we are to see to it that it be not before men, to be seen of them, otherwise we have no reward of our Father which is in Heaven; that we are not to sound a trumpet before us as the hypocrites do, that we may have the honors of men, but that we, when we give alms, are not to let our left hand know what our right hand doeth. In other words, the alms which we give should be contributed for the love of giving, and with desire to administer to the necessities of others, rather than for the praise of men. It was this, my

brethren and sisters, which made the widows mite more acceptable to the Lord than all that others had cast into the treasury.

SEEK WISDOM AND NOT WEALTH

Having become members of the Church, taking upon us the name of Christ, acknowledging our dependence upon him and entering into covenant that we will serve him and keep his commandments, the Lord has told us that we are not to devote our energies to the accumulation of wealth, that we shall not seek after riches, but after wisdom, and those things which bring eternal blessings; for he says that riches and the honors which men bestow will canker the soul, if not used for the glory of God, and that the lament of the rich, who have not used their wealth for the accomplishment of good, will be: "The harvest is over, the summer is passed, and our souls are not saved." Neither will poverty in itself bring blessings. It is the poor who are reconciled to their lot, and the rich who are poor in spirit, with whom the Lord is well pleased. He has admonished us that we are not to devote our energies to the accumulation of wealth for this reason, that we cannot devotedly and acceptably serve two Masters. He says that we will either neglect one or the other. We cannot faithfully, as we should, serve both God and Mammon. Therefore he admonishes us that we should lay up treasures in heaven, where moth and rust do not corrupt, nor thieves break in and steal.

BE SLOW TO RENDER JUDGMENT AND CRITICISM

The Lord has plainly told us that we should be wise and judicious, that we should be slow to render judgment or criticism of our fellows; for he has told us that with the judgment which we mete out to others, we ourselves will be judged. How often, how readily, we detect and magnify the faults of our neighbors, while we overlook our own imperfections. How often we seek to pull the mote from the eye of our brother, and forget the beam which is in our own. "Therefore," saith the Lord, "judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven." In other words, whatsoever ye would that men shall do unto you, do ye even so unto them—an admonition of the Lord, carrying with it one of the most sublime principles ever uttered by the tongue of man.

FAST WITH CHEERFUL COUNTENANCE

Fasting is a doctrine of the Church. Here again the Lord has told us that when we fast we are not to be as the hypocrites who disfigure their faces, that they may appear to the world to fast; but we are to wash our faces and with cheerful countenance appear to men not to fast; and the definite promise is made that the Lord, who seeth in secret, will reward us openly.

HONOR MARRIAGE; BE CHASTE AND VIRTUOUS

The marital relations of the world,—and to a certain degree it applies to the Church—were referred to yesterday by Bishop Nibley. Here again is a matter which is deserving of our most careful attention and consideration. The fountains of life, designed by the Creator for the reproduction of humankind, and sacred to the marital relation only, are made the plaything of faithless, godless men and women. The holy bonds of matrimony, the only order which gives proper sanction to the association of the sexes, is entered into and dissolved at will. These conditions are, in my opinion, the most dangerous menaces to our national life which exists today. The Lord pleads with us to honor the association of man and woman in lawful wedlock, and makes plain to us the penalties which are attached to the violation of laws of chastity and virtue, both in this life and that to come, and appeals to us that we shall observe these laws, which are the crown of matrimony, and should be held by us as sacred as life itself.

WHY THESE SIMPLE DOCTRINES SHOULD BE IMPLICITLY OBSERVED

I have referred to these simple, but indispensable doctrines of the Church, because it appears necessary to me to do so. We are living in the day referred to by the Prophet Isaiah, who said that the nations should rush as the rushing of mighty waters, but God would rebuke them.

I sometimes fear, my brethren and sisters, that in this mad rush for wealth, for power, for personal aggrandizement, this age of dishonesty in high places, disregard for law, and indifference to virtue, and religion, that we may be caught in the swirling flood and carried on to destruction unless we revert to those simple but fundamental doctrines of the Gospel, and put our trust in the Lord, renewing our covenants with him, that his arm may sustain us.

We are living at the time seen by Lehi, the Nephite prophet, when, because of the darkness, which covered the earth, many people who had entered into the straight and narrow path which leads to eternal life, as we have done, lost their way and perished. But those who seized and held fast to the rod of iron, which is the word of God, found their way safely through the dark night until they reached the tree of life, and partook of its fruit, which is more desirable than all others.

WARNING AGAINST BECOMING LIKE THE PHARISEES OF OLD . .

The commission given to the Twelve who hold the apostleship today is to go into the world and preach the gospel to all people, admonishing them to rely upon the merits of our Father, to take upon them the name of Christ and to keep all of the commandments which he has given, to only a few of which I have called your attention. We must not my brethren and sisters become so absorbed with the temporalities of life, with the weighty and abstruse doctrines

of the gospel, that we forget these simple and fundamental doctrines of the Church to which I have called your attention, lest we become like the Scribes and Pharisees of old, of whom the Redeemer said: "Ye diligently pay your tithes and offerings, but ye forget the more weighty things of the law, judgment, justice and mercy. These," he said, "you should have kept and not left the others undone."

REMEMBER THESE SIMPLE, FUNDAMENTAL DOCTRINES

May the Lord help us all, my brethren and sisters, for I am speaking to myself as well as to you, to remember these simple fundamental doctrines of the gospel of Christ, that our lives may be such that the Spirit of the Lord may abide with us, and the revelations of heaven be manifested to us through the whispering of the Holy Spirit, which has been conferred upon every one of us, the office work of which is to take the things of the Father and make them known to us, that we may each discharge with honor before the Lord the obligations which are upon us, and wait patiently the development of his work, that we may bring to pass the redemption of his covenant people, the establishment of righteousness in the earth, when Christ shall reign triumphant among his people, is my humble prayer, through Jesus Christ, Amen.

President Grant announced to the congregation outside that it would be acceptable if they would be as quiet as possible and move around as little as possible so that those who were standing at the Bureau of Information could hear the speakers.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

It is a wonderful opportunity to stand here and face this multitude of people, and I am sure some of you realize that it is a wonderful responsibility. I hope to enjoy the Spirit of the Lord the few moments I stand here, in keeping with the brethren who have already occupied this position. I have learned, to a certain degree, the weight of responsibility that has come to me as one of the youths of Israel, one of the young men of Zion, in these the last days.

President Ivins has been speaking to us concerning the commandments of the Lord, and how these commandments have been taught to us of the Lord, at different times in the history of the world. We are aware of the fact that the Lord has spoken to us in plainness, and that his commandments are given to us in our own language, simple, plain and forceful, and yet many of us are so blinded by the conditions that surround us, perhaps by the fashions of the world, with which we are surrounded, that we fail in many ways to keep the commandments of the Lord. I suppose, my experience has given

me as good a view as any officer in the Church, to judge about how well the Latter-day Saints keep the commandments of the Lord. I think also that the Lord has made me in a way rather sympathetic, and when I discover my brethren or sisters seeking the Lord, for comfort, blessings, strength, courage, faith, and for other gifts or blessings, or help, I stand ready, naturally, to do my part in assisting to see that the desired comfort, and consolation, are received. But I have discovered that the greater number of those who are seeking comfort and consolation and help from the Lord are those who are in trouble, those who have unfortunately stumbled over some of the obstacles that have crossed their pathway. And so there are a great many members of the Church who are constantly seeking for help, comfort, and consolation, and the Lord in his kindness, in the great and wonderful organization of his Church, has placed officers therein to assist in administering the comfort and consolation which his children naturally seek.

I should like to bring to the attention of the members of the Church these noble and worthy officers whom the Lord has placed in his Church, they are stationed throughout the Stakes of Zion just as well as at the head of the Church. They are noble, exemplary and worthy men. They are the Patriarchs in the Church and are authorized with the powers and the keys of authority, to administer the blessings desired by the members of the Church. It is my purpose on this occasion, my brethren and sisters, to recommend these good men to you, to administer your blessings, in keeping with the instructions which have come to us from the Lord through his holy servants. They are modest in their character; they dislike very much to come to you and say: "Well now, here I am, a servant of the Lord, authorized with all the keys, authorities and powers to bless you, and I am ready, ask and you shall receive." It is not their purpose to come to you, particularly, but it is your privilege to go to them; they are authorized to act for you, and it is my faith and my testimony to you brethren and sisters, that they are humble and pure enough to act in their calling, and give unto you the blessings of the Lord, and not entirely the blessings of men. It is true that we, as fellow-men, can bless one another. We can encourage and comfort each other; but these men of whom I speak, who bear the holy Priesthood, have been especially authorized, called and set apart, they are authorized to comfort you with the blessings of the Lord. So I recommend that you do not slight or forget these good men. Pray for them as you would pray for your own household. Pray for them that they may enjoy the spirit of their office and calling in the Church.

In olden days, patriarchs were placed in Israel to perform ordinances for Christ, by the laying on of hands. Adam called his posterity together and foretold unto them the great future that might befall them, for their benefit, comfort, and guidance, and in like manner these men are placed in our midst for that same purpose, to comfort, guide and sustain us in the fold of Christ. I have been

convinced that there is a blessing for every faithful member of the Church. It is true there are many members who have had other blessings, and if they are considered in a proper light, I am sure they have done no harm, and perhaps will do no harm in the future. But I think every faithful member of the Church should receive his or her blessing.

The first Patriarch in this dispensation, the father of our Prophet, when he was upon his dying bed, called his family around him and gave them his dying blessing; and when his oldest living son came, he said: "Hyrum, the only blessing I have for you is to reconfirm upon you your patriarchal blessing which you have already received." That was his dying blessing, with very few other remarks of comfort and consolation; this assures me that there is a fundamental principle in a patriarchal blessing when pronounced and recorded. It is an eternal anchor for our soul with the Lord; so it is not particularly necessary to receive a multitude of written blessings. But when these blessings are given and properly recorded, they are just as eternal and binding upon us through our faithfulness as were the blessings which were given by Adam, Abraham, Jacob or any of the former patriarchs in the times which have passed.

I have open here before me the Book of Genesis, which contains the records of a number of patriarchal blessings. They are not long, they do not cover pages and pages of manuscript, but they are very brief and pointed; and it has taken generations of time, many years of time, for their fulfilment; in fact, they are not entirely fulfilled yet—blessings that were given upon the heads of the descendants of Joseph who was sold into Egypt, and upon the sons of Jacob.

So, my brethren and sisters, if you will discover the keynote of your blessing it will not be a long one, necessarily, but an index that will point to you the book of life, the book of the way of your life, in the path that you should go to serve God and to keep his commandments. So, I say, do not wait until you are in trouble to go to the Lord, through his holy servants, but seek them out in their homes, in their offices, make appointments with them and get your blessings.

My heart is filled, today, with compassion and with the blessings of the Lord for his people, and I pray that our Father in heaven will continue to pour out his blessings upon this Church, upon those who are called to preside over it, and in it, that he will sustain them with health, strength, wisdom, and with his Holy Spirit, that he will bless the people in their homes and in their fields of labor, the Saints both gathered and scattered, that they may enjoy the Spirit of the Lord, and live exemplary lives, free from the follies and vices of the world, even though we are much surrounded by the world. Let us be that peculiar people which the Lord declared he would have. Let us hearken unto the whisperings of the Holy Spirit, and to the teachings given us, not only in general conferences, but in our quarterly conferences and in all of our local gatherings. And in the name

of the Lord, as his humble servant, I bless this multitude present here today, and say unto you: Serve the Lord and keep his commandments. Hearken unto that small voice, which is the voice of the Holy Spirit, which will guide you in the way of truth, in the way of life, and then you will receive the precious blessings which you desire, in faithfulness and which have been nobly pointed out to us this morning by President Ivins. They are the blessings of the Lord, and they will be upon you and upon this people, so long as we will serve the Lord; the Lord of this Church, this land, this world; for this world is his, and we are his, and if we will only hearken unto his teachings, he will bless us temporally and spiritually. God bless you all through your faithfulness, in the name of Jesus Christ, Amen.

The anthem, "He watches over Israel," was sung by the choir.

ELDER REY L. PRAET

(President of the Mexican Mission)

I assure you, my brethren and sisters, that I sense very keenly the responsibility of addressing you for a few moments this morning, and my only desire is to add my testimony to those that have been borne by the brethren who have spoken during this conference relative to the truthfulness of the work in which we are all engaged.

Since the beginning of this conference the words of the Apostle Paul to the Corinthian saints have been passing through my mind, wherein he said:

"For the kingdom of God is not in word, but in power." And I am most thankful to the Lord that in this day and age in which we live he has again set up his kingdom and established his Church and restored his gospel, and in them has placed his power; for I testify to you, this morning that the Prophet Joseph Smith was raised up of God, and did not take unto himself power, but from our Father in heaven received power to establish this great work; and the work of the Lord, in this day and age in which we live, is characterized by the power of our Father in heaven in all of its ramifications. We who have listened to the inspired words of our Prophet and leader and his counselors, and the Twelve Apostles in this conference, surely are witnesses of the power of God that has accompanied their words. I marveled last night, when we saw the body of this hall filled with men bearing the holy Priesthood, at the wonderful power there is in this Church for the work of the ministry, for the perfecting of the Saints, for the preaching of the gospel, for the warning of all men everywhere in order that they may turn from error, from false traditions, and receive the principles of the gospel and be saved in the kingdom of our Father in heaven.

I bear witness to you, my brethren and sisters, as one who labors

in the mission field abroad, that the young men who go forth from Zion to preach the gospel unto the nations of the earth, are preaching it in power. They speak truly after the manner of the Master, and men marvel, and are led to comment and say, "They speak as men having authority." There is no doubt as to the genuineness, the sincerity, of the testimonies borne by the young men who preach the gospel message in the world. While many people do not accept their teachings, they do not question their sincerity. And this is a tribute, I take it, to the great power that accompanies their ministry in the world.

I know that the gospel is true. I have no definite knowledge as to what my status or standing will be in the future. I do not know that I shall be able to maintain my integrity and my faith, but I do know, and bear witness to you here today, that the thing known as "Mormonism" is the gospel of Jesus Christ; it is the power of God unto salvation, and it is a means unto the salvation of every man who will believe and obey its principles. This is the message that we are delivering in the world. I care not what obstacles present themselves before this work. The Lord himself has said, that even though the gates of hell combat against it, they shall not prevail. I have faith in the fulfilment of all that God has promised unto his people in these days. Particularly I wish to refer to my faith in the promises of the Lord made by his holy prophets concerning the redemption of the Lamanite people. My heart was touched yesterday by the recital of Brother Levi Edgar Young of the Indian brothers who crossed this continent, going to the East, in an endeavor to bring back with them that which would save their people. The pathos of their having to go back without it was truly touching to me, my brethren and sisters. And now I rejoice that God has restored the truth, that he has made known a book and brought it forth in the world, that is the history of the forefathers of these people. And in that book is prophetically held out a hope for the redemption of the Lamanite people everywhere.

We are laboring in a land beset by strife and turmoil, trouble and revolution. It would seem almost sufficient to discourage us in our efforts. But I wish to bear testimony that my faith grows, rather than diminishes, in the knowledge that I have, that God will, in his own due time and in his own way, redeem the Lamanite people.

I delight to bring word to the fathers and mothers of the faithful boys and girls—for they are mere youths—who are in that mission, that they are enjoying good health, and above all, they are enjoying the spirit of their mission. They do not wish to turn to the right nor to the left, but are willing to face conditions as they find them, and humbly preach the gospel, in the hope that their testimony may touch the hearts of the people and bring them to a knowledge of God, and a knowledge of their forefathers, and the gospel whereby they may be redeemed.

I am thankful to the Lord for giving me this testimony. I pray

that it may always be with me, and with you my brethren and sisters, and that we may go on without fear and without doubt, remembering this, that in the Church is the power of God that can work his will for the redemption of all men everywhere. May the Lord add his blessings, I pray, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

I should like to speak for the fathers and the mothers of the Church and in their behalf say to the young people of the Church:

A MESSAGE TO THE YOUTH OF ZION

Young men and young women, we believe in you; we have confidence in your integrity, and in the achievement of your high destiny. We support you, we love you. I believe if we could make the young people of the Church understand that, we should have gone a long way to hold them to the standards of the Church and to the keeping of the commandments which have occupied in their exposition, such a large portion of this conference.

THE GREAT OBLIGATION OF PARENTS

I was very grateful that President Grant was led in the course of his opening remarks to restate and reemphasize the great obligation of parents to their children; for it is that thing which seems to me, above all others, to claim our attention as a Church. We are depending upon the rising generation to carry forward this great and mighty work. Only a few years at best will serve to see the men whom you will sustain here today as the prophets and authorities of this great institution, pass to their honorable reward. The burdens of administration, the opportunities of leadership must, in natural sequence, pass to other and younger shoulders. So that, loving the work as we do, believing in its great accomplishments for the future, we must, of necessity, hold and claim these young people to carry it forward, to stand for and maintain God's work.

I think they need at this time large sympathy from us. When I contemplate the environment in which they are placed, the unusual conditions surrounding them, my heart goes out to every one who must stand for honest manhood and resist untoward influences and maintain himself in accordance with the commandments of God and the standards of the Church.

UNUSUAL EDUCATIONAL ENVIRONMENT INFLUENCES THE YOUTH

Do you contemplate the fact that the great educational forces surrounding the youth of today are most unusual, that in the major portion they did not exist a few decades ago? There were no moving pictures twenty or twenty-five years ago, and within that short space of time, that great enterprise which produces these pictures

and distributes them all over the world for the education, mind you, of the people of the world, and the youth of the land in particular, has come to be, it is said, the fourth largest commercial enterprise in the world. Thousands and thousands every day are subjected to the influence and the education of these pictures. What that education is, you may judge for yourselves. What lessons are taught, you yourselves have seen, and that our young people should respond to those lessons is as natural as it is for flowers to grow in the sunshine, or for vegetation to die in the dark, depressing, poisonous atmosphere of a cellar.

Many inventions and innovations of the past few years have also wrought their influences upon these boys and girls so susceptible to their environment. There has been the advent of the automobile, radios, new kinds and varieties of drama, of music, or that which is said to be music, all of which just as naturally and as inevitably influence and determine the emotions, and in a large respect, the actions of these boys and girls, as it is possible to do. A man can, only with the greatest of restraint and of force, take himself out of his environment and stand against the influences inserted against him in society. It is harder for young people than it is for adults to do that, because their natures are more susceptible and impressionable to the influences around about them.

AN APPEAL TO PARENTS IN BEHALF OF THE YOUNG FOLKS

In behalf of all these young folks up and down the Church, I would like to say to the parents of the Church: We claim your sympathy. We need your guiding hand, but we need your guidance expressed in terms of love and understanding. I feel that in many instances the young folks of the Church are not fully understood. I do not like to hear them berated, I do not like to hear it said that they have all gone wrong and that they are all going wrong. I do not believe it, because I believe that these young folks, by right have inherited, fundamentally, the faith of their fathers. They have inherited a disposition to serve God. That is the natural and logical sequence of the lives of the great pioneers of this country who came here to serve him and keep his commandments, and establish his great and mighty work. Therefore, I cannot think that in the main the young people of this Church are not the best, the most dependable, the most progressive and the finest young generation which the world, at least within the realm of history, has ever seen.

Sometimes parents, out of a great desire to be helpful and to warn against danger and evil, assume an austerity that is forbidding to these young folks, and too often, much too often, there is a failure of that sympathetic understanding which makes a bond of union and love between parents and children than which there is no greater bulwark of safety for the young people of the Church. I appeal to every parent in this Church to understand his children. To understand them

he must, to some extent at least, participate in their activities and recreation. He must delve into their inmost longings and cravings and aspirations. He must know the things that have appealed to them, and then discriminately, wisely, sympathetically, he shall guide them, guide them in the paths of truth and of righteousness.

VISIONS OF WONDERFUL OPPORTUNITY OF THE HOME

What we need today is an interpretation of the gospel of Jesus Christ in terms of joyous living. The gospel is not, as many of our young folks think it to be, a hard, a joy-killing rule of life. I sometimes think that our young people are dissuaded from participation in the activities of the Church because there has never been given, to many of them at least, the great vision of the wonderful opportunity, the joys, the happiness, the services which are to be had within it. We need to let them know that for happiness, for supreme joy, for those permanent satisfactions that go to make life worth living, there is no course in life comparable to the course laid down by the blessed gospel of our Lord and our Savior. They do not all understand that. They do not all recognize the great joy to be had from participation within our Church institutions, and it is our great mission in the various institutions of the Church, and primarily in that greatest of all Church institutions, the home, to give that joyous conception of the principles of the gospel.

THE GOSPEL A CONSTRUCTIVE PROGRAM

Our gospel is not a gospel of negation. It is true that we are commanded to eschew evil and to avoid many things which present themselves in forms of temptation, but our gospel is a positive uplifting, constructive program, making life happy if we will but subscribe to its tenets and live up to the commandments as they have been given to us.

I think that the Christian church of the world has itself to blame for its failure in really teaching the gospel of Christ. It is largely because of the attitude taken by many of its leaders, whose long-faced piety and joy-killing aspect have never been pleasing to young people. It is said by the critics of Christ that, "Christ is the prophet of the weak; on the contrary, he came to give strength to the languishing, and to raise up those trodden under foot to be higher than kings. They say that his is the religion of the sick and of the dying, and yet he heals the sick and brings the sleeping to life. They say that he is against life, and yet he conquers death; that he is the God of sadness, and yet he exhorts his followers to be joyful and promises an everlasting banquet of joy to his friends. They say he introduced sadness and mortification into the world, and on the contrary when he was alive he ate and drank, and let his feet and hair be perfumed, and detested hypocritical fasts, and the penitential mummeries of vanity. Many have left Christ because they never knew him."

OH, THAT BOYS AND GIRLS MIGHT KNOW JESUS CHRIST

Oh, how I want our boys and girls to know Jesus Christ, the Redeemer of men! How I wish that they would recognize that he is their dearest and their greatest friend, that they may put their trust in him, knowing that he will never forsake them, and that a testimony of his divinity and his great work is the greatest influence that will ever come into their lives.

Brethren and sisters, it is our mission and our duty to give them that testimony, for the enrichment of their souls, and for that salvation, for which we all labor and strive. God bless the youth of Zion, that they may accomplish their high and noble destiny in the purposes of the Lord, I pray, in the name of Jesus Christ, Amen.

ELDER SEYMOUR B. YOUNG

(President of the First Council of Seventy)

In this exalted position, being honored to stand before this magnificent congregation, I hope to voice the sentiments of my heart in the testimony which I hope to bear to you today.

The gospel is true. God has indeed spoken from the heavens and called into being the power that has resulted in the organization of this great people constituting the Church of Jesus Christ of Latter-day Saints.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned," or condemned.

Time since the organization of the Church has proved this great fact, that the majority of mankind are not prepared or preparing themselves to receive the word of the Lord. Nearly one hundred years have passed since the organization of the Church of Jesus Christ of Latter-day Saints, and yet among the eighteen hundred millions, or two thousand millions of peoples of the earth, the true Church, as we view it and testify for it, has only about a half million members, proving beyond a question of a doubt that the great majority of mankind has something to attract their attention besides their soul's salvation. Rather than contemplate the future and prepare for future life, it would seem that the large majority of the people of the earth are preparing for social and pleasant enjoyment of the present day, giving to themselves all the pleasures of life that they can gather, and seemingly not impressed at all with the great future and the great reward that will come to those who serve the Lord and keep his commandments.

I am very glad to stand here today and look over this great congregation, this large Tabernacle filled to its capacity; and seemingly every face, so far as I can observe, is anxiously turned this way.

Every person seems devoted and determined to hear the words that are spoken by the servants of the Lord.

This is a day of prosperity for the Latter-day Saints. We are in the midst of a very prosperous season. The years that have gone since the great World War terminated have marked this nation of ours with wonderful, I might almost say supreme, prosperity. The earth has brought forth in its strength all the necessities of life, and the luxuries; while there are, as we know, nations on the continents of Europe, Asia and Africa, that are suffering with hunger, and in the colder climates with cold, for want of proper clothing; and yet this nation of ours prospers, as it is being well supplied with the food crops necessary for prolongation of life, with health and means for sufficient clothing, and the comforts of home. While this is evidenced here, it is also made plain to us that there is plenty of room for the disposition of wealth and comforts of life to those starving millions on the other side of the ocean; and I believe that there has no other nation responded so readily to those calls of necessity by the agencies that have been established, there is no other nation, so far as I know, that has stood so loyally and so promptly in the gap to help to sustain life in the midst of these suffering nations, and for the prompt reply, favorably, to the calls that have been made, from time to time, by these nations. I believe that for this reason we are thus blessed and prospered today. For we have not refused, but have always sent, and given largely, and many times in excess of all demands. At least there is a united purpose in the midst of our nation, seeking to relieve the sufferings of those who are hungry and cold.

When the Church was organized, on the 6th day of April,—by the by, this is the 6th of April, the 94th anniversary—there was considerable disturbance in the minds of religious peoples, and from those very religious or social gatherings came largely the opposition to the Prophet Joseph Smith and to his calling and position as a Prophet of the Lord. Thus the gospel of Jesus Christ has been compelled, through those recognized servants of the Lord, to fight its way through, and by and by, from the time of its organization, I suppose, with the hope of some day living in peace with our neighbors. That day seems to have dawned. We are in peaceful relationship with our neighbors, and with everybody, so far as we can get into their circles with the gospel truths. Never before, I believe, have we had such splendid ministrations in our great missions, I mean as to competent elders and competent missionaries of both sexes; and today we rejoice in the testimonies of the brethren who are at the head of these missions of the Church. They believe that they are making progress in every department of the work, and I am glad to hear the testimonies of my brethren from this stand, for they all bespeak a characteristic of perfect faith and knowledge in the outcome of this work, in its being superior to any other religious work that is now being established. From the President of the Church to the least and

last member, each of those occupying a lesser position, as they have testified here during this conference, and as they will continue to do until it is closed, we hear nothing but what is prompted by the spirit of the Lord, by the testimony of a faithful Latter-day Saint. In each and every case, nothing but the free spirit of progress has been expressed here, and nothing but pure testimonies of the gospel of Jesus Christ have been heard from the lips of the speakers.

Today will probably see the sustaining vote of the congregation, as they are called to vote for the officers of the Church. I do not believe, with the circumstances with which we are surrounded, and the spirit of this great congregation, that there will be one dissenting vote or one contrary to sustaining the authorities of the Church, when the vote shall be taken sometime during the day.

I am glad to be associated with the Latter-day Saints. I began my experience at one year of age, at which time I went through the experience of the massacre at Haun's Mill. I attended a fair in one of the nearby cities a year or two ago, and I saw within the gates of the fair grounds a stone, an old-fashioned burr stone, as we used to call them, for grinding grain. You know it speaks in the Scriptures of the upper and nether mill-stone. And one of these stones, it was stated on a placard, was taken from the old well where twenty "Mormons" were buried after a battle with the citizens of the surrounding country. I said to the people standing by: "That does not tell the truth. It was not a battle, it was a bloody massacre of innocent men who had no means of defense." And, by the by, the toll exacted at that massacre was the largest of any at any one time that had ever been taken from the Church. The deaths amounted to about twenty-two persons, all males, however. There was one female, I think, wounded accidentally but not seriously. The people who came to distress that little band or colony of "Mormons" seemed to shun the idea of killing women and children, and devoted their entire strength to the destruction of the men. Eighty-five years have passed since that massacre, and I would like very much to see a very well-marked stone at the place where the massacre occurred—not costly, but merely a mark that will remain for future generations to see.

I rejoice today in the testimonies which I have heard. I testify to you that the gospel is true. I know that God lives and that Jesus Christ is the Savior of the world. I know as well as I know that I live that Joseph Smith was indeed a prophet of God, and those brethren who have succeeded him, commencing with President Brigham Young, including President John Taylor, including President Wilford Woodruff, including President Lorenzo Snow, including President Joseph F. Smith, and now our beloved President Heber J. Grant, are men called to that high position which they occupied and do occupy, by the inspiration of the Spirit of God, and under the direction of that power and that Spirit, they have led and guided the people; and the conditions with which we are surrounded today proclaim to me

in the most satisfactory manner that the people generally, the majority of the Latter-day Saints, are striving with might, mind and strength, from the President down to the least and last member, to know the mind and will of the Lord and to keep his commandments. The prosperity which we experience today, the plenty with which we are surrounded, and the testimonies of the people who do not belong to the Church, all are convincing arguments to remind us that the Lord is blessing his people more abundantly today than ever before, and the testimonies of the brethren seem to be brighter and clearer than ever before, bringing to my mind and to my great satisfaction, that we are lovers of God more than lovers of pleasure, and that we are trying to fulfil the measure of those two great commandments given to us by the Savior of the world: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind * * * and thou shalt love thy neighbor as thyself."

I pray the Lord to bless the Latter-day Saints. Bless their labors and inspire them in the future as in the past. Give them joy in their labors, because of the earnestness of endeavor that the people are making to serve the Lord and keep his commandments. God bless the Presidency of the Church, and every responsible leader, and all the people, I pray, through Jesus Christ, our Lord, Amen.

Announcements of the special Priesthood meeting to be held on Monday morning at 10 o'clock, also of the Sunday School conference to be held Sunday evening, the 6th, at 7 o'clock, were made.

The choir sang, "The Inflammatus" with Dolores Seal as soloist.

The closing prayer was given by Elder Jacob Hamblin of the St. Johns stake of Zion.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 a. m., April 6, 1924. Elder William A. Hyde, president of the Pocatello stake of Zion, presided. Music and singing were furnished by the Twenty-first ward choir under the direction of Walter A. Wallace, and Tracy Y. Cannon, organist.

The choir and congregation sang, "How firm a foundation."

The opening prayer was offered by Elder William C. Winder, of the High Council of Granite stake.

The choir sang, "Ye simple souls who stray."

ELDER WILLIAM A. HYDE

(President of the Pocatello Stake of Zion)

Perhaps a word of personal mention this morning would be excusable. Under the rather unprecedented circumstances in which I am called to preside over this meeting, no doubt there are very many

in the audience who are not acquainted with the presiding officer. I am William A. Hyde, of Pocatello. You have frequently heard of the town in Idaho, no doubt, and incidentally have heard of our connection as a stake with the Church; for we are all more or less connected and acquainted with the history of the Church in its various departments and organizations.

I am relieved of some embarrassment this morning by the kindness of President Grant in asking that I should speak first. Otherwise, I should have been under the necessity of pushing myself forward into a place that otherwise I would not care to assume. I approach this duty and this opportunity with a great deal of pleasure, from the fact that this honor has been given me, but nevertheless with apprehension that perhaps I may not be able to acquit myself with a degree of success that would be becoming. There are perhaps only two or three other presidents of stakes in the Church who are older in seniority than I am. I have now been laboring in the ministry, in this capacity, about twenty-five years, and, as I recall it, there are only two or three others who have been in the service longer.

It would naturally be thought, I presume, and it would be the logic of the situation, that with service in the Church there should come a degree of wisdom and a degree of experience; in fact, that is what the Church requires of its men and of its women and expects of them. I come to you today representing a part of the Church which has as deep an interest in the growth of the whole as perhaps any other part of the Church, and is keenly alive, I believe, to the necessities that lie before this great work, and alive to the ends of our heavenly Father, with respect to us. Never have I had the opportunity thus of confronting an audience with this responsibility, but I feel that it is a part of my duty to turn my mind with full earnestness of purpose to make this meeting in harmony with the grand meetings of this conference and those which no doubt will ensue.

There are experiences in the lives of all men, no doubt, that have made great impressions upon their minds. Some of them come to us early in life. I recall one now through which I passed in the early days of my ministry that has been of great value to me; in fact, has been one of the leading things that has happened in the course of my association with the Church. I remember that in company with one of my companions I started upon a long journey to go over the top of the mountain into an adjoining valley for the purpose of a certain investigation. Those of you who have lived in country districts and have made journeys of this character will well understand now what I am about to say. We began our journey up one of those long, apparently interminable trails that are characteristic of our mountains, passing the familiar grades and varieties of willows and brush until we came, at last, to the evidences that pointed to the fact that we were near the top of the mountain—the sparsely growing quaking aspen trees and other evidences showing

that we were near the summit, when suddenly there came upon our view a most unlooked for landscape. It seems that the Creator had in some way hollowed out a miniature amphitheatre in the tops of the hills, a bowl, a round valley, the edges of it fringed with pine trees. In the bottom of this little valley was a little stream of water that percolated through a tiny meadow. There were no evidences of any habitation there except a small log house, with its accompanying outbuildings, around which could be seen a few of the ordinary cattle that men in farming communities usually have.

As I saw this rather unusual landscape, the thought occurred to me, "What can this man see?" I learned subsequently that, at periodical times, he went over the rim of the valley down to the nearby station to get his mail, but otherwise he was shut out from the world; he was in a way a recluse, he was what you might term a hermit. He lived his life alone in the tops of the mountains, surrounded only by his few stock and the other little evidences of life, and perhaps they had a small family. When he stood out at his door at night he could see only about half of the firmament. The stars that deck the sky for you and me who live upon the plain were not observable by him. Perhaps no more than one half of the course of the sun could he ever see, and the great throbbing world around and about him never was observed by him except upon isolated occasions. And I thought, "How like man in general, in his attitude toward life and education, and the things that are best in the world, is this man who is thus isolated in the top of the mountain!"

And from that I drew a lesson which has been a valuable one all the days of my life. It has been a lesson that has taught me the value of a greater outlook and view of things, of a broader perspective of life, and of the things with which we are surrounded and which go to make up our present life and that eventually will make up our future existence. I have seen men worldly wise and all-sufficient in their own estimation, who, like this man, though unlike him in a way but like him in this, surrounded by their wall of self-sufficiency, so that they have not been able to look out upon the vast acts and purposes and opportunities of men but have been limited to their own narrow conclusions, based upon their self-sufficient philosophy, and I have thought, "How inadequate are these men for all work of life, how insufficient are they for the things that our Father in heaven requires of them."

Upon the other hand I have seen men in humble situations who have stood upon the mountain top and from their elevated pinnacle have viewed the varied course of events, and it seems to me sometimes have been able to look down to the great finale of things. I have thought with relation to this lesson that the Prophet Joseph Smith, from his outlook and from the standpoint from which he viewed matters, knew more about the planets, the firmament, the great heaven

of heavens than you and I know about the little potato patch that we cultivate in our back garden.

And I have from it drawn many a lesson that has been of comfort and of value to me in my ministry among the people. I have drawn from it the lesson of the value of perspective, the ability to see and to place together things in their proper relations as to distance and as to size and as to importance. I have learned that one who from proper distances may view the scenes of events, to him the scars, the crudities of life, the things that wound and hurt, are lost in the general view, just as one looks down upon the valley from the top of one of these hills, where now there may be gullies and crude formations of earth, and may see the plain one vast carpet, as of some vast Axminster rug spread out beneath the sun. Distance takes from us the sting and the hurt of things, and gives us a better view of the proper relation and quality of men and their actions.

And from it I have drawn this conclusion, that we are too near to our men today to properly understand the fine motives that actuate them. I believe that one hundred years from now we may look back upon this time in which we are now living, and some historian may say with full confidence, and with just as much authority as any historian who has ever written, that in this day in which we now live certain men spoke and directed, under the inspiration of the Holy Ghost. Then from that distance we may see and recognize the prophetic word and the prophet, just as well as we now recognize the prophet of olden times. And men who stand in our midst today and who have stood among us, who by reason of our very nearness, and of our close association with them, have lost in a degree that certain sacredness of character which attaches to a prophet—that having been removed by time—we may classify them among the prophets of whom ancient history speaks. Even now at this time there is one enshrined just so in the minds of the Latter-day Saints. He is removed from us by a hundred years, or nearly so, and today he has assumed a new form and aspect in life and he has become to us just as surely and as certainly a prophet of the Lord as ever any man that lived to whom that title has been given.

And so, let me assure you, my brethren and sisters, and especially my young friends who may be listening to me today, these men who now stand among us are invested with that authority that empowers them to speak the word of God and speak with just the same convincing force as did any man who ever lived upon the earth who presumed to speak in the name of our heavenly Father. And so I have learned from these things the value of perspective, the right way to look at things, the way to disassociate ourselves from the nearness of the present, and to see men as if they were afar off, and under the influence that time always casts upon men.

I have learned this also, the value of patience. Events fly so swiftly by us that they are not seen in their proper relation. We

little understand the movement of time. It takes time to bring to pass the fruition of God's purposes. Not always are the combinations seen in a few years, in a generation even. Men and women plod out their slow lives in their menial duties, and in the offices and callings that come to mortality, sometimes fretting and sometimes wondering if God will never justify their sacrifices; but lo, and behold, a generation passes; their sons follow them and their sons' sons stand in their stead; and lo, the work of the Lord has been accomplished in the thing that they hitherto had undertaken! A pioneer goes into a far distant country. In travail, trouble, poverty and distress, he plows the ground, sows and reaps, and sees the fruitage gone year after year, perhaps, but finally the culmination comes, where a temple is reared upon the very place he first set his foot, and the land blossoms under the blessing of the Almighty. He was the beginning of it, the one who spread the way and who opened up the means for the accomplishment of the thing that ultimately the Lord, our heavenly Father, gave to him and to his succeeding generations.

And so, I have learned the lessons of patience, and in my ministry I have occasion, time and again, to say to people, "We are like the waves of the sea; now we are upon the crest of success, and again we are down in the troughs of the ocean; have patience, my friends, the time will come when your bark will be lifted upon the crest again, and you will see out upon the broad expanse of waters." How applicable this lesson may be to those who are in distress, at the present day, I think we may well consider.

We have been passing through times of intense commercial travail and trouble. Many and many are the good men and good women who have been down in the very bottom of despondency, due to these unusual conditions through which we have passed. Nevertheless, by a proper understanding of God's purposes, and by a proper estimation of our strength, we may hold out firmly to the end, until these things shall have passed and prosperity shall again come to us. Thus I know that the Lord decrees that men shall have patience; that they shall endure; that it is not his purpose that in any man or any generation of men shall all things be culminated; but that we, following one after another in the line of our activities and of our peopling of the earth, constitute the grand whole of which God's plan is made. We today are contributing to the success of tomorrow; and, throughout the Church of Christ, there should run the element of patience and of faith, in the thought that eventually there will come success to all those who sincerely trust in him and patiently abide the day of his vindication.

Speaking of the attitude which men assume and from which they may view, I had a rather unusual experience this morning that fits in nicely with the theme that I have undertaken. Coming down the street, I passed a man whom I have known for years, a poor old cripple, who must be now seventy-five years of age, who dragged

one foot slowly behind the other, in evident pain as he traveled, but nevertheless with a contented look upon his face, his good old wife with her arm in his, helping him along the sidewalk. And just after I had bade them good morning, and had passed my salutation with him as an old friend whom I had known formerly in the stake over which I preside, he called to me and said, "Brother Hyde, do you know about my genealogy?" Why no, I did not know about it. Said he, "We have the names of ten thousand people, and we have done the work for four thousand of them." And then there was a happy look of anticipation upon his face. I thought I could see the unuttered thought in his mind, "What a joy and pleasure it will be to do the work for the other six thousand of them." And, as I turned from him, I thought, "This man with his dragging foot, drawn in pain along the sidewalk, is far above the ordinary man, he is lifted upon the wings of the spirit, that has taken him above the mountain top. He looks down upon us, I think, from his lofty station, perhaps with a degree of pity—upon those who do not see as he does." And I thought, "How glorious is this work of the Latter-day Saints! How superior their thought, in a way, to the wisdom of men! How broad and expansive are their conceptions of the almighty purposes of our heavenly Father! They are not recluses; they are not hermits; from the standpoint to which God has led them by his revelations, they look forth upon the work which comprises and embraces not only the scheme of mortality, but all the vast concourse of the sons of men from the beginning of time."

And so, my brethren and sisters, let us take these lessons from these observations which you, no doubt, have seen as I have seen and recounted, to have patience, and faith, and to seek to come out from the narrow limits of our own self-sufficiency, to emerge from that species of confidence which sometimes comes to the Latter-day Saint and makes him think that he and his people are all there are who are associated in the work of the Lord. I like to take the broader view, that God, through men, is working out his purposes, and that he is bringing to pass, from all directions and from all sources, the things that will contribute to the glory of his name; and that inventors, poets, and workers in all lines of thought are doing perhaps unconsciously the very thing that God would have them do. So, with faith thus pitched and attuned to the purposes of the Almighty, let us go forward with full purpose of heart, to serve him and keep the commandments, in faith, believing, and with vision seeing the wonderful things that God has in store for his people.

May his Spirit be in the minds and hearts of the Latter-day Saints and spur them on to renewed activity and faith in this great and glorious work which has been given to us to accomplish in these the last days. This is my prayer in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission)

I sincerely trust, my brethren and sisters, that I may be led to say what the Lord would have me say on this occasion, that our meeting here together may be beneficial unto all, that we may go home and feel that this part of our conference was in harmony with the preceding sessions. I have been greatly encouraged in my faith through the sessions of the conference this year and by the splendid instruction given by those who preside over us and by the other speakers, who have taught the principles of the gospel pertaining to life and salvation. I think I have never been more impressed with the greatness of the Church of Jesus Christ of Latter-day Saints. Men and women are gathered from great distances to this conference, from many states of the United States, and also from Canada and Mexico, and are come here to receive instruction concerning the work of the Lord, to confer with one another, and to receive counsel, advice, and inspiration so necessary in carrying on the work of our Father in the different places where they have been called upon to take positions of trust. The great majority of people who have gathered here are men and women who have been called upon to represent the Lord in their own home or section, and it is a very representative body, and the body of representatives are reinforced by members of their own home town and ward and stake, who have come here to aid and assist them, so that the work of God may continue to grow. There is absolutely no question as to the success of the work of God under such splendid organization. It could not be duplicated in all the world. There is no organization to compare with the restored Church of Jesus Christ here in the earth. This is the Church of God, represented by his Priesthood, his power, here upon the earth, and it is a medium by which men and women may return unto him. And those who fail to accept or who reject the glad message which the Lord has revealed, shall not have the happiness that comes to those who shall inherit a glory wherein he rules and reigns.

We find scripture to give us encouragement both at home and abroad. A few years ago, when I went into the mission field, a gentleman was on the train with me, and the train was so crowded that we had to stand up from here to Provo. He was a stranger to me, for I had never seen him before, and did not even know who he was, but he told me to read, on reaching my mission field, the 84th section of the Doctrine and Covenants, and called my attention to some of the blessings which the Lord had placed at my disposal. He pointed to the 65th verse, down to the 90th. I shall not read them all. He said, "When you get out there, and you are alone, and you find that you are far away from home, among strangers, in a strange land, without any experience, you will learn that the Lord has pro-

vided for you, so that you shall not be alone, and you shall have his Spirit for your companion." And so I found the scripture as he had referred me to it:

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up."—(Verses 87-88.)

My brethren and sisters, there was never anything more true than that promise which God gives to those who represent him. And with my experience in the mission field, I have concluded that these truths and promises not only apply to the mission field, but to men and women at home—those who are engaged in the work of the Lord,—who labor in their weakness, with a determination to serve him. Nothing can be found in the world equal to it—where our Father, who gave us, his children, the privilege to come into the world, has said, when we go out in the world, if we will keep his commandments, as we have been taught them, and as President Grant reminded us yesterday morning, the Lord will be with us: "I will be on your right hand and on your left, and I will go before your face, and mine angels shall be round about you, to bear you up." And he said further that any one who shall not fail to continue faithful in these things, "shall not be weary in body or in mind, neither in limb nor joint, and an hair of his head shall not fall to the ground unnoticed."

I am, of course, as you are aware, more closely associated with men and women in the ministry, away from the stakes of Zion. These words mean that the Lord is with the boys and girls of yours, with as much power as he ever was in the earth, and that they may possess the same faith their fathers and their grandfathers possessed, even from the day of the Prophet Joseph Smith. Only this past winter we have had missionaries out in the field traveling without money; walking through the country wherever their duties called them, among entire strangers, to places, where elders had not been for at least twenty years—and in twenty years' time a new population almost grows up in a country. They have been cared for night and day, never having to buy a meal, never having to pay for a bed, and the Lord has gone before their faces, his influence and his power with them, so that they were fed and cared for until they were under no expense at all. When you think that missionaries in our field have gone through the early part of this year, three months some of them, with an expense of only \$5 per month, it is almost unbelievable. And it could not be done, anywhere in the world, except under the direction of Jesus Christ our Lord. It was he who died on Calvary for you and for me; it was he who gave his life that we might live; it was he who bought and paid for the human family with his blood. He is at the head, and he directs the forces

in the earth, and he gives men their privilege to accept him or to reject him. But he is there with those who desire to serve him and keep his commandments, and men can grow as close to our Father here in mortality today as they ever did in any time of the world's history. There never was greater organization in the earth than in this Church. It is most perfect. There is no need for a man or woman to be idle. They should be anxiously engaged in this great work of God, whether at home or abroad.

And I might read to you some scripture that has been given unto us along that very line in these last days, for all scripture has been given unto us for our benefit. If we do not read it or become acquainted with it, we do not know or ever realize or understand the real joy and pleasure of putting our faith and trust in the Lord.

The Lord says, "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward." (D. & C. 58:27, 28.)

There is the principle of free agency, which the Lord gives unto every one of his children when they come into the world. You can do as you please. We all learned many things before we came to the earth, as a result of our experience under the direction of our heavenly Father in that ante-mortal state, where our Father guided the destiny of all of us, according to our faithfulness there, and then gave unto us the privilege of coming into the world and receiving this power of free agency. And he says that we should be anxious concerning his work.

Some missionaries go out into the field and travel free, and there is not anything that would hinder them from making a success. They have a desire to proclaim the gospel. They are not fearful of men. They are only fearful of their own weaknesses, and that is the normal condition of a true missionary in this Church; they do not fear men, but they fear the Lord, and they rely, and know they must rely, upon him for their success. But they go out and arrange meetings, and it is nothing unusual at all for boys in their teens to go and arrange meetings where they speak, every night in the week. To me it is a marvel and a wonder that they are able to do it. Congregations of people come and fill the little chapels or schoolhouses, wherever they may have the privilege of preaching. And many have been brought into this Church as a result of it. The opinions of thousands of people have been changed as a result of the ministry of the Lord Jesus Christ through the missionaries of the Church, in these the last days, and in my time, in this dispensation.

If men are anxious concerning their work, how easy it is! If we will just make up our mind to do it, and we fail not to continue faithful in these things, the Lord will open up the way, provide for

us, so that we can reach the people. And it is not difficult to change the opinions of men and women if we proceed in the way which the Lord has counseled. There is just as much power in prayer and in the faith that comes as a result of prayer today, as there was in the days of Abraham or preceding him or following him. There never was any more power given unto men in the earth than at the present time. Missionaries have gone forth today as they did in the days of the Prophet Joseph, in the days Brigham Young, and in the days of John Taylor and all those mighty men who laid the foundation for this great work of God, of which we are enjoying so much the blessings at the present time. Missionaries are now being raised up from among the rank and file in all parts of the Church, who go out and test the gospel and the promises of the Lord, and have found faith in the earth, just as much as they did fifty, seventy-five, or more, years ago, even back unto the time of the Prophet Joseph Smith. The work is not failing; it is absolutely impossible for the work of God to fail. When I think of the care that is given to the details of this Church—I feel in my heart to say that in my experience I have never seen any person more careful over details than the present President of this Church, Heber J. Grant, who devotes his entire time to the work, I am reminded of the fact, that he is anxiously engaged in the great cause of the Lord; he is commanded only of God, and he sets to the people the proper example, and as a result the work is becoming greater and more glorious. To me it is a marvel and a wonder. Men arise everywhere in defense of the Lord Jesus Christ. The people of the earth are anxiously waiting for the gospel. I do not blame people, in a way, for rejecting the testimony of men whom they do not know anything about. Men and women have to be melted. Why, this Church would not succeed at all if it were not for the fact that the people are called together in the ward once or twice or thrice a week by a careful, faithful bishop, and if those wards were not called together under direction of the stake presidency, who give all the care to details that they know how, and in addition to that the general authorities of the Church visit them and talk to them! In addition to that, they are called together twice a year in great conference assembled, and they are there taught the principles of the everlasting gospel, as the Lord has revealed it, from those whom the Lord calls to speak, and as a result the Church moves forward in its great, mighty march and improvement as the years come and go, and among these men and women will be found the faith of Israel. Why, the faith of Israel will be greater next year than it is this. The Church will never be weaker than it is today, and it never was stronger than it is today. Men shall arise from among the wards and stakes of this Zion who shall make apostles of the Lord Jesus Christ, who shall be the ones who will build on the foundation that God revealed to the Prophet Joseph Smith, and they will carry

on this work until we shall arrive at the time when the Christ shall come.

There is absolutely no possibility of failure, neither is there any man who can disprove the work of the Lord. A man may say that Joseph Smith is not a prophet, or that the Book of Mormon is not true. He only tells what he thinks is the truth; but a man who has not made an investigation of the Lord's work in this dispensation, who has not made it a matter of prayer and faith and been honest and square, that man is not a good judge. And if he were honest and true, he would have to say that he does *believe* Joseph Smith to be a prophet; and the same argument would hold good with the Book of Mormon or the Doctrine and Covenants. It requires faith, attention, devotion, and the heart of a man, to know this word of God.

Here we are in mortality, having been given our free agency to do as we would do, and if we ever come to a knowledge of the truth and walk through mortality under the divine guidance of that truth, we must be governed and controlled by the principle of faith and the principle of desire, and be anxious in our hearts concerning our life here in mortality. And so it is with men and women abroad, they have to come out of the conditions in which they are, slipping, struggling along, not knowing the true way of life. And my heart goes out to the children of men here in mortality. I have made it a point never to offend men or women. I have gone out of the way many times in my experience, just to make a friend. It is not anything to me at all, so far as a personal reward on earth is concerned, but it is to me, so far as the Church is concerned, my duty. Those people are not to blame. They have grown up as Methodists and Presbyterians and Baptists and Catholics, and they are firm in the belief of their fathers. They have faith in their fathers' work, and they are not to blame. We can afford to be charitable; as we plead for God, our eternal Father, to be charitable and kind unto us, so we must likewise be kind and charitable unto those among whom we are called upon to live and labor here in mortality. These principles should guide us every day. And Oh! what a glorious opportunity we have here in mortality to acquit ourselves like men and women, and to become as fountains of living water unto the children of men, among whom we labor. God is at the helm and directs the work. He will see that it does not fail. We may fail, but his work will not fail, because others will carry on the great work of God, until every man and every woman has had an opportunity, either here in mortality or in the spirit world, to hear and accept the truth. Then they may say, if they desire, it is true, or it is not true, according to their findings.

May the Lord give you and me the privilege of walking uprightly before him. May he encourage us, and may we live so that we may feel that encouraging life and spirit with us, and not be discouraged. May we be anxious concerning his work, and of our own free will

go on and develop the character that we brought to this world with us as a result of our experience with him.

May we have the power to reject evil, may we always stand for the testimony of Jesus and for his authority in the earth. May we make men and women strong who hold positions of trust in his great Church in the earth. May we respect the teacher and the ward auxiliary officer; may we uphold the bishop as the father of the ward, and his counselors and his assistants, and these stake presidents and high counselors who preside in the different parts of the Church. May we uphold their authority as the authority of the Lord Jesus Christ. May we keep the principle of loyalty and love in our homes and in the Church at home. Then may we stand for God's authority here in this earth—President Heber J. Grant, whom the Lord chose and raised up to lead us in these days, as you may all read and learn, because it is all recorded in the history of this Church how the Lord raised him up. And the Lord will raise others up. He has left us a history, a written history, a testimony in addition to that of man; so that we may know the truth, so that we may know where we stand, and that we may not be deceived. May he give us the blessings of faith and hope and courage, that we may keep this work of his foremost in our minds always, I pray, in the name of Jesus Christ, Amen.

ELDER JOSHUA H. PAUL

(Of the University of Utah)

One of the most remarkable fallacies of modern times was well stated a few years ago by the late Professor Huxley, the leader of advanced thought, whose views on scientific truth were perhaps more widely accepted than those of any other man of his day. In a lecture, first delivered in 1866, and extensively quoted ever since (as in Ayedelotte, *English for Engineers*, page 207), this great scientist says that the business of thinkers of the Middle Ages was to deduce, from data furnished by the theologians, conclusions that agreed with the decrees of the Church; that to them nature had no fixed order; "that when good authority has pronounced what is to be believed and faith has accepted it, reason has no further duty." He adds that many excellent people still hold these convictions, and goes on to argue that the improvement of natural knowledge is effected by methods that directly give the lie to all these convictions. Then he says: "The improver of natural knowledge absolutely refuses to acknowledge authority as such. For him skepticism is the highest of duties; blind faith, the one unpardonable sin. The votary of science holds his firmest convictions, not because the men he most venerates hold them, not because they are verified by portents and wonders, but because whenever he brings these convictions into contact with nature,

nature verifies them. The man of science has learned to believe in "justification, not by faith, but by experiment."

As far as I know, no very definite answer to the indictment which Huxley so shrewdly brought against the cardinal principle of religion has yet been made by the Christian world at large. If any such answer has been made, I shall be under great obligations to any one who will bring it to my attention. Yet it is well known among our own people that experiment has exactly the same function in religion that it has in scientific knowledge, and is the test, in fact, of religious as well as of all other forms of truth. When our parents walked across the plains, as so many thousands of them did, was this not an experiment? Did they not thereby put to the test these words of our Lord and Savior: "If any man shall do his will, [the Father's] he shall know of the doctrine, whether it be of God or whether I speak of myself." In other words, men are here bidden to make the experiment and to learn for themselves the truth. Real faith does not rest upon belief in authority. It is tested and confirmed by experiment—not by an experiment performed upon a table in a corner of a laboratory or under a microscope or in test tubes, but in the broad field of life and in such a way as to involve all the powers of man. True, it is not the result of doubt; it rests first upon testimony given by others; but so also does scientific knowledge. For the scientist hears of a theory or principle, and then proceeds to test it by experiment. The believer hears the good news that God lives and has revealed himself to man, and he accepts the testimony. But he immediately proceeds to test it in many ways, just as the scientist proceeds to test natural knowledge. The only difference between the two kinds of belief is that faith rests upon and is verified by spiritual experience, while scientific faith rests upon physical experience. In both, the process of experiment is carried on; in both, the words of others are at first to some extent relied upon; and in both, subsequent experiments or experience will be necessary finally to prove or disprove what is accepted as probably true—the testimony of competent and trusted witnesses. The Latter-day Saints almost daily make the true answer to the criticisms of Mr. Huxley. They may not know that they are answering the skeptic when they make the claim that the all-important part of their religion is a testimony of the truth—a feeling of certitude that the gospel message is true. They say that every one may have this testimony, this feeling of certainty, if he will only live for it; if he will only take heaven at its word and do the will of the Father. We say it is the most important thing in life to lay hold of. It is not a theory, not a theological definition, not a dictum from the dark ages, but something to work at with your hands, not an abstraction; something to live for, something for which to aspire, something to be learned and re-learned, something old but ever new.

When, therefore, my mother, like many of yours in this audience, walked across the plains to come to Zion,—was this a theory, a de-

finition, a blind following of those in authority? Or was it not an experiment of great magnitude and reality? Not all, of course, in order to test the promises of the Almighty, can undergo such an experience as crossing the plains afoot, but there are universal tests—tests for every one—tests that no one can avoid—experiences or experiments that are arranged for all of us irrespective of our own choosing; and these commonly bring us to our senses, till we come to realize, even in our misfortunes, that God lives and all is well. For example: when a boy, I learned from my *Wilson Reader* a poem, "The Little Boy that Died;" but not till I was grown and had the same experience that the author had, did I understand the meaning of his verses. Now his verse seems to me to go far toward proving that we shall meet them again—all whom we have loved and lost. So when the Lady Lucile of our household died, we were ready only then to understand the scripture that she is not dead, not asleep, not gone. She is only in the presence of our Father, and he is with us, if we abide in him. Rossiter Raymond thus brought these truths to our attention:

"Beside the dead I knelt in prayer,
And felt a presence as I prayed;
Lo! it was Jesus standing there.
He smiled, 'Be not afraid.'

"'Lord, thou hast conquered death, we know;
Restore again to life,' I said,
'This one who died an hour ago.'
He smiled, 'She is not dead.'

"'Asleep, then, as thyself didst say,
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away.'
He smiled, 'She doth not sleep.'

"'Nay, then, though haply she doth wake
And look upon some fairer dawn,
Restore her to our hearts that ache.'
He smiled, 'She is not gone.'

"'Yea, Lord we feel that she is free,
And moves upon some higher sphere;
We are bereft; she is with thee.'
He smiled, 'And I am here!'

"'Dear God! how can we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?'
He smiled, 'Abide in me.'"

If we perform the great experiment, if we abide in him, we shall know for ourselves, and shall find our peace in the gospel truth. All shall be clear, he tells us, if we put the matter to the test by doing the will of the Father. And that we may do so is my prayer in behalf of one and all.

ELDER JUNIUS F. WELLS

(Assistant Church Historian)

My brethren and sisters. The thought has occurred to me that I am standing about where President Jedediah M. Grant stood seventy years ago speaking at the April Conference. I am not telling of something that I know for myself, because I was not born then; but, as an historian, I suppose it is right to remember some things that are written. Upon the site of this building there then stood the old adobe tabernacle. It was placed lengthwise, north and south, about 130 feet and was 65 feet wide. On the western side there was a vestry, which had an entrance through the west wall of the temple block. The Presidency of the Church and the Twelve would come in and meet first in that vestry. Rising from it there was the stand, facing the congregation, which was seated facing west; the two broad entrance doors were on the east side of the building. It was soon found that, on account of the length being the other way, the people seated north and south of the stand could not hear, consequently the arrangement was changed and the stand was placed in the north end of the building. The choir was in the south end. The old organ, ten or twelve feet square, I remember very well. Charley More used to blow the bellows and we boys would get up there and help him blow.

Upon the occasion that I am referring to, seventy years ago, President Jedediah M. Grant discoursed upon the fulfilment of prophecy, and especially with respect to the wars that were at that time afflicting the world. The Crimean War was then on. He said:

"Can the wise men of Europe tell the result of the present war between Russia and Turkey and the allied powers? No, they cannot. If the present war should be suspended for a time, can they tell when the next war will break out and what will be the result of it? No, they cannot. But if you will listen to the revelations of God through the spirit of prophecy, and to the servants of God, you may learn it all with certainty."

It was then, as it has been since the Great World War, quite the fashion to proclaim peace just as war between striving nations was about to break out and, again, as it would approach its close, to say there never could be another. Great philosophers, great men of thought, and statesmen at that time were proclaiming peace, and since then.—Why, do you know, some of our most eminent Americans, within a year of the outbreak of the Great World War, having traversed Europe from one end to another, proclaimed from public stands and issued written proclamations of the impossibility of another war!—Jedediah M. Grant did not take that view with respect to war in his day nor in this day and age of the world. He made this remark: The God of heaven, or as he expressed it, "The Gods in yonder heavens have something to do with these mighty revolutions and warlike convulsions, which shake creation almost to its

center." And in effect he added; This world is destined to be drenched in war, and these nations that are proud are destined to be brought down to destruction and obliteration through war:

"Though the fulfilment of the words of the prophets is clear and visible to us as the noonday sun in its splendor, yet the people of the world are blinded thereto; they do not comprehend nor discern the hand of the Lord * * * We see it in the revolutions of our own continent: we see it in the scattering of the house of Israel; in the fading away of nations (Indian) on the right and on the left; in the present commotion in our own nation; in the broils and contentions between the South and the North; in short, we see it in all the events connected with our own and other nations living on the continent of North and South America. And when the mind's eye stretches abroad, across the mighty deep, throughout Europe we see the hand of the Lord visible at work there; not only in the spread of the Gospel, in the prosperity of the people of God, and in the proclamation of the eternal principles of truth, through the agency of the elders of Israel, but in the war-clouds gathering black around, dyeing the ocean with human gore and drenching the solid earth with blood."

Remember this was spoken in the year 1854. Well, just to recall a few wars that have transpired since President Jedediah M. Grant spoke upon that theme. Following the Crimean War (1854-1856) there came the Great American Civil War (1861-1865). President Grant alluded to that and the evidence of such a strife already before the people. He supported the prophecies of Joseph Smith the Prophet (December 25, 1832 and April 1843) in which he said:

"Three days before the prophet Joseph started to Carthage I well remember his telling us we should see the fulfilment of the words of Jesus upon the earth, where he says the father should be against the son, and the son against the father, the mother against the daughter, etc. The Prophet stood in his own home when he told several of us of the night the visions of heaven were opened to him, in which he saw the American continent drenched in blood; and he saw nation rising up against nation; for he saw that the spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which, there should be blood upon the face of the whole earth, except among the people of the Most High. The prophet gazed upon the scene his vision presented until his heart sickened, and he besought the Lord to close it up again."

After the Civil War there was the great Franco-German War of 1870-1871; a war which left the burning feelings of war, with the determination that there should be another war. It has had its expression in this great World War of the present time. "Revenge!" the French cried, having been defeated by the Germans at that time. Now, they have had their revenge.

Then there was the great Turco-Russian War, (1876-1877) fought with the utmost bitterness and the destruction of many thousands. And then there was the Spanish-American War (1898), in which we had a conflict with Spain and obtained the Philippines; released Cuba from Spanish control and drove out from this continent of America, from this land of Zion, the last kingly authority—"The destruction of Kingdoms!"

Then there was the British-Boer War in South Africa (1900-1901), most destructive; then the Russian-Japanese War (1904-1905) in which other tens of thousands were brought down. Then at length there came the Great World War, (1914-1918).

The spirit of war is still in the world, my brethren and sisters. It is not finished. Many predictions of the prophets have yet to be fulfilled. The world that has forgotten God; the nations that do not know him; the churches that use his name in vain, not having authority; nor the inspiration of his spirit, nor the knowledge and testimony of his design and purpose, may proclaim peace and talk peace and form peace congresses, but in vain; enduring peace is far from this world of contention and strife. As a result of the Great World War, what do we witness? Is there greater unity? Is there greater love? Is there a greater confidence? Is there greater trust? The world has never seen a time when there is so much distrust among the people; when there is such utter lack of confidence in leaders—every nation seeking, for the men, or feeling the need of men, that are fit to lead, who can speak with authority and command the confidence and the love and the trust of their fellowmen. But it is hard to find them. Where are the great mighty kingdoms and empires that were thought to be indestructible only ten years ago; the great German empire, the great Austro-Hungarian empire, the great Russian empire, the great Turkish empire? Gone! And it is the destiny of mankind to see further destruction, because the spirit of peace, the spirit of unity, the spirit of God, which alone can bring the people to peace, is not found in the world. They have rejected the prophets. Most of the nations have had the opportunity to receive, in this dispensation of the fulness of times, the testimony of the servants of God. They have turned their backs upon that testimony and despised it, and God will hold them responsible for it. This testimony has not only been carried to the nations of the earth, calling upon the poor and the humble to receive the truth, and to which many of the blood of Israel have responded; it has been published in almost every land, and the opportunity to receive the truth has been presented generally to mankind. A few have accepted it, and rejoice in it. The testimony has not only been to believers, but the testimony that binds the judgment of God, and looses the power of destruction upon them righteously, has also been borne to unbelievers with the same fidelity; so that God's justice, respecting the nations, may not be doubted even in the wars, the calamities, the pestilences, the famines, the widespread destruction that we are bound to witness and that we are witnessing, in this world of conflicting, unbelieving mankind, at the present day.

I did not think I was going to speak upon this subject, for there was something else that I thought to speak upon which is far pleasanter from one point of view. Nevertheless, I am not one of the pacifists, who believe that this world is ready for peace. I see peace

only through the fulfilment of the judgments of God, which are decreed upon the world in which we live, because of the unbelief of the world. All the children of men are called upon to believe in God the Father and in Jesus Christ his Son; in the authority of the Holy Priesthood, in the manifestation and power of the Holy Spirit. They are called upon to recognize the fact that God himself has appeared and spoken to his children and is in the world, though the world knows it not. We are called to maintain the truth that the Prophet Joseph Smith and his brother Hyrum were martyrs to the truth, whose blood has been spilled unrighteously, to seal the testimony of God upon the world that is responsible for it. We have no other business, we Latter-day Saints, than to proclaim these truths, with all the power, means and influence the Lord gives us; to declare to mankind that the judgment day is at hand and is now upon the world. John the Revelator foresaw the time in which we live—foresaw the time when the angels of heaven, flying in the midst of heaven, should bring the everlasting gospel to preach to them that dwell upon the earth, crying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come and worship him that made heaven and earth and the sea and fountains of waters." Do we Latter-day Saints know that the revelation given John upon the Isle of Patmos is fulfilled, or is being fulfilled? We most assuredly do. And we declare to our fellowmen that this gospel which has been revealed through the Prophet Joseph Smith is a gospel of revelation; is a gospel of the ministering of angels; is a gospel of the demonstration and exercise of the power of God in the hands of his Priesthood, and that it must be recognized; that it must be accepted. It is bound to make its way, until the honest in heart, the humble, the pure, the true, out of all nations, who are of the house of Israel, shall come to the knowledge of the truth and to rejoice in the testimony of Jesus Christ.

Now, my brethren and sisters, our fathers, the associates of Joseph Smith, became converted through this kind of preaching. The elders that were called upon in the beginning, and Joseph himself, had that duty—undesirable in a way—to perform, that unthankful task to perform. The very first message Joseph had to deliver was to the leaders of religion, telling them that they were all wrong; that they were corrupt; that they had a form of godliness but denied the power thereof; that they had not the right and authority to teach the people. He maintained that a vision of heavenly quality, even the appearance of the Father and the Son, had raised him up and caused him to deliver that message. He knew he had seen the vision; he knew that he had heard the voice of God; he could not deny it. He wondered that the leaders of religion should not have taken him, a mere boy, a youth, and tried to persuade him that he was in error, if he were. Instead of that, they arose in opposition; they called him an imposter, and began to persecute him; hounding him through-

out his life and ultimately to a martyr's death. That was the only argument they brought against him—persecution.

Wicked warfare has been made against the Latter-day Saints and the testimony which they have borne to the world; not arguments, nor sound reasoning, not offering something that was better than that which the Saints have freely given to mankind; but abuse and persecution. They have nothing else to offer. They have not that which is better, I wish to say this to the young people, descendants of parents who received the gospel in the early days. And how did they receive it? They received it as a voice from heaven. Talk about argument, reasoning, discussion, investigation, and experiment! Why, my brethren and sisters, tens of thousands of Latter-day Saints received the testimony of Joseph Smith, as the revelation of God to them, and the testimonies of the apostles and elders that were raised up by him, who went as early as 1837, to Europe, and were sent all over the world between that time and 1860. They received the testimony of these servants of God, who called upon them and all men to repent of their sins; to believe that God lives and has spoken from the heavens, and that Jesus Christ lives; that he has organized his Church upon the earth and established his kingdom among men; that he calls upon mankind to repent, offering them remission of their sins and that they should be forgiven; that they should receive the gift of the Holy Ghost, which should bear witness that they were in accord with God and were in possession of the truth, and in fellowship with him and with one another, in bonds of eternal righteousness. That was the burden of their testimony. That is what the converts received through their ministry.

How long did it take to convert them? Heber C. Kimball went into Chatburn, Lancashire, where they said he would be mobbed and not permitted to speak. He stood in the market place one evening at six o'clock, and began to speak to the people in this manner, proclaiming the fact that he was a servant of God, an apostle of the Lord Jesus Christ. He called upon the people to repent of their sins, and he melted their hearts; so that, with tears in their eyes they came up to him at that meeting, the first they had ever seen of him, and one said, "Will you please baptize me?" "And me?" "And me?" "And me?" Twenty-five that night before midnight he baptized, and in the morning twenty-six more. No more faithful Latter-day Saints ever lived than those who responded to that kind of testimony. He and others bore witness to them by the Spirit and power of God, exercising and manifesting the power of the Holy Priesthood, as apostles of Jesus Christ, who spoke as men having authority, because they possessed it.

Now, my brethren and sisters, that authority was restored through the ministering of angels. Through the revelations of the Lord this Church has been established with its organizations and ordinances. This testimony is before the world. They cannot escape it, and it

will bind them and be sealed upon them; to the salvation of all who believe and will accept it; and, as inevitably, to the destruction, righteously, of those who reject it. President Jedediah M. Grant spoke of the wonderful progress that had been made in those seven years, from the time of the arrival of the Pioneers, when he led the third company of Saints across the plains in 1847. The progress that had been made in seven years was simply astonishing. The old tabernacle, then new, which they met in, would hold as many as this Assembly Hall does. It was so crowded, at the following conference in the spring, they decided to build a bowery, which would seat seven thousand. It was located at the north end of the tabernacle. I remember the old bowery very well. I remember the old tabernacle and attending meetings there with my mother. President Grant not only referred to the material progress which had been made, and to the wonderful advancement beginning already to triumph over the sterility of these arid valleys; but to the gathering of the people by tens of thousands; for they were coming, in thousands then. Do you know that, two years before the date of this discourse, in 1852, there were more Latter-day Saints in Great Britain than in Utah? The largest number of our converts at one time were members of the Church in Great Britain—as I recall it, thirty-three thousand. As many as four or five or even six thousand emigrated in one season; they tried to bring, and I think they nearly accomplished it—one year, between 1853 and 1860, ten thousand souls across the plains, mostly from Europe.

President Grant proclaimed with power that there was nothing that could hinder the progress of this work, or that could stay the hand of the Almighty; that God was in the wars of the world, and that God was in the prosperity of his people; that it was his work, and that we are his servants and that there was no power that could prevent the onward progress of this Church. I wonder how Jedediah M. Grant would now feel and how he would view the situation today! His youngest son here in the Great Tabernacle, presiding over this great conference and Church, over these tens of thousands, aye, hundreds of thousands of faithful Saints; all bearing witness to the fulfilment of his father's prophecy, delivered, within thirty feet of where I am standing, seventy years ago!

• May God bless you, my brethren and sisters. Let us realize and appreciate the inheritance from our forbears. No more faithful men, no truer men and women ever lived; none who lived nearer to God, who understood the whisperings of his Spirit and were willing to give their lives and all things they possessed for the establishment of this work, which we now are upholding. We have only still to bear their testimony; to proclaim the truth which they proclaimed; to stand for it; and to see that it is carried to the ends of the earth; to the conversion of the honest in heart and to the conviction of those that still rebel and will not receive the word of God. There are many in the world

who will not believe that God is, although he has appeared and spoken; who will not receive his word and acknowledge the ministry of his Priesthood. What can be their excuse? Where is their refuge? The condemnation of the world is unbelief. How can there be permanent peace between the nations or among the people in unbelief? It is not possible. Such peace can come to mankind only in a unity of belief, in one God, in one faith and in one baptism. There is only safety in accepting the truth. The truth is that God our Creator, the Father of us all is in the world. His children do not know it. It is your business, Latter-day Saints to proclaim it; it is my business to proclaim it, and to manifest it in our lives, in such a way that our fellow creatures will take heed and notice and try to get in accord with the design and purpose of the Almighty; instead of trying to find some other way, in opposition to it.

May God help us to do this, I pray in the name of Jesus Christ, Amen.

The choir sang, "Forever worthy."

The closing prayer was offered by Elder D. R. Lyon, Bishop of Ensign ward.

SECOND OVERFLOW MEETING

A second overflow meeting was held in the Assembly Hall at 2 o'clock, April 6, 1924. Elder Edward H. Snow, president of the St. George stake of Zion, presided. As in the morning session, the Twenty-first ward choir, Walter A. Wallace, conductor, furnished the music; with Tracy Y. Cannon, organist.

The choir sang, "Come let us anew, our journey pursue."

The opening prayer was offered by Elder Joseph B. Smith of the High Council of Ensign stake.

The choir, accompanied by an orchestra, sang the cantata, "The Landing of the Pilgrims," with Elder William F. Bennett singing the bass solo.

ELDER EDWARD H. SNOW

(President of St. George Stake of Zion)

As it will be appropriate for me to announce the speakers to you this afternoon, perhaps I would do well to begin with myself, by announcing to you that I am Edward H. Snow, President of the St. George Stake of Zion.

The announcement of that to you has a tendency to fasten upon my mind the sense of my responsibility. It is said that every bird sings sweetest in its native forest, and I am quite sure that I am much more at home among my own people, where I am known, than I am standing here today. Yet I do not have in my heart any fear for you

or of you, but only the fear of God, which I have always remembered, that I may not be able to do full justice to the great cause which he has established on the earth and in which I am called upon, in a measure, to form a part. I am always inspired in my attendance upon these conferences, and I never stand up with the brethren in the opening hymn of our conferences, when I look around and see the immense congregation joining in the hymn, but I feel a sense of comradeship, of common cause, of inspiration, and of loyalty to the great work of the Lord. I am always thankful too that I was born and reared in the Church, thankful for its environment, for the influence which the gospel has had upon my life, for the high ideals that have ever been expounded by the leaders of the Church, for the safeguards which they have thrown around us. While giving us full free agency, they have magnified the good, the noble, the pure, and the true, and they have not left us in doubt as to the course that we ought to pursue, if we desire happiness here on the earth.

Happiness does not come to us as a result of prosperity or of riches, but from the consciousness of our doing the duty that lies nearest to us, well and faithfully, which means, substantially, following the work, life, and examples of our Lord and Savior Jesus Christ in spending our time, talents and efforts for the good of his children. Thereby do ye manifest our love for God, our faith in him and in the ultimate triumph of his cause here on earth. The other morning, when we stood up to sing, I thought of the remark of Patrick Henry in the House of Burgesses, when the great cause of human freedom was hanging in the balance and when the foremost thought among the colonists was declaration of independence from Great Britain. He made, as you know, this memorable declaration, that three million people, armed in the holy cause of freedom, were invincible. Well, we do not reach that number, yet the cause that we represent in the earth, and which we have taken upon our shoulders to forward in the earth, is just as great, or perhaps greater than that which the colonists espoused; and, though we be few in number, yet it is my sublime faith that united and harmonious as we are today and have ever been, we will be invincible in the earth, and that this work will continue to grow and increase in power and in influence and prestige among the people of the earth, and the virtue which the gospel inculcates, and which we exemplify in our lives, will be the saving grace of nations and kingdoms and thrones, and we will be a power in the land. Those who stand for truth and righteousness will look to us as an ally in the great cause of human redemption, and the holding together of our inheritance and our civilization.

I am thankful for the strength which we feel in being clean. I am thankful for the personal cleanliness that exists in the Church, and the high ideals that we have of it, and that there is such a vast majority of the people who form the membership of this Church whose skirts are free from contamination with the sins of the world. Thereby will we have our strength. Thereby will we keep our faith, inspiration,

desire, and our power in the earth to do good, to magnify and glorify the name of the Lord. As a people we have passed the Rubicon. We are like the old drummer boy of Napoleon; we do not know a retreat. All that we know is to go forward, to charge, in the kingdom of God, and to fight sin and unrighteousness, wherever it shall be found. I sincerely pray that God will bless us as a people, that he will bless us here this afternoon, that those who shall speak to us may be filled with the inspiration of the Holy Ghost, and that we shall have, as a result of this meeting, our faith increased, and our desires to serve him increased, and that we shall depart from this meeting, so far as we are concerned, to fear God and keep his commandments, that we may emulate the love and the favor of God, which are the sources of all true happiness, and to this end I pray, in the name of Jesus Christ. Amen.

ELDER JOHN A. ELISON

(President of Raft River Stake of Zion)

I was delighted this morning listening to the opening songs in the Tabernacle, to find that the theme suggested was along the line of the mission of Joseph the Prophet. Our opening hymn "Praise to the man who communed with Jehovah, Jesus anointed that Prophet and seer," etc., thrilled my soul, and if it may be the will of the Lord, I should like to dwell for a few moments along this line of thought. During my lifetime I have been impressed with the mission of Joseph who was sold into Egypt, with the great work that Nephi performed, with the mission of Joseph Smith the Prophet, and I note in considering these characters that, to my mind, they have performed a most wonderful work, yet in each instance they were called in their youth; and herein I wish to emphasize the thought that the youth of Zion have a mission to perform.

You will recall the scriptural story of how Joseph was taken into Egypt, and it is not my purpose to dwell upon how, particularly, he was taken there, but the mission he performed *after abiding there* some length of time. You are reminded by the story, that his brothers, and later his father, came to him, and he was instrumental in temporarily saving them from destruction by providing corn for them and other foods necessary that they were not raising in their own lands at that time. When I think of the fact that Joseph was driven from his home, was expelled from the association of his brothers and of his parents, when but a youth, it touches my heart. Then we take Nephi as the next instance. His father was warned in a dream to leave Jerusalem, for the city was going to be destroyed. This evidently was no easy task for Lehi and his family, and those who were later associated with him, because they were going to a wilderness, so to speak. They were not invited to civilization, they

were not asked to remain among friends and loved ones, but the Lord said to this man, "Go out into the wilderness and I will lead you whither ye shall go." As I recall some of the incidents connected with this most wonderful trip: after a few years travel and experience, Nephi, the son of Lehi, and the younger son at the time, assumed the reins of government among his people and, in fact, did so legitimately; yet in the eyes of his older brethren he assumed this position much to their dissatisfaction. They complained of him, but nevertheless he performed his part. On one occasion only, I believe, was this young man ever deprived of at least a few friends to console, encourage, and help him, during his administration among the people. On one occasion not only did Laman and Lemuel complain, not only his mother, but even his father complained, when Nephi was unable, because of the breaking of his bow, to provide food for them. He was bound upon the ship; he was persecuted by his own loved ones, yet he never faltered. And I believe that one of the chief reasons for it was that early in life he obtained a testimony of the divinity of the work of the Lord.

You recall that when he returned to Jerusalem to obtain the plates his brethren severely criticized him and abused him, and finally it became necessary for an angel of the Lord to appear and rebuke them for their deeds. Now, this was a difficult experience, it is true, but at the same time Nephi obtained a testimony that the Lord lives. He learned that there were angels in heaven, who administered to mortal men upon the earth. And he was enriching his life with a testimony of the gospel, although he was undergoing great persecution. By referring back you will see that this was also true to Joseph who was sold into Egypt. He became the interpreter of dreams, he became a mouthpiece to those people in Egypt; yet he was but a boy.

In this dispensation we find a like character, to my mind, starting out to find the truth. He read the scriptures in James, that if any of you lack wisdom let him ask of God. This boy put it to the test, a thing, by the way, the we are all invited to do, and he also learned in the beginning of his life's mission that there were not only angels in heaven, but that God the Father and Jesus the Son, whom these very scriptures in which he was reading testified of, exist. By a visible view of them, he learned that they lived. And early in his life he said to a minister of religion, so-called, that he had seen the Father. Then to his own friends, and particularly to himself, he said, I cannot deny it; I know that I have seen God and his Son, and the Lord knows that I know it; I am conscious of it.

Now, my brethren and sisters, the question may be asked by those not of our faith, "What has this to do with this great latter-day work? What has this to do with 'Mormonism?' And whence do you derive your name? My brethren and sisters, as I see it, it has this much to do with it. It is only another epoch in which the Lord has made himself manifest to the children of men. He did it to these other youths; he assisted them, he gave them strength to carry on their work,

And it seems to me it is a source of great encouragement to the youth of Zion to learn as much in detail as possible the history of these three young men. They have been a source of inspiration to me; they have strengthened me in time of trouble; they have been a means of causing me to investigate the truth and to gain hope and courage in furthering the work of the Lord. And so, when I hear these songs sung, my heart rejoices and I feel to praise the Lord for the lives of these young men:

"Praise to the man who communed with Jehovah!
Jesus anointed 'that Prophet and Seer'—
Blessed to open the last dispensation;
Kings shall extol him, and nations revere."

My brethren and sisters, this ought to be inspiring to us.

We have sung for a long time the words given in the days of the Savior:

"Far, far away, on Judea's plains,
Shepherds of old heard the joyous strains:
Glory to God, glory to God, glory to God in the highest."

And they, too, have inspiration in them. But I love to connect up these things, bring them together as an evidence that the Lord is working with his children and particularly to bring it to bear upon our existence and work at the present time. A writer of our day has composed a song in which he vividly portrays a condition that existed when Joseph went out to pray. He describes the morning:

"O how lovely was the morning!
Radiant beamed the sun above,
Bees were humming, sweet birds singing,
Music ringing through the grove,
When within the shady woodland,
Joseph sought the God of love."

I ask you, my brethren and sisters, to read that song: in the closing of the song, instead of saying, "Joseph sought the God of love," he said,

"Joseph saw the God of love."

I am grateful, my brethren and sisters, for the privilege of living in this dispensation. I am grateful for the lives of these men. I cannot step forth on these grounds in front of those pieces of statuary that we have here of Joseph and Hyrum without feeling that my life is enriched thereby; because those men, those boys, as they were, did for humanity and particularly for all those who accepted the message of life and salvation, that which is beyond price.

I recall when going into the mission field a few years ago that it had been customary, apparently, from the council that we received from our mission president, for a good many elders to teach only faith in God, repentance, and baptism, etc., and that the bearing witness that the work of the Lord is re-established, that an angel has

come to earth, seemingly was held in the background; and I recalled that Brother James G. Duffin, who was our president at that time, said, "Brethren, I want you to go out and testify that the Lord has sent an angel to earth, that he sent him to Joseph Smith, the Prophet, and that message we are now bearing to the children of men." My companion and I did that. We went from city to city, from community to community; we held cottage meetings on every hand, and in every instance we found that by bearing testimony to the fact that God had sent an angel to earth to Joseph the Prophet, we obtained and secured friends everywhere, that people were interested in our message. And to me the greatest satisfaction came in the fact that it strengthened and built up my testimony. And I bear my testimony here, brethren and sisters, to the effect that, while I claim not particular miraculous manifestations, little by little faith has come to me by doing the works, and I can truthfully say today that I know nothing else of this work but truth. I cannot conceive of its being anything but truth. I have not in me any conception of anything else that I desire in preference to the work of the Lord that we are engaged in as a people. My brethren and sisters, to me it is the truth, and it is all the truth, and it is the means, it is the way, by which the children of men will get back to God, and in no other way. May his Spirit be with us. May it be carried to the children of men everywhere, that those who know us not and know not the truth may hear and accept this glad message and be saved and celestialized in the kingdom of God, I pray in the name of Jesus Christ, Amen.

ELDER JOHN A. BECKSTRAND

(President of Millard Stake of Zion)

My dear brethren and sisters.—As I have listened to the remarks of our brethren who have spoken to us during the sessions of this conference, there are two phases of this great work that I have been led to think about; and that is, the gospel as it is preached at home in the homes of the Latter-day Saints, and abroad in the mission field by our elders that are laboring in this wonderful cause, and in connection with this, the great work that is being accomplished in the temples of the Lord for the dead.

That I may be better understood, I desire to refer to the 110th section of the Doctrine and Covenants, a most wonderful section, which means so much to us as Latter-day Saints. There, in the presence of the Prophet Joseph Smith and his close associate Oliver Cowdery, a wonderful message came to them. The eyes of their understanding were opened; that is, their spiritual eyes that they were blessed with, and they saw the Lord, even the Savior, Jesus Christ, upon the breastwork of that temple, and in the comforting words that he spoke to them, he told them that their sins were forgiven,

that they were pure and holy before the Lord, and that he had accepted the great work that they had accomplished in the erection of that building, and that he was satisfied and pleased with that which had been done and accomplished by the Latter-day Saints—a most wonderful revelation. And I am sure a great satisfaction came into the hearts of those two brethren as they stood under the voice of this heavenly messenger and heard those soothing words.

When this manifestation cleared away, another one appeared unto them. The Prophet Moses of old, who held the keys of the gathering of Israel, appeared unto them and conferred this authority upon them, that they might have that privilege or that power in this dispensation of the gospel. Up to this time the gospel had only been preached in a few of the eastern states and in parts of Canada, but within a year of that time, missionaries were sent out in the various states of this nation and across the water into Europe, into Great Britain and the Scandinavian countries, and a most wonderful harvest followed the labors of those men; the spirit of gathering followed conversion to the gospel. Many souls were made members of the Church through the testimonies of these brethren who came to them; they accepted the gospel and the spirit of gathering followed it. Many souls were gathered into the fold of Christ; many joined hands with the Saints in this part of the land. And in addition to this, in part-fulfilment of that prophecy, Orson Hyde and John E. Page were set apart for a mission to Palestine. Their mission was to dedicate that land as a gathering place for the house of Israel. We are told that Mr. Page fell by the wayside; Orson Hyde continued that wonderful journey through privations and hardships, and after a year and a-half's labor and work and worry, reached that part of the country, and we are told that on the Mount of Olives, with his face turned toward the city of Jerusalem, he alone offered that dedicatory prayer that he was sent there to offer. And we, of course, have wondered and have looked with astonishment as to how that condition might come about. But we saw in the great World War a condition brought about indicating that those people may be gathered back to their home country. And that prophecy will be fulfilled.

My brethren and sisters, there is no question in my mind as to the fulfilment of prophecy, as to the great work that is in store for the Latter-day Saints.

And, in connection with this mission to the living as it has been preached in the various nations of the earth, we have the vicarious work that is being accomplished and done for the dead. When we think of the eight temples finished and completed, and the ninth under erection, of the vast amount of work that is being accomplished for the dead, and the desire on the part of the Latter-day Saints to perform this great labor and mission, what a blessing it is! Many souls who have gone to the grave without a knowledge of the gospel without the privilege of receiving or hearing it, are waiting for that work to

be accomplished for them, that they, too, may join with the Latter-day Saints in the great blessings of the gospel.

I bear you my testimony that this is the work of the Lord, that this is the plan of salvation. Every man, woman, and child who will obey and live it, will be saved in the presence of our Father in heaven. And may we be faithful in the performance of our duties, day by day as Latter-day Saints, is my prayer. Amen.

ELDER GEORGE T. HYDE

(President of the Portneuf Stake of Zion)

My brethren and sisters, I appreciate the honor that has come to me in being invited to address you for just a few moments, and I sense very keenly the responsibility that rests upon me in occupying this most important position, and I realize, that only through the inspiration of our Father in heaven will I be able to say anything that will tend to benefit, comfort, or build us up in our most holy faith.

I bring to you, my brethren and sisters, greetings from the Saints who dwell in Portneuf stake, who live over the border line, that invisible line which marks the geographical division between the State of Utah and Idaho. Possibly I am a stranger to you, my brethren and sisters, but I feel that we are all brethren and sisters in the great work of the Lord, all children of that great Father in heaven, all actuated by that same spirit, the spirit of the gospel of the Lord Jesus Christ.

I have been coming to the conferences of the Church for many years, but never has the greatness, marvelousness, and the wonders of the work appealed to me as they have throughout the various sessions of this wonderful conference, and truly I realize that the Lord indeed is doing a marvelous and a wonderful work. I feel that the work of the Lord has made wonderful growth and progress since its organization, since those early days which our brethren have referred to here so beautifully this afternoon. When we contemplate the numbers that there are today in the membership of the Church, we can then in a sense realize that it is indeed a "marvelous work and a wonder." When we stop to contemplate the fact that there are today, as President Grant announced in his opening address, 1,700 or more of the young men and women of this Church engaged in missionary labors throughout the world, bearing the message of life and salvation to those who sit in darkness, taking to them the glad tidings that God has again made known his mind and will and restored to earth the authority to administer in the ordinances of his gospel. When we contemplate these things we can realize something of the magnitude of the work that has already been, is being, and will be, accomplished, and I feel that the work of the Lord will make still more rapid strides, if we, the membership of the Church

at home, truly live up to the teachings of the gospel, if we ourselves observe to do the commandments that our Father has given to us, if we magnify the duties that membership in the Church brings to us. I believe that if we do that, as our young men and young women go out into the nations of the earth declaring the word, they will have a stronger, a greater force behind them in the lives of their parents at home, in the power of the example that we are setting here, I feel that it is incumbent upon us to live the gospel of the Lord Jesus Christ. It is indeed a great and a marvelous work, and we are indeed a peculiar people.

Some of the characteristics of the Church, we may say, too, are peculiar, and one of those characteristics that appeals to me and that I oftentimes think of, is that it means on our part continual service, and work. There is no place, no time, in our lives when we can sit idly by, but we must continue faithfully in the service of our Master to the end, if we would reap the reward of our faith, and eternal lives in the kingdom of our Father.

I feel that throughout the sessions of this great conference we have had some of the most wonderful, inspirational teachings, speaking and counsel, that have ever been given to the Church. The opening address of President Grant, enunciating the doctrine that it is necessary for us to keep the commandments, to live the laws of the gospel, to be faithful continually, brought into my mind the fact that if we would reap the benefits of the gospel, we must keep the commandments. I feel that while we are gaining numerically, making wonderful progress, there is still a greater work, I may call it an invisible work, that is going on throughout the entire world as a result of the restoration of the gospel. I recall that in that opening address of President Grant, he referred to the coming of Elijah and the fact that the spirit of Elijah has been poured out upon all the world. Over the nations of the world, the people everywhere, has come a spirit of gathering the genealogies of their forefathers. They know not why, he said, but they are inspired through the coming into their hearts of the spirit of Elijah, which causes them to do that work. I feel, too, that many other truths of the gospel are being gradually taken up by various religious denominations of the day; the leaven, in other words, is gradually working, leavening the lump. Notwithstanding our attention has been called to the fact that many of the churches are preaching and advocating that Jesus Christ is not the Only Begotten Son of the Father, we bear testimony that he is; for that truth has been revealed anew to us—an additional evidence has been brought to us, that he is indeed the Son of God in the flesh. But many are denying that, and it seems to be creeping into the hearts of many, yet there are thousands, yea hundreds of thousands who do believe that he is indeed the Son of God and the Savior of the world, and many of them are gradually adopting the truths of the everlasting gospel.

The Word of Wisdom, is a wonderful and great law of life, simple truths of living I oftentimes term it, which our Father in heaven so mercifully revealed to the Prophet Joseph Smith to guide us in our daily lives that we might be physically strong, that we might be spiritually awake and strong. Those wonderful principles enunciated in that, are being adopted by the scientists and men of wisdom throughout the length and breadth of the earth, and today many of our foremost men of science, men of ability along many lines, are advocating the living of those simple rules of life, the abstaining from strong drink, from tobacco, from tea and from coffee, and from using meat to excess—adopting those great truths that were made known to the Prophet Joseph Smith in the early history of the Church. So likewise are they adopting many other of the truths of the gospel, and so I feel that, by and by, in the providences of our Father in heaven, that the converts to the Church will be more numerous than they are at the present time. I feel that in the near future they will flock to the standard of Christ by the thousands. And this brings home to us the necessity on our part of living the gospel and teaching our children the wonderful truths of it, that they may grow up in the fear and admonition of the Lord, full of faith and the knowledge of the gospel that they may proclaim its wondrous truths to the nations and be capable and able ministers of the word.

It was a wonderful address we had this morning from Elder Richards, relative to the youth of Israel. I never before listened to such a wonderful discourse upon that particular theme. He handled it so beautifully! It touched my heart. I have always felt, and I feel now, that we owe to our children a good and proper example. The great truth has come into my life, that example goes much farther than precept. O it is easy to talk to them; it is easy to tell them, do this, and do that, but it is a difficult thing, sometimes, to live the principles which we advocate. Our daily lives should be such, that our children can follow in our footsteps. We should live the gospel of the Lord Jesus Christ, and by our example teach it to our children. If we would have them observe the Word of Wisdom, I feel that we should observe it. If we would have them honor the Sabbath day and keep it holy, I feel that we should honor the Sabbath day. If we expect them to grow up full of faith and integrity and active in the Church, our lives must be such that they will lead our children into activity.

I was never before so stirred in my life as I was some six months ago with the address of President Grant, when it was published in one of the periodicals. It appealed to me so strongly that I am going to read an extract to you:

This was toward the conclusion of that wonderful address. He says:

"I desire to read just two paragraphs from the prayer given at the dedication of the Alberta temple:

"We thank thee, O Father, for the knowledge which we possess that thou dost live and that thy Son Jesus Christ is our Redeemer and our Savior, and that thy servant Joseph Smith, Junior, was and is a prophet of the true and the living God. And, O Father, may we ever be true and faithful to the gospel of thy Son, Jesus Christ, revealed through thy son Joseph. We especially pray thee, O Father in heaven, to bless the youth of thy people in Zion and in all the world. Shield them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the straight and the narrow path that leads to thee. Preserve them from the pitfalls and snares that are laid for their feet. O, Father, may our children grow up in the nurture and admonition of the Lord Jesus Christ. Give unto them a testimony of the divinity of this work, as thou hast given it unto us, and preserve them in purity and in the truth."

Then he added, "And I say unto you, O fathers in Israel: if you will set an example by being honest before God in the payment of your tithes, if you will observe the Word of Wisdom, if you will observe your family and your secret prayers, God will give you strength to preserve the youth of Zion, as mentioned in this supplication. May the Lord bless us and pour out upon us richly his Holy Spirit during this conference, is my prayer, and I ask it in the name of the Lord Jesus Christ. Amen."

That which appeals to me in this is that we desire that our children grow up in purity, that they be active men and women in the Church, honorable members of the communities where they live. Here are the words of the living prophet, pointing out to us how we may be successful. Our children are dearer to us than all the world; they are the most precious jewels that our Father in heaven could give us. We love them. We would give our very lives for them, and here are a few simple rules of life for their preservation, if we will but observe these rules, the prophet said we will be successful in rearing our children in purity and deliver them from the pitfalls that constantly beset their paths. If we will observe the law of tithing honestly before God and before our children, if we will faithfully observe our family and secret prayers, and if we will faithfully observe the Word of Wisdom—the prophet says we shall have power and strength to preserve our children in purity. That is one of the greatest promises that has ever been made to us, and I have faith in it, I believe it, my brethren and sisters, and I want to bear my testimony that if you will keep the commandments of God and observe to do them, you will be successful in the rearing of your children.

In conclusion, I bear testimony to the truth of the great work in which we are engaged. I know that it is of God, that in this day and age of the world he came from heaven to earth and visited the prophet Joseph Smith, and that other messengers came to Joseph under the direction of our Father in heaven, and restored the gospel in all its purity, with all its power, keys, and authority—all that is necessary for the salvation, and exaltation of all the children of men.

May God bless you, my brethren and sisters. May you appreciate the blessing of membership in the Church of the Lord Jesus Christ, I pray. Amen.

ELDER ANDREW JENSON*(Assistant Church Historian)*

I feel, my brethren and sisters, that it will be a hard task for me, as, in fact, it has been for the speakers who have preceded me, to hold my own against the amplifiers. The people here assembled have the choice between remaining seated here and listening to us, or going out on the lawn to have a standing seat and listening to what is going on in the Tabernacle, and unless we are endowed with an unusual degree of the Spirit of the Lord, and thereby draw your interest, it may be a hard matter to keep you here. But I feel that the Saints gathered in this Assembly Hall are entitled to the blessings of the Lord as much as those congregated in the Tabernacle, as this meeting has been appointed by proper authority, and speakers selected, and it is our privilege to enjoy the Spirit of the Lord, and it is the privilege of the speakers here as well as the listeners, to receive the bread of life.

I rejoice with my brethren in the excellent conference we have had, so far, and the last meeting, which is now in session over in the Tabernacle, is undoubtedly as interesting and instructive as the former sessions have been, and I trust that we all shall leave feeling that we have had one of the best conferences the Church has ever held.

Never before since the Church was organized, have so many people attended a general conference as on this occasion, and it reminds me that it is just eighty years ago today since President Joseph Smith, the martyr, also had occasion to attend the largest conference the Church ever held up to that time. It was the memorable conference held in April, 1844, (the last conference the Prophet attended) on which occasion he asserted that all of North and South America was the land of Zion. Up to that time some of the brethren had entertained the idea that Nauvoo was already too far from Jackson county, Missouri, which was called Zion, or the place for the building of the City of Zion, and some of them had misgivings in regard to living in Illinois, thinking they were too far away from Jackson county, to be included in the land of Zion. The Prophet's declaration was therefore good and timely, as we are now very much farther away from Jackson county than Nauvoo is, and yet we are in the land of Zion, representing as we do here ninety stakes of Zion, all organized in this western land since the days of Nauvoo.

I am expected, according to the appointment received, to say something to you in regard to the importance of history and the necessity of record-keeping. We Latter-day Saints have been unusually blessed in regard to this matter, as the Lord has revealed to us in these the last days some of the missing links in the history of the world. When we were a part of the sectarian world, some of us were taught that the Lord created the world out of nothing;

but the Lord, in new Scriptures, has revealed unto us the true history of the creation. On a certain occasion the Lord called Moses up into an exceeding high mountain and there showed him his creations—the many worlds that he had created. But he told Moses that he could not comprehend them all, as there were so many worlds that mortal man could not number them, but that those worlds are all numbered to the Lord. God then said: “And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.” (Moses 1:40). The Lord then revealed to Moses how the earth on which we live came into existence. This question has often arisen: Where did Moses, the first recognized historian, get his information from, in regard to the creation of the world, and also in regard to the flood, to Enoch, and Abraham and other patriarchs? What historians had written books before him from which he could copy? Legend says that a big pillar with historical inscriptions upon it had been erected on or near the site of old Babylon, on the river Euphrates, but that assertion has never been verified. The facts are that the Lord took Moses up on a high mountain and there revealed to him how the earth came into existence, and also told him about our father Adam in the garden of Eden, how he fell from grace, and furthermore that the gospel that we are preaching here today, and in which we rejoice at the present time, was preached to Adam in the beginning, and did not come into existence in the meridian of time. John was not the first man who baptized, but Adam was taught the principle of baptism. The gospel, as we receive it now, and as we understand it, was revealed to father Adam, was revealed to Enoch and Noah, was preached to Abraham, and was known in part in the days of Moses. This knowledge has come to us through the faithful labors of historians. The Ten Commandments were written by the finger of the Lord himself upon tablets of stone, and in addition to that, Moses wrote his books, which seem to have existed in fragmentary form among the Israelites for generations, and when the great Babylonian captivity took place the people were scattered, as well as their records, and the Children of Israel lost for a while their national identity and records; but when the Israelites came back from the Babylonian captivity there was a general reconstruction of affairs, under the direction of Ezra, the priest, and Nehemiah, who were the accepted leaders of the return to Jerusalem; and it is recorded that the people got very much interested in their records and genealogies. The following is from the writings of Nehemiah:

“All the people gathered themselves together; * * * and they spake to Ezra, the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel, and Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding * * * and he read therein * * * and Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose * * * and Ezra opened the book in sight of all the people * * * and

when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, 'Amen, Amen,' with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground * * * * So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading * * * * All the people wept, when they heard the words of the law." (Neh. 8:1-9).

We can scarcely realize how much we are indebted to the history of the past which has been written for our benefit. Reverting to the history of the creation, we have a duplicate form of the same in what was written by Abraham, many, many years ago—revealed anew in our dispensation. The writings of Abraham, which came into the possession of Joseph Smith in 1835, contain a very beautiful account of the creation of the world, going hand in hand with that which, a little later, was revealed to Moses. When, in a sectarian world, some of us were taught as children that God created the earth out of nothing, we were taught that which is not true. The writings of Abraham tell us that the Lord stood among those "who were with him." That accounts for the term "Gods" being used sometimes instead of the singular form "God". God stood in the midst of his associates and said to them:

"We will go down, for there is space there, and we will take of these materials and we will make an earth wherein these (God's children) may dwell, and we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them. And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Book of Abraham 3:24-26).

This is a most beautiful revelation which has come to us in these last days through the Prophet Joseph Smith. We frequently sing: "We thank thee, O God, for a Prophet," "Praise to the man who communed with Jehovah," etc., in appreciation of modern prophets and modern revelations, because these new revelations serve as a key to the old revelations. The Christian world generally have one book, the Bible, which they do not understand, while the Latter-day Saints have four sacred books, which they do understand, for the Lord has given us the key in new revelation to both new and old revelations.

And here we have the Book of Mormon. Do you know what importance was attached to records in the early Book of Mormon days? Does it appeal to you that a certain justifiable homicide was committed in the interest of the family of Lehi which left Jerusalem 600 years before the birth of the Savior? Do you remember what happened to Laban who lived in Jerusalem at the time that Lehi and his family were commanded by the Lord to leave that city to go into the wilderness, relying upon the Lord leading them to a land of promise far away? After they had been in the wilderness a short time, they realized that they had no records with them. They did

not even know the genealogy of their forefathers; but Laban, their kinsman, had the records, and Nephi, the faithful son of Lehi, and his brethren, were commanded to go back to Jerusalem to obtain these records from Laban. They gathered all the gold and silver and precious things which the family had left in Jerusalem at the time of their exodus, and offered it to Laban in exchange for the records. But Laban, seeing the treasure, was tempted to possess it, and, after getting it, he sent his servants after Nephi and his brethren to kill them, and they would undoubtedly have been destroyed, had they not succeeded in escaping from Jerusalem. Laban took their property and kept the records. But Nephi prevailed upon his brethren to return to Jerusalem once more and try again. The Lord certainly did not want the family of Lehi to go into this land of promise without a knowledge of their forefathers, for in that case they would be in danger of losing not only their genealogy, but also their language and religion. When the sons of Lehi arrived in Jerusalem and found Laban in possession of the riches of which he had robbed the estate of Lehi, they devised new plans for obtaining the records, and to cut a long story short Nephi was constrained, or rather commanded, by the spirit, to slay Laban. It was better that one wicked man should perish than that the whole people which the Lord intended to lead into the promised land far away, should dwindle into ignorance and unbelief. That is how the Nephites came possessed of the brass plates, which, among other things, contained the law of Moses, even similar writings to those which caused the Israelites in the days of Ezra and Nehemiah to glorify God. On that occasion the law of Moses and other things which had been written were preserved for the benefit of the Israelites who returned to Jerusalem, after their captivity in Babylon, to rebuild the temple and to commence anew their national existence.

And so the sons of Lehi obtained the brass plates and in due course of time crossed the great waters to the land of promise. But the brass plates were not sufficient; the Lord commanded Nephi to make plates of his own—golden plates—upon which he might record the doings of his own people. Thus Nephi made a record upon his plates of how his father's family left Jerusalem, how they traveled through the wilderness, how they built a ship, how they crossed the great waters, and how they finally landed upon this great western continent, this land of America, which became a choice land above all other lands, after the flood had devastated the earth in the time of Noah. Now it is recorded that Nephi was faithful in keeping the commandments of God. He even made two sets of plates; on one set he recorded the things that pertained to the service of God, and upon the other plates, which were the larger plates, he recorded the secular history of his people, including the story of the kings and some of the troubles, contentions and wars which occurred between the Nephites and the Lamanites. We have in the Book of

Mormon a translation from the small plates of Nephi, and we also have in that sacred record Mormon's abridgment of the text of the large plates of Nephi. These things are very precious to us, and that such would be the case was well understood by the prophets of old, even by Nephi—that same Nephi I have already been speaking of—and the Lord promised him that if he would be faithful in recording the history of his people, his writings should be preserved for the benefit of his posterity. In his second book, third chapter he writes:

"Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord." (2 Nephi 3:12).

This promise was repeated later on. Nephi writes, "The Lord God promised unto me that these things which I write shall be kept and preserved and handed down unto my seed from generation to generation." (2 Nephi 25:21).

Enos, a son of Jacob (Nephi's brother), writes, "I had faith and I did cry unto the Lord that he would preserve the records, and he covenanted with me that he would bring them forth unto the Lamanites in his own due time." (Enos 1:16).

Helaman records that many records were being kept of the proceedings of the Nephites. He says: "There are many books, many records of every kind, and they have been kept chiefly by the Nephites." (Hela. 3:15).

The historian, Mormon, writes in his abridgment, "There are records which do contain all the proceedings of this people and a more short but a true account was given by Nephi." (That is part of the record we now have). "Therefore I have made my record of these things according to the record of Nephi, which was engraved on the plates which were called the plates of Nephi. And behold I do make the record upon the plates which I have made with mine own hands." (3 Nephi 5:9-16).

I will read one more extract. Mormon, in giving the history in his abridgment from the large plates of Nephi, departs from the historical narrative in speaking of the administration of Jesus Christ among the Nephites, and writes:

"And now there cannot be written in this book [Mormon's abridgment] even a hundredth part of the things which Jesus did truly teach unto the people;

"But behold the plates of Nephi do contain the more part of the things which he taught the people [of Nephi].

"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people from the Gentiles, according to the words which Jesus hath spoken." (3 Nephi 26:6-8).

I will quote one more instance. The chief recorder in those days was Nephi, not the first Nephi, but one who lived later on. A prophet by the name of Samuel, a Lamanite, had predicted that when Christ should rise from the dead, some of the dead Saints who had lived in former days should arise and appear unto many, and the historian had seemingly overlooked that fact, and when Jesus visited the Nephites on another occasion (for he visited them a number of times) he said:

"Bring the record which ye have kept. And when Nephi had brought forth the records and laid them before him, he cast his eyes upon them and said: Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were many Saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Were it not so? And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus said unto them; How be it that ye have not written this thing, that many Saints did arise and appear unto many and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded."—(3 Nephi 23:7-13).

Now, passing on, brethren and sisters, did it ever occur to you that the Church of Jesus Christ of Latter-day Saints could not be organized, or at least, it was not organized, until the Book of Mormon had come forth. We are called "Mormons" today, and while the name, of course, is in one sense a misnomer, it is not altogether so, because there were none known as "Mormons" among the children of men in America, or elsewhere, until the Book of Mormon appeared, and that book came into existence just before the Church was organized. Thus there were in reality "Mormons" in the world before there was any Church of Jesus Christ of Latter-day Saints, for as soon as the Book of Mormon had been printed, Joseph Smith and those associated with him at once became known as "Mormons."

We find that the Book of Mormon contained so many truths in regard to the gospel of Jesus Christ that when we place it beside the New Testament, and especially with that which was written by Matthew, Mark, Luke and John, we have most precious documents. The writings of these four evangelists placed by the side of that which was written by Nephi and the other historians on this continent give us what we sometimes call the fulness of the gospel of Jesus Christ. That does not imply that we in these two books have everything the Lord wants us to know, for he will yet reveal many things which will make us wise unto salvation. However, until the Book of Mormon was printed in the English language, Joseph Smith was not authorized to organize the Church, but with the Book of Mormon and the Bible, put side by side, he understood the principles of the gospel and how to organize the Church, being aided by the revelations which he from time to time received from the Lord.

The coming forth of the Book of Mormon is a very interesting theme to speak about. We frequently deliver lectures on the Book of Mormon, and we do not tire of dwelling upon the faithfulness of the Prophet Joseph, upon the testimony of the Three Witnesses to the Book of Mormon and also upon the solemn testimony of the Eight Witnesses. We are pleased to know that all these men were true and faithful to their testimonies, and some of them in the midst of troubles and persecutions staked their all upon the fact that the Book of Mormon is true.

The Nephite record, which, according to prophesy, should come from the earth lay buried in the Hill Cumorah for 1427 years. The people of which the book bears record were destroyed from the earth and the record was sealed up and buried by Moroni—the last Nephi prophet and historian. When it finally came forth it was like a voice from the ground, or a message from the grave. The Hill Cumorah was opened, the plates delivered by Moroni (who now appeared as a heavenly messenger) to Joseph who translated the records into English, and the people at once began to read it. It was the record of a people which no longer existed, but which had once flourished on this continent, and among the most precious narratives contained in it was an account of that which God, through his Son and his prophets, accomplished in this western continent.

Now, brethren and sisters, coming down to our own day and dispensation, I wish to remark that we Latter-day Saints are not destined to go through the same ordeal as the Nephites; we are not to be destroyed; we are to stay here for ever; hence we should learn a lesson from the records of the Bible and the Nephite records in regard to the keeping of our own records. What if we had no historians today? What could we do even now in writing the history of the Prophet Joseph Smith so many years after he suffered martyrdom? It could be done perhaps after a fashion, but could not be done correctly from memory; but we have a good record of the Church from the beginning written at the time when the events occurred. Permit me to remind you of the fact that the very first commandment which the Lord gave to his Church almost immediately after it was organized, was this: "Behold there shall be a record kept among you." You will find this the very first sentence of the very first revelation given to the Church after its organization on the 6th of April, 1830.

Oliver Cowdery, who had assisted the Prophet Joseph Smith in translating the Book of Mormon, was made the first Church recorder. Later, John Whitmer, one of the Eight Witnesses, was called to be the Church recorder, and since that time we have always had Church recorders and historians.

Now, brethren and sisters, I want to emphasize the importance of keeping records. We should feel like Parley P. Pratt who, in writing the preface to his *Voice of Warning*, said: "Should the author

be called to sacrifice his life for the cause of truth, he will have the consolation that it will be said of him as it was said of Abel, *vis*: 'He being dead, yet speaketh'." Parley P. Pratt is alive today. He was martyred in 1857 by a wicked man, near the town of Van Buren, in Arkansas, but Elder Pratt is still preaching the gospel; his *Voice of Warning* is read by thousands and tens of thousands today. His *Key to Theology* and his *Autobiography* are still read by the youth of Zion, and, if I can judge from my own experience, the *Autobiography of Parley P. Pratt* has made a deeper impression upon the youth of Israel than any other book that has been written so far. In saying this I do not slight any other literary production written by the Elders of the Church, but the *Autobiography of Parley P. Pratt* is, in my estimation, faith-promoting from the first to the last chapter, and to me it proved an inspiration indeed. I owe to the existence and to the reading of that book much of what I am today. After reading that book I felt a great desire to become a servant of God, and in my reflections I thought: Why cannot I seek unto God and receive similar blessings to those received by Brother Pratt? So I began as a youth to seek more earnestly after the truth of heaven than I had ever sought before, and I desired to become a missionary. I wanted to preach the gospel, and the Lord in that regard has answered my prayers, as I have filled a number of missions for the Church.

But I have been more particularly interested in the history of our people. A short time ago I summarized the number of miles which I have traveled in my lifetime. That may not mean much, as our salvation does not depend upon the number of miles traveled or the length of sermons preached. But there is nevertheless something interesting connected with preaching and traveling, when done with an eye single to the glory of God; and when I discovered that I had traveled something like 469,000 miles, mainly in the interest of Church history, I felt somewhat satisfied with my efforts and the discharge of my duties in that direction.

Now, I wish to say to you, my brethren and sisters, that we are still pioneers in the cause of Christ. "Mormonism" is not yet one hundred years old, and we have as a fact only just commenced to exist as a people. One thought I desire to impress here upon you. It is this: If you ever had a desire to live in the days of the Savior and to belong to that Church which he and his apostles organized 1900 years ago, you would, after the lapse of 100 years, have had the choice of one of two things; either to become a martyr for the gospel's sake, or to be swept away by the wave of apostasy. Compare this with the assertion made at this conference that the Church of Jesus Christ of Latter-day Saints was never in a better condition than it is today, and that its membership was never more numerous or prosperous than it is at the present time. What can we say of the original Church in the light of history, after it had existed one

hundred years? There was very little left of it. The apostasy which commenced to show itself in the days of Paul had spread to such an extent that after the great lights of the Church had fallen as martyrs, the great majority of the Saints had turned away from the gospel as originally taught by the Savior. So we thank God for the dispensation of the fulness of times, and we are writing the history of a people the like of which has never been written before. It is not a history of an ancient people, or of a past dispensation, such as that of the first Christian era or the dispensation of Adam, Enoch, Noah, Abraham and Moses. All these dispensations had their day, and we know something of their history. But in our case the work of the Lord is here to remain, and it behooves us to remain with it; and our children after us, we trust, will continue the work even more faithfully and successfully than we have done.

My message to you, my brethren and sisters, is this: You, and particularly the old veterans who sit before me (and you will all be old by and by), write your histories and biographies. I am already gray-haired myself. I commenced my missionary experience when I was the youngest of all my missionary companions, but now I am numbered among the older ones, and I would like to feel that I have not lived in vain. I do not wish to die, I never want to die. I know I shall die as to mortality, but otherwise I want to live on continuously, and I want to leave something for posterity. I have been privileged to write some books which I think will be read with considerable interest after I shall have passed to the other side; they are already appreciated by some. And as I think of myself I think of you—you fathers and mothers—who are now living but who in a little while will be in the spirit world, like myself. Do you not desire to leave behind you something for your children to read? Do you not desire to preach the gospel after you are dead and gone as to mortality? If you do, write your histories. Dictate the experiences of your lives to your sons and daughters, that they may write them, for we have among us many young and talented people, our sons and daughters and grandchildren, who can write good English. Let them, from your dictation, record something of your life's work, and do it without delay. Take this timely advice from one of your historians who has spent his whole life in studying these matters. Do not be satisfied to live the short span of seventy years, but live forever! Record that which God has done for you and by you, and if you have a testimony that this is the work of God, bequeath that testimony to posterity. I believe that nearly all who are sitting here under the sound of my voice could bear the same testimony as those who have testified from this stand—the speakers at these meetings. Based upon many years of observations, I may make the statement that our sons and daughters will think more of us after we have left them than they do now, when we are with them. Parents, as a rule, are not appreciated as they should be until after they have passed into eternity. Then, after the

children become fatherless and motherless, they will appreciate their parentage, and endeavor to remember what their fathers and mothers have taught them by precept as well as by example. Let us not rely upon the public records to do us justice, but let us pay special attention also to our individual records which will be of equal importance to those who shall live after us, and particularly to our own posterity throughout generations to come.

God bless you, my brethren and sisters. My testimony is the same as those which have been borne by my brethren who have already addressed you. "Mormonism" is true. Joseph Smith is a true Prophet. Through him God restored to earth the true gospel of Jesus Christ, and I for one, feel that I owe everything that I am in life, spiritually and temporally, to that gospel, the gospel of Jesus Christ. And I feel grateful to the father of these boys (referring to two sons of the late Apostle Erastus Snow sitting on the stand) who came over to Scandinavia in 1850 to introduce the true gospel of Jesus Christ to the inhabitants of northern Europe. I was then in the spirit world, and I imagine that I thought it was time for me to enter into mortality, so I asked God to send me down to be born on the 11th of December, 1850, as Erastus Snow and his brethren had arrived in Denmark on the 14th of June previously. I do not remember that I asked to be sent down at the time of my birth, but I can imagine such a possibility, because in the spirit world I may have known something of what was taking place on the earth and may have asked for the privilege of coming down to take part in this gospel dispensation.

God bless you. May he enable us all to do our duty, not only in history-making and record-keeping, but in keeping the commandments of God generally speaking, until the end, so that we eventually may be saved in the kingdom of God. This is my desire and sincere prayer, in the name of Jesus Christ, Amen.

The Church authorities were presented and unanimously sustained, as at the Tabernacle.

The choir sang, "Glorious things of Thee are spoken," and benediction was pronounced by Elder Frank R. Snow of the High Council of Ensign stake.

CLOSING SESSION

The closing session of the conference was held in the Tabernacle on Sunday Afternoon, April 6, 1924, at 2 o'clock. President Heber J. Grant presided.

The choir and congregation sang the hymn, "The Spirit of God like a fire is burning."

Invocation was offered by Elder Daniel G. Miller, President of the Yellowstone stake of Zion.

The choir sang the song, "Have faith, ye Saints."

ELDER RICHARD R. LYMAN

I desire earnestly, while I stand before you this afternoon, to have the words I speak prompted by the spirit of our heavenly Father.

APPEAL FOR GREATER INTEREST IN LEARNING HOW TO LEAD AND TEACH THE YOUNG.

Like Brother Stephen L. Richards, I was greatly pleased to have the President in his opening address make a special appeal to parents and to the members of the Church generally in the interest of proper training for our young people. I propose this afternoon to make an appeal, as strong as is in my power, to all the people of the Church to take advantage of the training that is being offered in practically every ward in the Church in the teacher-training classes.

We are a community of teachers. Only by teaching effectively can our real mission be accomplished. By taking this work in teacher-training, certainly all who desire to do so can increase their teaching efficiency. If you have a son over whom you do not have satisfactory control, I believe the teacher-training course will help you to secure that control. If you have a daughter who does not seem to take kindly to your instructions, if she is not willing to go in that way which you indicate, your influence with her, I believe, will be greater if you study teacher-training.

If you are presiding over a ward, or a stake, or any organization, if you are a teacher in a class, I believe you will be able to do your work more effectively if you take up this course of study. In the Church we want more men like George Goddard; more men like Karl G. Maeser, and George H. Brimhall. These are unusual teachers. By study, real struggle, and inspiration, they have acquired the information contained in the lessons that we are attempting to teach in our teacher-training classes.

EXAMPLE OF A FARMER WHO, HAVING THE PRIESTHOOD, WAS A GREAT TEACHER.

Long years ago in one of our "Mormon" villages, there was a great teacher. He had taken no college honors, nor was he a public school teacher. This man was a farmer. His hands were plainly marked with the indications of arduous toil. He wore common clothing. He was just an ordinary laborer, but he was a natural teacher, a great teacher—a teacher of the Bible. He taught my Sunday school class. This man did not confine his teaching to the Sabbath day, nor to the hours of Sunday school. During the evenings of the week he used to have a group of us bare-footed, commonly-clad little youngsters in the country go to his home, and there he would teach us our Sunday school lessons.

This man was a diligent student of the gospel, of the scriptures, and of human nature. He studied thoroughly both his subject and

his class. Through hard work and inspiration he became an unusually inspirational and successful teacher.

I shall refer somewhat fully to one lesson which he taught because it illustrates what teachers can do who by faithful effort acquire splendid teaching ability.

This man magnified the Priesthood which he held. He was filled with a burning testimony, a love for studying the scriptures and an ardent desire to assist in teaching the gospel to all the world—for he believed the scripture which says that when this has been accomplished “then shall the end come” (Matt. 24:14). In his life, his work and teaching, he certainly sought first the kingdom. The logic in the following Bible lesson on the apostasy and restoration, as he gave it, illustrates what can be accomplished by those who use the methods that are taught in our teacher-training classes.

The teacher was preparing us for our Sunday school jubilee. He would instruct us something like this:

THE GREAT APOSTASY PREDICTED

“There is to come a time when the gospel will not be found anywhere in all the world. I learn this from the Bible. The scripture says: (II Tim. 4:3,4) ‘For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables.’”

“Now boys,” he would continue, “that prediction is recorded in holy writ. Furthermore, the Bible says: (Isa. 24:5) ‘the earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant;’ that is the Bible, and here,” he said, “recorded in holy writ, are the words of our heavenly Father himself. He said in a most positive fashion that sometime or other, the gospel shall not be found anywhere in all the world. These words are as follows: (Amos 8:11,12).

THE APOSTASY TO BE UNIVERSAL.

“Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor of thirst for water, but of hearing the word of the Lord. And they shall wander from sea to sea, and from the north even to the east, shall they run to and fro to seek the word of the Lord, and shall not find it.’ Thus there is predicted a time when the gospel of Jesus Christ cannot be found anywhere.

GOOD CHEER FOR THOSE WHO ENDURE TO THE END.

“But I want you boys to remember,” continued this farmer teacher, “that the scripture also says: (Matt. 24:12), ‘And because iniquity shall abound, the love of many will wax cold.’ But you must be cheered up, all the time, by these words written in this splendid

book; (Matt. 24:13) 'But he that shall endure unto the end, the same shall be saved.'

TEACHING FOR DOCTRINE THE COMMANDMENTS OF MEN

This man with a group of country boys, bare-footed, sitting before him, was a real master. He said: "And the scripture describes a little more clearly the conditions that are to prevail in the world, for: 'This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me,' saith the Lord, 'teaching for doctrines the commandments of men'." (Matt. 15:8, 9).

CONDITIONS IN THE LAST DAYS—THE BOASTING OF SOME WHO LEARN A LITTLE SCIENCE.

A passage he used to emphasize was quoted yesterday by Dr. Talmage. It reads: (II Tim. 3:1-3) "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good."

"That is the condition, that is going to prevail in the world. Men will even be 'despisers of those that are good' (II Tim. 3:3, 4), 'traitors, heady, highminded, lovers of pleasures more than lovers of God.' I want you boys to remember," said this great farmer teacher, "that in the world there is to be a time when people will be lovers of pleasure more than lovers of God, traitors, heady, highminded lovers of pleasures, as I have said, more than lovers of God, (II Tim. 3:5) 'having a form of godliness, but denying the power thereof.' These are they who rely upon themselves; these are they who are called scientific; these are they who rely upon their own judgment. These are they who think they have no need of the God of Abraham, Isaac and Jacob. These are they who boast of their own intelligence, of their own knowledge, of their own studies, of their own conclusions, these are they who have no reliance in, and think they need no help from the God of Washington, the God of Franklin and the God of Lincoln. The scripture tells what their condition is. They are always studying, yes, in the language of the Bible, they are (II Tim. 3:7) 'Ever learning, and never able to come to the knowledge of the truth'."

THE THRILLING DREAM

Then he drew our attention to that splendid vision of Nebuchadnezzar, the King, and the result of Daniel's appeal to divine providence for information concerning the dream and its interpretation. The king had forgotten the dream. And Daniel prayed that he might be able to draw the dream to the remembrance of the king and give him the interpretation thereof. He told the king

that in the dream he saw a great image with a head of gold, with shoulders and arms of silver, with body and thighs of brass, with legs of iron, with feet and toes of iron and clay, miry clay, mixed together. And that he saw a little stone cut out of a mountain without hands; and that it rolled forth and smote upon the great image and broke it into pieces, and the little stone grew into a mountain that filled the whole earth.

Now for the interpretation: The head Daniel saw, represented the king himself. There are to be other kingdoms afterwards and these are to be divided—the arms, the legs, the feet, the toes—these represent many kingdoms. See with what clearness the Bible says: (Dan. 2:44).

THE GOD OF HEAVEN TO SET UP A KINGDOM THAT SHALL NEVER BE DESTROYED—TO STAND FOREVER.

“‘And in the days of these kings shall the god of heaven set up a kingdom, which shall never be destroyed.’ That is a strong sentence. I put the emphasis on that word, *never*. ‘A kingdom that shall never be destroyed,’ nor will this kingdom be left to other people, ‘but it shall break in pieces and consume all these kingdoms, and *it shall stand forever*’.”

“‘Forasmuch as thou sawest (Daniel 2:45) that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure,’ said this splendid teacher, this farmer, this man of God, bearing and magnifying the holy Priesthood. “Let me read to you further,” he would say: (Rev. 14:6, 7).

ANGEL IN THE MIDST OF HEAVEN RESTORING THE GOSPEL.

“‘And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.’ That is the prophecy.”

Who in all the world should receive the angel? A philosopher, a statesman, a wise man, a scholar? No, a boy; place your trust in boys and they will not fail you. When the Father himself, the great Creator of the heavens and the earth, wanted to deliver an important message to the world, he called a boy. The angel flew through the midst of heaven; the angel delivered the message. Was it done by divine providence or by the wisdom of Joseph Smith, a boy—age fourteen?

THE TEMPLE AN EXPRESSION OF THE FAITH OF THE PEOPLE IN THE MESSAGE OF THE ANGEL.

Across the way, on this very block, stands that great temple of

granite, dedicated to the Lord. On the top of it is a statue of the Angel Moroni, placed there in commemoration of the fulfilment of this clear-cut prophetic scripture.

The country teacher said: "The angel is to fly through the midst of heaven; the kingdom is to be established over which Jesus, the Son of God, the King of kings and the Lord of lords, is to preside."

WHERE IS THE KINGDOM TO BE BUILT THAT SHALL LAST FOREVER?—WAR
TO CEASE.

"Where is it to be established? We look to the Bible for that information."

These are the words the teacher read. They were quoted yesterday by President Penrose: (Micah 4:1,2)

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem;' and in these days, the last days, it continues: 'And he shall judge among many people, (Micah 4:3) and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more'."

THE GREAT TEACHER, A FARMER, BUT A MAN OF GOD.

This is the sort of lesson that one plain man (Samuel Orme), in a little "Mormon" village, (Tooele) long years ago, a farmer in ordinary farmer's clothing, taught to a group of bare-footed youngsters. God bless his memory. Let us remember that scripture that he emphasized so positively: (Matt. 24:12,13) "'Because iniquity shall abound, the love of many shall wax cold, but, he that shall endure unto the end, the same shall be saved'."

Thus by the use of teacher-training methods this plain country gentleman with scripture quotations made clear to us, his students, the whole plan of the apostasy and the modern gospel restoration.

God bless our teachers. Bless the parents who by study and prayerful efforts prepare themselves to teach their children. Bless the class teachers, the visiting teachers, and those who teach from the pulpit, that all may by reasonable effort, and the inspiration to which they are entitled become effective teachers and leaders of men, I humbly pray, through Jesus Christ, Amen.

ELDER MELVIN J. BALLARD

Within the last year a distinguished citizen of this country, prompted, undoubtedly, by his great love for humanity, offered one hundred thousand dollars as a prize to anyone who would submit a plan that would produce world peace.

THE WORLD AND ITS PEACE PROBLEMS

Since that offer was made, I have thought upon it many times, and have asked, What have we to do with a proposition of that character? What have we to do with the world and its peace problems? And there has come to me in the contemplation of this subject the burning conviction that we have much to do with the world and its affairs, not because of ambition which we have to become a world power, but because of the appointment of the Lord unto this people. We cannot separate ourselves from the world and its affairs. I read from the first section of the Book of Doctrine and Covenants these words from the Lord himself, to the Church:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding."

In this same connection, I wish to read a few verses from the 133rd section of the Book of Doctrine and Covenants, beginning with the 57th verse:

"And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—

"To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.

"And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit.

"And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh—

"And this according to the mind and will of the Lord, who ruleth over all flesh.

"And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life.

"And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

"And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"Wherefore, this shall be the answer of the Lord unto them:

"In that day when I came unto mine own, no man among you received me, and you were driven out.

"When I called again there was none of you to answer; yet my arm was not shortened at all that I could not redeem, neither my power to deliver.

"Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst.

"I clothe the heavens with blackness, and make sackcloth their covering.

"And this shall ye have of my hand—ye shall lie down in sorrow.

"Behold, and lo, there are none to deliver you; for ye obey not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not.

"Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness."

THREE SPECIFIC PURPOSES OF THE CHURCH

These scriptures leave upon the Church a binding obligation to the world. Ninety-four years ago today there came into existence the Church of Jesus Christ of Latter-day Saints, organized for three specific purposes.

PROCLAIMING THE GOSPEL TO THE WORLD

One to proclaim to the world the restoration of the everlasting gospel, in the hour of God's judgment, referred to in the Scriptures quoted by the brethren today, and that warning was also to be accompanied with the generous offer of our heavenly Father providing means of escape for all men.

THE SALVATION OF THE DEAD

Another great obligation that is upon the Church is to provide, in the way the Lord has given, through his holy temples, in the exercise of the authority of the holy Priesthood, the means, the way, whereby even those who are dead may be with us partakers in these glorious blessings vicariously performed for and in their behalf, by men in the flesh.

PERFECTING THE LIVES OF MEMBERS

Then the other great task is purifying and perfecting the lives of the members of the Church, and building them up in preparation to be the people worthy of the King of kings when he shall come.

AS TO PROCLAIMING THE GOSPEL

I wish, with all earnestness, my brethren and sisters to direct your attention to the first obligation, the obligation of carrying the gospel to the world. I conceive our heavenly Father as deeply interested in all these, his children, but it was his way to commune with them through his chosen servant, the Prophet Joseph Smith. Knowing the calamity which was to come, and out of consideration for his children, he sent the warning voice, the message that was to be delivered by the angel whom John saw flying through the midst of heaven with the everlasting gospel for Earth's children crying: Repent, for the kingdom of heaven is at hand. That is the message the Church of Jesus Christ of Latter-day Saints is under obligation to carry to all the world. And as I have observed, the Lord gave, in connection with this warning, the fulness of the Everlasting Gospel, as the means of saving the world from the perils that were to come. I rejoice that so far as this obligation is concerned, we have been performing our duty acceptably, I believe, before the Lord, and yet the task is not completed. We have acted as if we were on serious business. We have not been indifferent towards the world, nor the delivery of this message. We believe that we have a vital message for all men. We know it, and we have acted as men who did believe it. From the time the first elders of the Church left their homes to begin this task, when their families and they were outcasts, when chills and fever were raging, the men themselves were sick and had to be lifted up into the wagon, and as they were about to leave their loved ones, who were sick and afflicted and sorrowing, abiding in poor little hovels, temporary quarters, these exiles, gave three cheers for Zion, to raise their drooping spirits, and left, making these sacrifices, to cross the water to carry this message to the peoples of the old world, which the Lord has required of the Church. There have followed in their wake thousands of men and hundreds of women, and never a dearth of missionaries. We have never seen a time when we could not supply, generously, those needed to discharge this obligation to the world.

NOTHING EVER DETERRED THE ELDERS FROM THIS DUTY

In the time when gold was discovered in California, and the whole world was interested and thousands were coming westward to seek their fortunes, I suppose it was a matter of great surprise to the gold seeker to meet companies of "Mormon" missionaries going away from the gold, pushing their little hand-carts, with their few

earthly belongings, to preach the gospel to the peoples of the old world. There has never been anything that has deterred the men of this Church from performing this sacred obligation. When I think of it, however, and recognize the fact that there are yet nations that have not heard the Gospel, and the great war through which we have passed seems to me to have prepared in many places the way for delivering the message, I am concerned that we shall fulfil our obligation before the Lord, within the times he would like to have us do it; and, therefore, we are calling for more help. Great as our sacrifices and service have been, the labor is not yet completed, and it must go forward; we cannot stop now.

MORE EFFORT ASKED IN THIS LINE

We are asking that there shall be more cooperation on the part of the Church members in helping to discharge this obligation. It is not the duty and task of the man who happens to have a son, to pay his way and to bear the whole burden. Of course he will have to make a sacrifice, the sacrifice of his son's time, and means to maintain him, but the burden of keeping these representatives in the field rests upon every members of the Church, and so there has been apportioned among the wards a certain number that each ward should have in the missionary field, and it is every man's duty, in the ward, to see that his representatives are in the field. It ought to be indeed a matter of regret, and I was going to say shame to any ward that would allow the representatives from that ward to come home because perchance their parents have exhausted their means and cannot go any further. The wards should rally to the help of their representatives and keep them in the missionary field, discharging the obligation that rests upon all of us.

HOW FUNDS MAY BE OBTAINED FOR THIS PURPOSE

Again, it is splendid to have missionary farewell parties. Sometimes, however, we have a very successful missionary party, a large sum is realized, but the missionary is to go to some nearby mission.

Then the next missionary farewell party is for one who is going to South Africa, or to Germany or elsewhere at a distance, and if it happens to be an unfavorable night, a small amount of money is contributed, not nearly sufficient to take him to his field of labor. We feel that the practice adopted by some stakes would be splendid if carried out elsewhere. Have your missionary farewell parties contribute liberally. Let the means, however, go into a fund in the ward from which the fare of your missionary to his field of labor, be it long or be it short, shall be paid, as the Church does in returning them, and let that fund be built up by the contributions of those who have never performed missionary service. There are men who could not go because of their own business affairs, or because of physical disabilities. It would be a splendid thing for every such man to give five dollars,

ten dollars, fifteen dollars, or twenty-five dollars or more a month for two years to such a fund, from which these, our representatives, might be sent into the field and assist those in need to remain; for there are hundreds of young men in the Church today anxious to go, but their finances will not enable them to fully take care of themselves.

THE GOSPEL THE WORLD'S HOPE

By a united effort and cooperative spirit we may continue this work acceptably to the Church and before the Lord. I feel earnest about it because I recognize that it is the world's hope. I recognize that there is no salvation for this generation except through the gospel of the Lord Jesus Christ. I recognize that the Lord has required it at our hands, and that it has to be done and done speedily. The time may not be so definitely fixed that we know exactly how long it shall be, but it has to be done in the period of time known as the "times of the Gentiles." It will not last forever; the time will come when the Gentiles will close their doors and no longer wish the elders of this Church, when the wheat has been gathered. I expect to see that time, but when it does come I want our missionaries to be there in force, as a witness before God and all men that we have acquitted ourselves honorably and acceptably to the Lord, and that we are free from the responsibility that has been upon us, and that the obligation has been fully discharged. I believe that our heavenly Father is very much like an earthly father in some respects.

HOW CAN THE CHILDREN OF GOD BE SAVED?

What can an earthly father do to save his disobedient boy or girl? He can plead with him, he can point out the way of danger and the path of safety, just as our heavenly Father, seeing the course and the tendency of this generation, leading towards sorrow and distress, wanted to save men, and he gave the warning and the way to save them. So an earthly father can plead with his son or daughter, point out the danger, and the way of safety. He can say: "My boy, the course you are taking is going to lead you to bonds and imprisonment, to sorrow and to distress. Turn away from it. But, here is the path that will lead you to happiness, to success, to virtue, to prosperity. Take this path, my son." When a father has done that, he has nearly reached his limit. If his son takes the wrong course, wilfully disobeying his father and mother, that father cannot save his boy. The boy comes to bonds and imprisonment, as many are today doing, to pay the penalty of their transgressions, with their own lives, or a life sentence. There are those who would give their lives to save these boys, but they cannot veto the sentence, they cannot set it aside; the law must have its way. Our heavenly Father can plead with his sons and his daughters, to abandon the course they are taking. He can point out the dangers, and he has always done that, whether it was in the days of Noah or now, it has been the same,

he has had the same attitude towards his children, pointing out the danger, pleading with them to turn away from that danger, and pointing the path of safety and of success. But if men disregard it, even God cannot save them, because he is limited. He must himself obey law. He cannot save his sons and his daughters, only inasmuch as they repent. We have spoken about the time when Satan shall be bound, and will have no more power over the hearts of the children of men. How will he be bound? When all men turn away from him and cease to follow after him, so far as they are concerned, he will be bound. But do you know that we can bind the Lord also by our wickedness? By our own rebellion, we tie his hands, we make him helpless to save us, and he cannot do it except men will repent. That being true, recognizing that the children of men are in peril and are in danger, and the only hope—is in the hands of this people, and it is that which is known as the gospel of the Lord Jesus Christ. Ought we not to be active, ought we not to be anxious to bring to them the glad news that has brought us peace and salvation?

RESULTS OF THE REJECTION OF THE GOSPEL

I bear witness to you that there will be, following the rejection of the testimony of the servants of the Lord, new witnesses raised up by the Lord—he himself has spoken of it—they shall be the thunder, the lightning, the earthquake, the perils by land and by sea, famine, plagues, and distress that shall naturally come. As you sow, so shall you reap. We do not want to have the world reap that kind of harvest. I have no delight in it, for I love the souls of the children of men.

OUR OFFERING TO PREVENT SUCH RESULTS

How can I help it? Thirteen years of my life have been spent in the mission field. How could I give that time for men without loving them? I do love them; yet I recognize that my love for them cannot save them. God's love for them cannot save them except they repent. Jesus himself, with all the love he had for the children of men, upon the Mount of Olives, wept over Jerusalem and said: "Oh, that thou wouldst have received the message. How I would have gathered you as a hen gathereth her chickens." But they would not. So, my brethren and sisters, I speak of our offering to the world with some degree of pride. If one hundred thousand dollars has been offered by one of our distinguished citizens in this country to produce a plan for world peace, we have offered the services of more than sixty thousand missionaries, and I have estimated, at a reasonable figure, the probable value of their time, and the money sent to them in the field and to take them there and bring them back, and this little handful of people have contributed, to bring peace to the world, more than two hundred millions of dollars in time, service and money. That is

our offering, and we have not stopped offering yet. We are on serious business. We recognize that this is a stupendous task, for a little handful of people to perform, yet we have given our time and service freely, out of the love we have for the souls of the children of men.

THE GOSPEL IS THE MESSAGE OF PEACE TO THE WORLD

But we know as we know that we live, that this is the message of peace for this world. Measures, such as offered in the plans of men to bring peace to the world, may be good, they are undoubtedly steps toward the end, but I say to you, there is no plan to settle the world's troubles, only as it is found in the gospel of the Lord Jesus Christ; and when men receive it and repent and are baptized and come under the influence of the Holy Ghost, and he becomes the common teacher of all men, he will never teach them to go to war with one another, but he will soften their hearts, take hatred out of their souls, and the spirit of repentance shall come, and love for their fellowmen shall abide. All the plans of men cannot duplicate this system of our God.

OUR MISSION TO WIN THE WORLD FOR CHRIST

I have no fear for schism and division of this Church, over the questions on doctrine that are arising in other churches. Or whether modernism or fundamentalism shall ever be a question among us—fundamental things in this Church have clearly been established from the beginning. And we have continuous revelation that will settle all such questions. We are founded upon the truth, that God lives, a real being, our Father, that Jesus Christ is his Son, the Only Begotten in the flesh, the Firstborn in the spirit, the literal Son of God, and the only Savior of mankind. I know it as well as I know that I live; you know it; and we are to tell the world of it and try to win the world for Christ. Oh, that we could tell all men! Oh, that these amplifiers could carry today the message to the ears of all flesh, that God has spoken, and in an age of the world's dire peril, he has extended his helping hand to save them, and if they will but repent and receive the gospel of the Lord Jesus Christ, they shall find salvation here and hereafter. May that message be carried forward and reach all flesh, and blessing and honor shall be upon every man and every woman who thus contributes to this noble world cause. May it eventually prevail, I pray, in the name of Jesus Christ, Amen.

The choir and congregation sang, "Come, come, ye Saints."

PRESIDENT HEBER J. GRANT

Presented the general authorities and the general officers of the Church, all of whom were sustained in their positions and callings by the unanimous vote of the assembly, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

COUNCIL OF TWELVE APOSTLES

| | |
|---------------------|-----------------------|
| Rudger Clawson | Joseph Fielding Smith |
| Reed Smoot | James E. Talmage |
| George Albert Smith | Stephen L. Richards |
| George F. Richards | Richard R. Lyman |
| Orson F. Whitney | Melvin J. Ballard |
| David O. McKay | John A. Widtsoe |

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors of the First Presidency, the Twelve Apostles, the Presiding Patriarch, as Prophet, Seers and Revelators.

FIRST SEVEN PRESIDENTS OF SEVENTY

| | |
|---------------------|--------------------|
| Seymour B. Young | Rulon S. Wells |
| Brigham H. Roberts | Joseph W. McMurrin |
| Jonathan G. Kimball | Charles H. Hart |
| | Levi Edgar Young |

PRESIDING BISHOPRIC

Charles W. Nibley, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant, as Trustee-in-Trust, for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|--------------------|-----------------------|
| Heber J. Grant | Joseph Fielding Smith |
| Charles W. Penrose | David O. McKay |
| Anthony W. Ivins | Stephen L. Richards |
| Willard Young | Richard R. Lyman |
| Rudger Clawson | John A. Widtsoe |
| Orson F. Whitney | |

Arthur Winter, Sec. and Treas.

COMMISSIONERS OF EDUCATION

John A. Widtsoe Stephen L. Richards Richard R. Lyman

SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

Henry H. Rolapp John C. Cutler Peter G. Johnston

TABERNACLE CHOIR

Anthony C. Lund, Conductor Edward P. Kimball and
B. Cecil Gates, Asst. Conductor Tracy Y. Cannon, Asst. Organists
John J. McClellan, Organist George C. Smith, Sec. and Treas.
And all the members of the Choir.

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

PRESIDENT HEBER J. GRANT

I will announce that the auditors have made the usual report, and reported that they found the books and accounts, and everything in the Bishop's Office and the Trustee-in-Trust's in perfect order.

The Church Stenographer, Brother Frank W. Otterstrom, handed me the following, which appeared in last Sunday's issue of the *New York Times*, being a statement made in 1911 by Dr. Eliot, President Emeritus of Harvard University:

"How to live long—Go to Church. Keep a clean heart and a good conscience. Give your mind exercise as well as your body—really think. Exercise regularly, eat in moderation, take a full allowance of sleep. Avoid indulgence in luxuries and the habitual use of any drug whatsoever—not only of alcohol, but tobacco, tea and coffee."

In 1833, the Lord told us, in a much more substantial way than President Eliot, to refrain from all those things. Among other things, my brethren and sisters, keep the Word of Wisdom.

I am very pleased to announce that Brother George Albert Smith is with us this afternoon on the stand, but it is scarcely considered wisdom for him to attempt to address this vast congregation.

FOR THE SUFFERERS IN EUROPE

There was a special drive made during the past season for the suffering people in Europe; and in addition, there was a drive made for clothes, and we have been able to send four carloads of clothing to Europe. The railroad and steamship companies have furnished us transportation for these clothes, practically free of charge, for which we are grateful indeed. It has been estimated that the cash received, \$12,500 of which went to the Near East organization, and the clothing, would amount, in round numbers, to fully \$100,000. Sixty and odd thousand dollars was the estimate placed upon the clothing sent. We have received word from our European missions that this clothing was very good indeed, that they were surprised at the high quality of the

clothing that was delivered. There were extensive repairs made on the shoes that were given, which made them very much more acceptable. This assistance has been rendered to the Netherlands and Germany, to the Armenians, and also the Near East, as stated, and some assistance also to Great Britain.

PROGRESS AND INCREASE IN MANY CHURCH ACTIVITIES

There has been a substantial increase in the attendance at our sacrament meetings during the past year. There has been better ward-teaching and an increase in the number of families visited monthly; statistics show an increase in our tithes, a large increase in the number of tithe-payers, and a splendid record of the stake and ward officers in the payment of tithes, for which we are grateful.

An extensive building program is being carried out in many of the stakes of Zion. New meeting-houses are being erected and the people are very liberal in their donations for the same.

In the conservation of life, the records show a marked decrease in the deaths of children under five years of age, showing that better methods are being adopted all through the state to prevent our little ones from passing away in their infancy.

For the first time, more people have removed to the missions of the Church from the stakes of Zion than have been received from the missions. A splendid work is being done, as I announced here at the opening of our conference, by the missionaries in every part of the world.

It is estimated that there have been 1200 converts to the Church as a result of our home missionary work in the various stakes of Zion.

The work of increasing the accommodations in the Salt Lake temple has been completed, and has proved a great convenience to those attending this temple. The facilities have been very greatly enlarged and are highly appreciated by those who are working in that temple.

The Manti temple has been thoroughly overhauled and renovated.

The frame-work of the Arizona temple is now completed and the terra-cotta is being delivered. The building is to be covered with terra-cotta—the same general style of covering as the Hotel Utah. The walls will be completed within a few months.

CONDITION IN THE MISSIONS

There is a marked improvement in the conditions for missionary work in Great Britain. The Netherlands mission is very prosperous, having very many investigators. A French mission has just been created, comprising the French people in the devastated regions of France, the French-speaking people of Belgium, and the French-speaking people of Switzerland.

In the Scandinavian missions we are still having difficulty in getting people into Sweden. I regret that the present condition is

altogether different from what it was in the days of King Oscar. It fell to my happy lot, with Brother Alex Nibley, whom I see here, and some of my friends, to have the privilege of calling on King Oscar on the 4th day of July, many years ago. With characteristic American assurance, I presented myself at the king's palace and requested an interview and the man who came to the door looked at me as if he thought I was crazy, not to be properly presented through the minister plenipotentiary. I wrote a letter of introduction to his majesty and enclosed a letter from Governor Heber M. Wells of the state of Utah, told him that day, July 4th, was the day that we Americans celebrate, and asked for an audience; and added that I knew that I ought to be presented in proper order, that I had letters from the Utah senators to our minister; but, the day being the 4th of July, we hoped that he would waive all of the customary formalities necessary to see a king. And he very kindly consented, stepped out of the palace, and greeted us; and after learning that only two or three in our party understood the Swedish language, he immediately changed to faultless English, perfect English. He was a magnificent specimen of humanity, standing over six feet high. He made this remark to me: "Mr. Grant, I have sent my personal representatives, unknown to the people, to nearly every state in the Union of the United States, to find out how my former subjects are getting along, how they are prospering; and in no other state in the Union are the former subjects of Sweden and Norway more contented, more prosperous and happier than in Utah; and, as long as I am king of Norway and Sweden, your people shall have religious liberty, notwithstanding all the priests and religious denominations are against you." I wish he was still alive.

An extensive building program is now in operation in many of the missions of the United States. Meeting houses of a substantial character have been erected in some of the missions—in far off New Zealand, in Australia, and in some other places. We are grateful for the very excellent progress that we are making all over the world in our missionary work.

WORK OF THE M. I. A. SCOUTS

Some remarks have been made here, telling of the good opinion that people have of us today, in comparison with what it used to be. It fell to my lot to be at a Boy Scout gathering at the West-side High school, where representatives from this section of the country were present. President Moore, the head of the great World's Fair at San Francisco, was one of these men, Stewart French was another, and other influential national representatives were there. One of the men present upon that occasion was George J. Fisher, who is the second in command of the Boy Scouts of America. The man in charge, the head man, Mr. West, was with us in this building about a year ago, and he delivered a magnificent address and paid splendid com-

pliments to our people. He remarked to me that it was a great pleasure to him to have nominated Oscar A. Kirkham to have charge of the Boy Scouts who went to Europe—a great compliment, I feel to the American people. Oscar A. Kirkham has received a letter from Dr. George J. Fisher, which I think every Latter-day Saint would like to hear read. Every Latter-day Saint ought to have read it, because, in every Latter-day Saint home there ought to be the *Improvement Era*. But, for fear there is not one in every home of those who are here, I will read this from the March number of the *Improvement Era*:

"It was my pleasure recently to meet the representatives of the Boy Scout movement in Utah and to observe Scouting in action.

"I was deeply impressed not only with the extent to which the boys of Utah had been reached, but with the quality of the program of Scouting which was being conducted.

"Utah excels in Scouting. In Salt Lake City and in Logan, the headquarters of two Councils of the State, I witnessed actual demonstrations by the boys themselves.

"I was profoundly moved and greatly inspired by what I saw. Utah excels in the number of boys reached in proportion to the population. In many communities practically all of the boys available are scouts. There are more boys of advanced rank and a greater percentage of Eagle scouts than in any other section of America.

"Scouting reaches the boys not only in the large centers of the state, but in the remotest villages.

"So well is scouting administered that the boys themselves manage much of their activities under wise adult guidance.

"I saw a great rally directed entirely by scouts in Salt Lake City. The dispatch, precision, efficiency and spirit with which they conducted the affair was worthy of high praise. I have never seen it excelled.

"Scouting is raising up a fine breed of boys in Utah. It is giving them splendid executive training that will fit them for effective leadership in the affairs of state in the years immediately ahead.

"Scouting is a course in the practice of patriotism. It is developing patriots in Utah, yes, boys who will be felt in the public and private life of the nation.

"That state is a great state which gives to its youth its first attention. Utah excels in that regard.

"The secret of it all is that splendid, high motivated men are giving themselves unselfishly to the boys of the state. This is the way to success and real achievement.

"These men are taking serious training for their tasks. I associated for part of two days with almost a hundred of them in training at the State Agricultural College at Logan. They came from the remotest parts of the state and of nearby states. It was an inspiration.

"These men will determine the standards of boy life in the state. It is a noble enterprise, a worthy and commendable service. All praise to them.

"These scouts in the state are catching and demonstrating the spirit of Scouting. It is a great spiritual crusade. They are living the Scout Oath and Laws. They are practicing the 'daily good turn.'

"Scouting is reaching all boys: poor boys as well as those who are more favored. Utah is setting standards for the whole country. Utah is repeating history. Just as she developed the early scouts, the great heroes of pioneer days, so now she is raising up boy scouts, caught by the same

spirit of enterprise, by the same spirit of adventure. It is the pioneer spirit, the holy crusade of olden days applied in practical, yet romantic fashion to the youth of this later age.

"The 'Mormon' Church is the largest factor in this splendid achievement. She it is that is furnishing men and vision and ideals to the young men throughout the state, and they as scoutmasters in the great majority are inspiring the youth of the state to become good scouts. Splendid co-operation is given by other religious agencies in this work.

"And for this good service we are deeply grateful. Scouting is marching on in Utah, an excellent example to all the nation."

PRESIDENT BRIGHAM YOUNG'S ADMONITION SEVENTY-ONE YEARS AGO
APPLIES TODAY

October 6 to 9, 1853: Words of President Brigham Young:

"We will now bring our conference to a close. I wish the Latter-day Saints to hearken to the counsel they receive from time to time, and especially to the counsel I will now give to all Latter-day Saints in this house, in the valleys of the mountains, and to all who are scattered among the nations of the earth. I ask one thing at your hands, and that is, to *live your religion day by day*.

"The religion we profess is the religion of the Lord Jesus Christ; a religion of revelation, ministering of angels, and the power of God on the people through the ordinances of God. My counsel is, to *live their religion*. If they do, they will live watchfully, prayerfully, humbly; and their hearts will be filled with compassion one towards another, and they will seek to do good all the days of their lives; and when an evil is presented to them they will shun that evil, and will cleave to that which is right before the Lord; otherwise they will bring disgrace upon themselves, and dishonor their religion. This is my counsel to all Saints, and I wish you to carry it from this conference to your neighbors, and spread it abroad, throughout all the churches of the Saints, upon the face of the whole earth;—*Live the religion you profess!*"

Brother Junius F. Wells was indexing some of the *Journals of Discourses* and ran across the above and handed it to me; and I felt I would like to read it here.

THE SUGAR INDUSTRY

I am very happy to inform the Latter-day Saints that there has been a very wonderful and remarkable "come-back" in the sugar industry of this inter-mountain country. Instead of the various sugar factories being in debt many, many millions of dollars of money to the banks in New York and Chicago, with large stocks of sugar on hand and no sale for it, there is now a demand for sugar throughout the entire country; and almost without exception, if not without exception, (I am not thoroughly posted) the companies are not in debt to bankers who were unwilling three years ago, without additional capital being invested, to renew obligations that they held. Today, most if not all of the companies are free from bank obligations in the East and the industry has come back in a splendid way; for which we are grateful. The farmers are giving loyal support and raising larger quantities of beets, which means an increased product, which means an increase of prosperity to this intermountain country.

GIVE LOYAL SUPPORT TO HOME INSTITUTIONS

From my earliest recollection, I have heard Brigham Young and all of his successors preach to the people and beg them to support and sustain all of the various industries that were established throughout this inter-mountain country; and I appeal to the Latter-day Saints today, to all who are here present, to carry the message to the people throughout the entire Church—to support the institutions of our state, to be loyal to those institutions through which employment can be given to the people, and from which you can secure articles that are manufactured here at home. Give them the preference; help to build up our country; sustain this inter-mountain country. We need support for everything that is started in the nature of a manufacturing institution in this country. We are so far away from the centers of consumption for many of our products that railroad freight charges prevent us exporting many goods which, but for the long distance to the markets, we could do. Therefore, let us be loyal to our institutions here at home.

BUILDING OF THE ARIZONA TEMPLE PROGRESSING

I am pleased to inform you that it has fallen to my lot, during the past six months, to visit Arizona and to see the progress that is being made there upon our temple; and I am sure that when that building is completed we shall all be proud of it. I am sure that it will be one more monument testifying to the faith and the loyalty of the Latter-day Saints to the work of the Lord and to the message that has come to us in our day—to labor for the redemption of our dead. I am sure that it will be a credit to our people that will be recognized by those not of our faith, in seeing one more splendid monument of the kind and this in the state of Arizona.

INCREASED TESTIMONY AND FRESH INSPIRATION FROM READING THE BOOK OF MORMON

I have rejoiced during the past six or seven weeks in reading carefully through, at the rate of about ten pages a day, with a prayerful heart, the Book of Mormon. I do not think that I have ever before enjoyed that book so much. I do not think the wonderful testimonies contained in it regarding the divine mission of the Savior, have ever made a more profound impression upon my heart and soul than they have made this last time that I have read the Book of Mormon. I remember, and have often spoken of the fact of reading it in my youthful days, and how there came into my heart an abiding testimony that that book was true, that it was in very deed exactly what it purports to be—the sacred history of the forefathers of the American Indian. I could not as a child or as a young man, comprehend and understand as fully as today the splendid discourses regarding the divine mission of the Savior. His wonderful teachings to the people upon this continent, the wonderful inspired teachings

of Alma and Abinadi and many others, as contained in that book. But I am thankful beyond expression that I did read the book in my boyhood days and that the assurance came into my heart that it was in very deed the truth, and that I fell in love with the character of Nephi. More than any other mortal man that we have any record of in the Bible, the Old, or the New Testaments, or in the Book of Mormon, more, I believe, than the influence of my friends and associates with whom I have lived, Nephi has made an impression upon my heart and my soul and has been one of the guiding stars of my life—a man who endeavored upon all occasions never to become discouraged or disheartened, never to complain; but who endeavored to the full extent of his ability to carry out his own wonderful words spoken to his father—

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commanded them."

That remarkable declaration, exemplified through his entire life, has stayed with me, I am sure, now for fully fifty long years; and I rejoice in the fact of the impression that was made upon my heart and soul by that statement. I also rejoice in his immediately exemplifying the statement that he would do what the Lord required. What had the Lord required? The Lord, through Lehi, his father, had received a dream to the effect that his sons were to return to Jerusalem and secure the brass plates upon which some of the ancient scriptures and the genealogy of the forefathers of Nephi were recorded. And his brethren were complaining, when he made that impressive announcement that he would go and do the thing which the Lord had required.

They made a failure of their first attempt, and his brothers desired to return to their father in the wilderness, but Nephi said:

"We will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us."

And they went up again to Jerusalem, and they gathered their riches and they offered them to Laban for the record. Instead of making the exchange, Laban sent his servants to kill them, and he stole their wealth. Nephi's brothers then commenced beating him, and an angel of the Lord appeared and told them to go up again unto Jerusalem and the Lord would deliver Laban into their hands, and they would obtain the plates.

No sooner had the angel disappeared than these men, lacking in faith—and men that do not keep the commandments of the Lord are always lacking in faith and always will be lacking in faith, and always will find fault; and those who are perpetually seeking for some great and wonderful manifestation will never amount to very much in the Church; while those who keep the commandments of God never find fault, they have faith, they believe—these brothers of Nephi said:

"How is it possible that the Lord will deliver Laban into our hands? Behold he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?" And the answer of Nephi was: "Let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?"

Many men say: "If I could only see an angel, if I could only hear an angel proclaim something, that would cause me to be faithful all the days of my life!" It had no effect upon these men that were not serving the Lord, and it would have no effect today.

As I say, I rejoice in the increased testimony that has come into my heart and soul regarding the divinity of the Book of Mormon, in the reading that I have just completed while on my recent trip to the south.

THE TERRIBLE CATASTROPHE AT CASTLE GATE

We have had one of the most terrible catastrophies in the history of the state of Utah, on which occasion one hundred seventy-three, as I remember it, lives were lost in the Castle Gate coal mine explosion. It fell to my lot, with Elder Richard R. Lyman and others, to visit Castle Gate and to see the effects of that terrible calamity there. The Governor of the state and others have inaugurated a drive for the benefit of the families that have been left destitute of a provider. I hope and pray that in every hamlet, and in every home there will be a disposition to contribute something toward this great drive for the benefit of the families of the men who were killed in that great disaster. There is nothing truer than the statement in ancient writ that "It is more blessed to give than to receive," and I say that the greater blessing will come to those who give than to those who are not willing to give in this case. Let us do our part, as we have ever done our part in all of the various calls that have been made by our nation in times of trouble and by those in distress. I am sure that the appeal will not be made in vain. The Church has been solicited to assist and we have contributed \$2,500 of the tithing funds for this purpose, which was somewhat more than the request made by the chairman who called upon us.

THE SAINTS LOVE THE GOSPEL, AS WITNESS THE CONFERENCE ATTENDANCE

I have been very pleased indeed, my brethren and sisters, with the wonderful attendance at our conference. We have never had anything like it within my recollection, nothing to compare with the wonderful outpouring of the people at these conference meetings. To have our week-day meetings so crowded in this tabernacle that many have had to stand up is a new experience, and it shows to me that the Latter-day Saints are awake, that they are alive, that they have

a love of the gospel, that they are anxious to come here to partake of the spirit of our conferences, that spirit which has been with the Latter-day Saints, in this building, from the very day it was first opened. It has fallen to my lot, from my childhood days until now, excepting when I have been absent from the state upon foreign missions, to attend conferences in this building twice a year, and I have never come into this building and been disappointed; I have never come here but what I have been benefited and fed with the bread of life and built up in the faith, and strengthened in my knowledge and testimony regarding the divinity of the work in which we as Latter-day Saints are engaged.

PRAYER FOR THE PRESIDENT OF THE UNITED STATES

I pray that the Lord will bless the President of the United States of America and his cabinet, and that he will vindicate the President and every honest member of his cabinet; and I believe that there are honest, upright, God-fearing, patriotic men in the cabinet of President Coolidge. I believe he is a man worthy of the blessings of Almighty God. That is my opinion of the President of the United States. I believe that he has the welfare of the people of this great country at heart.

BLESSINGS ON ALL ISRAEL, AT HOME AND ABROAD

I pray that the Lord will bless each and everyone of the Latter-day Saints throughout all the stakes of Zion, from Canada on the north to Mexico on the south. I pray that he will bless the Saints all over the wide world, in all the different missions, that they may grow and increase in the light and the knowledge and the testimony of the gospel of Jesus Christ.

I bear my witness to you here today that God lives, that Jesus is the Christ, the Savior of the world, the Redeemer of mankind, that Joseph Smith was a prophet of the true and the living God, and that each man, woman and child who lives the gospel of Jesus Christ shall find life eternal in the presence of our heavenly Father.

I pray for the blessings of the Lord to abide with all Israel, and I do it in the name of Jesus Christ, our Redeemer. Amen.

The choir sang, "Then shall your light shine."

Elder Orson F. Whitney, of the Council of the Twelve, offered the benediction, and the conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by Professor B. Cecil Gates. Edward P. Kimball played the accompaniments, interludes, etc. on the great organ, assisted by Tracy Y. Cannon. Professor J. J. McClellan was absent on account of illness.

Stenographic reports of the discourses were made in the tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson; and in the assembly hall by Frederick E. Barker.

EDWARD H. ANDERSON, clerk of the conference.

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FIRST DAY

The 95th Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, October 3, 1924.

President Heber J. Grant presided and announced the opening of the Conference at 10 o'clock a. m.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, Charles W. Penrose was absent owing to illness, but through the radio heard the proceedings, and enjoyed the conference very much.

Of the Council of the Twelve: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney*, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards**, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart***.

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants, Andrew Jensen, B. H. Roberts, A. William Lund, and Junius F. Wells.

Presidents of Stakes were well represented from the ninety-two stakes of Zion, with their counselors; patriarchs, bishops of wards

*David O. McKay, absent presiding over the European Mission.

**Richard R. Lyman, absent in the interest of government service, as Consulting Engineer in the Columbia Basin Irrigation Project.

***Levi Edgar Young, absent at Columbia University.

and their counselors, and numerous other prominent officers representing the quorums of the Priesthood, also general, stake, and ward officers of the auxiliary organizations of the Church.

Mission Presidents as follows were in attendance: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was filled to capacity and numbers were standing in the side aisles of the main floor and in the galleries.

The choir and congregation sang, "Come, come, ye Saints."

Elder Adam S. Bennion, superintendent of Church schools, offered the opening prayer.

A sacred solo, "Open the Temple Gates," was sung by Jessie Evans.

PRESIDENT HEBER J. GRANT

I rejoice again at having the opportunity of meeting with the Saints in General Conference. It is a very inspiring sight to see this large Tabernacle filled to overflowing, and people standing, at the first session.

THE RADIO

The exercises of today and throughout the conference are to be broadcasted; and it is estimated that in the neighborhood of a million people will be able to hear all that is said, provided they are listening in during the conference sessions. The radio is one of the most marvelous inventions man knows anything about. To have the voice carried for thousands of miles seems almost beyond comprehension.

LET US SERVE GOD WITH ALL MIGHT, MIND AND STRENGTH

I rejoice in the remarkable and wonderful growth of the Gospel of the Lord Jesus Christ in our day. Over a year before the Church was organized a short revelation was given through the Prophet Joseph, directed to his father. It reads as follows:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you."

If there is any one thing more than another that I desire to impress upon the hearts of the Latter-day Saints it is that we should in very deed serve God with all our might, mind and strength, that we may keep pace with the progress of his work here upon the earth. This very audience here today, the immense auditorium filled to overflowing, testifies more eloquently than any language of mine regarding the growth of the Church of Jesus Christ. When I recall the revelations that were given to the Prophet Joseph prior to the organization of the Church foretelling the growth and the accomplishments of the work of God here upon the earth, it is one of many testimonies to me regarding the divinity of this work in which you and I are engaged.

OUTSTANDING EVENTS AND ACTIVITIES OF THE CHURCH IN THE PAST SIX MONTHS

I believe the Saints will be interested in knowing something of the progress in various ways that has taken place in the Church since we last assembled here. Within a few weeks after the April conference it fell to my lot to go East and to hold meetings in Denver, of the Western States mission, in Independence, Kansas City and St. Louis of the Central States mission, and later to visit Omaha in the Western States mission. I had the privilege of speaking in all of these places. Also meeting with and instructing our elders. I found a wonderful spirit of loyalty on the part of the Mission presidents, of the elders, and of the lady missionaries in all of these places. I rejoiced exceedingly in visiting with them. I came in contact with a number of influential men, some of whom attended our services. Several of them afterward expressed their pleasure in having heard something regarding our faith that was new to them. The great majority of mankind pay little or no attention to the message of the Latter-day Saints, but many pay a great deal of attention to the things of a detrimental character that are published against us. Today men of intelligence, men of thought, and men who are studying, in seeing the wonderful progress of the work of God here on the earth, are beginning to realize that there must be something good in it, considering the class of people that are attracted to it.

I had the pleasure of playing a game of golf in Kansas City, and learned that the title to part of the very ground upon which we were playing originally stood in the name of the Bishop of the "Mormon" Church. I also learned that a large proportion of Kansas City stands upon ground once owned by the Latter-day Saints. The title

to much of it has never passed, and the only title people today have to a portion of that great city is by possessing the ground. In tracing the abstracts back they find that the title originally was in the name of the Bishop of the "Mormon" Church. We all remember with gratitude the wonderful courage and manhood of General Doniphan in saving the life of the Prophet Joseph. Part of our holdings in that section of the country—thousands of acres, as I remember it—was turned over to Doniphan as a fee for legal services. The price of those lands then was very insignificant, but I was assured that the very land turned over to General Doniphan is today worth more than ten millions of dollars.

After returning from visiting the Western and the Central States missions, in June, I went East and visited the Northern States mission, the Canadian mission and the Eastern States mission. I had the privilege for the first time of visiting Montreal, in Canada, and of attending one of the sessions of the Rotary Club in Toronto. The work in all of the missions I have visited since the last conference is progressing in a splendid way.

Since our last conference, President Anthony W. Ivins and Elder Richard R. Lyman have visited the Hawaiian Islands with members of their families. The work there is progressing splendidly. Our sugar plantations there are progressing more satisfactorily at the present time than for many years past.

New chapels are being erected in many of our missions. A site for a new chapel has been purchased on one of the principal streets in Washington, D. C., and we expect to erect a place of worship there that will be a credit to the Latter-day Saints, and worthy of that city of beautiful churches, wonderful public buildings, and palatial residences. We hope to have a building there that will be as much of a credit to us at Washington as our magnificent office building is to us here—not as expensive, of course, but in every respect worthy of the Church of Christ.

Brother James E. Talmage has been chosen to preside over the European mission. Elder David O. McKay will have been in that mission two years by the time he leaves it. Previous to his being called there, he and Brother Hugh J. Cannon spent a year in traveling around the world, visiting nearly all of the missions in the world. Therefore we felt it was only fair to him to allow him to return to his mountain home without staying the usual three years that the brethren spend in England.

We have sent considerable sums of money to the Norwegian and Danish missions for final payment on meetinghouses purchased years ago. We have purchased a fine large meetinghouse at Rotterdam. There has been erected a splendid meetinghouse at Honolulu; and others are now authorized in the Hawaiian Islands. We have secured a long lease of farming lands for the Tongan mission, not being able to purchase and get title there.

The baptisms in the missions during the past six months number 3,156, a very decided increase over the average in years past.

Two new stakes have been organized since our last conference, namely, the Grant stake, taken from the Granite stake, and the Minidoka stake, a part of the Blaine stake.

Twelve new wards have been organized during the past six months.

A large number of new meeting houses are being erected in Zion. I believe more building is going on at the present time in the various stakes of Zion than for many years past.

We have ordered a monument to be erected at the grave of Martin Harris, in Clarkston, Utah.

A new home is being provided for the Lamanites located near Cedar City, in order that they may be more comfortably situated.

Successful conventions of auxiliary organizations are in progress at the present time all over the Church.

Quite a number of seminary buildings have been erected by the Saints in various parts of the Church.

There is a large and increased attendance at the Brigham Young University and our other Church schools.

A very remarkable increase is noted in the attendance at all of our temples. The Manti temple has been overhauled, and extensive repairs made there, making it very much more comfortable and convenient than in the past. The repairs being made at the Salt Lake temple are now all completed. Rapid progress is being made in the erection of the Arizona temple.

We have decided to erect on this block a monument in honor of the Three Witnesses (perhaps we will include the Eight Witnesses), to be located in the rear of the statues of Presidents Joseph and Hyrum Smith. The design has not yet been decided upon; but we will endeavor to have something that will be as attractive and as creditable, and that will preach the wonderful message proclaimed in the Book of Mormon as effectively as the Sea Gull Monument preaches the wonderful deliverance wrought by the Lord in the days when the crickets threatened to destroy everything. Undoubtedly some of the inspirational passages of the Book of Mormon, also the fact that these three witnesses declare that an angel of God came down from heaven and laid before their eyes, that they beheld and saw the plates of the Book of Mormon, and the engravings thereon, and that the voice of the Lord commanded them that they should bear record of it, with other incidents that proclaim the divinity of the Book of Mormon, will be features of the monument.

We are pleased to note that there is an improvement in the support of our foreign newspapers. There are many faithful, diligent Latter-day Saints who, having embraced the Gospel in foreign lands at an advanced age, cannot read the English language, and it is a great comfort and blessing to them to have some of the sermons, messages, and news, regarding the work of God published in their own language. We bespeak for these papers the loyal patronage of those of foreign birth. Young men who have prospered here in the things of this world should be willing to assist in circulating at home and abroad the word of God through the papers published in the mother tongue of their parents.

We have been called upon during the past six months to part with

one of our loyal stake presidents,—President Andrew Kimball. It fell to my lot to have the privilege of going to Thatcher, Arizona, and attending the funeral, at which there was a wonderful outpouring of the people, showing their respect and love for their president. It was a source of satisfaction to me to have the opportunity of paying a tribute of love and respect to him at the services.

We have to announce the death of Sister Elizabeth C. McCune, who, in connection with her husband, presented to the Church some years ago the magnificent McCune mansion on upper Main street, the name of which has been changed since the death of Sister McCune to The McCune School of Music and Art. We hope at no far distant date to have a portion of that building devoted to the fine arts in the form of beautiful paintings and sculpture. There are two magnificent pieces of sculpture there now, probably the finest in our state, which were presented with the mansion at the time it was given to us.

I believe this covers the activities of the past six months that I thought would be of interest to the people. Of course, you will realize that if I were to enter into detail regarding these activities I could occupy not only the entire time of this morning's session with interest to the Saints, but even longer.

On my way home after attending the funeral of Brother Kimball, in Arizona, I stopped for a few days in California, and the work in the California mission is progressing in a very favorable way.

THE DIVINITY OF JESUS CHRIST

There is one thing that I desire to refer to, and a part of one of the revelations that I desire to read. There are no revelations in the Doctrine and Covenants that have made such a profound impression upon my heart and my mind as the one known as The Vision, recorded in the 76th section, and the one known as Prayer and Prophecies, given in Liberty Jail, and to be found in the 121st section. I rejoice every time I read the wonderful testimony of the Prophet Joseph and Sidney Rigdon as contained in The Vision. When bishops over large churches in England announce that Jesus Christ was not the Son of God; that he was not divine, but merely a great moral teacher; when men who are ministers deny the divinity of Christ and are being tried for their lack of faith, I rejoice in reading the testimony of these two men, and never read it but my heart swells with gratitude to God:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

I rejoice that the Church of Jesus Christ is founded upon the first great vision that was enjoyed by the boy Joseph Smith over one

hundred years ago. He declared that he saw two heavenly beings, whose glory and grandeur were beyond the power of man to describe and that one of them addressed him and pointed to the other and said: "This is my beloved Son, hear him." There cannot be any doubt in the heart of a Latter-day Saint regarding Jesus Christ being the Son of the Living God, because God himself introduced him to Joseph Smith. It is a fundamental truth of the Church of Jesus Christ in our day that Joseph Smith was and is and ever will be a prophet of the living God; and with Joseph Smith recognized as a prophet of God, and the testimony in our hearts of that fact, there will never be any schism, so to speak, in the Church of Christ. Any individual who does not acknowledge Jesus Christ as the Son of God, the Redeemer of the world, has no business to be associated with the Church of Jesus Christ of Latter-day Saints. This Church is, as I read to you it should be, a marvelous work and a wonder. There is nothing like it in all the world, because Jesus Christ, the Son of God established it, and is the head of it; because Jesus Christ manifested himself to the Prophet and Oliver Cowdery, and to others; and because God, in answer to prayer, has given to people all over the wide world where the Gospel has gone, an individual knowledge and testimony regarding the divinity of the work in which we are engaged.

A PROFOUNDLY IMPRESSIVE COMPARISON

Never have I been more profoundly impressed with the power and blessing of God than I was when I visited Nauvoo upon my recent trip East. Three quarters of a century ago there were twenty thousand prosperous Latter-day Saints in that city, with a magnificent temple. Today there is not a single stone left of the temple where it was once erected, and the population has dwindled to about one thousand people. Men have told me that the site of the City of Nauvoo is one of the finest, if not the finest, to be found upon the great Mississippi river, yet to get there now you have to cross the Mississippi river in a little tub of a steamer, on the deck of which there are but five chairs, and as there happened to be six in our party one of us had to stand; and there are cities with thousands of inhabitants on the Mississippi and on the Missouri that have grown up since that was the great city of Illinois. When I contemplate all these things and then come home and gaze upon the Temple of God in the eastern part of this block; when I look at our office building, at the Utah Hotel, and at the magnificent bank buildings in our city; when I think of the prosperity of the Saints, with beautiful temples, not only in Utah, but in Canada and in the Hawaiian Islands, as well as one in course of construction in Arizona; when I think of all the accomplishments of the work of God, my language utterly fails me to speak in just praise of all that has been done. When I realize the condition of the place from which we were driven, the lack of prosperity and of

success in that country, I thank God that we are located here in these mountains. I feel that the very persecutions and troubles through which we passed prepared us and educated us and strengthened us as a people for greater things. Perhaps the very finest residence, with one exception, to be found today in Nauvoo is the one erected by Erastus Snow. They told me that it was erected by Lorenzo Snow, but I have since been informed that the people there were mistaken, and that it was erected by Erastus Snow. One of the fine dwellings there was built with stones taken from the Temple Block.

I rejoice in the testimony of my own dear mother, also in the testimony of Aunt Emmeline B. Wells and scores of men and women who were present upon that memorable occasion, after the martyrdom of the Prophet Joseph, when Sidney Rigdon endeavored to be appointed as guardian of the Church. I rejoice in the wonderful manifestation that was given to the people there, including my mother and other relatives of mine, when the mantle of Joseph Smith fell upon the Prophet Brigham Young, and he, Brigham, stood there and talked as with the voice of Joseph, his face being illumined and in appearance like unto the face of Joseph. The sheep knew the voice of the true shepherd. And from that day to this, of the hundreds who were present on that occasion, nearly every one has lived and died faithful and true to the Gospel of Jesus Christ, loyal supporters of the Prophet Brigham Young and his successors.

HOW TO EXERCISE THE POWER OF THE PRIESTHOOD

I desire to read part of the wonderful revelation given to the Prophet Joseph in Liberty Jail. Remember, though he was chained in that prison, the Lord Almighty could and did speak to him, and gave to him a revelation that I commend here today to every Latter-day Saint. I particularly commend it to every man presiding in the stakes and wards of Zion, and in the various missions throughout the world. If we exercise the power of the Priesthood of the living God as he tells us in this wonderful revelation to exercise it, then there never can be and there never will be any just complaint made against the Church of Jesus Christ, because of the use of the Priesthood that has been restored again to the earth. It is when men do not follow the teachings and the revelations given of God to us through his prophet that mistakes are made. This revelation declares that by incarcerating the Prophet Joseph men could not rob him of the inspiration of the Living God, which revealed to him these wonderful words in that prison. Starting with verse 33, I read:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

I feel that I cannot close my remarks with anything better than this wonderful revelation given to the Prophet of the living God.

GOD'S BLESSINGS INVOKED UPON THE CHURCH AND NATION

I pray God's blessings to be upon the Latter-day Saints all over the wide world. I pray for those who stand as the General Authorities of the Church. I pray for those who preside in the stakes and the wards and the branches, and in all parts of the Church, from Canada on the North to Mexico on the South, and for those who preside and labor in the various missions all over the wide world. I pray for the people of the world; not only for the Latter-day Saints, but I pray God's blessings upon every loyal, patriotic man and woman that is endeavoring to do right, and to uphold the laws of the countries where they reside. I pray God's blessings upon the President of these United States of America. I thank God for the loyalty and the patriotism of the Latter-day Saints. I thank God that we believe that the constitution of our country was given to us under the inspiration of the Living God, and that the Lord supported George Washington and the

patriot fathers of this country. I pray that God will inspire us to continue loyal and true to him, to our country, and to its institutions; and that we may in very deed preach the Gospel of the Lord Jesus Christ by our acts; that, as we grow in years and increase in understanding, we may grow in the power and ability to live the Gospel, that our example of integrity, of honesty, of loyalty to God and country may inspire others to investigate the message of life and salvation.

CLOSING TESTIMONY

Before sitting down, I bear my testimony to you and to all the world that God lives, that Jesus is the Christ, the Redeemer of the world, the Savior of mankind, the Creator of heaven and earth; that Joseph Smith was his prophet, the instrument in his hands of establishing again the Gospel of life and salvation. That we who have that knowledge may live the Gospel is my prayer, and I ask in the name of Jesus Christ, our Redeemer and Savior. Amen.

ELDER JOHN A. WIDTSOE

My brethren and sisters, I am very happy to have the privilege of again meeting with the Latter-day Saints in a General Conference. I did not have this privilege six months ago, and I have felt the loss which is sustained by every member of this Church who does not participate in the spirit and the exercises of these great gatherings.

A TESTIMONY OF JESUS

I bear witness to the testimony borne by President Grant this morning. I say with him that I know that God lives, that Jesus Christ is the Son of God, and that Joseph Smith was the prophet of these latter days, called to restore the eternal gospel of Christ. I am happy in the possession of this truth; and I ask for nothing more than that the Lord may so help me to live, day by day throughout the years that may remain, that I may retain this testimony and be willing to bear it to all who may care to listen.

A REMARKABLE AGE OF THE WORLD

Yesterday morning, before I left my home, I picked up a paper which is circulated in this country by the hundreds of thousands of copies. I turned to the editorial page, and to my surprise saw a statement by the editor to the effect that what this great country needs today, these great United States of America, is a dose of Voltaire. I suppose he meant by that a dose of atheism. That statement has remained in my thoughts, because it seems to be another evidence of the fact that after these many centuries of light, of the gospel of Jesus Christ, many in the world, even among professed Christians, are unable

or unwilling to accept the truth of the gospel, or the existence of God.

This is a marvelous age. It is clear to all who follow the events of the day, and who note the great steps of progress from month to month, that this is in many respects the most remarkable age that the world has known. The air above us, the seas, the solid earth, the whole physical universe, all seem unitedly to bow before man, to his acquired power over the natural forces of the universe. Today, man is able to do things that in days gone by were conceivably done only by God. Yet, as I read the editorial in this famous newspaper, an old thought came back to me, that the airship, the steamship, the telephone, the radio and all the other marvels of this age, are but as the clothing of the body, but as instruments to be used by man. By means of these great inventions and discoveries, great gifts of God to the people of these latter days, it is possible for the righteous man to accomplish righteousness more widely and more speedily, but it is equally true that by means of these great modern developments the wicked man may do wickedness much more easily and much more comprehensively than in the days gone by. The discoveries with which we conjure in this day have not touched the mainspring of human character, have not shaped or reshaped human conduct. Something deeper than material conquests relates itself to human conduct, to that manner of life, which in the end makes the world great or small, good or bad. A knowledge of God, and faith in his word have ever been the determining force in the making of the character of a man or a nation.

MAN HELPLESS WITHOUT GOD

If the world needs atheism, at this day, then the faith of this poor world of ours must concern itself entirely with man's own powers. Take God away from the earth and man has left only that which his own powers may produce, and he must become a worshiper of his own power. Centuries of human experience, and the events of every day, demonstrate the utter inadequacy of man's unaided power in winning human happiness. Life becomes full and rounded only as the forces beyond man are accepted and used by him. Man is helpless without God.

A GREAT INTELLECTUAL AND SPIRITUAL CONTROVERSY

Such thoughts have been brought home to us especially during the last twelve months by a great intellectual and spiritual controversy, among honest people, which has shaken this country, and which is spreading across the seas into other countries, the result of which will probably appear much more important when history is written than the great wars and political contentions of the day. The modernists who already have been discussed from this stand say that they believe in an Almighty God, but declare that they are unable to believe in the virgin birth of the Lord and Savior Jesus Christ. They declare themselves unable to accept as real the miracles of Christ as recorded

in Holy Writ. They say that, above all things, they cannot believe that man after death may be brought into a life again, to live forever as a personal embodied being. These doubts are before them, as they say, because man is not able to understand how such things may be done.

These people, however good and sincere they may be, are engaged in an old pastime; they limit God and try to make him great only as man is great. They say in substance that God can do only that which man himself is able to do, or only that which can be understood by man. This limitation has been attempted before; it is not a new thing. It is surprising how, in this latter day, in this greatest civilization, we return, over and over, to such age-old controversies. I have no doubt that in the days of Adam men differed as do these modernists and others of today, with respect to the nature and character or the existence of God.

It seems curious to me that a man can say that he believes in a God who is the author of life, of the unfathomable mystery of life, and in the same breath can declare that he cannot believe that God is able to cause the immaculate conception of Jesus Christ. It is difficult for me to understand the mind of a man who believes in a God who has raised the bottom of the sea into mountains, and has made the mountain-tops into sea-bottoms, and yet cannot believe in the possibility of the miracles of the Lord and Savior Jesus Christ. It is still more mysterious to me how, in this modern day, men may say that they believe in a God who has made this great earth out of eternal elements and indestructible forces, but that man, the sum of creation, the most marvelous product of God's handiwork, upon this earth, is a transitory being, to be laid down in the grave, and if he ever emerges, to be merged quiescently with the forces of the hereafter.

DANGEROUS TO LIMIT THE POWERS OF GOD

I am inclined to think, though I recognize that these seekers after truth are honest and desire to do the right thing in their seeking after truth—I always desire to give them credit for that—that there is no great difference between the modernist of today and the idol worshiper of the past. Heathen nations have set up a god to produce rain, and another to produce crops, and in a dry year of small harvests they have slapped the ears of both gods. It is dangerous to limit in our thinking the powers of God, to allow ourselves to say that God, the Maker of the heavens and the earth, the Founder of truth, is limited simply because we are limited in our understanding. It leads men to unbelief and atheism.

SOMETHING, HOWEVER, TO BE SAID FOR THE MODERNIST

Yet, brethren and sisters, I would like to say that there is something to be said for the modernist, because, after all, he has broken

away from the unacceptable traditions of the past. What has the fundamentalist, his brother, to give him? Just a short time ago I met two priests of a church well known in the world, who explained to me at great length that God is a person, yes, but a person who fills the whole universe in person, and who, at the same time, in person complete and whole, is in every human heart. That is beyond my understanding. This summer I met a minister of another church well known in the world, who explained to me that God made matter out of nothing, and then, having made sufficient matter out of nothing, he proceeded to build an earth from the matter so created. I cannot understand that. A few weeks ago, a member of another Church wrote to me and said that God was in the beauty of the rose, in the melody of a song, in the tenderness of a mother's heart; and that was all there is of God. No wonder people break away from such conceptions. No wonder that we have modernists breaking away from fundamentalists. The fact of the matter is that in this day with respect to the existence and character of God the blind are leading the blind.

A FUNDAMENTAL DOCTRINE

Among the great doctrines revealed to the Prophet Joseph Smith, none is greater or more fundamental, as has been explained today by the living Prophet of today, than that God is from everlasting to everlasting; so far as we can understand without beginning and without end; the Father of our spirits, who in so far as he deals with human life may be understood by us, and who understands us because we are his children; a God whose glory is intelligence, and whose work and glory is to bring to pass the immortality and eternal life of man. There is no need for us of this Church to become fundamentalists or modernists or to set up new theories as to divinity, for God has revealed himself so clearly in these latter days that, with respect to our human life, every one of us may understand to a sufficient degree the nature of God and his relationship to the human family.

THE LORD HAS DECLARED HIMSELF IN ALL GENERATIONS

I rejoice in such truths. I rejoice to know that God in person came down to commission the boy, Joseph Smith, with prophetic power in these latter days. As President Grant has stated here today there is no doubt in our minds about the reality of the First Vision of Joseph Smith. Every religion is built upon a conception of God. The Lord, knowing this, has declared himself in all generations. The first statement in Holy Writ makes it clear that man must understand the true God and must not worship false gods nor set up gods for himself. "In the beginning God created the heavens and the earth"—Almighty God, not blind forces, made the earth and the heavens above. Later on, out of the thunders and lightnings of Sinai, the first commandment was: "Thou shalt have no other gods before me." And on the back of the statue of Joseph Smith, in this square, you will

find as a great fundamental message, that "It is the first great principle of the gospel to know for a certainty the character of God."

ALL SHALL BOW BEFORE THE ONE TRUE GOD

The people of the earth are gradually beginning to understand the truths respecting God, though they are unwilling to abide by them. I read in a recent magazine—I clipped out the verses because they seemed so applicable to our belief—a verse which reads something like this:

"We serve no God whose work is done,
Who rests within his firmament.
Our God, his labors but begun,
Toils evermore, with power unspent."

And so, the truth of this latter day work is filtering in among the nations, and filling the hearts and souls and understandings of men. After a while I have no doubt that all shall bow before the one true God, the one who made the heavens and the earth, and who has spoken throughout all these ages to his children, even if obedience is not shown him.

It is possible to know God. There are thousands in this Church, there have been hundreds of thousands, who are and have been able to bear witness to that. There are hosts of people, who, in this Church, have sacrificed all for the love of the gospel, separated from their kindred, met the hardships of pioneer life, sacrificed all worldly ambitions, and then, at the close of life, have testified fearlessly that God has been good to them, that throughout their lives, in all their sacrifices, they have been simply carrying out the great purposes of Almighty God, that they have been engaged in the cause of truth, that they know of a certainty that God lives, that he has spoken in these latter days, and that it is good to be in his work. These testimonies from the thousands who have borne them become one great shout to heaven that God may be known, and that this work is a work of truth. A knowledge of God is the need of this and of every land. To know him and to serve him is the certain way to human happiness.

WE REST UPON THE GOSPEL OF JESUS CHRIST

There is no other gathering on the face of the earth such as we have here this morning; such a great body of men and women who see alike and think alike. We rest ourselves upon truth, the simple truth, the gospel of Jesus Christ. We are willing to live by that truth, and if necessary to die for it. I am deeply grateful that I know this truth; that God, in his mercy, brought it to my mother and to me. I praise God for it every day of my life. I know that you do the same. May the Lord be with us and make us strong in his cause. May we grow in a knowledge of God and his desires with respect to us, and be willing always to sacrifice whatever may be required of us for his great cause, I ask in the name of the Lord Jesus Christ. Amen.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

It is indeed a pleasure and a great privilege to be present here this morning, and to stand before this great audience and bear testimony to the divinity of the work in which we are engaged. I trust that the Spirit of the Lord will direct the few remarks which I may make.

Listening to the revelation which was read by our President this morning, and which was given by the Lord to a kinsman of mine whom the Lord gave responsibility in the early history of the Church in this dispensation, I was touched with the simplicity of the words of our Father to a great grandsire of mine—counsel and advice which is good today for the souls of men. Without referring to the whole revelation I should like to refer to one of the remarkable paragraphs in that important and wonderful revelation.

“Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.” Do you know of any advice or counsel that is not contained in those words? There is one word which may be implied but is not said—no Latter-day Saint can receive the blessings of the Lord without *honesty*. We must be honest with ourselves, honest with our neighbors, honest with our God, and then we are entitled to his blessings, to the confidence of our neighbors, to the confidence and fellowship of those who are around us. These words of counsel are applicable to all of us as members of the Church of Jesus Christ of Latter-day Saints.

In visiting among the people, as it is my privilege, I have discovered that the Lord has been very kind to us as a people. We have struggled through this year which has been and is known to us as one of the dry years, when we have not had sufficient rain and moisture for our needs in many cases; but in the kindness of the Lord conditions have been brought about which have brought us to a very happy condition, for there are none among us who are suffering to the extreme. True there have been many losses, true we have not accomplished all that we might have done; but the Lord has been merciful and I wish to acknowledge his hand, not only in behalf of myself, but in behalf of the people and of the Church, and I praise the Lord in your behalf that He has been mindful of and merciful to us as a people, as individuals and as an organized Church.

The Church of Jesus Christ of Latter-day Saints is organized for the last time. It is the kingdom of God that has been set up in the last day never more to be thrown down nor given to another people. It is that organization which was made plain to the great king of Babylon through the instrumentality of the Prophet Daniel; that in the last days the God of heaven should set up a kingdom likened unto a stone cut out of the mountains without hands, that should smite the great beast which the king saw and break it in pieces, and this stone should roll forth and fill the whole earth. The Church of Jesus Christ of

Latter-day Saints is that kingdom of God which has been set up never more to be thrown down nor given to another people. It has not come from men of earthly power or from any earthly or man-made organization. The Church of Jesus Christ of Latter-day Saints has neither father nor mother in the earth, for it has not come out of any organization in the earth. It has come in the manner predicted, as a stone cut out of the mountain without hands, for the power, the keys, the authority and all the privileges that come to us to serve in the name of the Lord have come from heaven, through heavenly powers and heavenly messengers.

I bear testimony to you, my brethren and sisters, that I know with all the powers that I have to know, that these heavenly messengers did come to the Prophet Joseph Smith and did restore to the earth all the keys and powers of authority which are in the Church today, and that men are called upon to bear the Holy Priesthood which is the power to officiate in the Church for the Lord, to do his work, to bring about his marvelous work on earth in these the last days. I bear testimony to you, my brethren and sisters, that the power and keys of authority to officiate in the name of the Lord for the salvation of the souls of men both for the living and for the dead are in the Church today. I have seen their marvelous power made manifest. I know that this power rests with the authorities of the Church as they are at present constituted the prophets, apostles, pastors, evangelists, teachers and other men who are called to bear this important responsibility, to bring about the mighty purposes of God in these the last days. I thank the Lord for this testimony. I know it is the truth and I praise the Lord for his kindness and his mercy in bestowing upon his children this plain truth, so that we are not in doubt. We do not wander in our minds, but we know, like little children, that we have a father, and a mother in heaven, and that we have our loved ones there. We know that if we are true to the teachings, counsels and instructions that are given unto us; that if we are honest and virtuous and faithful, and patient, and diligent, and practice all these other qualities that belong to Latter-day Saints, we shall receive the blessings of the Lord, we shall find that happy day in the hereafter when we shall be associated with our loved ones, and with the men and women whom God has honored, who have gone before us. Certain powers are in the Church today which, if we are faithful in receiving, will bind us together in families, in the links of brotherhood and fatherhood forever: we will claim a natural relationship, to our fathers and our mothers, and to our brothers and sisters, not for this life only, but for all eternity. These are the keys and the powers and the blessings that will come to us if we will only live worthy lives and be obedient to the teachings and counsels which come to us from our merciful Heavenly Father.

Now brethren and sisters, as a servant of the Lord, in humility I pray God to bless you, and say unto you that he will bless you. He

will continue to bless those whom he has called to preside in this great and important work, from the President of the Church to the least and last one who is or who may be called; whether to labor at home or abroad; for this is God's work and not the work of man or men, and it will roll forth even as Daniel declared when he interpreted the great king's dream that it should in time fill the whole earth.

May God bless you in your homes, may he continue to be mindful of you in your labors, that you may be honest with him in all of the possessions and blessings that come to you, that you may remember the Lord—whether in poverty or wealth, it matters not. The Lord will require only a certain amount from each of us. Let us be true and honest and faithful to the end. I pronounce upon you, my brethren and sisters, and upon the Church, the blessings of the Lord, the blessings of Jesus Christ, for this is his Church, and his blessings will continue with his Church and with his people. I pray that his mercies may continue to attend us, and for his spirit to inspire those who speak and pray and sing, and take other parts in this conference, that we may be encouraged and built up in our faith to return to our homes and abiding places after this conference, inspired and blessed and comforted and sustained to serve God and keep his commandments, and work out his mighty purposes according to his will as it has been made known to us, and may the peace and blessing of the Almighty be upon you all, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Elder Orson F. Whitney, will be our next speaker. We all rejoice in the recovery of Brother Whitney's health. On account of being in Europe for some time, he has not had many privileges of speaking to us. He will occupy the balance of the time.

ELDER ORSON F. WHITNEY

THE MARVELOUS WORK AND WONDER

Seven hundred years before the birth of the Savior, a Prophet of God upon the Eastern hemisphere proclaimed the coming forth of a marvelous work and wonder. The reason for its coming forth was given by the Lord through that Prophet as follows:

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29:13, 14.

The angel Moroni, who appeared to Joseph Smith on the night

of the 21st of September, one hundred and one years ago, cited this prediction, among others, as relating to the Lord's work in latter days. He identified those words of Isaiah with the movement which the world now calls "Mormonism."

FUNDAMENTAL FACTS

And what could be more wonderful, more marvelous, than the basic facts upon which "Mormonism" rests?—beginning with the appearance of the Father and the Son to a boy fourteen years of age, announcing the opening of a new Gospel dispensation; then the coming of an angel to reveal the hidden past and future of the American continents, as set forth in that ancient record, the Book of Mormon, containing also the fulness of the everlasting gospel; the coming of another angel, John the Baptist, to confer upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, which holds the keys of the ministering of angels and of baptism by immersion for the remission of sins; the visitation of three other heavenly messengers, the Apostles Peter, James and John, delivering the keys of the Melchizedek Priesthood, the power to bestow the Holy Ghost upon those baptized in the right manner and by the proper authority. By virtue of these priesthoods this Church was organized, the Church of Jesus Christ of Latter-day Saints (April 6, 1830), and thus was lifted the ensign for the gathering of scattered Israel, the children of Abraham, Isaac and Jacob, that they might be ready to meet their God and King, who is coming to reign literally upon the earth. Subsequently came Moses, to restore the keys of the gathering, to authorize the assembling of the House of Israel; then Elias, repeating the promise made to Abraham, that in him and in his seed should all the nations of the earth be blessed—a promise fulfilled in the coming of Christ through the lineage of the Hebrew patriarchs, and in the dispersion of Israel among all nations, so that the blood that believes, that has faith in the true God, might be sprinkled over the world, and that out of every nation under heaven might come in the last days some of the chosen people, to build up Zion on this goodly land and prepare the way before the glorious coming of the Lord. Finally the Prophet Elijah, who holds all the keys of the Priesthood, appears and confers upon Joseph and Oliver "the keys to turn the hearts of the fathers to the children, and the children to the fathers," in order that a link might be welded between the living and the dead, between the present and the past, and a work done that will eventually unify and bring together all things in Christ, both in heaven and on earth. What could be more marvelous, more wonderful than this? And yet the wisdom of the world passes it by as a thing of naught.

WORLDLY WISDOM'S ATTITUDE

Wise and gifted men will come into the midst of God's people; they will praise the industry, the thrift, the honesty and uprightness

of the Latter-day Saints; but they seem to have no conception of the more glorious features of the Lord's Work. They praise Brigham Young as a colonizer, as a builder of cities, as the founder of a commonwealth; but they know nothing at all about Brigham Young as a prophet, seer and revelator. Agriculture, mining, and other temporalities, things of earth and time, they appreciate; but they take no cognizance whatever of spiritual things, things pertaining to heaven and eternity.

HORACE GREELEY'S VISIT

Many years ago a famous and prominent personage came to Utah. It was in the days of the stage coach and the pony express, before the transcontinental railroad had crossed the country, before there was even a telegraph line between the Missouri and the Pacific. He was the founder and editor of a great newspaper—the New York Tribune. His word was more influential than that of the President of the United States. Whatever Horace Greeley said was accepted by the American people almost as the word of God. He came here and spent a week or more, had several long interviews with President Brigham Young, and after returning East wrote and published a book entitled "Across the Continent." In it he praised the "Mormon" people for their sobriety and industry. He did not believe that they were robbers and murderers, as he had been told. They were sincere and honest, he said, and had done a wonderful work in peopling the waste and redeeming the desert. But he had not a word to say concerning the glories of our religion. Why was it?

A CATHOLIC COMMENT

I bear in mind another noted visitor, a great scholar, who came here many years after the advent of the railroad. I became well acquainted with him, and we had more than one conversation together. I admired his vast erudition. He seemed to know all about law, literature, science, philosophy, and had a dozen languages at his tongue's end. He said to me one day: "You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other position tenable in the whole Christian world, and that is the position of the Roman Catholic Church. The issue is between Mormonism and Catholicism. If you are right, we are wrong. If we are right, you are wrong. And that's all there is to it. These Protestant sects haven't a leg to stand on; for if we are right, we cut them off long ago as apostates; and if we are wrong, they are wrong with us, for they were part of us and came out of us. If we have the apostolic succession from St. Peter as we claim, there was no need of Joseph Smith and Mormonism; but if we have not that succession, such a man as Joseph Smith was necessary and Mormonism's position is the only consistent one. It is either the per-

petuation of the gospel from ancient times, or the restoration of the gospel in latter days."

I replied: "Doctor, I agree with you in almost everything that you have said; but don't deceive yourself with the notion that we 'Mormons' do not know the strength of our own position. We know it better than you do; we know it better than any other people can know it. We have not all been to college; we cannot all speak the dead languages, and we may be ignoramuses as you say, but we know we are right, and we know that you are wrong." I was just as frank with him as he had been with me.

Now what was the position of this learned man? He could not see into the heart of "Mormonism," with all his learning, his dead and living languages, his knowledge of science, law and literature. He could not comprehend this great problem. Why? Because God Almighty had said concerning him and his class: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." He thought that Joseph Smith had stumbled upon something of which he did not know the true value. A greater mistake was never made, a grosser error never committed. Joseph Smith received his knowledge, his power, and wisdom from on High. He did not stumble upon it; it came by divine revelation, and he knew, better than anyone else, the strength of the "Mormon" position.

AN EPISCOPAL VIEW

Years later I formed the acquaintance of a bishop of the Episcopal Church, a very worthy and scholarly gentleman, whose untimely, accidental death in this city we all deplored. He remarked to me on one occasion: "If Joseph Smith, at the outset of his career, had made the acquaintance of the Episcopalians, he never would have sought any further for spiritual light. But instead, he came upon the Methodists, the Baptists, the Presbyterians; and their conflicting creeds and claims bewildered the boy, compelling him to look elsewhere. Now if he had only become acquainted with Episcopalianism, which has an unbroken succession of authority all down the centuries, he never would have gone to the trouble of organizing another church." Such was this wise man's opinion. "Mormonism" was to him only one more broken off fragment of the ancient Christian faith. He could not grasp the idea of its being the ancient Christian faith restored.

AN ABSURD THEORY

But I think the shallowest and vainest attempt to explain away Joseph Smith and "Mormonism," was made by a learned man who was applying for a Doctor's degree from Yale University. He wrote a thesis, as the basis for his application, taking Joseph Smith and "Mormonism" as his subject. And all that he could say concerning this marvelous work and wonder, was that a boy named Joseph

Smith, being an epileptic, had fallen in a fit and imagined that he saw the Father and the Son; imagined that he beheld angels; imagined that the heavens were opened to him and that he received communications from Above.

Think of it! Here is a great Church organization which challenges the admiration of intelligent men all over the world. I wish I had time to describe it, even hastily—but you know it. This Church was once compared to the German army, in the excellence and perfection of its organization. That was when Germany had an army—but of course no comparison is possible between the work of God and the work of man. This Church is conceded to be a most superior organization, and “Mormonism,” as you all know who have studied it, is replete with doctrines of beauty and sublimity, unequaled anywhere—full of science, full of poetry, full of philosophy, full of truth. And yet this wonderful scheme of religion and this unparalleled system of government, all sprang from the disordered brain of a fourteen-year old boy who had fallen in an epileptic fit! There are some things that do not need answering; they answer themselves. This is one of them.

THE REVEALING SPIRIT

There is only one way to comprehend God and the things of God, and the Apostle Paul struck the keynote when he said:

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

“But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

“For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.”—1 Cor. 2:9-11.

And that is why the Spirit of God is given to every man, woman and child who joins the Church of Christ. We have received that Spirit as a gift from God, because we have done His will. Therefore we “know of the doctrine.” We have had faith, have repented of our sins, have had our sins washed away by baptism, and have received the Holy Ghost by the laying on of hands. That is the key to the situation.

Why couldn’t Horace Greeley see what you and I see in “Mormonism?” Why couldn’t Dr. Reiner see it? Why couldn’t Bishop Spalding or Mr. Riley see it? Because they were without the Spirit that comprehends the things of God. And we, without that Spirit, would be just as short-sighted in our views, would make just as many mistakes as do other men in relation to the Lord’s work. It is not our smartness, not our native intelligence that enables us to understand these things. We have come out from the Gentile world. We have their blood in our veins. We are no more intelligent than they, naturally; but we have received something that they do not possess; that is the whole

solution. The credit is not to us; it is to our Father in Heaven, who has given us this precious gift, the power to comprehend him and his purposes, and right'y interpret his word.

ST. JOHN INTERPRETED

Suppose we should open the Bible at the first chapter of St. John, and read: "In the beginning was the Word, and the Word was with God, and the Word was God, * * * and the Word was made flesh and dwelt among us, and we beheld his glory." And then read a little farther on: "No man hath seen God at any time." Who can interpret that? Evidently "the Word" means our Savior, in whom dwelt "the fulness of the Godhead bodily." He was God in the flesh, and many men saw him; and yet John says, or is made to say: "No man hath seen God at any time." Who can interpret it? Who can explain the apparent contradiction?

THE FATHER AND THE SON

True, it might be shown that when John said: "No man hath seen God at any time," he was referring, not to the Son of God, but to God the Father. This is evident from the text (1:14, 18). But even here the same difficulty arises; for Adam had seen God, Enoch had walked with him, and he had appeared to Abraham, Moses, Aaron, and others, long before "the Word was made flesh" and was called the Son of God "because of the flesh." Joseph Smith saw both the Father and the Son, but the wise world rejects his testimony, and most believers in the Bible adhere to the dead letter of John's declaration, (which may or may not have been correctly transmitted), unheeding the divine admonition: "The letter killeth, but the Spirit giveth life."

A "MORMON" BOY'S WIT

One of our "Mormon" boys out on a mission was confronted with this question. He had just been preaching that the Father and the Son appeared to Joseph Smith, when a voice rang out: "No man hath seen God at any time." The boy had his wits about him. "Of course not," said he, "God is a business man—you can't see him at *any* time; you have to make a special appointment with him." (Laughter.) He answered a fool according to his folly, but that of course is not the explanation.

MOSES EXPLAINS

Read the Book of Moses. That mighty man of God had an experience of which Joseph Smith's was almost the exact counterpart. He wrestled with Satan, and was delivered from darkness. He saw God, and tells how he saw him, in these words:

"Now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I

should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him."

THE SPIRIT SIGHT

That is what John meant when he said: "No man hath seen God at any time." And that is what Paul meant, in saying: "Eye hath not seen, nor ear heard." It means that no man with his natural eyes can see God in his glory. He must use his spirit eyes, the eyes with which he "walked by sight" when a spirit in the spirit world, the eyes that he saw with before coming to earth and receiving his natural eyes. In this second estate, where we "walk by faith," we are not permitted to use at all times our spirit sight. But now and then the Lord chooses one from among men, and gives him that rare privilege. The power of God comes upon such a one, transfigures him, opens his spirit eyes, and constitutes him a seer in the highest sense of the term. Such a man was Moses. Such a man was the brother of Jared, such a man was Nephi, and such a man was Joseph Smith. There have been many such men. They have seen God actually, literally, but it was with their spiritual and not with their natural eyes. "The natural man is an enemy to God;" the natural eye cannot behold him, the natural ear cannot hear him. But the spirit eye can behold him, and the spirit ear can hear him. With the Spirit of the Lord upon us, we can see and comprehend God, so far as he chooses to make himself known. This is the great differentiating feature between the Latter-day Saints and those who have not received the gift of the Holy Ghost.

God grant us the power to retain this precious gift, which comprehends all things, which explains the past, the present and the future, shows us where we came from, why we are here, and where we are going when we leave this life, making manifest the things of God, both of time and of eternity. May we keep the fire burning, the lamp lit, which the Lord has lighted within us, to lead and guide us into all truth, Amen.

President Heber J. Grant gave notice that a free concert will be held in the Tabernacle this evening, to which all are invited. An excellent program of singing has been arranged.

The congregation sang, "Do what is right."

Benediction was pronounced by Elder Byron O. Colton, president of the Roosevelt stake of Zion.

The meeting adjourned until 2 o'clock p. m.

AFTERNOON SESSION

President Heber J. Grant announced at 2 o'clock that the choir and congregation would sing, "O say what is truth?"

After the singing, Elder Franklin S. Harris, president of the Brigham Young University, opened the meeting with prayer.

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

PRESIDENT RUDGER CLAWSON

I am dependent this afternoon upon the Lord and the faith of the congregation for what I shall say. We had a very excellent meeting this morning. I trust that the Lord by his spirit will continue to be with us.

A CONUNDRUM

I have in my hands an article entitled "Happiness," written by Bruno Lessing. I will read a few lines of said article.

"Many a philosopher has propounded the conundrum, What is the object of life? Why have we been placed upon this planet, to struggle along for a few years and then to die? Has a beneficent Providence some scheme which we cannot fathom? This conundrum has not yet been answered."

THE ANSWER

In reply to these words I may say that the conundrum here spoken of has been answered, and that a beneficent Providence has some scheme which we are able to fathom in order to arrive at a satisfactory solution of this great and important question. "What is the object of life?" We must necessarily hark back to the pre-existent state of our spirits. I know that this will seem to be a strange doctrine to many—the pre-existence of our spirits—but the scriptures are replete with references to this important subject. We are living here now. We lived before we came here. Let me submit a scripture or two bearing upon this subject:

Hebrews 12:9: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

Numbers 16:22: "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

WE WERE THE CHILDREN OF GOD IN THE SPIRIT WORLD

Now, brethren and sisters and friends, as a matter of fact, and as these scriptures which I have read, and many other scriptures, indicate, we existed before we came here and belonged to a great family of spirits in heaven. We speak of our Father in heaven. Jesus said, When you pray, say, "Our Father which art in heaven." We were his children in spirit, in heaven, and suffice it to say we also have a mother in heaven. There were parents in heaven—parents and children.

THE PURPOSE OF THE CREATION OF THE WORLD

Let me say to you that when the earth was organized and rolled into existence, the Lord had a great and glorious purpose in view, and it was that these sons and daughters in the spirit world should come down to the earth and inhabit it. Now the first great creative act in the beginning of the world indicates the importance of this subject. We read in Genesis 2: 7:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

MAN'S CREATION

What a wonderful, marvelous statement this is. Think, my brethren and sisters, what it signifies! We learn from this passage that man could only develop into a perfect soul by taking a body. Perhaps that passage might be better understood if it were rendered in a little different way but with the same meaning—The Lord God formed man of the dust of the ground and breathed into his nostrils his spirit, and man became a living soul. It is the spirit which is the breath of life. And so man never did develop, and never could have developed into a perfect soul without the body. And thus we begin to get an insight into the purpose of life. The Lord said in one of the revelations to Joseph Smith, the Prophet, section 88:

"And the spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul."

REDEMPTION THROUGH THE GOSPEL AND THE RESURRECTION

So that we get the impression from these scriptures that when man comes into the world, as we have done, he begins almost from the first to look forward to the redemption of his soul through the resurrection. And how may this redemption be accomplished? The answer has a bearing directly upon the object and purpose of life. Surely no man can be redeemed except he will obey the commandments of God. I take it that redemption means that we are redeemed from sickness, disease, trouble, sorrow and sin; and that can only be brought about through obedience, as I said, to the commandments of God. These commandments of the Almighty are set forth in the gospel of Jesus Christ, and if men reject the gospel how can they hope to come into the Church and kingdom of God, and be saved and redeemed?

You will remember doubtless the conversation between Nicodemus and the Savior, when Nicodemus came to him privately by night, in order possibly to get further light and information. He confessed that he knew the Savior was a prophet because of the great works he had done. The Savior made what might seem to be a peculiar answer. He said: "Except a man be born again, he cannot see the Kingdom of God." That was very confusing to Nicodemus. He could not

comprehend such a statement. He wondered how it might be. Could a man return to the spirit world and then be born again? In answer the Savior said, amplifying his first statement: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

Now, brethren and sisters, a rejection of the gospel is a bar, an absolute bar, against any man or woman entering into the kingdom of God.

The importance of the body, and we have been emphasizing that thought very considerably, is greatly emphasized by another revelation given to the Prophet Joseph Smith, section 93:

THE PURPOSE OF MAN'S LIFE

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

Now you see how directly this passage refers to the object of life, the very purpose of life. In securing a body, we are at once put upon the line of progress that leads to exaltation and glory. We could not do this in our spirit state, but the opportunity is before us here, because the Lord tells us that the body of man is composed of element, that spirit and element inseparably connected receiveth a fulness of joy, or a fulness of happiness. Happiness is the very thing that this writer is dealing with, and that is how it is to be obtained.

THE WONDERFUL BEAUTY OF THE GOSPEL OF CHRIST

How beautiful, how wonderful, is the gospel of Jesus Christ! What marvelous light is thrown upon our lives in mortality through the scriptures that we have. The question might be asked: How is it that philosophers and wise men, many of them, reject this light, reject the principles of the gospel? The answer is: Because they are not spiritually minded. These things can only be comprehended and fully understood by the Spirit of God, and not otherwise. And so vital is this question, so important to our welfare and happiness, that the Savior delivered this tremendous charge to his apostles after the crucifixion; he said to them: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," or condemned, which means the same. So that those who turn away from the light and who reject the gospel, be they the learned or the unlearned, men or women, they are under condemnation, and, of course, will not attain to a fulness of happiness, to complete and perfect joy. Their wings, so to speak, will be clipped and they will come short. Now is it any

wonder, my brethren and sisters, that the Church of Jesus Christ of Latter-day Saints, in which is to be found the gospel in its fulness, should send it message to the ends of the earth by our elders?

OUR DUTY TO CARRY THE GOSPEL MESSAGE TO THE WORLD

It seems to me that it is our bounden duty, that the responsibility which was placed upon the apostles in early days rests now also upon the apostles of latter days and also upon the elders of Israel, to carry this message to the world; and as we have received the light freely, we are to give it to others freely. We cannot escape the responsibility.

Standing before you this afternoon, I solemnly testify that this work in which we are engaged is the Church and kingdom of God, that Jesus is the Christ, that Joseph Smith was and is his Prophet, and the instrument in the hands of God in founding his Church upon the earth in these latter days. This is my testimony, and I rejoice in it. I glorify the Lord, and I am striving, and I hope to be able, to live the religion which has come to me, which is so perfect in all of its principles, and in the organization of the Church. Brethren and sisters, the Lord in heaven bless you and sustain you and strengthen you for your duties, and guide you continually, is my prayer in the name of Jesus Christ, Amen.

ELDER MELVIN J. BALLARD

I desire to read a portion of the 86th section of the Doctrine and Covenants, the same being a communication from the Lord Jesus Christ to the Prophet Joseph Smith,—and the address is made to all the Saints and elders of the Church.

PROMISES TO BE FULFILLED IN OUR DAY

The Lord admonishes the Latter-day Saints to have faith and confidence in the former promises made by the prophets of old, and gives us an assurance that we are living in a day when these great and precious promises are to be fulfilled; and the language which I now quote is as follows:

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

"Therefore your life and the Priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood, a savior unto my people Israel. The Lord hath said it."

How great and wonderful is this promise, that through this

Church and this Priesthood shall be restored ultimately all that has been predicted and prophesied of concerning the great things God would do for men; and that these things are to be fulfilled and realized in our time. The Latter-day Saints are a people with a mission and a destiny, and we have not forgotten, I am sure, by the presence of this vast assembly, that we are still pursuing our destiny. We did not aspire to it, the Lord appointed it unto us, and the fulfilment of these promises surely can be and shall be realized in the Lord's own due time, and through his providing.

THE PEOPLE, PLACE AND PLAN IN THE ACCOMPLISHMENT
OF THESE PROMISES

Three things seem to me to be essential in the accomplishment of these wonderful promises: The Lord must have the right kind of people to do his work; he must have them in the right place, and they must have the right plan. I said the Latter-day Saints are a people with a mission, they are entitled to that mission.

THE DESCENDANTS OF JOSEPH THE RIGHT PEOPLE OF PROMISE

I was thrilled not long ago when I read an article appearing in one of our national magazines. The author was discussing the question: "Are the Jews the Chosen People of God?" He denied them the right to claim for themselves and their posterity all the blessings pronounced upon all the sons of Jacob, but limited their blessings to their own particular line—the tribe of Judah. After tracing the history of the Jews and the several tribes of Israel the author concludes: "If we could find in the earth somewhere today the descendants of Joseph, we would find the chosen people of God," because the blessings of Joseph were so much greater than the blessings of his brethren that you will recall they despised him and were jealous of his blessings, and sold him into Egypt; but the Lord was with him and raised him up and made him mighty to become the deliverer of his father's household. I say, when I read that statement my soul thrilled with a new sensation of gratitude to God that I live to see the day when Joseph's children are being gathered again, and realize that the Latter-day Saints are of Joseph, children of his favored son, Ephraim, gathered "one of a city and two of a family," a few from the midst of the nations of the earth, whither they have been scattered, and brought to the land of Zion. The Lord has selected and picked them. They were chosen spirits before they were born. He knew them in the spirit world. He held them in reserve to come forth at the right time.

GOD HAS GATHERED THEM TO THE RIGHT PLACE

He has brought them to the right place. Joseph's blessings were to obtain above the blessings of his progenitors, even to the utmost bounds of the everlasting hills. It is no chance circumstance that we are here. Notwithstanding all the drivings, the sorrows and distresses,

at Nauvoo and Missouri, the difficulties in gathering the Saints from the Old World—these were but God's providences in gathering his people to the right place.

I was deeply impressed with the statement made not long since by a man who has been gathering statistics of an eminent character, wherein he calls attention to the fact that while the United States is but seven percent of the world's land, and has but six percent of the world's population, nearly one-half of the world's natural wealth is in the United States of America. This surely is a choice land above all other lands. And then, as I thought of our habitations in these mountains, I feel a confidence in the statement that taking a survey two hundred miles from this city in either direction, and circumscribing a district within that radius, there may be found more natural wealth than in any other like territory in any other portion of this choice land. We are not only in the right nation, we are in the right part of that nation.

I used to think about it while laboring as a missionary in the Northwest, for there was some thought, evidently, in the mind of the Prophet at one time that he might go to the northwest country, for he offered the services of the Latter-day Saint men to man the military posts along the old Oregon Trail. He said, "we can render this service cheaper than any one else since we expect to be in that country when we have concluded our service for the government." But the measure was defeated. You remember the discussion brought out the statement of Daniel Webster to this effect: "What do we want with this vast wilderness of shifting sands and cactus, prairie dogs, etc." He said he would not vote one dollar from the public treasury to bring the Pacific Coast one mile nearer Boston than it was at that time. And another senator said in the same discussion that he would not give a pinch of snuff for all the Rocky mountain country. And yet it was through the inspiration of the Almighty that the Prophet Joseph Smith, almost at that time, said that the Saints would continue to suffer and be driven to these mountains, and many should live to see them become a mighty people. God's providence has been over the gathering of the Latter-day Saints to this place. This is yet the place for the Latter-day Saints.

HOW TO SECURE A PERMANENCY IN THE RIGHT PLACE

A very significant thing is that as you read the history of the past, the peoples who have survived have been the owners of the soil and the tillers of the land, and the keepers of flocks. By natural inclination it is the occupation of the majority of the Latter-day Saints; indeed, it was the natural occupation of the majority of the children of Israel in ancient times, to be the tillers of the soil and the keepers of flocks. While you Latter-day Saint brethren on the farms have had a trying time, be ye patient and do not desert the very foundation of our independence in this country—the farm. Better days for you will

come if you can weather the storm, and you will preserve not only for yourselves but for the Church a permanency that is essential in working out this great problem. We are in the right place, and yet while this vast wealth may be here it is not easily accessible and can only be had with much labor, much patience and persistence. I doubt if there is another section in all the world that would call forth more physical strength, greater faith, patience and endurance, with a long-range vision of waiting and laboring to reach the destiny, than in these Rocky mountains. Lofty mountains, an inspiration! Clear streams of water, health-giving! Pure air, every setting is here to develop the finest physical race that has ever graced this footstool of God. The Lord brought the Latter-day Saints to the right place, and we are engaged in the right business to make us the kind of people the Lord wants us to be.

THE RIGHT PLAN REVEALED TO GATHERED JOSEPH

And then we have the plan revealed, as you heard this morning from our President, by the visitation of no less a personage than the Lord Jesus Christ himself. It is his plan, and it contemplates a solution of every problem that now vexes this distressed world. The Lord saw the needs of this hour, 1924, more than a hundred years ago, and he provided for it a plan, and those who follow it shall survive, and those who do not accept the plan shall be shaken; for this is a time when all that can be shaken will be shaken, and that shall stand which God has planned. I said that the plan contemplates a solution of all the problems that now vex us, and I am thinking of political problems. I thought of it this morning as one of the brethren was speaking. I shall not be surprised if this shall be the last national campaign that we shall conduct in this country with the two great parties that have so long obtained here, arrayed one against the other. I tell you that the day is coming that the Prophet Joseph Smith predicted, when the Constitution shall be in peril, when it shall be necessary for the men of all parties who stand for the Constitution and law and order, to stand together, or this thing that we hold so sacred and dear, that our fathers established, cannot be preserved. Now the Latter-day Saints, by reason of the fact that they have been taught that God established the Constitution of the United States, adhere to it as earnestly and devotedly as to any other of our principles of faith and belief. By reason of the training we have received we are on the side of the Constitution, on the side of law, on the side of order. In the training and discipline that has come to us in the keeping of the Word of Wisdom, in the payment of our tithes and offerings, God was but preparing us to meet the emergencies of this hour. It is his plan, and we shall succeed if we adhere to it being led successfully through all the difficulties; and directed safely to that goal and haven, our natural heritage, the realization of all these sacred promises that have been made by all the prophets since the world began.

HOWEVER WE MUST ADHERE TO OUR STANDARDS

I tell you Latter-day Saints, however, that we need to adhere to our standards as never before in the history of this Church, because sin is rampant. Self-indulgence is the key word of the hour in the world, and I confess that I tremble and fear when I see the things that men boast of as the evidence of our high civilization, being really the very things that brought the ruin and the destruction of empires that have long since perished. I say it is a time when we need to adhere to our standards, to protect ourselves against the waves of sin and immorality that shall come in from the world. And yet I have no fear, if we shall be true to his plan for in it is our redemption and our salvation.

WE HAVE AN INSPIRED INTERPRETER FOR THE PLAN

I am grateful that we not only have the plan, but we have an inspired consulting engineer, an inspired man who can and does receive from time to time, the word of the Lord for this people in interpreting that plan, so that we never come to difficulties in understanding the plan. If we are in doubt, we know where to go, and we do receive the continual inspiration of the Lord for the government and guidance of his people. Behold, the plan is unfolding under the guidance of God's inspired servants. And each hour shall find God's provision adequate for that hour's need, if this people shall only listen to the voice of the servants of the Lord, whom he has appointed to lead and guide and interpret his plan and purpose. Through obedience I am as sure as that I live that we shall see realized and fulfilled all of these wonderful things that the Lord has promised shall come. Though exiled, as many have been, driven from their homes, and much like Joseph, if not sold into Egypt, banished into the wilderness where it was thought they might perish, yet that which happened to Joseph shall yet happen to his Saints in latter days. Into the place God has led us, under the training he has given us, under the plan he has provided, he is preparing this people to become the saviors of the whole house of Israel, not to feed them physical bread, but the bread of life, that will be more essential and necessary for the world's salvation and preservation than any other kind of bread. These things I am as sure as that I live shall come.

LET US KEEP THE GREAT VISION BEFORE US

I pray God to bless us, that we shall keep the vision of it before us and be working towards it, and see in the practical things that we have been given in each of these commandments the Lord has revealed for the government and guidance of our own lives. It is after all a bigger thing than merely yielding obedience to the Lord's wishes; for he must have had an object, and that object is to fit and prepare us to meet the emergencies of this hour, to succeed in weathering the

storms, and to come through—the salt of the earth, the light of the world! The power to do it is here—not only the plan, but the power and right to execute it in the bestowal upon men of the holy Priesthood.

God bless the Priesthood and his Church for the comfort and salvation of all flesh. May God speed the day that we shall be prepared to take those steps. The Lord is waiting for this people, and for the world to bring to pass his righteous purposes, and if we shall prepare ourselves, he is ready and willing to lead us to our glorious destiny! May he grant it unto us who now live, if not in our day, in the day of our children, or our children's children—but it shall come; whether to me, whether to you, I cannot say, but it will come to those who are true to the truth! Many may fall away, lose the faith, but those who stand true and faithful shall be victorious, and they shall be the recipients of all these great things. God speed that day I pray, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

When Abraham Lincoln was a child, residing in the wilds of Kentucky, his prayer was: "Lord, bless father, bless mother, bless sister, bless everybody. Teach me to read, and write. Watch over Honey and make him a good dog, and, Lord, keep us all from being lost in the wilderness."

Lincoln himself, brought up under much the same circumstances as Joseph Smith the Prophet, so far as living in the wilderness was concerned, tells us that in his boyhood days there were many bears and other wild animals in the woods. No doubt he knew of his grandfather having met his death by an arrow shot by an Indian in ambush, and how his father, Thomas Lincoln, had avenged the death of his father.

It is something to have a laudable ambition to learn to read and write; but it was of the last verse, in the child's prayer, that I was going to speak—guidance in the wilderness, not only in the literal wilderness, in the woods, but also in other wildernesses in life that we encounter. The children of Israel received guidance in the wilderness, and they needed it, for we learn that although they might have dry passage across the Red Sea, although they might be guided by the pillar of cloud by day, and a pillar of fire by night, and have their thirst quenched by the water which flowed from the rock, at the touch of Moses' rod; although they might be fed on manna, yet they were ready to engage in idol worship, framing the golden calf in imitation of Egyptian idolatry. Miriam, the sister of Moses, was outside of the camp of Israel seven days before she was cleansed of the leprosy which she brought upon herself by rebellion against her great law-giving

brother Moses, and ten of the chosen twelve who went down to spy out the land of promise were unworthy to live, notwithstanding their training in the wilderness. The Lord has been very good to those whom he has sent into the wilderness. Abraham, who was called from Ur, of the Chaldees, into a new land, was promised blessings and received them just as his posterity were promised blessings—blessings to Jacob, meaning, I suppose, his posterity whom the Lord found in the wilderness and led in the wilderness, and guided, and who were precious to him as the apple of his eye, so the scriptures inform us.

And then there was the guidance of modern Israel in their wanderings in the wilderness. And it isn't a bad training, these wilderness-instructing experiences that men may have, that the Latter-day Saints have had—guidance as they passed from the Missouri river to Utah, guidance no doubt to the citizen soldiers called the "Mormon" Battalion in their march through the wilderness, an event being celebrated by the State of Utah just now in the erection of a suitable monument, to cost some two hundred thousand dollars to properly commemorate the march in the wilderness and the behavior of these men upon that march.

But as I said, it is not particularly of the guidance in the wilderness, the physical wilderness, that I wish to speak, although that is of importance, and we have experienced much of it, as indicated by the maps prepared by the Smithsonian Institute and exhibited in the northwest, showing the trail-blazing done by the Latter-day Saints from New York to Oregon, and also to Southern California.

There are other wildernesses, as indicated by the remarks of the brethren this morning. We have the commercial wilderness, the financial wilderness, that men are groping in, and need guidance in, for them to devise ways and means that are honorable in the sight of all men for the support and education of their families. There is the intellectual wilderness in which there is danger of men losing their bearings. When I think of Abraham Lincoln having all together only twelve months of schooling, and that scattered over a period of nine years, and then of what a wonderful English scholar and philosopher he became, I think it is a reproach to some of the present generation who have such splendid opportunities for education and who make so little use of them. It takes our young people sometimes some months, or some years, to get their bearings again after they have gone through the education which is given to them by the current system of education that prevails in our land. If our educational system is what it should be, and our home training is what it should be, how comes it then that there is such lawlessness in the United States? Some one professing a knowledge of the statistics upon the subject has designated the United States as one of the most lawless nations in the world. If we can rear such characters as the prophet Joseph Smith and his brother Hyrum, and Abraham Lincoln, who was born only a little over three years after the prophet was born, by proper religious instruction in the

home and by divine guidance, then we may well pay greater attention to the things which will produce such men.

I think it was a great slander upon Abraham Lincoln when his partner published that Lincoln was an infidel. I think nothing could be farther from the truth. In a large work entitled *The Soul of Abraham Lincoln*, written by one who carefully considered the subject, proof is given that Abraham Lincoln was of a strongly religious nature. His own words as quoted by one of his biographers, Mr. Holland, are as follows:

"I know there is a God, and that he hates injustice and slavery. I see the storm coming, and I know that his hand is in it. If he has a place, a work for me—and I think he has—I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right; for Christ teaches it, and Christ is God."

If we would have the sort of a world that the author would have, who was quoted by Brother Widtsoe this morning—a dose of atheism—we would have the sort of a world pictured by Carlyle in one of his chapters entitled, "The Everlasting No," in which he uses this language:

"Thus has the bewildered wanderer to stand, as so many have done, shouting question after question into the sibyl cave of destiny and receive no answer back but an echo. It is all a grim desert, this once fair world of his, wherein is heard only the howl of wild beasts, or the shriek of despairing, hate-filled men; and no pillar of cloud by day and no pillar of fire by night any longer guides the pilgrim * * * The whole world is like thee, sold to unbelief, their old temples of the Godhead which for long has not been rainproof, crumble down, and we ask now, 'Where is the Godhead? Our eyes never see him.'"

A doubt-filled world is the picture given, where no faith exists and where atheism prevails.

The explanation of attributing infidelity to Lincoln is given by the author of the book, *The Soul of Abraham Lincoln*. He suggests that it was the contention of the different denominations, many of which were mentioned this morning by Elder Whitney, that may have distracted Abraham Lincoln, just as we know at about the same time it distracted the Prophet Joseph Smith and led him to prayer and to the truth.

I am very grateful to the Lord for his guidance to the pioneers in their wanderings in the wilderness, and in their settlements in the valley, and that the great landmarks have been given to us for our educational system, and for our theological learning and religious training. We are in the happy position of being able to sail between the two extremes of the fundamentalist and the modernist, being able to sail between Scylla and Charybdis, so to speak, without striking the rock on the one hand, or being drawn into the whirlpool on the other.

May the Lord bless us and help us to appreciate all that the restoration of the gospel means to us, and all that the guidance by the

Priesthood has meant to us and to our fathers, and will mean to our posterity, is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER REED SMOOT

"I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he proffers me,
I tremble to know that for me he was crucified,
That for me, a sinner, he suffered, he bled and died.

"I marvel that he would descend from his throne divine,
To rescue a soul so rebellious and proud as mine;
That he should extend his great love unto such as I,
Sufficient to own, to redeem and to justify.

"I think of his hands, pierced and bleeding to pay the debt;
Such mercy, such love and devotion, can I forget?
No, no, I will praise and adore at the mercy-seat,
Until at the glorified throne I kneel at his feet.

"Oh, it is wonderful that he should care for me,
Enough to die for me!
Oh, it is wonderful, wonderful to me!"

Last Wednesday morning I had the great pleasure of speaking to the temple workers, and this song was sung by two of the sisters. Perhaps it was the surroundings, perhaps it was the sweet voices, but I never before heard it when it impressed me so; and I thought to myself how wonderful! how wonderful! And that expression may be made by any member of this Church when contemplating the work of God, beginning with the creation of the world, for it was wonderful. The great plan of the Father, the plan of life and death is all wonderful; and it seems to me that a man must have lost all devotion, all respect for power on earth or in heaven when he takes the position that there is no God, that we come to this earth by chance, that the earth was created by chance, and then that we are here the same as any other life, be it plant or animal. I cannot understand any man whose thoughts run in that channel.

Then how wonderful is the regulation of the universe, causing the seasons to come and go. Mankind can depend upon them, but man has no influence over them; all is directed by a higher Power.

I often think of the organization of the Church; how wonderful it is! It was referred to this morning as being compared with the great German army, when Germany had an army. There is no such comparison, for one is of man, the other of God. One was organized for destruction of life, the other organized for the salvation of men's souls. I feel grateful, my brethren and sisters, for the plan of life and salvation. I never forget to thank my heavenly Father that I was born a member of the Church. I never forget to thank him that that birth came through a mother and a father who have acknowledged him as

the King of kings and Lord of lords, and had a testimony that "Mormonism," if you please, is his divine Church. I never forget to thank him that I was born under the holy covenant, and I know as I know I live, it has had a great influence upon me in my every walk of life. I care not what it may be, business of any name or nature, things pertaining to the gospel of Jesus Christ, I acknowledge to my heavenly Father that I have been benefited more perhaps than I am entitled to by having been born under the everlasting covenant.

What a wonderful thing is this government of ours! How blessed are we that we live under a form of government such as ours. I am one who believes that there is no other form of government in all the world in which "Mormonism," so-called, could have been established. The religious liberties granted are necessary for the people to live the gospel of Jesus Christ in its fulness. It required just such a form of government as ours. And when I see, as I think I see, the least move upon the part of men claiming to be citizens of this government to destroy the very foundations upon which it stands, to cut from the Constitution of the United States, that which gives and is the bulwark of our liberty, I feel that every man and every woman should lift their voices, if necessary cry aloud, against any such action upon the part of any clique or group of people. I thank God for America. I thank him that I was born under the Stars and Stripes. I thank him for the Constitution of the United States. I thank him for the laws and for the institutions created under the Constitution of the United States; and I shall continue to pray with all the fervor at my command to the overruling God of nations in the world to preserve the Constitution of our country, to preserve our country from those without and from those within: America, the most blessed of all lands in the world.

Brother Ballard just referred to the fact that nearly one-half of all the natural resources of the world are found in our America, held, as I have often said, in the hollow of God's hand for ages, that liberty may be planted here and a free government established, that would be an ensample to all other governments of the earth. When I see that there is the least inclination on the part of any one to destroy even a part of the Constitution of the United States, I shall bitterly oppose it. I have no reference now to the few amendments to the Constitution that have been made, they were incidental to the great document itself, and to the principles upon which it was founded. When it comes to destroying the fundamentals, then action must be taken, and the only action that can be taken, is by the people themselves. Power is in your hands, the power is with the people of the country, and I trust, as I believe with all my soul, that the opposition will never be successful, and the Constitution will remain intact in its fundamentals forever.

My brethren and sisters, of all the blessings that I have received from our heavenly Father, and they are many, and I acknowledge them, there are none so dear to me as the fact that I know that Jesus is

the Christ and that God lives, the fact that I am a member of his Church, that I know it was organized by revelation, that it is a power for good in the world, that if the principles of the gospel were acknowledged and adhered to by the peoples of the world, this world of ours would be a better place for God's children to live in. "Oh, the sweet joy this sentence gives: I know that my Redeemer lives." God bless his work, God bless his people. May our heavenly Father watch over our nation, that it may have a powerful influence with all other nations of the world, making them better places for people to live in. Hasten the day when the gospel shall be preached to all the peoples of the earth. Hasten the day, O Father, when thy work will be understood by the peoples of the world, and the honest in heart, wherever they may be, will acknowledge the truth of the same. God grant it, I ask in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

If we can say that during this conference the principle of man's pre-existence has been established by scriptural proof, we can also say that the principle of the fatherhood of God and the brotherhood of man has been proved.

THE GOSPEL OF CHRIST ORIGINATED IN HEAVEN

Understanding the true relationship of man to his Maker, we are better able to appreciate the scriptural reference to the love the Father has for his children. We read that, "God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this scripture we learn that God so loved his children that he made provision for their salvation. This is the end our Father has in view. All else is but a means to this end. The Prophet Joseph Smith has left of record this statement, "At the first organization in heaven, we were all present and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it." The truth of his statement is fully sustained by scriptural proof. It is clear that the gospel of Jesus Christ had its origin in heaven before the world was. "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

THE RESTORATION OF THE GOSPEL

The gospel has been upon the earth at different periods of the world's history. After the death of the Savior and his disciples there was a general departure from the truth, so that when Joseph Smith had his vision of the Father and the Son, he was told that the churches were all wrong and that he should join none of them. He was

informed by an angel from heaven that God had a work for him to do, and that his name should be had for good and evil among all nations. By the gift and power of God unto him, Joseph Smith has given unto the world the Book of Mormon which gives an account of the former inhabitants of this American continent, and contains the fulness of the everlasting gospel as given by the Savior to the ancient inhabitants. Other angels appeared to him and conferred upon him the Priesthood, with power and authority to establish the Church of Jesus Christ upon the earth, and to preach the gospel in all the world, administering the ordinances of salvation to those who are prepared to receive them. Thus the gospel of the Lord Jesus Christ has been restored to earth in these last days, line upon line, and precept upon precept, in fulfillment of the holy scriptures, with authority, keys, powers, gifts and blessings, the same as were in the primitive Church.

OUR RESPONSIBILITY TO PREACH THE GOSPEL

It is our responsibility to preach this gospel of the kingdom in all the world for a witness unto all nations before the end shall come. It is the responsibility of the world to accept the message which we have for them. To them it becomes as a savor of life unto life or of death unto death. On this point I will read to you from the Book of Mormon as follows:

"Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken."—I Nephi 14:6, 7.

MANY LACK COURAGE TO JOIN THE CHURCH

There are thousands of people within the stakes of Zion, and in the world, who have become convinced of the truth of "Mormonism" but who, for one cause or another, have not become members of the Church.

A short time ago, I heard of a man joining the Church who had lived among our people for nearly forty years. He stated to some of his friends that he had for many years been a "Mormon" at heart. When asked why he had not earlier joined the Church, his reply was that he lacked the courage. This represents a class of which there are many. Some who believe do not join because of the cost, others because of what people would think and say, and still others because the standards of the Church are too high.

Some years ago while in England I was visiting a family of Saints, and an elderly sister was telling me how she, and her husband recently deceased, had, during his life time, entertained a great

many Latter-day Saint missionaries. I asked how she accounted for the fact that under such circumstances her husband had never joined the Church. Her reply was that he had never been invited to join. I wonder if there are those among us who are Latter-day Saints at heart but are waiting for an invitation to become members. We invite all men to repent and yield obedience unto the laws and ordinances of the gospel that the atoning blood of our Savior may wash them clean and prepare them for salvation.

QUALIFICATIONS FOR BECOMING A MEMBER OF THE CHURCH

As qualifications for baptism into the Church, I will read to you a paragraph from the Doctrine and Covenants as follows:

"And again, by way of commandment to the Church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into the Church."

The gospel is the law of life as lived by the Savior. It made him what he was and is, and it is designed to make us like him and to save us with him. It is the highest possible standard of life—the straight gate and the narrow way.

When the rich young man came to the Savior and asked what good thing he might do that he might have eternal life, he was told to go sell what he had, and give to the poor, and come follow him of whom it was said that he had nowhere to lay his head. We are told that the rich man went away sorrowful; and the Savior said: "A rich man shall hardly enter into the kingdom of heaven." On another occasion the Savior made use of this expression: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Those who embrace the gospel have as their object the obtaining of eternal life, which is the greatest gift of God to man. No sacrifice should be considered too great in order to attain eternal life, and there is no other way to obtain it.

THE SPEAKER'S TESTIMONY

As a witness for the Lord, I testify that God the eternal Father lives, an immortal and glorified being, after whose image and likeness man is created and made, male and female, being born sons and daughters of God. He is a being having a body of flesh and bones and spirit. He has created all things through his Son Jesus Christ. The earth is his, and the fulness thereof, and all blessings, spiritual and temporal, come from him.

I also testify that Jesus Christ is the Son of God the eternal

Father, that he is the first born of the Father in the spirit, and the Only Begotten of the Father in the flesh, that he is the Savior and Redeemer of the world, that he was scourged and crucified, and that he died and was resurrected and ascended to heaven where he sits upon the throne of the Father at his right hand in glory. I know that my Redeemer lives.

I bear testimony also that I do know that Joseph Smith, the founder of this work, was a divinely inspired prophet of God, and that those who have succeeded to the Presidency of this Church, each in his time, has been inspired of the Lord for his particular work and responsibility; that President Heber J. Grant, no less than his predecessors, is inspired of the Lord, and under his presidency the work is prospering and is becoming more and more a marvel and a wonder to the world. It is the work of God and not the work of man, and no power can stay its progress. The purposes of the Almighty will be accomplished, and all who will, shall be saved, and all honor be to the Father through his son Jesus Christ, our Lord and Redeemer. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I hope I may enjoy the favor of the Lord while I stand before you here this day. I rejoice in the testimony of the gospel that has been restored to the earth through the instrumentality of the Prophet Joseph Smith.

When Nephi, one of the ancient prophets, began his historical record he used these words by way of introduction: "Having been born of goodly parents," and thereby he made it plain that he honored his parents—his father and his mother. He deemed it a blessing to him that he had thus been favorably born into this world. And I wonder how far the sons and daughters of Zion appreciate the wonderful advantage that has come to them by having been born of goodly parents.

In the Young Men's and Young Ladies' Mutual Improvement Association they have adopted as their slogan for this year the commandment: "Honor thy father and thy mother." To what extent are the children of the Latter-day Saints obeying that commandment, that commandment which God wrote with his own finger upon the tablets of stone, and which was delivered by the prophet Moses unto the children of Israel, the descendants of Jacob, the son of Isaac who was the son of Abraham—the children of Israel, whom God loved and designated as his very own, the chosen people of God? We, who have embraced the gospel of the Lord Jesus Christ are the children of Abraham. What a splendid heritage and advantage it is to come through that noble lineage.

How do we know that we are of Israel? It is the blood of Israel that recognizes the voice of the true Shepherd: "My sheep hear my voice and follow after me but a stranger they will not follow," said the Savior of old. It has been declared by the Prophets of God, it has been sealed upon our heads by the patriarchs when we received our patriarchal blessings. Our lineage has been declared by the inspiration of the Lord to his servants the Patriarchs, and that we have believed in the gospel is further evidence of that fact. Why should the believers come through that lineage? I believe with all my soul that in our pre-existent state we were chosen to come through that lineage because of our fidelity in the world before this one, in our first estate, and the advantages that have come to us, who have accepted the word of the Lord and who have received the testimony of the truth of the gospel of the Lord Jesus Christ, have come to us because of our fidelity and faithfulness to the will of God before the foundations of this earth were laid. Abraham was among the great and mighty ones in that primeval day, when the great plan of life and salvation was first proclaimed to the children of God, the day that we read about in the scriptures, "when the stars sang together, and all the sons of God shouted for joy."

It is to that day that I now refer, when Abraham was known to God as one of the great and noble ones; and when he came upon the earth the Lord still loved him and gave him a marvelous promise, and told him that through him and his seed all the nations of the earth should be blessed. We now live in a day when the descendants of that great patriarch are being gathered into the fold of Christ. We belong to one of the branches of that great family. Abraham had a son who was a son of promise, Isaac. Isaac had a son whom they called Jacob, and Jacob's name was changed to Israel, and from him came the twelve tribes of Israel. One of these tribes was the tribe of Joseph. It is through this lineage that the Latter-day Saints have come. Do we appreciate the wonderful privilege that comes to us by having been born of these goodly parents, that we have inherited from them that faith that enables us to accept the gospel of the Lord Jesus Christ? No matter to what extent that posterity may have been scattered throughout the nations of the earth, it is through this lineage that the truth shall be accepted and preserved and heralded in the earth. It has been through that lineage that the scriptures have been handed down from generation to generation, that the knowledge of the true and living God has been preserved among mankind, and it is through that lineage that the gospel of the Lord Jesus Christ shall be promulgated among all the nations of the earth, and every nation, kindred, tongue and people shall be blessed through the seed of Abraham in fulfilment of the promise that was made by God unto that great man. I hope it will not sound egotistical if I declare, in the language of the poet, that indeed

"We are the true-born sons of Ephraim,
Who, with us, that can compare?
We are of the royal house of Joseph,
That bright and glorious morning star."

This is our declaration, and we have been sounding it for many years past. It is written in our very souls. The House of Israel is being gathered from the nations of the earth, and we, being the children of Abraham, have a wonderful obligation resting upon us to see that all nations are blessed through our being and coming of these goodly parents. It should, however, be remembered that God is no respecter of persons and therefore the gospel must be preached to every creature and those that believe and obey it shall be saved and furthermore those who reject it, even though they may be of Israel's blood, will surely have to take the consequences.

I rejoice today that I have been born of goodly parents, that I have been born under the new and everlasting covenant. I rejoice in the work that is being accomplished by the Latter-day Saints in the building of these great temples wherein work may be performed for the living and for the dead; and while I remember those who immediately are responsible for my birth upon this earth, my heart goes back throughout the generations that have passed, and gone, until I connect and link myself up with the great household of God through Abraham his servant, and I believe with all my soul that there must be a welding link between each of us and those that have gone before until we shall indeed become members of that wonderful family that was chosen in that primeval day to come through his lineage, through the lineage of Abraham, Isaac and Jacob. This is the heritage of the Latter-day Saints, and our destiny is to fulfil these obligations, to carry the gospel to all the inhabitants of the earth, that they may hear the truth, and that the honest in heart among every nation shall be gathered into the fold of Christ and brought under the new and everlasting covenant which is the gospel of Jesus Christ, and that the family may be united in that welding link that shall connect us, for without them we cannot be saved, and without us neither can they be saved; and it is essential that this work shall go on. For what man or what woman would rejoice or be happy if he could not be associated with his own kindred? What man or what woman would feel that he was enjoying a blessing in the world to come if it were not in the association of his father and his mother? What parent could possibly feel that heaven would be heaven to him unless he could be associated there with his own children? What is true of these immediate connections is true of those that have gone on before. Our fathers and our mothers would never be happy nor feel that they could be exalted and saved in the kingdom of God unless they could be associated with their fathers and their mothers. And so it will be until we connect ourselves and reunite in that one great family, the family of God,

united together with that welding link under the new and everlasting covenant.

May we appreciate our heritage and the blessings that have come to us by having been born of these goodly parents, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The audience has no doubt noticed the absence of President Charles W. Penrose. Brother Penrose was taken very sick a little over a week ago, but I am pleased to announce that he is very much better, that he intended to come here today, but we felt it was much better for him to rest today and tomorrow, and we hope that he may be with us on Sunday.

The choir and congregation sang, "Redeemer of Israel, our only delight."

Benediction was pronounced by M. Howard Randall, president of the Morgan stake of Zion.

Conference adjourned until 10 o'clock a. m., Saturday.

SECOND DAY

MORNING SESSION

Promptly at 10 o'clock Saturday, October 4, 1924, President Heber J. Grant opened the meeting by announcing that the congregation would sing, "High on the mountain top."

After singing, Elder William M. Waddoups, President of the Hawaiian Temple, offered the opening prayer.

Eva Aird sang a solo entitled, "The Hour of Hallowed Peace."

ELDER GEORGE ALBERT SMITH

Truly those who are assembled in this house this morning have reason to be grateful for the blessings by which we are surrounded. A more beautiful morning could hardly be desired, and the weather conditions are so delightful, that we must all feel uplifted. The privilege we have of meeting our friends from all parts of the Church is a blessing that I am sure is greatly appreciated.

OUR DUTY TO ASSIST IN PERPETUATING LIBERTY

In this day when strife is everywhere apparent, when there is contention between individuals of various parties, it is pleasing to me as a member of the Church to know that our heavenly Father is interested in us, and in our government. We are fortunate in having our agency. The Lord has blessed each of us with intellect and has offered to direct our thoughts if we will approach him in a proper manner. The mind of man is affected by good and by evil influences, and there are in the world those two powers that have been active from the beginning. Knowing that we may be directed by proper influences as members of this great Church, and as citizens of this wonderful government, surely we will not depart from the advice and counsel of our heavenly Father and follow those teachings that will lead us to destruction. Knowing that the Lord prepared this land that it might be a haven of liberty for those who dwell here, and understanding that he desires a continuation of those conditions that the builders of this republic contended for, we who are members of his Church ought, in every possible way, to assist in perpetuating that liberty that means so much for the children of men.

THE CONSTITUTIONAL LAW OF THE LAND TO BE SUPPORTED

We find in the Doctrine and Covenants that the Lord gave to his people a revelation on August 6, 1833, (Doc. and Cov. 98.) That seems to me has a bearing on conditions as they exist in our country today:

"Verily I say unto you my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks;

"Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted.

"Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord."

When that revelation was given, our people were being harassed and annoyed by those who did not accept the revelations of the Lord to us, and their lives were made almost intolerable by their fellow citizens, but they claimed the blessings of our heavenly Father, and in this revelation he assured them that their prayers had been answered, and that the fulfilment of his promise to them for their faithfulness would be certain. They at that time were living at Kirtland, Ohio, where the first temple was erected in this dispensation, to the glory of our heavenly Father. He said to them regarding the laws of the land:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than this cometh of evil."

In other words, if we fail to sustain the constitutional law of the land we have transgressed the will of our heavenly Father.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

WE SHOULD NOT BE LED ASTRAY BY FALLACIES

In these days of confusion, when the Constitution of our country is assailed, by those who have no understanding of the purpose of God regarding this great country, it behooves those who do understand to consider seriously and faithfully, the benefits that will flow to us by honoring and sustaining the government that was reared under the direction of our heavenly Father.

We are a peculiar people in many ways, and in this particularly are we peculiar, in that we believe that the constitution of the United States was inspired by our heavenly Father, and he has told us that he raised up the very men who should frame the Constitution of the United States. Knowing that, we should not be led astray by the

fallacies of individuals whose selfishness inclines them to attack that which our heavenly Father has prepared for the people of this land.

A DECLARATION OF BELIEF REGARDING GOVERNMENTS AND
LAWS IN GENERAL

In a very early day in the Church our people promulgated their attitude with reference to the law of the land and the purpose of government. I believe I will take time this morning to read it to you. It is found in the Doc. and Cov., sec. 134; and in the *History of the Church*, Vol. 2, p. 247:

"A declaration of belief regarding governments and laws in general, adopted by a unanimous vote at a general assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirtland, Ohio, August 17, 1835, with the following preamble: That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same."

And this is what our people subscribed to in conference assembled:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the conscience of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are

bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

NO ONE A GOOD MEMBER OF THE CHURCH WHO REFUSES
TO SUSTAIN THE LAW OF THE LAND

I felt that on this occasion, and at this time, when there is so much unrest in our land, that I would like to read to you what our people conceived to be their duty to the government under which they lived. We still believe that there is only one way whereby we may enjoy peace and happiness, and that is by observing the constitutional law of our land, and by sustaining that constitutional law that was inspired by our heavenly Father at the inception of this great government. There are those who are misguided in the belief that they may organize groups and take into their own hands the punishment of those who have differed from them in their ideas of religion or government. We may well understand that men who do that come

in conflict with the orderly system that our heavenly Father has decreed should govern the children of men. So, as Latter-day Saints in these times of unrest we may know that no man is a faithful member of this Church, in good standing, who refuses to sustain the law of the land, and who lends himself in any way to break down that organized system of laws that has been prepared for the good of the community. The Lord directs that we seek after good men and great men, and that we pray for and sustain them in order that the laws that are enacted for our government may be such as he would be pleased to indorse. This people may go on exercising a power for the blessing of the children of men in this land that will be felt from shore to shore, and from border line to border line. I am grateful that I belong to a Church that has been directed by our heavenly Father to observe the constitutional law of the land. I am grateful that those men who have led this Church have been inspired by the Lord to teach obedience to law. I am thankful that on the eve of a great election, when we are to choose those who will preside over the destinies of the nation and the states, that we have the word of our heavenly Father that we should select good men, and honorable men, and that the franchise that we are blessed with shall be exercised in the interest of orderly government, and in the interest of the perpetuation of a system of laws that shall continue peace and contentment and satisfaction to all who dwell in this land.

THANKFUL FOR THE BLESSINGS OF LIBERTY

This is God's work that we are identified with. He has established his Church in this latter day. He has blessed us with the opportunity to seek him in prayer, and, if we are humble, he will lead us to do those things that will make for righteousness and for contentment in life. Today, let us feel as we go from this delightful conference that we will draw near unto the Lord, that we will honor him and honor the Government that he has prepared for us, under which we live and in which he have part in protecting.

This Church is our Father's work. It is the advocate of the gospel of Jesus Christ, and this government is established by the will of Jesus Christ and is a part of his plan whereby men may enjoy liberty and freedom, and where all faiths and beliefs and doctrines may enjoy liberty and be amenable to the law of the land; and where no group of individuals may array themselves against the rights and privileges of their fellows. I thank my Father in heaven for the knowledge that he loves liberty. I thank him for the blessings that he has given to us of peace and happiness in these everlasting hills. I am grateful for my companionship with men and women such as are assembled here today, and such as you represent throughout this great land. That the Lord may help us that we may be worthy of our birthright, that we may live such pure and holy lives that the adversary will have no power

to tempt us, or direct us into evil paths, and that we may listen to the whisperings of that still small voice, to which all good men are entitled, and know that voice when it shall come to us, for it will point us the way of peace and happiness and eternal life, is my prayer, and that God may grant it to us all, in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

Of the Presiding Bishopric of the Church

I have listened with a great deal of pleasure and appreciation to the remarks that have been made yesterday and today. They have been a source of joy to my soul, and I appreciate most sincerely this opportunity of being present to listen to the words of life, of counsel, and of advice that have been given already and will yet be given during this conference.

This vast congregation is unique. It is composed not of delegates whose expenses have been paid by organizations that they might come to attend these sessions, but is made up of Latter-day Saints who of their own free will have assembled in this great building for the purpose of worshipping God and for the purpose of being blessed and inspired by truth and a fuller understanding of the Gospel. They have assembled from places all the way between Canada and Mexico, as far southeast as Georgia, northeast up to New York and vicinity, from Chicago and from such western states as California, and from points as far west as the Hawaiian Islands. They have gathered here for the purpose of listening to words of inspiration and of being encouraged in their holy faith. So, in that respect, this gathering is unique; and I am thankful and glad that I am privileged to be one who is here.

While Brother George Albert Smith was speaking I thought to myself, "What more am I thankful for than those things which he has expressed this morning?" I am thankful, as I believe we all are, for the blessings of the Gospel of Jesus Christ; for the kind and tender mercy of our Father in heaven in giving us the privilege in these latter days of hearing and embracing the truth, as revealed from our heavenly Father to his servant the Prophet Joseph. I am thankful, and I think that we all are thankful, for this goodly land, for this land choice above all other lands, protected by two mighty oceans from Old World hatreds and feuds, this land where there can be developed the highest civilization the world has yet seen. I am thankful that the Lord has so abundantly blessed his people. Though adversity brought that Pioneer band here, he himself placed them in the center of this great country, in the valleys of these great mountain ranges, where wealth and peace and comfort prevail; and how different we find the world to be when we leave these vales and these peaceful towns and villages of the Latter-day Saints, and how glad we are to get back again. I

am thankful that the Lord has reserved this land as the place in which his mighty purposes were to be brought about, that the Gospel was restored in a land where liberty prevails. These happenings were not haphazard; they did not come by chance. The Prophet Nephi saw in vision the very man who would discover this land and prepare the way for the coming of the great stream of the House of Israel into this country, which has been occupied, and is still being occupied and deve'oped, by that mighty race of Israelites scattered as they were years ago, and remaining so until the sound of the Gospel message came to them.

I am thankful, too, for the peace that prevails among us as Latter-day Saints; for the happiness and comfort which abide about us; for the well-fed and well-clothed people; for the comfortable homes and beautiful surroundings of the farms and the property which the Lord has permitted us to acquire that we might use it to his honor and glory. It was with joy, too, that I heard this morning the reading of the statement made by the Prophet Joseph concerning our rights and privileges; and I am thankful that among the fruits of the Gospel is the demonstration that people can live in harmony and in peace. While one Latter-day Saint committing a felony would be one too many, yet there is no community in this world where less crime is committed and where there is less need for courts of justice and order than in the communities where our people are thickly settled. Such are the results of obedience to the Gospel of Jesus Christ, and I am indeed thankful for it.

Another thought concerning the progress and development of the work of God: The Lord has given us the light of the Gospel, and a part of the responsibility of continuing his great work rests upon us. As I said to Bishop Nibley this morning, the Lord has placed upon the Latter-day Saints three great duties. One is that they shall save themselves; another, that they shall warn the world; and the third, that they shall redeem their dead; and nearly all we do in this Church is fundamentally based on one or more of these three propositions.

I have been thinking concerning our personal salvation, the development of our spiritual life, increased devotion to duty in our wards and stakes, the higher and better family life; for after all family life is the basis of all the development of this Church. We are an aggregate of families organized into branches and wards and stakes and missions, and we need development in the home, the basis of all our growth and improvement. I would like to see scripture reading in the homes, and family prayers carefully attended to, that the spirit and idealism of the Gospel of Jesus Christ might be instilled into us in the home, for that is where we will save ourselves and our children. In this Church the Lord has placed the priesthood to act as his agents, that whatever they perform, in righteousness and under the proper direction, will be binding on this earth and in the heavens. This priesthood has been graded into various orders, each with very specific and

well-defined duties, and the Lord called and appointed two of the orders of this priesthood for the very purpose of looking after the home life of the community. The Lord shows this in Section 20, that famous and wonderful revelation given a short time before the Church was organized, and he placed upon the priests and teachers these duties:

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament,

"And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. * * *

"The teacher's duty is to watch over the church always, and be with and strengthen them:

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, back-biting, nor evil speaking;

"And see that the church meet together often, and also see that all members do their duty."

The Lord did not intend that it should be left entirely with the priests and teachers. In section 107, he says:

"High priests after the order of the Melchizedek Priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member."

So, it is plain that the Lord has placed some responsibility upon every Latter-day Saint holding the Priesthood, and one of the greatest of these responsibilities I have just mentioned, that of developing the spiritual life of the Latter-day Saints; and it is a privilege to be called by the bishopric of a ward to labor in the ministry over a few families, to visit with them, to teach them, as the Lord says, and to be their counselors. It is an opportunity that comes to but few. It is the only organization in the Church by which the Lord has provided that those laboring in it shall go into the homes and teach the Saints their duties. I believe, my brethren and sisters, that we should take seriously our duties in this respect, feeling the weight of responsibility and realizing that the spiritual development of this Church, the upbuilding of family life, and the guiding and training of the youth of Zion depend so largely on the twenty thousand men and boys who are laboring in the ministry as Ward Teachers.

I believe the time has come when the young men called to hold the offices of priest and teacher should accompany older men, and I believe that these older men should be responsible for the spiritual training of the boys placed in their charge. This reminds me of the incident I have heard our President tell concerning that rugged Scotchman, Hamilton G. Park, a man whom I loved and revered, for I lived in the same stake as did he and learned to know and appreciate him. President Grant was called to labor as a teacher with Brother Park, and the President has often told of the times they have gone visiting together to the homes of the Saints in the Twelfth-Thirteenth ward, of the inspiration and encouragement he has received from that staunch Latter-day Saint who never deviated from his duty, Hamilton G. Park.

That same opportunity of helping to train the youth of Zion comes to you and to me, my brethren and sisters. I believe we would be derelict in our duty if, when young boys are called to labor with us older men, we did not instil into their hearts by testimony, by good conduct, by righteous living, a love of the Gospel, and a love of truth, so that they will be able to say, as President Grant has said about Hamilton G. Park, that we have been a source of encouragement and inspiration to them.

I believe that the development of this Church in the stakes and wards will evolve largely around the home. You remember that a lawyer sent to the Lord at one time and said to him: "Master, which is the great commandment in the law?" and the Lord told him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." There must grow among the Latter-day Saints a greater love and spirit of neighborliness among us; a co-operative spirit, with a desire to help one another in commercial and in other forms of business life; a willingness to be kind and considerate and helpful to our neighbors. This spirit prevails among us to a greater degree than anywhere else in the world. Every Latter-day Saint has need for the faith and help of his neighbors. Their lives and our lives will be benefited by their good conduct and by ours.

So I appeal to my brethren and sisters that we go home with the determination that our home life shall improve where necessary; that our spiritual life shall be developed through laboring in the ministry; that we will serve the Lord with all our hearts, with all our might, with all our minds, and with all our strength, that his great work may grow, that it may never be said of us that if we had been better men and women the work of the Lord might have progressed just a little faster.

The Lord bless you and me and help us to appreciate the opportunities of today. The Lord bless us with a desire that we make the best use of today. Yesterday has gone; tomorrow we may never see. May we grasp our opportunities and make the most of them, so that our Father may say to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The Lord bless us, and help us to keep these facts and ideals before us all the days of our lives, is my prayer, in the name of Jesus Christ, our Redeemer. Amen.

ELDER JOSEPH W. McMURRIN

Of the First Council of Seventy, and President of the California Mission

It is a very great privilege, my brethren and sisters, to be present in this great conference of the Latter-day Saints. It is a great privilege also to have the opportunity of occupying a few moments in this

session of the conference. I have rejoiced very greatly in listening to the instructions that have been imparted, and in partaking of the spirit of the testimonies that have been borne from the lips of the Lord's servants who have been called to address the people. I am happy in the work that has been allotted to me to labor as a missionary in the California mission, and I am glad to say that my companions in that mission, as a rule, are at the present time in the enjoyment of good health. They manifest an anxious desire to magnify their callings and discharge the responsibilities that have been placed upon them by virtue of their appointment as missionaries and representatives of the Church of Jesus Christ of Latter-day Saints. The missionaries are very largely young men and young women who have not had very much experience in Church responsibility. It is, however, universal that when they come to the mission headquarters, they come with a full determination to try to play the part that may be allotted to them to the very best of their ability. They are ready and willing to go wherever they may be appointed; and it has been a source of constant wonder to note the manner in which they come to understand the principles and doctrines of the gospel, and acquire the ability to expound them. It has been a source of very great joy to me to be associated with the missionaries of the California mission, and I am sure that their hearts are touched and pricked by the power of God, and that they do believe, with just as great fervency as their fathers and mothers believe, in the truth of the restored gospel of the Lord Jesus Christ.

We try to encourage men and women to believe that the Lord our God, as has been declared during these services, has manifested himself again to the children of men, that he has revealed anew the doctrines of the gospel of the Lord Jesus Christ, and that he has conferred upon men, by the sending of holy angels from his presence, the authority that is necessary not only to expound understandingly, but to administer legally and properly the saving ordinances of the gospel. We try to impress upon the minds of these young missionaries that without that divine authority that was bestowed upon the head of the Prophet Joseph Smith, at the opening of this dispensation, there cannot be any salvation. Salvation is obtained through obedience to the doctrines of the gospel, and no man can teach those doctrines and administer those ordinances, except he be called of God as the Scriptures teach. We try to impress upon them the truth of the doctrine set forth by one of the old prophets when he made the statement that we must go to the law and to the testimony, and if we speak not according to that word there is no light in us. I believe, and I am satisfied my companions believe, and the Latter-day Saints who reside in the mission believe, that there has been committed to this people a great and important message, and that that message has been committed to them in fulfilment of the promises made by the Lord our God long ago. For our Father in heaven declared by the mouths of holy prophets, in ages long gone by, that in the latter days the Lord God of heaven would

set his hand to accomplish a marvelous work and a wonder. He declared that truth by the mouth of the Prophet Daniel when the king's dream was interpreted, and he declared that the dream was certain and the interpretation thereof was sure. We believe therefore we are to go to the law and to the testimony to discover the will of God and the doctrines of the gospel of the Lord Jesus Christ.

While we find many people in the mission who profess to be believers in the law of God, and who apparently are quite sincere when they make such declarations, we discover that when we read from the law of the gospel and the doctrines that were taught by the Redeemer of the world and his apostles whom he commissioned to teach the inhabitants of the earth, that they do not believe, as they claim to believe, in the messages found in the holy scriptures. We believe that we place in the hands of all men the key to prove the falsity of the religion we are representing, if it be not true, from the fact that we say that it is the old gospel restored anew; and the inhabitants of the earth have in their hands the record that contains the doctrines of that gospel, as they were taught by an inspired ministry in the meridian of time. And I am happy to say that it is not the experience of the missionaries in the California mission that men come to them with the word of God in their hands, and call to their attention doctrines that are being taught that are not in harmony with the law of the Lord.

We believe and teach that there is but one gospel; and that seems at times not to be very palatable to many people with whom we come in contact. It seems popular in the feelings of men and women today to feel that there are many systems of religion which will carry them back into the presence of God, to be approved; and we do not feel that it is our privilege to delude people with any intimation that if they will continue in good living, being good citizens and good neighbors, all will be well in the life to come! We do feel that responsibility rests upon us to bear testimony to the things that the Lord our God hath wrought—and that is, the restoration of the authority to speak in the name of Jesus Christ. When we speak by that authority we teach only the doctrines that have been given by the Redeemer of the world by which men are to be saved. We feel in our hearts that, "we are not ashamed of the gospel of Christ, for it is the power of God unto salvation." We are under obligation to our Father in heaven, and to his Church here upon the earth, to expound those doctrines and to declare to the inhabitants of the earth that there is but one gospel, and that, though we or an angel from heaven or representatives from any religious denomination on the face of the earth, preach not the doctrine and the gospel that was taught by the ancient apostles, the curse of God will be upon us. We believe, my brethren and sisters, that the beginning of the gospel of the Lord Jesus Christ is just as it is declared by St. Mark, that the forerunner of the Lord Jesus Christ taught the beginning of that gospel, when he taught men the gospel of repentance and the gospel of baptism for the remission of sins. We be-

lieve that in this age of the world, just as in that age of the world, men reject the counsel of God against themselves, not being willing to receive the principle and ordinance, given by the Lord our God, that initiates them into the Kingdom of God and that makes them members of the Church of Christ.

You know that, in the gospel according to St. Luke, the declaration is made that the people who would not receive the ordinance of baptism, that was being administered to the people by John the Baptist, rejected the counsel of God against themselves, being not thus baptized. We are trying to impress upon the minds of the people that there is necessity in this age of the world to hearken to those doctrines, and that it is of the greatest importance that they shall put away from them the follies in which men have believed and in which they are believing today, and that they shall receive the truth which has been made manifest by the revelations of the Lord our God. We are trying to convince men that the authority of which we speak has always been essential and necessary in the accomplishment of the purposes of our Father in heaven. Whenever God has had a message for the inhabitants of the earth he has raised up men who have been clothed with power from on high and who have been commissioned by the voice and commandment of God to carry to the children of men the message that the Lord has for them. God has always operated through his chosen servants, and by them he has made known his will to the peoples of the earth in all past dispensations.

We are trying to convince men and women of the truth and the fulfilment of the promise made by the Almighty through the lips of an inspired apostle regarding a great event in the latter time—for so he did promise. The angel told John, "Come up hither and I will show thee things that shall be hereafter"—not things that were transpiring then, in the meridian of time, but things of importance that would transpire in the future history of the world. So says the law of God, the law and the testimony. We invite men, whatever their religious persuasions may be, or whatever their expectations may be, to remember that if they speak not according to the law and to the testimony it is because there is no light in them, and the law and the testimony given by God through the mouth of an inspired Apostle is that in the latter times another angel should "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." So says the law. Let who will dispute it, let who will denounce it, and oppose it, it is the law and word of God, and we are under obligation and responsibility, in this great dispensation of the fulness of times, to bear witness that God is true and that the promises that have been made by him in ancient times, through his inspired ministry, are being fulfilled; and to bear record that the very heavens and the earth may pass away but the promise of God in

relation to the restoration of the gospel of Jesus Christ in the latter times cannot pass away without fulfilment.

We are joyful in bearing witness, wherever we have opportunity, that we have been made acquainted with that message, thus revealed, and that the angel, promised by the Lord our God, has come to the earth; and upon the head of the Prophet Joseph, by holy beings, the authority and power and the commandment and direction of the Lord our God were given for the establishment of the great work to which we have given our allegiance. We call men's attention to the manner in which this work was introduced by an innocent boy falling upon his knees and pleading with the Lord for information, that his soul might be saved. Who is there that can find fault with the boy appealing to God in this manner, and the answer that was given of our Father in heaven? Men do not believe it, but we not only believe, but we know, that in answer to that prayer our Father in heaven and our Redeemer, the Lord Jesus Christ, made answer, and made the declaration that the time had come, that was spoken of by the holy prophets, in relation to the work of the latter times. That knowledge has come into our souls. It has gladdened our hearts. It has filled us with a desire and a determination to clear our skirts of the blood of all men, and to bear witness that God has sent his hand to accomplish that work, and that the work will be accomplished. May the Lord God help us to play our part therein, I humbly pray, in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric of the Church

I am thankful this morning, my brethren and sisters, in having this opportunity of meeting with you in conference, in having fellowship with you and with these my brethren whose lives are devoted to the service of the Lord. I rejoice in the opportunity I have of laboring with you and of trying in my humble way to further the cause of the Lord. I sincerely pray that while I shall stand before you this morning he will bless and strengthen me that I may speak words of counsel and bear testimony to you of his goodness which will be acceptable unto him.

Many good things have been said to us during this conference thus far. I was thinking this morning, and I have been thinking for a number of weeks, in the few moments I have had when I could think of things other than those things which come to us in the regular course of business—I have tried to think of something that would be well to say to this congregation. I have gone home weary at night, after having had a strenuous day, and upon awaking in the morning, I have thought and read and studied, and I have been bewildered in the thought of approaching this task. Not that the task is burdensome to me, but that, as I serve, the field of service opens

up so broad and appears to me so big, I wonder if I will ever be equal to it!

When Brother George Albert Smith was speaking of the government of the United States, my mind turned to the government of the Church. How well has God provided for the government of his Church, and for the training of his children. My particular duty in the Church does not take me especially to the outsiders; that is, to those who do not believe as I believe; but my labor is more particularly with the members of the Church, the Lesser Priesthood, which holds the keys of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance, and baptism, by immersion, for the remission of sins. One of the first commandments given by God to Adam was that he be baptized and that he teach his children to be baptized. Adam asked: "Why is it that men should be baptized?" and the Lord's answer was that, "all men must repent and be baptized by immersion for the remission of sins in the name of mine Only Begotten, the only name under heaven by which man might be saved."

This preparatory gospel is the field of service in which I am called to labor, and I rejoice in it. As I labor, from day to day, I see in it great responsibility. I wonder sometimes if we who hold the Priesthood of the living God fully realize what it means to us to be so blessed. I recall that so far as we have record, this Lesser Priesthood was held anciently only by mature men. In the beginning of the Church this Priesthood was conferred upon men, but the Lord to my mind has clearly shown that it was not intended that it should be held only by mature men, but its real purpose, to my mind, is to prepare men for service in this Church. Men who enter the Church in their mature years should gain their experience through the Lesser Priesthood. Boys who are just entering into their ministry should gain their experience through this Priesthood, which holds the keys of the ministering of angels and the preparatory gospel. You will recall that the keys of the ministering of angels are given to prepare for service. It is a preparatory work. This is clearly shown in section 20 of the Doctrine and Covenants, in which the Lord has defined the duties of the Priesthood. The Priest's especial duty it is to be with the Church—and I take it where the Lord said, "to be with the Church," he meant those who are faithful, those who are diligent, those who are humble and striving earnestly to keep the commandments of God. The duty of the Priest is to be with them, to preach, teach, expound, exhort and baptize, and to see that they pray vocally and in secret. The duty of the Teacher is to be with the Church; not those who are indifferent, not those who are antagonistic, but those who have faith in God and desire to help their fellowmen in their desire to learn of God and his purposes. In this office, the duty is to see that there is no iniquity in the Church, no evil speaking, no backbiting or fault-finding, but to see that the members meet together often and do their duty. The duty of the Deacon is to assist the Teacher and the Priest when—

ever occasion requires. To me, my brethren and sisters, that means this: Although in the beginning this Priesthood was conferred upon mature men, to my mind it has been given for the purpose of developing young men, or boys, as they grow and begin to gain knowledge, which knowledge is only of value to them as they can make use of it through service.

So I take it, the Lord intended that in the Church, when fully established, young men should have opportunity to serve along with the older men. So it has been decided by his servants that young men might have this opportunity. The Deacons are ordained in their tender years; no fixed time in which they should be ordained. This should be measured by their ability to serve, and their desire to serve, that they may gain experience in this work, this ministry in which outward ordinances are the field of labor. They are put to work passing the sacrament, running errands, acting as messengers doing a hundred and one things they can do, to help impress upon them the importance of service, and the importance of their position in the Church. After a few years of such service, under proper guidance, they step into the next field of labor, that of the teacher, where it is their duty to see that there is no iniquity, no evil-speaking, backbiting, or fault-finding. Can you conceive of any work that might come into the life of a boy at the age of fourteen or fifteen years that will bring to him greater protection than to have a knowledge of the fact that it is his duty to help keep the Church clean spiritually and physically?

And I take it, it is his duty at this age to visit the homes of the members, for his duty is with the Church, those who sympathize with him and know something of his problems, and have a desire to help him in his struggle in life. Think what it would mean to him to enter the homes of the members of the Church to teach these things, and in return receive the blessings of the members of these households. Then, after years of service in this work, under the guiding hand of wise men, he steps into the office of Priest where he learns to preach, teach, expound and exhort, not among those who are unfriendly and who do not believe as he believes, but among those who sympathize with him, those who realize, to a certain extent, the task that is before him and those who, guided by the Spirit of God, reach out a helping hand to lift him over that rugged road and help place him firmly upon his feet in the service of God.

This is a work, my brethren and sisters, depending upon no one individual, every one who holds the Priesthood and all who hold the Priesthood combining together in service to carry on the work of the Lord. This is a wonderful opportunity we have, and I am wondering if there isn't more we can do unitedly to carry on this great work of the Lord, to see to it that the young men in the Church are better prepared for the ministry when the time shall come for them to be called to go into the world to preach to those who are unfriendly and

do not believe as we believe. Let me call your attention to a parable given to us by the Savior:

"And ye yourselves like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

"Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

"And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

"And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

"Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

"And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

"Blessed is that servant, whom his Lord when he cometh shall find so doing.

"Of a truth I say unto you, that he will make him ruler over all that he hath.

"But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken;

"The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

"And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

I pray, my brethren and sisters, that we may be found faithful and diligent to the end, that when the time shall come for us to be called by the Master we will be found worthy of an exaltation with him. May God so bless us, I pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy and President of the Eastern States Mission

Through President Joseph W. McMurrin you have heard a report from the shores of the Pacific. I feel myself particularly happy to be able to follow him so nearly by making something of a report of the work of the Lord from the Atlantic seaboard, so that you may hear this morning, and in this same meeting a report from the shores of the sea west and a report from the shores of the sea east of the land of

Zion. I too can report that the health condition of the missionaries in the Eastern states is very fine, and also that the spiritual health of our mission is splendid. That thing we used to speak of in the army as the *corps d'esprit* is most excellent in the Eastern States mission. At the present time there are no doubt many more Latter-day Saints on the shores of the Pacific than there are on the shores of the Atlantic. Perhaps if our missions were to be judged as to its success by the number of baptisms, there might be considerable discouragement, for acceptance of our great latter-day message is rather slow on that tier of states that constitute the Eastern States mission of our Church. It is only proper to say, however, that the slow progress of our work is not due to any lack of effort or earnestness of purpose on the part of the missionaries who represent the work of the Lord in that place; and, in order that you may have data on which you may form your judgment as to that, I am going to read as rapidly as I may an account of a few of our activities. I did hope that I should be able to have in my hands, before I made this report, a compiled report for the last nine months, closing with September. That report, however, has not reached my hands yet, so I am going to take our report of the month of August, from which you can form some judgment as to the activities of the representatives of the Church in the Eastern States mission:

| | |
|---|--------|
| Through the month of August we had 129 missionaries in active service. | |
| The number of hours spent in tracting, by that number of missionaries, was | 18,924 |
| Hours visiting saints, of course for purposeful labor,..... | 9,547 |
| Hours spent in attending meetings | 4,491 |
| Hours visiting investigators, teaching them the gospel at their firesides | 4,186 |
| Hours spent in gospel conversations..... | 14,659 |
| Hours devoted to study by this body of (129) missionaries | 8,443 |
| Number of families visited | 35,594 |
| Number of investigators visited | 1,890 |
| The number of gospel conversations in the month, of this body of missionaries | 28,087 |
| Number of Books of Mormon sold, for the month..... | 197 |
| Other books distributed | 527 |
| Tracts distributed | 43,105 |
| Pamphlets distributed | 26,942 |
| Hall meetings held | 394 |
| Cottage meetings held | 205 |
| Open air meetings held | 303 |
| Making a total of meetings in halls, cottages and open air, for the month of August | 902 |

Perhaps you will be disposed to agree with me that these figures represent a great volume of missionary activity.

Now I am almost loath to read the next item because the numbers are so small, but I feel that we are not responsible for the smallness of these numbers, so you must have it with the rest. Out of all this effort, and perhaps very much effort that preceded the month of August, we only had thirty baptisms. You see we have to put forth a

ton of effort in order to get an ounce of results; but, thank God, we did put forth the ton of effort. And then, if we count the value of souls, as God counts them, perhaps we had great reward for our efforts. The Lord in this new dispensation of the gospel has made it known that the value of a soul is great unto God. One of the elders in an early day of the Church was told that if he should devote his whole life to the ministry, and should save only one soul, yet great would be his joy with that one soul in heaven.

During the last six months, nay during just the last month, September, we have completed and dedicated two chapels in the Eastern States mission; one in Baltimore, Maryland, and one in Fairmont, West Virginia. These two, with the chapel that was dedicated last January in Charleston, West Virginia, makes three chapels within the past two years that we have built and dedicated to the Lord in that land, at an aggregate cost of about \$54,000. One third of the amount in the case of the West Virginia chapels has been raised by the subscriptions of the Saints and their friends in that land. I have been tempted to believe, that perhaps the establishment of chapels in the Eastern States mission marks progress in the development of the work of the Lord on the Atlantic seaboard of the land of Zion. It rather indicates that we are approaching that time when we shall establish permanent stations in that part of the land, when we shall carry to the people the institutions of Zion, not only the regular Church organization as expressed in branches, but our Sabbath schools, Mutual Improvement associations, Primary associations, Relief Societies and all those helps in government which can, as I believe, be made mighty agencies for reaching the lives of the people in those communities; using not only the testimony of the missionaries, but likewise the testimony of the institutions of Zion in bringing men to a knowledge of the latter-day word of God.

I believe that this note of permanency given to our work in the Eastern States mission means a return to the vision and purpose that were in the mind of the Prophet Joseph in the last conference that he held in Nauvoo, April 1844. At that time many of the Saints felt that the ideas about the establishment of Zion in Jackson county had been somewhat disrupted, and certainly postponed. The Prophet, to reestablish confidence in the minds of his people concerning Zion, and in the promises which God had made concerning Israel, enlarged their vision about Zion by calling their attention to the fact that it was not circumscribed by the lines of Jackson county, nor by the lines of the State of Missouri, but under a very burst of inspiration from God, he made known that the whole land of America, North and South, was the land of Zion; and that God's purposes concerning Zion (sometimes also called the land of Joseph), contemplated larger things than the brethren had so far dreamed of. He announced at that conference that the whole land of America—this

"land choice above all other lands," was Zion; wherever the elders went, and could find those who would receive the testimony which they bore, they were at liberty to establish "stakes of Zion" through their ministry in all parts of the land; and he specifically named the city of Boston as a suitable place for a stake of Zion, and New York as a suitable place for a stake of Zion, also I think Philadelphia. President Brigham Young, following him at the conference, in his remarks declared that the prophet's announcement was a "sweepstakes" in giving this larger vision of what would constitute Zion. Well, of course, the martyrdom of the Prophet, the expatriation of the Latter-day Saints from the United States, and their journey to these mountains, postponed, for a time, the things contemplated at that time by the Prophet Joseph. Perhaps, as a community, we were to learn what we sometimes find out as individuals, namely, that the farthest way around is often the nearest way home. It was necessary that these decades, between the martyrdom of the Prophet and now, should pass. The history that we have written in our exodus to these western lands, the establishment of stakes of Zion here—and the growth of the Latter-day Saints into a great and united community, where they could accumulate means, and experience, that would enable them to take possession of their larger inheritance throughout the land of Zion, were necessary. But now, strengthened as we are, experienced as we have come to be, may we not lift our vision to comprehend the larger purpose of God in the gathering of Israel out of the world to the whole land of Zion, and the redemption of it through stakes of Zion being established east as well as west? For I do want to claim for the Eastern States that they constitute just as acceptable regions in which stakes of Zion can be established as are to be found on the Pacific shores of the land of Zion. And when we sing, "America," that great American anthem—"My country 'tis of thee, sweet land of liberty, of thee I sing"—we want to have a larger vision than the State of Utah affords; or that any other state affords. We want to include in our thoughts every part of the land that is under the protecting aegis of the Constitution of the United States, which God established, by raising up inspired men to lay the true foundations of civil liberty in the world. So, too, when we speak of Zion and God's purposes with reference to the gathering of Israel, and the establishment of Zion, we want to have a larger vision than these valleys of the Rocky Mountains afford, splendid and glorious as they are to us, and dear to our affections, for they are not the whole of Zion, nor even the center of Zion; and to those who understand aright, never were thought upon as more than a resting place for Israel while preparing for greater possessions, including these. We want to remember, Latter-day Saints, that Zion, her center place, the center city of Zion, where God's house, *The Temple* of temples is to be erected, has not been moved out of her place. It is still where God declared it to be, near Independence, Jackson county, Missouri, in the center of the land.

The center as to these United States of America, midway between "the sea east and the sea west;" midway between our boundary line on the north and our boundary line on the south; and, strangely enough, when contemplated with reference to the old North American Continent—the land of Eden, as well as the land of Zion—contemplated with reference to the whole continent; midway, the Panama region and the far North beyond the Hudson Bay; and as already I have told you, about equal distance between the west sea and the east sea. Well, Zion has not been moved out of her place, and God's decree must be fulfilled in relation to the establishment of Zion itself, as well as the stakes of Zion. We want to keep that within the range of our vision.

I am happy to say to you that in the East, no less than in the West, we are making proclamation of this same gospel to which President Joseph McMurrin bore such splendid testimony. We had made the keynote of our ministry in the Eastern States: "The Lord hath spoken!" We open with Isaiah's text: "Hear, O heavens, and give ear, O earth, for the Lord has spoken!" And from that starting point we, too, develop the message of the new dispensation of the gospel. Not a new gospel. We have no new God to present to the world; no new Redeemer to offer; no new plan devised for man's salvation, but "the everlasting gospel." That gospel which was formulated and agreed upon by the children of God, even before the foundations of the earth itself were laid; being that covenant of eternal life which God, who cannot lie, promised (Titus 1:2-3) before the foundation of the earth itself were laid. We are preaching this new dispensation of the old gospel; and your sons and your daughters in the east-lands, O Latter-day Saints, are faithful and true to the dispensation of that gospel committed unto them. God grant that they may continue true, and that we may be able to impress upon the hearts of the children of men that God has again spoken from heaven, and is reestablishing his Church in the earth, I pray, in the name of Jesus, Amen.

The congregation sang, "Guide us, O thou great Jehovah."

President Soren M. Nielsen, of the North Sanpete stake of Zion, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

At 2 o'clock p. m., October 4, 1924, President Heber J. Grant, who presided, announced that the congregation would sing, "We thank thee, O God, for a prophet."

After the singing, Elder Wayne H. Redd, President of the San Juan stake of Zion, offered the opening prayer.

Pearl Robbins sang a solo entitled, "The Song of Ruth."

ELDER STEPHEN L. RICHARDS

IN A GREAT PRESENCE

I stand in a great presence. Surrounded by the First Presidency and the General Authorities of the Church, confronted by those who are appointed and set apart as administrators of the Lord's work in the stakes and wards and missions of the Church, and in the midst of other Saints of the Lord, it is not surprising that one should feel the weight of the responsibility of attempting to deliver a message which shall be compatible with the Spirit of our Father and acceptable to these men and women. I am always awed in this great building at one of our general conferences. There devolves upon one such a tremendous sense of responsibility as to make one crave more than under almost any other circumstances, the guidance and the promptings of the Holy Spirit, and I sincerely trust that that which I may say may ring true to my brethren, and with the remarks and the testimonies which have been heretofore given.

A COMPARISON

Some few years ago, through the courtesy of Brother Smoot, I had the privilege of attending the second plenary session of the great Disarmament Conference which was held in the city of Washington, where representatives of great nations of the earth met to consider plans for the limitation of the armaments and military operations. I remember distinctly that upon that occasion I was deeply impressed with the importance of the great subject to be discussed, and with the dignity of the men who came to represent the various countries. I saw such men as Balfour of England, the great ex-premier, Ex-premier Briand of France, and the notable Kato of Japan, and other dignitaries, standing in that assembly representing and speaking for their peoples; and I was rather overwhe'med with the transcendent importance of these men and the occasion. But I have since thought that as we gather together here in the semi-annual conferences of the Church, such conferences as that which I attended, and which so impressed me, had no more and greater significance and deep meaning to the people of the world than do these assemblies. Those men met to represent the nations. We meet to represent God and his work in the earth. We come together to hear the voice of his prophet and to feel the flow of his Spirit course through our beings, to stimulate us to higher endeavor in his mighty service, and to give us vision of the great work he designed we shall accomplish as his representatives here on the earth.

HERE ONLY MAY BE HEARD THE WORD OF GOD

I am aware that it always seems a highly presumptuous thing to make the statement that here only may be heard the word of God through his living oracles. In a sense it is embarrassing to make that statement, either to ourselves or to the world. We are, however, constrained to make it, because God himself hath said it, and we do but our duty in proclaiming to the children of men that here with this comparably small people is to be found the word of God, delivered to the people of the world, under the only authority existent upon the earth at this time.

A TREMENDOUS RESPONSIBILITY

When I contemplate the tremendous responsibility that devolves upon us as a people in the assertion and the statement that we so make, I tremble lest we may not measure up in highest degree to the fulness of the Lord's expectations of us. I say, I stand in a great presence, in the presence of my brethren of the Priesthood. May I not safely conclude, as well, in the presence of my living God? Is it unreasonable to think that after having caused his Church to be established and set up in the world as he has done, that he is "listening in" at these conferences, and that "listening in," he likewise gives inspiration and direction to those who undertake in his name to represent him and to speak his word to the assembled Saints?

REVERENCE FOR GOD ESSENTIAL TO THE PEACE OF MANKIND

I have long been persuaded that a definite, conscious, genuine reverence for God is essential to the peace and joy of mankind, and I know likewise that no wholesome reverence for the Lord will ever come except there be an understanding and comprehension of him. It follows, too, that there may never be a full understanding of him, his personality, his powers, his attributes, unless men live his commandments and do his will. To some, that seems to be a very paradoxical situation, not to be able to understand the Lord without keeping his commandments, and not to be able to keep his commandments unless we understand him. But it is the true condition under which we must come to a realization and testimony of his truth, his supremacy, his Fatherhood and his great and wonderful power. I do not believe that in this great country of ours which has been so lauded during this conference, there will ever be a satisfactory upholding of the Constitution, a decent conformity to laws and statutes and ordinances unless there be at the basis of all patriotism and loyalty to country, a deep-seated conscious reverence for the God of the land. It may seem to some of my fellow citizens an almost fanatic view to take that religion is so inseparably associated with the inception of this great government and its existence as to form an integral part of the loyalty and devotion of true citizens of the State; but I assert it never-

theless. I believe America to be a Christian country. I believe the principles which are set forth in her fundamental laws to be derived from, consciously, the Savior of the world. His precepts, his principles of truth and living, have been set forth by the founders and the fathers in our laws and statutes; and America, in order to continuously and satisfactorily fill her great mission as a mighty nation, must conform to those fundamental laws and principles of truth, in my humble judgment. Reverence for the Lord does not bring forth the class of men and women who today assail the fundamental laws of this land. They who are designated as the Reds, the Anarchists, those who are inimical to our established institutions, I venture, could they all be found out and analyzed, would not be men who love God and who revere his name and who acknowledge his power and his supremacy in the earth. The loyal citizens in this country, in my humble opinion, are to be found among the God-fearing, God-loving people who still trust him and honor him, who recognize his great providence in the inception and growth of this mighty country; and when reverence for God fades and gives way, loyalty, patriotism, devotion to country, will likewise vanish.

OUR COUNTRY AND OUR CHURCH COMMAND OUR ALLEGIANCE

And this is the thought that primarily I would like to give today: that our Country and our Church so command our allegiance and our whole-souled devotion that we have no time, no excess energy to devote to other and extraneous purposes which in any sense might be concluded to be, in the least degree, inimical to the interest of either Church or Country. Every Latter-day Saint finds within the Church so many opportunities for the expression of his service, his good will, and his love for his fellows that he need not go beyond the organizations and agencies of the Church to find places where he can expend his time and his energy and his money for the uplift of mankind.

I do not mean to imply that certain co-operative efforts on the part of people engaged in similar lines of endeavor are not desirable. I believe in co-operation, for the stimulation of our markets and other economic advantages. I believe in the protection of our trade and in the safeguarding of our institutions by proper kinds of co-operation; but I maintain that a man who divides his allegiance and his energy and his endeavor along many lines will usually fail to accomplish anything very significant in any one of them. I believe that the old message which has come to us for years and years past, to confine our endeavor to the spreading of the gospel, to the teaching of its principles, to the people, to the building up of our country, to the sustaining of those great institutions which have been inspired to safeguard liberty, equity, and justice in the earth, comprehends about all that any man may give to people, country or church.

I regard it as unfortunate that there should arise in the midst of

the people of the country institution after institution claiming the allegiance and devotion and energy of the citizens of our country, and in some measure at least winning them away from the one true objective which, in our case, is the establishment of the Lord's work and the maintenance of principles of righteousness and justice in the world. Any man who bears the Priesthood of God has the power to serve mankind. Indeed, others who do not bear it have a power to serve mankind, but not in the same effective way. They cannot perform the ordinances, the great and helpful things so indispensable to the happiness and joy of men. But they who are endowed with this holy Priesthood, who are so favored of God as to share a portion of the power by which he himself rules the world and ministers to man are entitled to go forth in his name and do his work, and that work commands their whole thought, time, and energy, their devotion, their love and their loyalty. I am conscious of the fact when I say this, that, engaged as we are in promoting the great work of the Lord, we have numerous secular—if I may use that word—duties to perform. We are engaged in financial endeavor and enterprise. We seek to build up the country in one way and another; but every true Latter-day Saint does all this with an eye single to the glory of God, consecrating, dedicating and devoting all his time, talent and energy to the great purpose of building up the Lord's kingdom. He does that even in the accumulation of his own private means and property, because in his heart there is a disposition to devote that property and, if need be, all that comes into his possession, to the establishment of our Father's work.

AN APPEAL FOR UNDIVIDED SUPPORT

My brethren and my sisters, too, I appeal for your undivided support for the great work which finds itself in prosperous condition as reported by the President of the Church, and by the brethren who have spoken. We have reason to feel encouraged, but our safety and the eternal progress of the work depends upon our continued vigilance, upon our steadfast devotion and upon giving to this work the utmost of talent and thought and study and prayerful consideration. I know that the work will receive that kind of consideration. I have faith and confidence in my brethren. Personally, I am grateful for their association. When I contemplate the fact that my lot is cast with the men in whose midst I now stand, I raise my voice to God in thanksgiving and in gratitude for that blessed privilege. As I move about among the Presidents of Stakes, and the Bishops of Wards I ever say to myself: where else could I be thrown into such good company? where I could meet such good, honest, upright, noble men whose contact with my life lifts me up and builds me every time I meet them and go among them? God bless the men who preside in and direct the destinies of the people of the stakes and the wards, and the missions; and God let his choice blessings rest upon the man who,

under God, directs the destinies of the Church. I pray for him, I uphold him, and I sustain him, and I know that God gives his word through him. I testify to this, and I appeal, my brethren and sisters, for your undivided support, your devotion, your whole-souled loyalty to the great institutions of the Church and of our beloved Country, in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

President of the First Council of Seventy

My Brethren and Sisters: I heartily endorse the remarks that have been made at this conference. The speakers have given to the congregation ideas of helpfulness and encouragement, and with all my heart, I echo the sentiments of the last speaker in regard to the President of the Church and those associated with him.

Today we see evidence of the truth of that prophetic utterance made by the prophet Joseph Smith on the 12th day of August, 1842, on the banks of the Mississippi river, in the little town of Montrose,—that the Saints would finally be driven from city to city, from state to state, and finally from the United States into the midst of the Rocky Mountains where they would become a great people. I am sure today that this prophecy is being fulfilled; that is, the clause referring to the greatness of the people. There is no evidence of lack of loyalty to the cause of truth by many thousands and tens of thousands of Latter-day Saints. The testimonies received when the door of baptism was entered seems to have been lasting, and to have increased in power from the time of the faithful seekers after truth joining the Church until the present day.

The prophet himself desired to know of his relationship with the heavenly Father. He went to the Lord, as the scripture designated to him, and prayed for light and knowledge and for wisdom; and in response to his prayer, the Father and the Son appeared to him and gave to him knowledge of their personality; and his vision and the testimony of it has never been successfully contradicted, although for fourteen years after the call came to him as a prophet of God, he saw nothing but tribulations and trials. There were in conflict with him many leading religious men, men of influence, seemingly, with the world at large. He had all this to face. Finally, as the end drew near, his faith did not fail him, but when he bade farewell to his family and to his friends as he met them on that memorable 23rd day of June, on his way to Carthage, he exclaimed, and it was an exclamation that came from a full heart: "I am going like a lamb to the slaughter, yet I have a conscience void of offense towards God and man." We are the recipients of blessings through the evidence and call given to the Prophet Joseph Smith. We are in receipt today of all the great prospects that he predicted, and realizing that in the near future

there are many more blessings for the Latter-day Saints, that we still have a controversy with the world, and that we must maintain our position as a religious body, led by the inspiration of the Lord through his prophets. All these considerations should not be taken from our minds and memories, but we should be in deep consideration how each individual can lift himself out of any slough of unbelief, of carelessness or neglect of duty, and how, at the same time, we can uplift our fellow men. The gospel has to be preached to the ends of the earth, to every nation, kindred, tongue and people, that all may hear the glorious sound that shall bring to them redemption from sin, redemption from darkness, redemption from ignorance, and place in their hearts and in their minds a knowledge of God, a knowledge of his gospel, and a realizing sense of the weight of truth that shall bring them not only salvation here in time, but salvation and exaltation in all eternity.

My brethren and sisters, I rejoice today to stand before you and bear my testimony. Joseph Smith was indeed a prophet of God; and since his day there have stood in his place prophets led and inspired by the spirit and power that characterized his leadership in the fourteen short years of his ministry as a prophet of God. I say fourteen short years, because he accomplished so much during that little time that it would have needed in some persons more than double the time to accomplish what he accomplished, excepting they were like him, inspired by the Spirit and power of God. After his call came, he devoted his life, his time, and his energy to the organization of the Priesthood and the quorums of the Priesthood, and when he saw a time approach that there was a necessity for organizing again other quorums, after the Church was organized some five years, the quorum of the Twelve Apostles and the quorum of the Seventies were chosen and ordained under the supervision and under the hands of the Prophet Joseph Smith. I look over the quorums of the priesthood and study them somewhat, and I am satisfied that he performed a perfect work in his ministry in organizing these quorums, and others of the priesthood, as has been remarked here today. The Saints are governed and directed and held together by these organized quorums, and by the power of God which attends their administration.

I testify to you today of the clean life and elegant conduct of my brethren who preside over the Church. I have known them all since they were boys, and I testify that no better men can ever live upon the face of the earth, no better Church organization has ever existed in the Church, than exists today.

May the Lord continue to bless his people and give them a desire to be more perfect and more willing and constant in their service to him and to the world at large, and I pray that the blessing of life and the blessing of health and peace may be upon all, and upon your loved ones at home, those who have come from distances; and when the conference is closed, I pray the Lord to see you safely home without accident or hurt, and the blessing of peace to rest upon us all, and the

Spirit of God to move upon us in directing our labors. I ask and pray through Jesus Christ, our Lord. Amen.

ELDER JONATHAN G. KIMBALL

Of the First Council of Seventy

In the words of an old prophet: "I will say of Jehovah, he is my refuge and my fortress, my God in whom I trust." I have that feeling, that conviction burning within me. I have faith in God the eternal Father, and in his Son, Jesus Christ. I have been taught these things all my life, from my earliest childhood; and for forty years nearly, including my foreign service, I have been teaching that God is our Father, that we are the offspring of the living God; and I believe it.

I met a Gentile friend—I suppose he is my friend, he has always been friendly—a business man, the other day. He said very pleasantly to me: "Kimball, I do not believe you have got any religion. I do not think you believe what you preach." And I laughed. I learned afterwards that he was a Catholic, and I guess he judged me by himself, because I do not think he is a good Catholic, so he hasn't got any the best of me. How could he tell from the outside of a man whether he has religion, or, call it faith in God and in the gospel of Jesus Christ? That can only be discovered by the life we lead and by the spirit that is within us.

If there is anything in the world that I appreciate, it is the Church of Jesus Christ of Latter-day Saints. I have no desire to live with any other people. I occasionally go away with the consent of the brethren, but I am always anxious to come back. In March of this year I was in San Francisco, and I became lonesome and homesick. I think it was on the 6th of March that I preached to the people of the Latter-day Saint branch in San Francisco. When I finished, the presiding officer said: "Brother Kimball, if you preach another sermon like that about Utah, all the people will leave." That makes clear how much I think of Utah and her people. "I am not given to flattery, when I do not mean it, and I do not simulate an affection that I do not honestly feel."

As far as the brethren of the authorities are concerned, there has been no president of the Church of Jesus Christ of Latter-day Saints that I have known so thoroughly and well as President Heber J. Grant. I have traveled with him through the Southern States, all through the south to Mexico. It took us two months before we returned. I have slept with him. We were on very friendly terms in those days. There were not so many stakes, and we became very well acquainted. I have known President Grant and heard about him from his earliest childhood, for my mother was a very dear

friend of his mother's, and I have been in their home when I was a child. My own father, Heber C. Kimball, took him as a child, and stood him on a table and said: "He will be an apostle," and it came true. Yes, I sustain President Grant with all my heart, for I realize, in part at least, what a great responsibility rests upon him.

I met a horny-handed son of toil the other day near the Church Office Building. He was a Scotchman, and said: "Brother Kimball, will you shake hands with me?" I said: "Yes, and be tickled to do it."

"Would you like to hear how I came to join the Church?"

"Yes, I would like to hear it, for I was born in the Church. I never knew anything else."

Then he told me his story. Little did that man know how he stimulated my faith just through that little friendship and testimony. As we stood there one of the brethren passed, in fact it was President Grant. My back was to him and I did not see him until after he got by. This Scotchman said: "Brother Kimball, as unbelievable as it is, I pray for that man twice every day of my life, and he did not speak to me."

"Well," I said, "he did not see you. President Grant cannot stop to shake hands with every man in all Israel and do anything else. You keep on praying, for he has a great responsibility resting upon him, for when he speaks in the name of God it is not his own word; it is the word of God. God is his dictator, and he must be guided and influenced and blessed with the Holy Spirit in order to direct this great people." We ought to pray for the brethren of the authorities, as we sustain them as prophets, seers and revelators.

Brethren and sisters, I have a conviction burning within me, sometimes, like a living fire. There are a lot of things I do not know, but I know some things. I have paid the price. I have eaten the bread of adversity. I have drunk the water of affliction, and I have found God. I have told you that before. I have found God, and he has answered my prayers. I have heard that still small Voice—we call it a Voice—spoken to me not infrequently, and whenever I have followed it I was right. So that I can say with you that I am blessed in all my ways, because the Father gives to me of his Holy Spirit to guide and direct me in every situation, if I am humble and contrite in spirit and in truth.

Brethren, when I think of this gathering, we do not call this a Round-Up. I attended a Round-Up on the Fair Grounds and almost lost my life when that grand-stand with three or four thousand people on it burned down, in ten minutes. My brother Elias and I happened to be on the topmost seat, because it was the cheapest. We were about the last to get out. I said: "Elias, the Lord is with us again. Praised be the name of the Lord." I tried not to be frightened, but you ought to have seen inside of me before I got off that stand. The Lord is

with us in this gathering of the Saints. If you will stop to think for a moment of this building, it is faith-promoting. I helped to haul sand here, with other Kimball boys, every Saturday, to lay up these rock pillars. I was but a boy. I followed my father around the temple many times when I was a young boy. These buildings and grounds are faith-promoting, and it is wonderful to me the things that have been accomplished by this people, as recounted by President Grant. I enter the temple twice a week, and as I walk around it I have often wondered if President Young and Heber C. Kimball, and others of the pioneers, can picture what has been accomplished. I have been in Central Park, New York, years and years ago. I saw in this park million dollar bridges. I have been in Golden Gate Park time and time again, in San Francisco. I was in Denver a short time ago. They have twenty-four parks in that one city. But I want to tell you that to me, there is not a place on God's green earth like this place right here. I thank God that the brethren take good care of it. No cleaner, sweeter place is to be found anywhere in the world than right here. It is part of the vision that Brigham Young saw. Think of the temple! When Brigham Young struck his cane in the ground and said: "Right here we will build a temple to our God;" it was in the time of their poverty when they were so poor that father came along when the men working on the temple were soaking their bread in the stream of water. Father said: "To you it will be the sweetest bread in all your life." It took forty years to build that temple. I will never forget when it was dedicated. I was in the Southern States where they were driving us like wild animals, and we took our lives in our hands. I heard that prophet say when the temple was dedicated, as I was here on a visit: "From this time forth the hearts of the children of men will be softened towards us." I stand before you as a witness of the softening of the hearts of the people in the south. See what has been accomplished. At one time Elder Elias Kimball had five hundred and fifty elders in the south, and during his presidency he handled seventeen hundred and fifty elders, and only two died out of that great number of elders, exposed as they were. You cannot tell me that God does not answer their prayers. You cannot tell me that he does not protect us when we trust in him. I tell you, brethren, there never has been a time—I can say this as truthfully as I have ever spoken in my life—when I have had a doubt in my heart that Joseph Smith was a prophet. That thought has never crept into me. I believe in the Prophet Joseph Smith. To me he is a prophet. His prophecies have been fulfilled. He was a great architect, and God directed him, and Brigham Young came here as a great builder, and through the efforts and unity of the people, the great mission of this Church has been partly fulfilled.

Now, brethren and sisters, I pray the Lord to bless you and be with you. You are a blessed people to rally around and come together

as you do to these great conferences, and your stake conferences; because I know, even if you forget all that is said, it stimulates faith, and God knows we need it. I pray the Lord to bless the authorities and everything pertaining to Zion. For the past year I have been working like a Trojan to love my enemies. I am making slow progress, but if I can live a little longer I will make it yet. The Lord bless you, which I pray for in the name of Jesus Christ, Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be able to attend this conference and to partake of the Spirit of the Lord that has been manifested in each session. I earnestly pray that the Lord may direct me to say that which is best at this time.

There is no doubt in my mind concerning the divine mission of the Prophet Joseph Smith and the restoration of the gospel. I know that its principles harmonize with holy writ. The great migration to the West, led by Brigham Young under the direction of the Lord, and the establishment of the people of the Lord, in this part of the earth, is pointed to as a great achievement by hundreds of thousands of people who visit our country; many often remark to me that they have never seen anything like it. It is truly a great achievement; it is something that could not be done by man alone; the Lord was at the helm, as he is today. But the great thing that appeals to me is the principles involved in this great latter-day work. While sitting in my seat during this conference I have been led to think of the many times that I have heard the principles of the gospel discussed from this stand, and of the many sermons I have read concerning the doctrines taught from the days of Joseph Smith by elders of Israel everywhere. Not only have they been preached, but they have been printed and circulated in all parts of the earth. Surely people who desire to know the truth must pay some attention to a clear exposition of principles of truth.

Before the time of the revelations to the Prophet Joseph, there was not taught, so far as I know, anything concerning the ante-mortal state of man. In fact it was repudiated and is today. Very few people believe it, yet it is in harmony with holy writ. It was one of the principles of the gospel, in the days of Adam. It was one of the principles of the gospel, in the days of Noah, and in the days of Abraham, and in the days of Christ. It has never been changed, it cannot be changed. How can men then successfully assail the Church which preaches scripture as it is taught in holy writ dating back even to Adam our Father. What are men going to do with the scripture that the Lord spoke to Jeremiah when he said:

"Before I formed thee I knew thee; and before thou camest forth

I sanctified thee, and I ordained thee a prophet unto the nations."

How can men say there is no truth in the gospel as we teach it, if prophets of old have taught it? How are they going to answer the gospel that was taught by the apostles of the Lord Jesus Christ? What is the answer to the principle taught by Paul, to the Corinthians, when he asked those Jews who were in a controversy concerning the resurrection of the dead—the Sadducees and the Pharisees who had become converted to the doctrines of Christ, but who evidently were discussing the resurrection, and even doubting it: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

This doctrine also, and all the principles which the Lord revealed to Joseph, have stood the test for nearly a century of time, and there has never yet been a set of men, with all the learning that the institutions of the world have been able to give them, who have successfully assailed the principles of truth as they have been taught. Can you find anything like it in all the history of the world? Investigate the organizations of men called churches and learn if they have closely followed the scriptures. They are changing their doctrines constantly, because they have no real fountain head to deliver unto them the truth. But the monument of truth that this Church has erected as an instrument in the hands of God must certainly stand for or against the human family, or that part of them who come in contact with it.

If I were going to investigate any organization, business or otherwise, I most certainly would look at the foundation principles, the by-laws of the institution; I would investigate the strength of the institution. And the great majority of men look at material things in that way, but they appear to be blinded, so far as the investigation of the gospel is concerned. It is easy enough, evidently, to go to church and listen to the teachings of men, and take it for granted that they are true. They have not thought of having an individual testimony. They take it for granted that they are saved; they have not learned the principles which are involved in the great thing called life through which salvation is obtained.

But when men and women come in contact with the history of this great Church, not only its organization and its establishment, but the eternal part of the Church, they must give unto the Lord their allegiance sooner or later, for after all a Church that has shown a steady growth every year, a Church which has taught the same principles and believed them from the very beginning, must surely draw the sober-minded men and women of the earth, the honest in heart, toward it. That is the great mission of the Church in the earth, as the Lord established it through his servants in these the last days. There can be no question as to the validity of the doctrines of the gospel of Jesus Christ.

Why is not the doctrine of baptism for the dead being taught in

the great churches of the day? Why is it that men and women do not know anything about the pre-existent state of spirits? Because they are not guided by divine leadership, they are not able truly to interpret the principles of the gospel. Happy is the man or woman who becomes acquainted with the principles of the Gospel here in mortality and is able to assume the position of a child of God, enjoying free agency, with a knowledge that this is God's work, and that we can only return to him in the way in which he has ordained.

I am not at all fearful as to the success of God's work in the earth. If there is any man or set of men or individuals who question it, they need only to investigate without prejudice the gospel of Jesus Christ as recorded in the holy scripture. And the very thing which brings them into communication with these principles will lead the honest in heart into the Church of Jesus Christ. There can be no other way.

I am not fearful at all of the success of this Church; it will go on until it has finished its mission, until the honest in heart in all the world shall have heard the gospel of our Redeemer. I do not know how many will accept it in this life, I do not know how many will accept it in the spirit world, but I do earnestly believe that those who stood for the great Jehovah, and who worked faithfully with him in that great conflict with Lucifer, those who held his power and who labored under his presidency and direction, who were faithful unto the trust, and who were counted as of the chosen blood as they are counted here, will, in time, be gathered out, and those who did not and do not shall not have the privilege of knowing the Lord; it is very doubtful if they will ever have the privilege of returning unto him unless it may be through repentance as the gospel has provided.

I am not ashamed, as Paul has said, of the gospel of Jesus Christ. It is the power of God unto salvation. It is the power by which miracles are wrought. It is the power by which God can and does communicate to man. It is the power by which men may know the Lord and hear him and feel his presence, just as surely, and with as much certainty as they did in the day of their primeval childhood, when they walked by sight and not by faith. The work of God will prevail, truth will prevail. There is no reason why any man with sober mind should doubt the principles of the gospel taught by the Church of Jesus Christ of Latter-day Saints. There can be no failure to it, I care not what the world may think, or what men may think. Individuals may fail, but the Church of Jesus Christ is founded upon facts, it is founded upon revelation, and upon true principles that have been in the earth since the earth was peopled, under the direction of Adam, our Father in the flesh. And in this dispensation it is the word of God, and the Church is the organization of God. It will stand when others fail. It will be in the earth to meet the Redeemer when he comes to claim his people. I know that his Priesthood is in the earth, and that holy men are in this Church presiding over it. I know the Church has a prophet in this day, just as surely as it ever had in any dispensa-

tion of the gospel, and it will not, nor can it go astray. At times it may be hindered in its growth, but it will eventually triumph, and the principles involved in it will become the common knowledge of the honest in heart in all the world.

I pray the Lord to bless us. Israel will prosper, and the Church, through its ministry, will grow. The results of our work as elders in the earth are being felt daily. Thousands and thousands of people are being led into the waters of baptism. They are found in every part of the country, and the country is filled with honorable people who, in their hearts, desire to know the truth. It is hard to be weeded out from the convictions that have surrounded them, planted there by father and mother and a long line of progenitors, but when they hear the truth and study it, they accept it. I believe that the Lord provides for the restoration of his family according to their faith and as they prepare themselves and are qualified as a result of their faith to come into this Church, they come into it and become members of it, and begin to work for it. That is the history of it, and it shall not change till the end shall come.

I pray the Lord to bless us, in the name of Christ. Amen.

ELDER A. WILLIAM LUND

Assistant Church Historian

I hope, my brethren and sisters, that I may have the Spirit of the Lord to be with me in the few remarks that I may make this afternoon. This is the first time that I have been called upon to speak at a general conference, and I certainly feel the need of the aid of your faith and prayers, my brethren and sisters, and of the Spirit of the Lord.

I rejoice that I am a member of the Church of Jesus Christ of Latter-day Saints. I am proud of my parentage—of my father and of my mother. I am proud of the teachings that they gave to me in my youth, and I only hope and pray that I may always be faithful to the teachings of my beloved parents. I have a testimony that the gospel of Jesus Christ is true, that this is the work of God, that the men who stand at the head of this Church are men of God, that they have the Priesthood, that they are called and chosen in this day to lead God's Church, and I pray that the Lord will bless them always with health and with strength, that they may carry on this great work, the leadership of which has been given to them in this dispensation.

As a young man I have often wondered if the youth of Zion really and truthfully appreciate the wonderful privilege they have of working in the Church of God, if they really have faith in the doctrines and principles that are set forth by this wonderful Church of ours. I consider it a great privilege to work in the Church of God, and I desire always to work in it.

I have often wondered if we have the faith in the truth that is necessary for us to have, in order to stand when trials and tribulations come upon us. I wonder if I could stand if the same trials and tribulations should come upon me that have come upon those who have passed to the great beyond. When trials and persecutions were heaped upon the prophet and upon the leaders of this Church, it took faith, my brethren and sisters, to stand in those perilous times. In the times of Kirtland, in those dark days when apostles, some of them, were leaving the Church, apostatizing, because the evil one had gained power over them. Then such men as John Taylor, wonderfully brave and courageous, stood forth and testified to the people that it was through Joseph, the Prophet of God, that they had been taught the truth; it was through him that they had received the power of God to perform the ordinances of life and salvation, that he had shown them the way of eternal life, and he asked them why they were going back upon these wonderful truths. Even the man who converted John Taylor in Canada was being affected by the many things that had been said. John Taylor met him and said to him that the gospel was the same now as when he had preached it in Canada and that it did not make any difference what man might do, yet the gospel of Jesus Christ was true. Thus Brother Taylor testified to him, and that man, be it to his honor, returned again. He had not left the Church, but he returned again to his full fellowship and died a faithful member of this Church. That same man, President John Taylor, died away from home, away from the love of his dear ones. In a letter written to his children and to his friends gathered in the Gardo House on the first day of November, 1886, he pleaded with his children and with his wives to live true to the principles of the gospel of Jesus Christ. He thanked the brethren for being present upon his birthday and celebrating that day in his honor. He gave up his life for the testimony of the gospel of Jesus Christ which he knew to be true.

When the Prophet Joseph was in Carthage jail, Willard Richards and other men were there with him. On the day of the martyrdom, in talking to some of these men, the Prophet Joseph wanted them to leave Carthage jail. He knew what would be his end. It may be true, my brethren and sisters, that in the heat of battle we are willing to give up our lives for a thing that we hold dear, but this man, Joseph Smith, knew for some years previous to the time that he was martyred that he should give his life for the testimony that he had received. In a letter written to John C. Bennett in 1840, Joseph Smith, in describing Nauvoo, said to him that if their enemies would leave them there long enough Nauvoo would become one of the most beautiful cities upon the banks of the Mississippi. In a meeting held in April, 1842, in talking to the Relief Society, Joseph Smith said that he would not be with them very long. He said that the people of the world would hear his voice only for a short time. On the 6th day of August, 1842, when he uttered that wonderful prophecy concerning the people coming into

these Rocky Mountains, he did not say "I will go with you," but he said: "You will go into the valleys of the Rocky Mountains." When incarcerated in Carthage jail he realized that the end was near, and he desired that his brethren should not remain with him there. He tried to get Hyrum to leave him, but that faithful brother would not go. He asked Willard Richards to go but Willard turned to him and said: "Brother Joseph, you did not ask me to cross the river with you. You did not ask me to come to Carthage—you did not ask me to come to jail with you, and do you think I would forsake you now? But I will tell you what I will do, if you are condemned to be hung for treason, I will die for you." That was the faith of that man—willing to sacrifice his life for the Prophet of the living God.

We are not called upon, brethren and sisters, to sacrifice our lives for this gospel, but are we willing to sacrifice a little of our time in our block teaching, in our High Council work, in Sunday schools and in other opportunities that are given to us to serve God? Are we willing to go into the homes of the Saints and preach unto them the gospel of Jesus Christ? Are we willing to lay our all upon the altar of God, if necessary, and if called upon to do so? I firmly believe, my brethren and sisters, that if Joseph Smith at the last moment even, had said to the people that he alone was responsible for this Church, that he alone was responsible for the coming forth of the Book of Mormon, that they would have ceased their persecutions against him and would have heralded him as one of the greatest men that had ever lived. They would have considered the Book of Mormon as the greatest piece of literature that had ever been given in the English language. I firmly believe that, my brethren and sisters. But because he was true and faithful to the testimony that God had given unto him, that he had seen God, that he had seen Jesus Christ, that angels of the living God had come to him and had given unto him the keys of the dispensations that they held, making him the prophet of the dispensation of the fulness of times, they ridiculed the Book of Mormon, they made fun of him, and finally took his life. But what an example of courage and bravery he has given to the world, dying for the testimony that he knew that the work he had founded was the work of God and not of man.

I am thoroughly converted, my brethren and sisters, to work, work in the Church of God, to do the things that are required of us; and I believe then that the Lord will bless us with health and with strength to carry on his great purposes. Men in these days in which we live have also shown themselves to be courageous to the faith that comes to them as children. My own father, when he was a boy not more than fourteen years of age, was an elder in the Church of Jesus Christ, preaching the gospel to the people in his native land, Denmark. On one occasion he went into the home of a certain rich man. This man thought a great deal of him and offered him the greatestest temptation

that could be placed in the path of my beloved father—that of an education. He offered to put him in school, to educate him and to make him the heir of all he owned if he would renounce “Mormonism.” But that boy, having the faith and testimony of Jesus Christ, refused to give up the pearl of great price. He had found the truth, and he lived faithful always to that testimony that was given to him as a boy. On his death bed, the last words that he gave unto his children were that they should remain true to the gospel of Jesus Christ. I only hope we all may be true to this wonderful gospel. I know that the Priesthood of God is here upon the earth, that the keys of this Priesthood are vested in the President of this Church, Heber J. Grant. I know him to be a prophet of the living God. When I came to England as a missionary, President Grant was the President of the European mission. I was appointed to labor in the Newcastle conference. There was a certain woman living in one of the towns in that conference who was afflicted with deafness, and she desired that President Grant should administer unto her. He did not have time, because of other conference appointments, to go to the town where she resided, but he promised the elders that if they would administer to that woman that she would be healed; and I bear you my testimony that his words were fulfilled, that the elders did lay their hands upon the head of that woman and she received her hearing. These things, my brethren and sisters, are faith-promoting to me. They testify to me that the Spirit of God is with the men who are at the head of our Church. The Priesthood of God is the greatest thing that has been given to us. In it is the greatest and most glorious opportunity given to young men to exercise authority in the saving of souls. And no matter what may be said, I bear you my humble witness that these men do hold this Priesthood and are the leaders of the Church and Kingdom of God. May God bless you, I humbly pray, in the name of Jesus Christ. Amen.

ELDER DON C. RUSHTON

Former President of the Australian Mission

My brethren and sisters, it is the greatest event of my life to be called upon to stand here before you and bear my testimony to the work of the Lord, as I have taken part in it in the different parts of the world where I have been called to labor. I feel very timid and humble today, in facing this great audience, for I have not been accustomed to meeting with so many people at one time, but I do feel very grateful to the Lord for the splendid opportunity we have had of meeting in this conference and of listening to the testimonies of those who have been chosen to lead this people.

I have been out in the land of Australia for about four years at this time, and three years some time back, laboring with an excellent

people, a people who have many of the virtues and good qualities that are found among the races in the different parts of the world. They are principally from the British Isles, having gone over to Australia, a very fruitful land, a land capable of supporting many millions of the world's inhabitants; but it has not been consecrated, seemingly, by the Lord. I was listening to the testimonies of Brother Roberts and Brother McMurrin today, in explanation of the work which is being done on this continent, and of the testimony that had been given of the consecration of this land in the early days by the prophets, inspired of the Lord, and of how these prophecies have come to pass and been fulfilled, and I thought of the land of Australia. It seems that that land has no great destiny for the children of men.

There are no traditions about its early inhabitants. When Captain Cook discovered the land he found there a dark-skinned race of people. They were estranged to all other races, it seems, resembling, to some extent, the African, but yet not like them. They were different from any of the other races that he found upon the South Pacific islands, and he considered the land at that time was not inhabitable for the white man. It lay in that condition for many years, until England took charge of it, and that country began to send over their offenders to that part of the world, political transgressors. Men and women who were not in favor, altogether, of the royalty of the English government were sent over, and left in the country of Australia. It is a great continent and is as large as the United States. Our work there is greatly divided. The nearest conference we have to Sidney, the headquarters, is six hundred miles, and the farthest one away is three thousand miles, so that we have to travel six thousand miles to visit the conference in West Australia. We have about eleven hundred members of the Church in that land divided into six conferences, including the Island of Tasmania.

This great country has only a population of about seven million people. It is capable of supporting twice that many, but for some reason the people are not going there. The government of Australia is doing everything it can to induce men to come there, but they will not come in sufficient numbers; while this country of America is doing everything it can to stop them from coming here. So we observe the great difference. Australia is a fruitful land, and one where conditions are better than they are in nearly any other part of the world, but the country cannot get population sufficient to supply the demands, while America, crowded with people to some extent, cannot keep them out.

Brethren and sisters, the words and the blessings of the prophets are sure to come to pass. I was thinking of the blessings which prevailed at the time when Isaac blessed Jacob and Esau. You remember how Jacob bought Esau's birthright, and in order that he might attain to the blessings, he had to deceive his father, Isaac, but he deceived

him and obtained the blessing, and that blessing came to pass. Again, when Jacob was blessing Ephraim and Manasseh, he crossed his hands when blessing those two sons, and while Joseph tried to remove his father's right hand and place it on the head of Manasseh, Jacob said, "No." All of these blessings came to pass, and while some of us think that it was not altogether fair that Jacob should obtain the blessing, yet it was pronounced upon his head by the prophet, a man authorized of God, and sent of God, and it came to pass. And so it was with Jacob when he blessed the sons of Joseph. He blessed them that they should inhabit this great land that we are in, and the Lord has sanctified it by his prophets; and so we find it today the best land, a land where everyone wishes to come, a land where everyone desires to remain, a land where those who have lived here and go away always wish to return again—in fulfilment of the prophecies which have been made and the blessings which have been given by God.

We find that the land of Australia has no great destiny, and because of that, perhaps, the people of the world are not going there. But there is a great people living there, a people who are susceptible to the gospel, a people, however, whose minds have been poisoned against the truth by the stories which are circulated, and by the falsehoods which have been told; but whenever we have opportunity to remove these falsehoods, to show the light that God has given to the world and the gospel plan, and to get men to investigate our message, we have found friends. They do not always receive the gospel. You know it requires quite an effort to receive this gospel, because one has to give up a few things of the world; but we have a great many friends in Australia, and the government is friendly towards us.

We undertook to erect a Church there a little over a year and a-half ago. When we began building, the ministers of the neighborhood in which we were going to locate the Church were very much alarmed, and they got up a huge petition among the people of the neighborhood and the ministers all over the city of Melbourne, a city of a million inhabitants, against the "Mormon" people erecting a Church in Melbourne; and so an investigation was entered into by the government. They called upon us to furnish the evidence of what we intended to do when we had that temple as they called it, erected, for they think that the Latter-day Saints do not build anything but temples. Of course, we had to produce the evidence of what we believed in, and what would take place at this building after we had succeeded in erecting it, and as a result we presented the gospel before the government of Australia, and we preached the gospel to them. They read our gospel publications, they read the Book of Mormon, the Doctrine and Covenants, and the Articles of Faith, and some scientific works by some of our leaders, and those who have written the message of truth to the world in this day; and as a result they told us to go ahead

and build our Church, they did not see any objections whatever. I also had the pleasure of explaining to them the fruits of our gospel wherever our people go. I asked them to investigate what had taken place in Canada where our people had gone and colonized. I asked them to investigate the conditions which prevailed at one time when the "Mormon" people lived in Mexico. I asked them the question if it should not be right and proper that we might be able to found such colonies and a people who loved liberty and who lived the laws of good government, and who upheld industry, and who lived a temperate, moral life. I asked them if Australia could be injured by a class of people of that kind, and they said: "We want that class of people." I said: "You will find them among the Latter-day Saints, and if you desire further information, come and learn what our purposes are and what our people are wanting to do for the world." So it was not difficult for them to see our position. I also told them that we had been there for forty years or more preaching the gospel, and that we had brought into their country thousands of pounds of money from our own country, for we all pay our own expenses, and we have never asked Australia for one cent of money. I asked them if there was any other set of ministers in all their land who taught the gospel and paid their own way and brought their money into that country? They said: "Why, from a business standpoint you are the most useful men and the best men we have in the country." And so they told us to go ahead and erect our Church, and we did, and we have erected two others since then, and the Lord is opening the way and removing the prejudice. We have had a hard fight with the picture films. They sent pictures all through that country maligning this people, and we had to meet them, and did meet them and succeeded in removing a great deal of the prejudice.

Time will not permit me to go on further telling you any more at this time, but I pray that the Lord will pour out his Spirit upon this people. I know that he will if we will live the gospel. I know that the prayers of these men who have been called to lead Israel are answered. I have seen it demonstrated many times. The elders that come into the field, upon whose heads the authorities of the Church have laid their hands, have those blessings fulfilled to the very letter, and the Lord is with them; The Lord is inspiring and leading and directing this great work.

Now, brethren and sisters, may the Lord continue to bless us, and bless the world that they may hear the gospel, that the predictions that this gospel of the kingdom shall be preached in all the world may soon come to pass; for the time of the end is drawing near. May the youth of Zion arise, and may they hold forth and hold up to the high standard of their noble sires. May we still hold up that great example of righteousness and industry and honesty and fidelity which they demonstrated and which has made this people what they are today,

and made possible this great gathering of this conference, I pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I doubt very much whether President Penrose will be with us tomorrow. I feel in my heart that it will be wisdom for him not to make the attempt. We all know his marvelous and wonderful will power and his determination to be with us, but in view of his weakened condition I almost feel that it would be tempting Providence for him to be here tomorrow. He sent word that he expects to be here, but I am in hopes he will change his mind. We have him in mind as we sing this magnificent hymn. Few men in all the world have written anything finer in our day or in any other day than the many splendid hymns that Charles W. Penrose has written:

The congregation sang, "O ye mountains high."

Elder William D. Hanks, President of the Union stake of Zion, pronounced the benediction.

Conference adjourned until 10 o'clock Sunday morning.

THIRD DAY

MORNING SESSION

On Sunday morning at 10 o'clock, October 5, 1924, all seats in the Tabernacle were occupied and every available standing space was filled. Many were unable to gain admittance. All the aisles in the galleries and on the main floor of the building were occupied. Barratt Hall was provided with a radio, and in the Assembly Hall there was an overflow meeting at which Elder John M. Knight, president of the Western states mission, presided.

President Heber J. Grant presided.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

The conference was opened by prayer by Elder Joseph R. Shepherd, president of the Logan Temple.

The hymn, "An angel from on high," was sung by Mrs. Mary Ellsworth and Mary Lindsay and the choir.

PRESIDENT HEBER J. GRANT

Parley P. Pratt has written more inspirational hymns for the Latter-day Saints to sing than any of the other of our poets; and there are few, if any, of his hymns that touch my heart more than this wonderful hymn to which we have just listened, so beautifully rendered by our sisters and the choir. It was written by inspiration, and, to my mind, if we omit the last verse, the wonderful prayer, contained in this hymn, is marred and lost. There has never been any doubt in the minds of the Latter-day Saints that Jerusalem will be rebuilt and re-established, and the prediction contained in this last verse is in prospect of being fulfilled. From the day that the British army rode into Jerusalem a change has come. We believe absolutely in the inspiration of this hymn, and that every word of this last verse will be fulfilled:

"Lo, Israel, filled with joy, shall now be gathered home,
Their wealth and means employ to build Jerusalem;
While Zion shall arise and shine,
And fill the earth with truth divine."

PRESIDENT ANTHONY W. IVINS

THE OLD PATHS AND THE GOOD WAY

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

"Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

"Therefore hear, ye nations, and know, O congregation, what is among them.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."—Jer. 6:16-19.

My brethren and sisters, I stand before you this morning as Elder Stephen L. Richards said that he did, yesterday, awed in the presence of this great congregation of Latter-day Saints, and in the presence of God, our Father who, I know is here by his Spirit. I feel dependent upon him, dependent upon you, and the exercise of your faith in my behalf, to help me during the few moments of time which I expect to occupy.

THE PATHS OF THE LORD

The way, or path, to which the scripture which I have read refers, is the path, or road, in which the Lord desires, and has always desired, that his people shall walk.

THE TRAILS AND PATHS OF MEN

Roads made by men thread the world. They have many beginnings, and some of them intricate and devious windings before the end is reached. Some of them are broad and easy to follow, and converge into other like roads, along which multitudes constantly travel, multitudes who appear to be striving for the same objective, a destination which the history of the past shows but few reach. In the beginning these roads were mere trails. Men knew the direction in which they wished to travel, the destination which they desired to reach, but no one had traveled the road before them, no trail had been blazed, there were no markers to follow, and they went blindly on, often to disaster, and sometimes to death.

In their effort to reach the Pacific coast, less than one hundred years ago, people perished from thirst, when there was water in abundance near. No one had been over the road before them, and they perished in the deserts of sand, because there was no track to follow.

Today no man would attempt to reach Utah from Santa Fe by the route traveled by Cardenas more than three hundred years ago, we have learned that the Grand Canyon of the Colorado interposes an insurmountable barrier, a barrier which cannot be crossed, but know that there are other trails which make the passage of the great canyon and river possible. No party of travelers would attempt to reach the Pacific Coast by the route followed by the company of emigrants who perished in Death Valley, in 1849.

The impassable barriers, and relentless death traps have become known, the roads and trails have been charted, and the wayfarer, knowing his danger, avoids them.

The roads built by man are constructed to satisfy the demands of his environment. Over them he carries his commerce, they bring into close relationship remote communities and add greatly to his pleasure, convenience and comfort. They have become so well defined that they may be traveled with perfect safety and confidence, for from the starting point to our destination the way is plainly marked, though it take us to the other side of the world.

ONE ROAD WHICH MEN HAVE NOT DESIRED TO FOLLOW

There is one road which the great majority of mankind have never, as yet, cared to follow, notwithstanding the fact that the destination to which it leads is more desirable than any other. Since the earliest period of the existence of man, so far as we have record of his existence, the way has been plainly marked, and the destination to which the road leads well understood, but men have said, we will not walk therein.

Since the beginning of time, as we count it, men have shown by their works, that from the influences and teachings of the remote past, the conviction has prevailed that birth into this life is not the beginning of the existence of man, nor is death the end of it. The people of the world, whether civilized or savage, so far as my personal observation and study enable me to judge, have always found some outward means of expression, by which their faith in the invisible is shown. It may be by worship of the forces of nature, the sun, the moon or stars, or they may bow down to images of wood, or stone or gold. In whatever form, this worship is but the expression of faith in the intangible forces in which man believes, and to which he acknowledges his debt of allegiance and service.

PERPETUITY OF PEOPLES AND GOVERNMENT DEPENDENT ON RELIGIOUS FAITH

I know of no great nation of antiquity which did not have, in connection with its system of civil government, a code of ethics which embraced in its doctrines, and had for its purpose, the ends which we moderns seek in the various forms of religion which we believe in and practice. The perpetuity of the various forms of government which prevailed was dependent, as all governments are, entirely upon the ethical, or religious faith and practice of the people, for, if we are to judge by the history of the past, without the higher ideals of ethical life, applied in the administration of civil affairs, no nation can long survive.

The earth on which we dwell was designed by the Creator to be the home of man; and, for the benefit and blessing of his children, the Lord plainly marked the path, or way in which they should travel. He taught them that, being the Former of the universe, and Father of the spirits of all men, holding dominion over the earth, and all that

pertains to it, that we, in appreciation of the blessings which we enjoy, should acknowledge our obligation to the Giver, by obedience to his will and reverence to his laws.

We know that our sojourn in this life is but transitory, that we must pass from mortality, and the Lord has taught us that by observance of certain simple laws which he has given, or by traveling in the road which he has marked out we may find our way back into his presence, where, if our conduct in mortality justifies, we will be crowned with glory, immortality, and eternal life.

We have but limited knowledge of the hand-dealing of the Lord with the ante-diluvian people, but sufficient is preserved to show that, notwithstanding the fact that he sent prophets among them, who warned them of the judgments to come, because of their transgression, they refused to listen, the result being that when the flood came they perished in their sins.

One would suppose that the dreadful experience through which these people passed would have been sufficient to have impressed the sons of Noah, who were among the survivors, that they never would have forgotten, but it was but a short time after they became established on the banks of the Euphrates and Tigris when they had so far forgotten their obligation to the Lord, their Father and deliverer, that in his anger he confounded their language and scattered them abroad on the face of the earth.

A GREAT EVENT, AND A MIGHTY PURPOSE FORETOLD

It was at this time that an event occurred which was of great importance to us, we people who are permitted to live in this, the greatest dispensation of the history of the world, in this land which is choice above all other lands. Foreseeing that the people of Babylon and Nineveh would not repent of their wickedness, and return to his service, the Lord took a small company from the great tower which was in course of construction, and under the leadership of inspired men brought them to this land which we now occupy.

That knowledge of the redemption which was to come to the human family through the infinite atonement which would be made by Jesus Christ was possessed from the beginning by the people of the world is plainly shown by the scripture, and is particularly emphasized in the revelations which have come to the Church in our day. In order that this great truth might not be lost sight of, the Lord has, at various times, and in divers places, manifested to his servants, either by dream or vision, or by personal appearance the importance and indispensable necessity of faith in it. It naturally followed that with the renewal of the old covenant, with the small body of people, whom he designed to bring to a new world, he should again make clear to them this great truth, by which their lives were to be governed, either

for their blessing or condemnation, and this he did to the brother of Jared, under the following circumstances:

THE GREAT TRUTH MADE CLEAR BY REVELATION

While engaged in prayer the voice of the Lord came to him, as follows:

"Believest thou the words which I shall speak?

"And he answered; Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

"And when he had spoken these words, behold the Lord showed himself to him, and said: Because thou knowest these things thou art redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you. Behold I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and daughters.

"And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which you now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear to thee to be in the spirit will I appear unto my people in the flesh."

RESULTS OF AN ANCIENT WARNING UNHEEDED

By this we see, my brethren and sisters, that more than two thousand years before he manifested himself in the flesh Christ showed himself to this man, that a witness might be had among the people of his existence and future ministry among men. Before this people reached the American continent the Lord warned them of the consequence of disobedience, and made known the conditions upon which they were dependent, either for success or failure, after their arrival here. Let me read:

"And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth, even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

"And now, we can behold the decrees of God concerning this land that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; wherefore he that does possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"And this cometh to you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the

fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."

It is sufficient at this time to state that, notwithstanding this admonition, and the many manifestations of the power and mercy of the Lord, which were had among them, the Jaredites refused to walk in the way that the Lord had marked out, went into transgression, and finally, through war and contention, ceased to exist as a nation.

More than one thousand years after the Jaredites were led away from the tower of Babel, the Lord again brought a small colony of people from the old world, this time from Jerusalem, and established them in America, a people known, and referred to in the records which they kept, as the Nephites.

To them the Lord repeated the promise which he had made to the Jaredites: He would lead them to a choice land, which should be their inheritance, and great prosperity would attend them on one condition, namely, that they should be devoted to the God of the land, who is Jesus Christ. The doctrine of the atonement was revealed to them, and after his resurrection the Redeemer appeared, and organized his Church among them. For two hundred years after the organization of the Church the Nephite people enjoyed a great degree of peace, prosperity and happiness, but like the Jaredites before them, they refused to walk in the old paths, and when the prophets whom the Lord raised up warned them that the road in which they were traveling would lead to disaster, and that the way of the Lord was so plainly marked that a wayfarer, though a fool, need not err, they said, We will not walk therein. When the watchmen said, Hear the sound of the trumpet, which calls you back to the old way, they said, We will not listen. Disobedience resulted, as it always has, in loss of the birth-right which the Lord had given them, and the destruction of another nation which might, if obedient, have continued until the present.

MODERN DISCOVERY OF AMERICA

This brings us to another epoch, or dispensation, of greater importance to us, to the world at large, than any which has preceded it. Another period of one thousand years had elapsed. When the Lord inspired Columbus to sail away from Spain, and directed him to the shores of the New World, the first step had been taken in the opening of the greatest gospel dispensation which the world has ever known, a dispensation looked forward to by the prophets of old, in which the Lord said that he would consummate his work, and prune his vineyard for the last time, when the wheat was to be garnered, and the tares bound in bundles, and burned.

By natural means, as the Lord always operates for the accomplishment of his purposes, means so simple that the thoughtless and un-

believing do not see the manifestation of his power, he brought the Puritans from the old world to New England, the Dutch to New York, the English Cavaliers to Virginia and the French to New Orleans, a combination of races which, paradoxical as it may appear, was just calculated to give us the composite America who made the United States of America what it is, the greatest nation of the world today.

Inspired men have been raised up, who have given us our form of government, and the code of laws by which we are controlled, the best ever evolved by man, so far as we are able to judge. The Lord has strengthened the arms of the patriots who have defended us against the assaults of all those who have come up against us, and delivered us until today, from those who would have torn us asunder. Against all opposition, I sometimes think almost against ourselves, the Lord has brought us to our present condition, until this nation, like a city set on a hill, has become the light of the world.

ARE WE TO PROFIT BY PAST EXPERIENCES?

I have gone hastily over the history of the past, which brings us to the present, to us the most important period of the world's history, because it is our day, the day in which the conduct of world affairs, with which we are directly associated has been entrusted to us, when we are to prove whether or not we are to benefit by the experiences of the past, avoiding the pitfalls into which our predecessors have fallen, and profiting by the markers which they have placed along the road which leads to happiness and success, while we avoid those which the experience of the past teach us inevitably lead to disappointment and failure.

ALL INSTITUTIONS AND INTERESTS DEPENDENT ON THE STABILITY OF GOVERNMENT

The welfare of the Church, and every other interest and institution of our country is dependent upon the stability of our civil government, by which our every interest is controlled. There is nothing which we call our own, not even our lives, which is not subject to its demands. However much we may resist or say we will not, it compels submission.

Our government can be no better than its citizenship, since the men who frame and execute the laws are chosen from among the body of the people, and consequently reflect the character of the majority of the electorate.

IT IS TIME WE TAKE NOTE OF THE SIGNBOARDS OF HISTORY

Has the time come when it is worth while that we pause and carefully examine ourselves, when we should take note of the sign boards which history has placed along the road which we are traveling? Is it worth while to inquire whither this road leads? To listen to the

pleadings of those who have gone over it before, and know the death traps which are scattered all along the way, or shall we go blindly on ignoring the experiences of the past, until chaos shall come to us as it has come to those who have occupied this choice land before?

I have gone back over the road which leads to Babylon and Nineveh, to Thebes and Memphis, to Tyre and Sidon, to Greece and Rome, and all along the way have seen these words of warning blazed in the tree-trunks, and cut into the face of the rocks—Beware of lack of faith in a living God. Beware of selfishness, of personal ambition, of pride, of love of power and dominion, of disregard for the honor of men, and the virtue of women, for the end of this road is disappointment and death.

I believe that every soul present desires the perpetuity of our government. It would be a source of sorrow to know that there is a person here who is not willing to give his all that this desired end may be achieved. If this is to be accomplished we must avoid the road which those who have gone before have followed. I fear, as I contemplate our present condition, that some of the paths in which we are walking, if we continue to follow them, will lead us into the broad road from which few turn back, once they have entered into it.

OUR NEGLECTS AND SERIOUS TRANSGRESSIONS

Our reverence toward our Father and God is not manifested in our lives as it should be. Instead of honoring his holy name, as we should, we openly and unblushingly profane it, notwithstanding the fact that he has told us that we should not take his name in vain, and that he who does so will not be found guiltless.

We are told that only the simple minded and uninformed believe in or practice the doctrine of prayer, and this world-old command of the Lord, this principle which opens the gates of heaven, and brings us into communion with the Father, through his Only Begotten Son, has been almost entirely eliminated from the American home, and is no longer regarded as a necessary, or even proper part of our public school system.

We loudly acclaim our devotion to, and love for American ideals, and pose as patriotic, law-abiding citizens, while the very men who enact our laws, and are appointed to enforce them, too often violate the law, and the trust reposed in them, as if they were exempt from that which they require others to obey. Our trusted agents who have the management of our public affairs, too often prove themselves to be rouges and swindlers by uniting with the men whom they profess to detect and prosecute, to rob us of that which they are employed to protect.

Men, profound in their knowledge of the law, too often use their great learning, not to uphold and magnify the law, but to pervert it, and find means by which we may avoid its just requirements. Self

confessed criminals, guilty of the most heinous crimes, premediated in their execution, are turned loose upon defenseless, law-abiding communities, to continue their criminal practices upon those whom the law is designed to protect.

IN THESE TRANSGRESSIONS WE ARE TRAVELING THE BLAZED
TRAILS TO DEATH

We are rapidly converting the Sabbath day, which should be observed as a day of rest and devotion, into one of pleasure, rather than worship. Are we becoming lovers of pleasure, rather than lovers of God? If so, we are traveling in one of those blazed trails which lead to death, rather than life.

GOD HAS REVEALED HIS WAY; WILL WE WALK THEREIN?

I bear this witness: That in the age in which we live the Lord has again revealed himself to man. He has again marked the road in which we should walk. It is the old way, and the voice of the prophets of the Lord has been heard calling upon the people to walk in it for nearly one hundred years. The sound of the trumpet has been heard, but men have said, We will not walk in the road marked out, neither will we listen to the sound of the trumpet which calls us back from the broad road which we are following.

GOD'S PATH, DECREE AND WILL REVEALED. WILL THE PEOPLE HEARKEN?

The decree of the Almighty regarding this land is in force today, as it was in the days of the Jaredites, and the Nephites. It is an everlasting decree, and we, as other peoples who have occupied this choice land, must be governed by it or suffer the consequence. Let me conclude my remarks by reading briefly from the Book of Mormon. This is the scripture of the American continent, the destiny of this land is outlined in it as in no other book. The road, or way, is plainly marked, no one need err who will follow the blazed trail. It is a straight and narrow way, but easy to follow, notwithstanding the many cross roads which intercept it. All of the danger points have been charted, and the way of safety plainly shown.

The man who sealed up this record, and through whom it came to us, said:

"And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

"And wo be unto the children of men if this be the case. * * * I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; And the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust? * * * And God shall show unto you, that that which I have written is true.

"And again I would exhort you that you would come unto Christ, and

lay held upon every good gift, and touch not the evil gift, nor the unclean thing. * * *

"And now I bid you all farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.

ELDER CHARLES W. NIBLEY

Presiding Bishop of the Church

My brethren and sisters, I suppose one could never grow old enough, at least I never expect to, to get entirely over stage fright. This is the third day that I have been sitting before this congregation, not knowing at what hour I might be called upon; and when one has gone through that experience for two or three days the stage fright becomes accentuated.

It is recorded of Thomas Carlyle, who could not do his thinking if there were any great noise about, that he had a neighbor, a lady, who kept some chickens; and the crowing of the roosters was a source of annoyance to him. He sent a kind letter to his neighbor and offered to buy the chickens so that he might kill them. She refused to let him have them, and said: "Besides I don't see why they bother you. The roosters crow only at stated intervals." He replied: "Yes, madam, that is true; but you don't know what I suffer waiting for them to crow."

I am indeed awed in the presence of this great multitude. My soul is subdued before this wonderful gathering, this splendid congregation, composed of men and women who are among the choicest of the earth. To stand before you and try to counsel, advise, or instruct is a responsibility which makes one feel his own insignificance. Except I have the Spirit of the Lord to assist me, I can be of little service in this position. I pray, therefore, for your sympathy and faith, and for the assistance of that same Spirit which has been given to the speakers of this conference up to the present.

I listened with deep interest to President Grant's report of the various activities and work of the Church—its growth and all its splendid affairs of which we heard in the opening of our conference. The building of temples and their maintenance and operation take a substantial part of the means of the Church. Here we maintain the Temple and these beautiful grounds. I hope you will not fail to walk around this block and see if you can get out of it a thrill such as has come to me during the last week, as I have looked upon its beauty and have thought of the pleasure that it must afford to the visitors within our gates. All this is kept up at the expense of the Church, and it costs a good deal of money. The free organ recitals, given every day to the strangers—and to those of our home people, as well, who choose

to go—are paid for by the Church; as also is the care of the organ, the upkeep of this building and these grounds, and it all costs quite a sum of money.

Then, there are further expenditures for the building and meeting-houses, as the President called to our attention, and as Brother Rushton from Australia told us yesterday. They are spending considerable means for this purpose down in Australia; and we were also told by President Grant of large sums of money being spent for the building of places of worship in Sweden, in Norway, in Rotterdam, and in the cities of the eastern part of the United States. President Roberts told us of the chapels that have been built in Baltimore, and at other places in his mission; and, indeed, over all the face of the earth—in practically all of the civilized world, we may say—these activities of the Church are being conducted, and it takes a large, a very large, amount to carry them on.

Where does all this money come from? It is the tithes you pay, and I pay, that the people of this Church contribute year by year. I am in a position to announce to you, and I feel it my duty to do so, that the means you pay, the money you contribute as tithing, all that comes into the hands of the Trustee-in-Trust, is expended in a judicious, wise, and righteous way; and only in the interests, the best interests, of the building up of the Church of Jesus Christ of Latter-day Saints. I am in a position to know this, and I testify of it to you this morning.

My brethren and sisters, the question I want to put to you, and to myself also, is this: Have you and I done our share in this respect? Are we doing our full duty in assisting in the building up of this work? Are we helping to keep missionaries in the field? Is it our means that help to extend this work in the wonderful way that it is being extended? If not, then this spiritual power, this force, has not yet gripped you and me sufficiently to make us know that our duty is to pay our tithes—the full amount the Lord requires—and to do it when the means come into our hands; not to wait until the end of the year, because then we may not have it. It is true that we are instructed to make settlement annually, paying one-tenth of our interest, and we should see that it is paid annually, and make our settlement annually; but the time for us to pay our tithes and to contribute to this work, to help it grow and to be partakers in it, not only in words, but in deeds as well, is when we have the money in our hands, when it comes to us. I know that I was brought up strictly in respect to this matter, for my good old mother did not wait until she made ten pounds of butter before one pound of it was paid to the bishop. We had no money in those early days, but we gave butter, eggs, potatoes, wheat and hay—all that the earth produced. She did not wait until she got ten pounds before she paid one. No, she paid it from among the first, to get the tithing debt off her hands. If there were a dozen eggs, or two dozen, or five dozen, the tithing, and a little more than the tithing,

went to the bishop at once. So I say, that this is a good example for me, and a good example for you. When the means come into our hands, let us pay our tithing then and not wait, perhaps until the means have been dissipated.

This Church, with its varied activities, tends to build up the communities in this country. Our Chamber of Commerce, in Salt Lake City, is asking for seventy-five thousand dollars in donations—what for? To advertise Utah. And what is the purpose of advertising Utah? To bring settlers here to make homes and to build up the communities. Well, that is a good thing. I contribute to that, as do many of you who live here. But this Church has two thousand missionaries, or about that number, in the field all the time, who are preaching this gospel, the gospel of Jesus Christ, and who are winning souls to it. While they do not encourage those people to come immediately to Utah, or to this country, yet, as soon as these converts hear about the Temple of the Lord, as soon as the Spirit of the Lord and the spirit of this work get into their hearts, the spirit of gathering is there, and you cannot hold them back, whether they are in Germany, or Switzerland, or Norway, or in the United States, or wherever they are. They want to come to Zion, and our difficulty is to keep them from coming too quickly. Now, if it is a good thing for the country and for the city that we spend money to bring people here, isn't this Church one of the best institutions for the merchant, for the business man, and for other interests? For the people that we bring here are of a class who want to build and own their own homes, and who do that very thing. In a little while they are established on the land, and they make the best of citizens.

It is safe to say that the means we spend every year in beautifying this block contribute more to the renown and glory of Salt Lake City than almost all the money that is spent elsewhere; and this money is contributed by you Latter-day Saints; it comes from your tithes; and it is good advertising; it is good work. We should not be ridiculed for it; we should rather be commended for it and blessed for it. This conference gathering every six months brings thousands of people here. I wonder whether that is not a good thing for the merchants and the business interests of this city. I wonder how these merchants would like to have our conferences suspended for a time. You would hear something other than criticism if this were done. You would hear a plaint and a wail go up; so I point out to you, and to the people of this State, and to our friends who are not of our faith, that the activities in which we are engaged make for the building up of the communities, and are a good business proposition in the line of material advancement and the betterment of communities, apart from the spiritual benefits which we know we receive. All this wealth of means which you contribute to the Church is expended, as I have said, in the building up of the community. This is truly American.

I rejoice this morning with all my heart that I am a member of the Church—this American Church that owes no allegiance to any foreign power or potentate, the only real American Church worthy of the name. It is American through and through. It was established by true-blooded Americans of Pilgrim stock, the best Americans from Vermont, New Hampshire, Massachusetts, and the surrounding New England states. Such men were the founders of our Church. It is American in ideals, American in thought, American in every activity connected with it, American in its desire to bless and benefit the people. There is not any other church that can claim anything like that. This is verified by the men who sit here on this stand, President Grant, George Albert Smith and others, and by those who came before them—President Ivins, Elder Smoot and the Clawsons and Whitneys, Richards and Lymans—all sons of the American Revolution and leaders of this people. They are of the truest blooded American stock that can be found in this nation. I would like to have these things pointed out, and to let the world know that we are doing some good, that we are building up the country, and that the money which comes in as tithes is being righteously and properly expended for the advancement of the Kingdom of God.

Again I say, have I done my share? Have you done your share? You alone can answer your part of that question. Some of us have not. I doubt if I have. We can do a little better; we can do a little more. We haven't done quite enough, for this is a great and good work. Check up on yourselves and see where you stand. This work cannot be conducted merely by preaching. It takes means to do all these things that the President has pointed out and that I am trying to rehearse to you, and there are so many, many more, and it takes means to do them all. The thought I want to leave with you is this: Have we done our full share? If not, why can't we try to do it? for the work is just beginning. In all truth, I can say that in its growth and development it has scarcely started yet. Let me read from the Book of Mormon. In chapter 14 of I Nephi, which I shall not take time to read through, there is a reference to the very hymn we sang, written by Parley P. Pratt. When you go home read this 14th chapter of I Nephi. Among other things that the angel of Lord showed unto Nephi was this:

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with power of God in great glory."

Scattered everywhere is this people, building churches, as has been pointed out, in the East, in the West, and on the Islands of the Sea. It means permanency for the Saints. There will be branches of the Church throughout the world. In 1906 I had the pleasure of

visiting the Old Country, in company with our late beloved President Joseph F. Smith. In the city of Bern, in Switzerland, we held a Priesthood meeting one night, at which the power of God was richly and truly manifest. President Serge F. Ballif was there and is a witness to what I say. Joseph F. Smith said: "Not only will we have churches here, but in this land of Europe we will have temples of the Lord built here and there, all over the land." That was his prediction. I believe it. I believe in this vision of Nephi; that he saw our people scattered in small communities all over the face of the earth. The Church of God is permanent. We must build these churches. I have said all along that this Church can spend its money to no better advantage than in building meeting-houses in which the people may gather together and worship, for this establishes the Church and lends permanency to its operations.

I see that my time has expired. The Lord bless you, brethren and sisters, bless this work, bless his servants, and may we open our hearts and say in our heart of hearts, in our very soul: "Yes, I will do my share, my full share. I must not miss the opportunity. This work is too good, it is too great. The Lord has made me a partaker of it, and now shall I be miserly and withhold my assistance?"

I think it is Brother Golden Kimball who tells the story of his father's owning a beautiful horse. Tithing was paid with horses, cattle, sheep, and everything obtainable in those days. The horse Brother Kimball had was a very fine one, and he said to the boys: "I believe I will turn that horse in for tithing; pay it to Bishop Hunter." The next morning one of the boys paraded the beautiful animal around and wanted to keep it, but President Kimball said: "See here, you take that horse right down and pay it in for tithing, before my heart puckers up."

Now let us do our share willingly and loyally, before our hearts pucker up. God bless you. Amen.

PRESIDENT HEBER J. GRANT

President Charles W. Penrose is hearing everything that is going on here this morning, a radio having been installed in his room, and he is thoroughly enjoying the morning service.

Brother David O. McKay, in Europe, is well and happy but slightly disappointed that he is soon to return home. He is thoroughly enjoying his missionary work, and I am sure that he would really like to remain there until Spring.

You have probably heard of the great Columbia Basin Irrigation Project, the largest contemplated by the United States, up to date. Brother Richard R. Lyman has been requested, by the government officials, to be present there as one of the consulting engineers, hence his absence from this conference. He wrote that he would get excused,

if possible, but we wired him that we did not care to disappoint his associates, and that he was at liberty to remain. He is with us today in spirit, and it is a source of sincere regret to him that he is not present.

One of the most remarkable and splendid hymns that we have is this:

"School thy feelings, O my brother,
Train thy warm impulsive soul."

This hymn was written by President Charles W. Penrose, at a time when he was falsely accused by his brethren, after laboring in the British mission for ten long years without purse or scrip. Upon completing his mission, as I understand it, and when he was about to go home, these false reports or accusations were made against him, and, as he has told me, the Lord gave to him that night, for his own consolation, the thoughts of this very wonderful poem. I shall not take time to read, or for us to sing, the entire hymn, but I will ask the choir and congregation to arise and sing the first verse: and when you go home be sure and read it all. Be sure and get it into your hearts. Be sure and make it a part of your lives, and this conference will not have been in vain, even if you have heard nothing else or received no other lesson here. It was the favorite hymn of President Francis M. Lyman, and he lived his life in perfect accord with the teachings of his favorite hymn:

School thy feelings, O my brother,
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.

School thy feelings; there is power
In the cool, collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind.

School thy feelings; condemnation
Never pass on friend or foe,
Though the tide of accusation
Like a flood of truth may flow.

Hear defense before deciding,
And a ray of light may gleam,
Showing thee what filth is hiding
Underneath the shallow stream.

Should affliction's acrid vial
Burst o'er thy unsheltered head,
School thy feelings to the trial,
Half its bitterness hath fled.

Art thou falsely, basely slandered?
Does the world begin to frown?
Gauge thy wrath by wisdom's standard,
Keep thy rising anger down.

Rest thyself on this assurance:
 Time's a friend to innocence.
 And that patient, calm endurance
 Wins respect and aids defense.

Noblest minds have finest feelings
 Quiv'ring strings a breath can move,
 And the Gospel's sweet revealings
 Tune them with the key of love.

Hearts so sensitively moulded,
 Strongly fortified should be,
 Trained to firmness, and enfolded
 In a calm tranquility.

Wound not wilfully another;
 Conquer haste with reason's might;
 School thy feelings, sister, brother,
 Train them in the path of right.

The choir and congregation sang, "School thy feelings, O my brother."

ELDER JOSEPH FIELDING SMITH

"For he taught them as one having authority and not as the scribes."

THE WORDS OF THE BRETHREN RING TRUE

I have listened with great interest to the remarks that have been made by my brethren at the various sessions of this conference. I know that their words have rung true, that they have been accompanied with power, with authority, that they have penetrated the hearts of the people, and that we have gone from this building at the close of each service rejoicing, and bearing witness, one to another, that the truth has been declared; and, I believe, with the determination of making it more thoroughly a part of our lives when we depart from this conference. Truly we have heard the word of the Lord, and it has been spoken in power. The counsel, the advice, the instruction have been given unto us in authority. There has been no discordant note, no uncertain sound, but everything that has been said has been said with the conviction of the truth, and we rejoice.

THE TRUTH GROWS BRIGHTER WITH USE

Yet nothing has been said that is new. There has been no new revelation, no presentation of something that we did not understand, nothing that we have not previously been taught, and which had previously found a place in our hearts, for the truth endures forever. It is always new, it grows brighter with use. We love it the more we come in contact with it, which is not the case with falsehood.

In one of the revelations given in the early days of the Church, the Lord said, speaking of one of the ordinances of the gospel; that he revealed "a new and an everlasting covenant, even that which was from the beginning." Those words are very significant. It is new because truth does not grow old, and yet was from the beginning, and hence must endure through all time, and through eternity; for that which is true must remain.

COMMOTION AND UNREST IN THE WORLD

Throughout the world today, as we have already been informed by a number of the speakers, there is commotion and a spirit of unrest; and the people, many of them, feel that it is something to their credit to hold radical views, to consider themselves to be progressive, and to make attack upon things that have stood and have endured throughout the ages. This tendency is not alone found in the political world. It is found in the world of education, of religion, of government, of business and everywhere. Men are departing from the well-worn paths, no matter how good they are, and feel that conservatism is a reproach; that it is the duty of man to do away with that which is old, or which has been established, and find something that is new. We stand practically alone in the world, yes, absolutely alone in the world, representing the truth of the living God, declaring to all men the principles of eternal truth which do not change. The gospel of Jesus Christ is not new in the sense in which the world looks upon things as being new, for it has endured through the ages, not merely since the days of the advent of the Son of God, but from the beginning of the world, for the plan of salvation was prepared for the benefit of man, and declared unto him in the beginning. These principles do not change, they cannot change, they must endure immutably through all time.

The Christian world may be divided into two camps, one bitterly opposing the other; one calling itself the progressive or modernist division, the other calling itself the fundamentalist division. They may think they are founded upon the truth of the gospel as it has been established. But we stand for the revelations of God as they have been revealed in this dispensation, known as the dispensation of the fulness of times, unchangeable, immutable, enduring forever, because they are eternal.

AN ABIDING KNOWLEDGE OF CHRIST BRINGS PEACE

If there is any one thing that brings joy and peace and satisfaction to the heart of man, beyond anything else that I know of, it is the abiding testimony which I have, and which you have, that Jesus Christ is the Son of God. That is a truth that cannot be changed. Men may attack it; they may ridicule it; they may declare that he is not the Redeemer of the world, that his mission was not true, or that its purpose, through the shedding of his blood, was not to grant unto all men the remission of sins on condition of their repentance. They

may refuse to believe in the resurrection from the dead, or even that Christ himself came forth, as the Scriptures declare, after he had been put to death by his enemies; nevertheless the truth remains. He did die for the sins of the world, he did bring to pass redemption from death, he did grant unto men the opportunity of repentance, and remission of sins through their belief and acceptance of the principles of the gospel, and of his mission. These truths are fundamental, they shall endure; they cannot be destroyed no matter what men may say or think. Furthermore, the mission of Jesus Christ teaches us that there was a time when man departed from the truth, when transgression came into the world, and man, through his agency sinned, or violated a law, which brought death upon the world. For Christ came to atone for sin, to bring again the restitution of life, of peace, of happiness, through the things which he suffered. Now anything which is contrary to that is not true.

THE ATONEMENT OF CHRIST FUNDAMENTAL

I bear witness to that which was said by President Grant at the opening session of this conference, that there is no place in the Church of Jesus Christ of Latter-day Saints for the man who does not accept, without reservation, the atonement of the Lord Jesus Christ, who does not believe that his mission in this world was to redeem, to restore, to grant again unto man the privilege, through his faith, through his repentance, and his worthiness, the opportunity of coming back again into the presence of God the Father and his Son, Jesus Christ. If there are within the Church those who have these so-called modernist tendencies, who deny the miracles of Christ, the miracles of the scriptures, the doctrines known as the gospel of Jesus Christ, who cannot accept him as the Redeemer of the world, then they should repent of their sins, for it is within the power, and it is the privilege of each individual member of this Church to know the truth for himself, through the gift and the power of the Holy Ghost. There need be no doubt, no uncertainty, in regard to this matter. The Lord has taught us these principles in modern revelation. He declared them while in his ministry upon the earth.

JESUS DECLARED HIMSELF TO BE THE SON OF GOD

I know that there are those who make the statement that Christ did not declare himself to be the Son of God during his ministry. To the contrary, that was the claim he made from the beginning of his ministry, and which has been repeated in the revelations that have come unto us in this dispensation, one of which I shall read:

"Hearken and listen to the voice of him who, is from all eternity to all eternity, the Great I Am, even Jesus Christ—

"The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not;

"The same which came in the meridian of time unto mine own, and nine own received me not;

"But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons.

"And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom."

TESTIMONY THAT JESUS IS THE CHRIST, THE SON OF GOD

Those words are true, absolutely true. I bear witness of this fact because I know it; you know it; and so we stand firmly planted on the rock of truth, bearing witness that Jesus is the Christ, the Son of the living God, and that through him comes redemption from death, which passes upon all men irrespective of their belief or their unbelief, their acceptance or their rejection of his mission, and also through him comes redemption to man from sin on condition of his repentance, and endurance to the end.

May we be faithful and true in the discharge of every duty and to the truth which God has revealed unto us, and endure in righteousness to the end, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I failed to mention in my opening address that the following presidents of stakes have been appointed during the past six months:

James A. Christensen, North Sevier stake.

Harry L. Payne, St. Joseph stake.

Albert H. Belliston, Juab stake.

I also forgot to mention the fact that we have established, since our last conference, a French mission with Russell H. Blood as the president. I take it for granted that he is a son of Henry H. Blood—I do not know it, but his signature resembles Henry's writing.

I also failed to mention that we now have a total of wards, stakes, missions, conferences and branches, of 1,959, or 41 lacking of 2,000.

Announcements were made by President Heber J. Grant that the Sunday School Union would hold their semi-annual conference in the Tabernacle this evening at 7 o'clock; also that a special Priesthood meeting would be held on Monday morning at 10 o'clock in the Assembly Hall.

An anthem, "The Almighty," was sung by Jessie Williams and the choir.

Elder George A. Little, president of the Oquirrh stake, offered the closing prayer, and the conference adjourned until 2 p. m.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock a. m., Sunday, October 5, 1924.

Elder John M. Knight, president of the Western States mission, presided.

Music and singing were furnished by the Seventeenth ward choir, of the Salt Lake stake of Zion, Hyrum J. Christensen, chorister; Tracy Y. Cannon, organist.

The choir and congregation sang, "Come, come, ye Saints."

Prayer was offered by Elder David R. Lyon, bishop of the Ensign ward, Ensign stake.

The choir sang, "He died, the great Redeemer died."

ELDER JOHN Q. ADAMS

Former President of the Samoan Mission

My dear brethren and sisters, if I display just a little unusual nervousness this morning, it is due to a combination of circumstances over which I possibly have no control. I have yet to meet with the individual who feels as much at home here in this position as he does in his own home. Also in eight and a-half years of missionary experience in the Islands, I had three opportunities of addressing an audience in my own language. Then, coming to this meeting, we had the sad duty of bearing a half-dead lady to St. Mark's hospital, and left one gentleman with the spark of life just flickering between this world and the next, the result of an accident when a large car went into the ditch. Imagine the condition of a person in this frame of mind, who has these conflicting emotions.

I have one thought and hope and desire in my mind, and that is that I may still retain a sufficient portion of the Spirit of God that what few moments I shall occupy, and what few words I express, I may leave you a testimony that I know that above all things and beyond all things the gospel of Jesus Christ and its accompanying spirit supersedes everything in the world. In order that I should feel entirely at home now, I should desire that this house should be transferred into a Samoan house—for that is where I spent the eight best years of my life—with you sitting on the floor; that before each one of you should be a Bible, a Book of Mormon, and *Songs of Zion*, in the native tongue, after the order of a mounted piece of artillery. If I should refer to a passage of Scripture, you would not give me time to find that in my own Bible, but the first person to find it would read it for me. The people always have the Word of God at their fingers' tips. In the fractional part of a second the audience can find

any passage of scripture in the Bible. It is not often that we can find cobwebs upon the books that we have down there, for people are using them all the time.

I do not know that I should refer to any statistics this morning, or give you any report that bears very much on figures; those things we get enough of in the daily walks of life. But the mission is progressing under the able direction of President Butler. If I could bring to you the spirit of the mission field, so that you can feel the spirit that your sons and daughters possess who have gone out from your roofs to take the gospel out, I should feel satisfied with my effort. They are probably gathered together at this hour in conference. I am wondering if you know the conditions of those people attending their conference session today. The way you came here, there were hardly any of you who did not come thirty miles an hour in an automobile or on the interurban, overflowing with convenience and comfort; but possibly half the congregation there will have walked between 75 and 100 miles to attend conference, on the largest island of the group. They take a couple of baskets woven from the leaf of the cocoanut tree; in those baskets are their clothes for conference, possibly a little food—because some of those lava stretches are 30 or 40 miles in extent, with no houses or drinking water. In tramping over those rough lava trails for three or four days, carrying their clothing, books, etc., they reach conference, and when they reach conference they feel in their hearts that they have come for something, and after they have left conference, they feel they have attained that objective, and back they go over those rough trails to their homes, carrying the spirit of the gospel; partaking of the influence of the gospel, having been fed the bread of life, and all keyed up and prepared to run another six months.

You and I, with all of these modern conveniences and luxuries, possibly get a little careless, and do not realize and appreciate what God has given us. I think we hardly appreciate the gospel as our own people out in the world do. It is not a difficult matter there for us to get 90%, of our 3,000 membership in the Samoan mission, to attend to their duties. If we do not have well up toward 90% in attendance at Priesthood or Relief Society meetings, or other auxiliary organizations, and Sabbath meetings and Sunday schools, we feel that we are slipping; we begin to look at what is wrong—if it is with *us* or with *them*. *Here* we do not find the percentage nearly so large. I want to bear you my testimony that the more we do in this Church, and the greater the inconveniences that God puts us to, the more we appreciate it in the end. It is not the young man who is left a legacy of a million dollars who appreciates the meaning of that; it is his father, who accumulated that fortune by the sweat of his brow. And just so it is in a spiritual way. You and I will have to get in and work, before we get a full appreciation of what the gospel means.

The thought strikes me that I should read a little clipping this morning, that I think is almost prophetic. When we left for the

mission field five years ago, this had just been published in one of the newspapers. One of the most noted correspondents, William T. Ellis, received an assignment from some big newspaper syndicate to go to the Near East and ascertain the conditions that obtained there at the completion of the War. He met with all the notables in a military and governmental way, and these few paragraphs are what he has written with reference to that:

"It was but a few days ago that the sultan of Turkey, himself the accepted spiritual head of 200,000,000 Moslems throughout the world, told me of his yearning for a prophet to come from God to lead aright the stumbling feet of the world. In this he was but one of a dozen with whom I have conversed since leaving New York harbor—a much decorated British general in a high administrative post confessing himself baffled unless there shall arise a great spiritual leader for the race; Venizelos, the one man who is Greece's greatest asset, speaking wistfully of a spiritual rebirth; another, a romantic figure from the desert, a hero and a champion, talking not of battles, but of whence and how we may expect a new interpreter of the Eternal; another a powerful and wealthy business man with whom I dined in Paris, freely declaring that the social tangle of the times cannot be unraveled unless there shall come a clear Voice calling to the spirits of men, 'This is the way, walk ye in it;' others, American officers in France, ripened by their own great deeds musing upon the possibility of a Personality who may merge the distracted and divergent minds of men into one common purpose of good will; still another himself a soldier saint, troubled in soul, because in his America there had arisen no great spiritual leader to call in prophet tones the nation back to God."

Never heard of Joseph Smith, I presume; had never heard that there are prophets in this day and age, as once on a time!

"It would be less than honest journalism, did I fail to report that amid the welter and turbulence and discordance of world politics which is my present assignment, I find among thoughtful men of every creed and country a decided note of spiritual wistfulness and expectancy. We are too serious now for the mercenary and mechanical methods of a noisy evangelist, uttering only safe and remunerative sensationalism; we want a man from some Patmos who can say, 'Thus saith the Lord.'"

Wonderful! Nothing more prophetic within the lids of the Bible than what was uttered by that man, in ascertaining the ideas, hopes, and aims, and ideals of the great thinking men of the world at the present time; conversed with the Sultan of Turkey; conversed with men high in government circles in different nations of Europe, and high in different walks of life in other avenues, and came to this conclusion: that unless a man comes who can say, "Thus saith the Lord," we will still be groping in the darkness!

We have such a man, we have such an office, such power, and such authority. We have one who is able to say, "Thus saith the Lord." The proposition before the small, limited force of missionaries in this age is to get that message before the people. In doing so, various experiences come to them. It is a difficult task. You recollect that the Savior—Deity himself—dwelling upon the earth here in the flesh, ministering for something like three years among the children of men, only succeeded in bringing to the light a few in number. The vast,

untold millions did not hearken to his message. And so it is in this dispensation.

But those whom the gospel reaches are transformed, in some fashion, so that the world recognizes there is a difference. They can tell a "Mormon" boy and girl in the Samoan Islands as far as they can see them, we are told. One fine evening, seventeen years ago, a group of "Mormon" boys and girls from our school village, at Mapu Saga, with President William A. Moody leading, went into the harbor of Pago Pago in a row boat. Tied to the wharf of the American Naval Station, there lay a United States gunboat. President Moody was struck with the spirit of inspiration and said to the boys and girls, "When we get under the stern of this vessel, begin singing the song, 'One day nearer home,' and we will see what effect it has." As these boys' and girls' voices rang out over the placid waters of the harbor, officers and men came to the rail of their vessel and peered down. They ascertained that it was the "Mormon" boys and girls coming down from our school village up the coast. We had scarcely reached our conference headquarters at the head of the harbor when a man from the ship, sent by its captain, who is usually a man high in American naval circles, came and said, "Will you see that these boys and girls come on our ship and sing tomorrow?" We had seventy-five boys and girls who were walking down the coast, in addition to the rest, and we seized that opportunity, and President Moody and others of us were taken into the officers' quarters and dined with them as the boys and girls gave a program in English. Without exception they were clean and pure, externally and internally, and the effect upon those men was almost electrical. And numbers of those men, who remain three and four years, time and again bore testimony in this fashion, "We don't know your boys' and girls' names, but as far as we can see the faces of those boys and girls we know that they are 'Mormons.' Their faces fairly shine with a different sort of intellectual expression."

What effect does this gospel have upon people, when we purify ourselves, when we strive like the Saints out in the world? There is a wonderful transformation comes over them. We have in the Hawaiian Islands, where Brother E. Wesley Smith labored, a colony of Samoan Saints, numbering more than sixty. By the way, Brother Smith and I, although I feel that we have always known each other, never met until a short time ago; nor Brother Knight and I. We were laboring out in the mission field and became acquainted through correspondence. In the Hawaiian mission field now, there is a man from Samoa, with his wife and seven children. Upon the completion of the temple at Laie, our people seemed to be seized with an intense desire to accumulate enough of this world's goods to go to the temple, and we called some of our men and women there. We said to this man, Aulelio, "It is 2,500 miles, which is a long ways off, but if you can secure enough to go there, go and take your wife, and go as soon as you desire. This man had labored as a missionary for twenty

years, without pay, something that people of the world cannot realize or appreciate. Of course, he could not accumulate much, but through the blessings of God, he was able to sell his home and sell his rolls of matting that he used for chairs and bedding, and everything in the world they owned, four or five head of cattle, and ducks and chickens, and managed to scrape together \$600 or \$700, took the entire amount to buy their passage, and they are now in Laie, working for the salvation of the vast numbers of Samoans who have preceded them to the other side of the veil. Would you and I do that? Until the time comes that we would, we will never be in the position of the Saints of the world. It is a difficult thing for *me*, twelve miles north, to come here and do work in the temple. But if we had to travel 2,500 miles, and sell all that we have in the world, so that when we returned home we would have no roof over our heads, no worldly possessions whatever, as if we were just born into the world, but our faith so ripened and we should know God so thoroughly—if we were in possession of that spirit, then we should be in the position that these people are. Do not wonder why 90% attend their duties; do not wonder why, when the elders return from the mission field, they have a little different spirit than before they went, or after they have been home a few months.

I bear you my testimony in conclusion that the gospel of Jesus Christ is the one true system through which you and I shall or may attain to perfection, or at least as near to it as our heavenly Father demands of us, because he has said that we should be perfect as he is perfect. It is the only medium through which we can attain to everlasting happiness.

I shall refer you, last, to a gentleman who went out to the South Sea Islands on board a pleasure yacht two years ago, just to show you what the conception of the world is of "Mormonism." This gentleman is a man who has made millions in the steel industry, who at the conclusion of his life, in that avenue, has gone down to California and spends the winters cruising out on his own yacht in the south Pacific. He came to our mission headquarters one morning. We were astonished at first. We had in our keeping a Samoan lady of royal birth. She had once been a favorite in the family of the renowned Scotch author, Robert Louis Stevenson, who searched the world over to spend his last days in a place of absolute quiet and peace, where he might write as he desired. He passed away in the early nineties just back of Apia, and his body now rests on the top of Vaea Mountain, on his own beloved estate. This lady, Laulii, was one of the reigning belles of the islands then. In her later years she and her husband went to Frisco and were there for twenty-one years. She was received in exclusive society circles there, and was the author of a book dealing with her island people. Upon returning to Samoa her husband died, and half a dozen years ago she joined the "Mormon" Church. Sometime later she was stricken with an insidious complication of diseases, one of the

afflictions being cancer, and we took her into "Mormon" Mission Headquarters, and my wife was ministering to her in our little humble home for several months, as she hovered between life and death. This gentleman in question was hunting her. He had letters of introduction to her from Mrs. Field of New York, a daughter of Robert Louis Stevenson, and herself had lived in the island with her noted father. He was told at the wharf that Laulii was up at "Mormon" headquarters. To make a long story short, as he left our little porch he drew a cigarette case from his pocket and said, "Mr. Adams, there is no need of offering you this, because I know you people don't partake of this." I said, "You haven't had much to do with us—" to which he replied, "Three or four weeks ago we were in Tahiti, and we came across two or three of your elders there, and we were in port in one of the diminutive island lagoons. While we were there a vessel came in and after being in port a few days, there were something like \$7,000 that they had squeezed out of these natives in this one small village, and away the vessel went to another island, and so it goes from one island to another upon which that church in question is established. You 'Mormon' people, instead of taking money away from these islanders, as this other organization has done, sustain yourselves, do not draw any salary from your Church; and upon offering those elders in Tahiti tobacco, they refused it; and wherever I meet a 'Mormon' elder I shall not insult him by offering him tobacco." And he further said, "Mr. Adams, will you please tell me something concerning your work, what there is about your Church that seems to distinguish it from all others? I shall always advocate it, and wherever I go in the future, and 'Mormonism' is the topic, and the people are pelting you with epithets, I will say that in 'Mormonism' I have discovered the true Spirit of Christ, more nearly than in any other church organization on earth."

This man had turned in disgust from all the churches, knowing that they did not exhibit the Spirit of Christ. He left us and went down to the Tongan Islands, and thence on to Fiji. We received a very fine letter from him, when he got to California, and the result is that they are going to erect a monument to this good woman. She had later passed away in our home. Think of it! He said that he had discovered in the "Mormon" Church more nearly the Spirit of Christ than in any other church of his experience. Well, we know that. My testimony is to that effect, and I leave it with you in the name of Jesus Christ. Amen.

ELDER ISAAC P. THUNELL

Former President of the Swedish Mission, and Bishop of the Wasatch ward, Granite stake

My dear brethren and sisters, I hope and pray that I may have an interest in your faith and prayers, that the Spirit of the Lord will direct my remarks as it has done the remarks of Elder Adams.

We will transfer our thoughts from the extreme tropical climate to a northern climate, in which I have been laboring. It was very difficult to get into Sweden on my recent last mission, owing to the fact that there were technicalities regarding the signing of passports. After being refused passport visas at Chicago, New York, and Washington, we decided to go on to England and try there. President McKay took us down to the office of the Swedish Consul, at which place, after no difficulty whatever, we received our passports and continued our journey to Sweden. After arriving in Sweden we felt that everything was all right and we would be permitted to fill our missions without further hindrance; but, to our surprise, after having been there only a few days we were politely informed that our passport visas had been cancelled and that not only we but all the elders in Sweden were to leave at once. How sad and heavy-hearted we felt at this news. But we had faith in our heavenly Father, and we believed that he would assist and help us in every way; so we used every means possible to obtain the proper signatures to our passports. It was of no avail. I personally petitioned three times to the King of Sweden in order to get a pass endorsed but the third time my pass was returned, and I was told by the chief of police, or rather his representative, that our presence was not wanted longer. Still we did not feel that we could give up, and we used every means possible to remain in that country. We employed the services of an attorney, and when we explained what we had done, he said, "Gentlemen, there is nothing else to do but for you to leave this country and go back to your homes." We were glad that we had used every means that even he could employ, though we still thought there was one more way, and that was to rely on the Lord. We called a fast. By this time two or three weeks had passed, and the word had gone to England and America that we were finding it difficult to remain in the Old country. I am sure that the prayers to the Lord from you people were answered in blessings to us. We felt your prayers and your faith. I bear testimony to you today that it was through the faith and prayers of our brethren and sisters, both at home and abroad, and through the blessings of our heavenly Father that the hearts of the officials of that government were softened to some extent, so that we were permitted to remain and complete our missions.

This was in fulfilment of a prophecy and blessing pronounced upon our heads when we left for our mission field. President George F. Richards gave me a blessing in which it was promised that I should go to Sweden, perform an honorable mission, and after having completed that mission, return to my home. I never stressed the promise so much, until I had been in the mission field nearly two years. Then I thought of my blessing, and that part in particular which pertained to my staying there until my mission was completed and fulfilled. Truly I thanked God for a prophet and for prophets, whom we have in the Church to lead, guide, and direct us.

The Swedish mission is in a flourishing condition, considering the shortage of missionaries. We had but nineteen missionaries in a country that has about six millions of people. The elders were united, they were good men of various occupations in life; men who had come into the field, leaving their homes, families, and their all to preach the gospel of Jesus Christ. They found joy and pleasure in their labors. We found many friends in that good country; so many that we could not fill the appointments with the few elders at hand. We went into the Arctic Circle, the country of the midnight sun, where we were met with open arms by both Saints and non-members. Many opened their doors and asked us to be guests in their home. We were pleased to bear our testimonies to them and tell them of the revealed gospel of Jesus Christ.

I am impressed to tell you of a letter I received. It contained, in brief, the following account. A certain man, who lived near the Arctic Circle, had been reading in Revelations, the 14th chapter, 6th and 7th verses, where it speaks of an angel that should come to the earth with the everlasting gospel. He had taken this to heart and was ready to receive the message of that angel. But where to find him or anything regarding the visitation of angels to the earth, he did not know. So he went to a neighboring town and visited every book store, asked the clerks of the book stores for any book that would tell him of the visitation of angels to the earth. Of course they could not, but he persisted: "I *must* find something that will give me light on this subject." In an old second-hand store he asked concerning the ministration of angels coming to earth in these days. He was told that those days are past. But just as he was leaving the clerk said, "Just a moment; I believe I can give you some information regarding this. I have seen a book with the picture of an angel printed on its front page," referring to the Book of Mormon and the Doctrine and Covenants in which a representation of the Angel Moroni is found in the Swedish editions. After making some inquiries they finally obtained our headquarter's address at Stockholm. The letter of inquiry, in part, told this story: "Please send one of your representatives, a missionary, to my home as soon as possible, because I want to hear of this angel, I want to hear of the gospel of Jesus Christ, because I am sick both in body and mind but more concerned about my spiritual welfare than that of my body." You can imagine the thrill that came to us when we read this letter, and how we longed to get there and preach the gospel to this man. I sent President Mathias Erickson, who was on his third mission in Sweden, a noble man and a wonderful defender of the gospel of Jesus Christ, to visit this man. When he arrived he was received by the man and his wife with open arms. He remained with them some days, and had the privilege of baptizing the man into the Church and confirming him a member. And today he is a happy man.

Brethren and sisters, the people are strong, stalwart, kind and

good-hearted. Every one of us missionaries are more than grateful for the kindnesses shown to us. Among them are many of the blood of Israel, and I am proud to have been born in that country, and thankful to God that the elders visited my parents and that they received the gospel. The gospel is being extensively preached everywhere in that country. I had the privilege of filling a mission there in 1907-8-9, and the interest is greater now than then. A wave of spirituality has come over the people, and they are longing to hear more of religion. New sects are arising and new churches are springing up. But we need not go astray, for we have a prophet to lead and guide us aright.

While in Sweden I read a pamphlet published by a certain association, telling of a meeting held in Gothenburg, at which about 300 Lutheran priests attended, and the substance of this pamphlet was that one of the Lutheran priests got up and said, "Ladies and gentlemen (for there were a few ladies present also, as guests of these men), we are assembled to discuss the vital things of our religion, but I want to tell you that we are each and every one of us hypocrites. We cannot follow Christ if we follow the rituals of our Church." And then he went on to enumerate what they had to teach, what they had to pray for, whether they wished to do so or not. He said, "No matter how obnoxious we may seem to the public and the people, no matter how much they hate our doctrine or what we teach, we cannot change it, nor can we change our positions as did the Savior of mankind. If the people did not treat him kindly in one place, he would move to another and teach the people there. But we are planted down in one parish and cannot move, even if we want to. The religion that we are teaching is inadequate."

One of the leading ministers of that country stood openly in a meeting and said that he did not believe in God. "There is no living God," he said. And his ideas conform to the modern ideas of today that Jesus Christ is not the Son of God but the son of Joseph. That was his thought, and he expressed it openly, and yet on Sunday he preached the doctrines and creed of the Church.

I attended a meeting where an atheist spoke. "Can religion save the world? Religion has not made any progress in the last two thousand years; it has not made people better." A discussion was held after, and I had the privilege of saying a few words. I said, "Yes, religion can save the world, if it is a religion revealed from God our heavenly Father, founded upon truth, founded upon revelation. It can save the world both spiritually and materially. I related the message of the restored gospel to the Latter-day Saints and I was proud to bear my testimony that this message had brought people from all over the world in unity together; and that though from different nations, and different tongues, they were welded together in one Church, where unity existed. A majority of these people own their own homes, and spiritually, financially and materially the gospel of Jesus Christ is saving them. We are blessed with all of these things.

We know that the gospel of Jesus Christ will persist. I fully agree with President Grant in what he said in his opening speech, that a marvelous work and a wonder has been brought to the world. It is a saving gospel—the true Church of Christ.

I have often thought and wondered, brethren and sisters, how Job felt when the Lord spoke to him from the whirlwind; and John the Revelator, on the Isle of Patmos, when he heard the voice of the Savior. It pierced him, through body and soul, you might say. I had a thrilling experience yesterday, standing in the store in which I am employed, listening to the conference sermons through the radio. All at once I heard a prophet's voice, one that we all know, President Heber J. Grant call out my name, saying that if Elder Isaac P. Thunnell and Elder A. William Lund are in the audience, they will please come to the stand. There was a thrill went through me, and it made me think, and I have thought a great deal about that ever since. We have been told, brethren and sisters, that a still small voice will dictate to us what we should do and what we should not do; we have been told that if we live perfectly, this voice will not fail us. Sometimes we do not live as perfectly as we should do, and therefore we lose the spirit and communication with this voice. We must place ourselves in harmony with the Lord, because he can and will give us inspiration if we seek for it.

This is a marvelous work and a wonder that the Lord has begun upon the earth, and I am willing with you, brethren and sisters, to work with all my might for the furtherance of this great work in the earth. I have often thought about the vision of Isaiah, who saw in vision the tops of the mountains, the everlasting hills, where the House of the Lord should be established. I have said to myself, how wonderful it must have been for him to look into the future! I have come to the conclusion that the Lord kept this spot of earth for the Latter-day Saints, that they might here in peace and plenty rejoice together with one another over the blessings that he had prepared for them. For centuries the Lord has caused the rains and snows to fall in the mountains so that the most precious soil from the hills would be washed down into the valleys. Our cities are built in the shadow of the hills, whence the rich soil has been washed down for centuries. The Lord knew where to send us. He prepared this land for centuries before we came here. Let us appreciate our blessings to the full.

I bear my testimony that I know the restored gospel is true. I have had many testimonies through the Spirit of the Lord of its divinity. I am willing with you to go forward from this day on to help to further the work of the Lord in the world. I ask the blessings of the Lord upon each and every one of us, that we may live by the inspiration of his Spirit and enjoy its blessings at home even as we did in the mission field, and we shall, if we live for it, in the name of Jesus Christ. Amen.

A soprano solo was sung by Thelma Fife, "Open the Gates of the Temple."

ELDER E. WESLEY SMITH

Former President of the Hawaiian Mission

Thus far, during conference, I have been thrilled, and I would that the preceding speakers had continued on in their splendid endeavor to give us those thoughts that are faith-promoting. I feel rather weak in standing here. It is my desire, however, to be blessed with the Spirit of God, that I may be able to speak forth words pleasing and beneficial to all present. We have listened attentively to the previous speakers concerning the good people of far-off Samoa, and the splendid Saints in the land of Sweden, now may I bring you back again to the land of the Pacific, to Hawaii, the land of my birth. I naturally feel a love for the good people in the "Paradise of the Pacific." It has been my good fortune to spend practically a third of my life in the mission field, the happiest time and the most blessed in my life.

I desire to give just a brief report of four years' work there while I presided over that mission, that you may know your sons and daughters called to the mission field under the inspiration of God are bringing forth good fruit into the fold of Christ, that his work is growing and being magnified among the people. In harmony with President Adam's statement, "Mormonism" is printing itself upon the good people throughout the world. "By your fruits you shall be known." We can preach with far greater power through example—the way we live and act—than we can by word of mouth.

Dr. Sullivan, an anthropologist of renown in the United States Government service, having spent many years in America, and in Mexico among the Indians, visited in the Hawaiian Islands, studying the people, under the direction of the Pauahi Museum, trying to learn where the Polynesian peoples came from, spending \$50,000 a year in research work along this line. I had the privilege of going with Dr. Sullivan around the islands. He paid our people a splendid compliment. Starting out on his journey, he wrote to me saying, "I am unable to get the information from the natives that I desire; they seem to be timid about giving it." Other ministers had served with him, but they did not understand the natives, not knowing their language, and thus I went with him and some of the elders. They were not timid in the least; knowing that it was the desire of the elders of the Church that they give this information, they were free and open, did not hesitate, and he marveled about the influence the "Mormon" elders had over the natives. He said, "The moment I go into a home here, I can tell whether they belong to your Church or not." "How can you tell?" I asked. He said, "Because they seem to be superior; their home life is better, there is a sweeter atmosphere there. You people have been very wise, going among this glorious race, selecting the

choicest of the people; for I find that the choicest people in the land of Hawaii belong to your Church."

"Mormonism" made them thus; it was not the work of the elders, but the inspiration of God that filled their souls. The principles of the Church of Jesus Christ of Latter-day Saints is what has magnified the people, both there and in Samoa and the rest of the world.

Oftimes I have read of how the gospel should be preached, how it should be declared, from the housetops. I could not understand it. In my mind I pictured standing upon some building and crying out to the people. But who could hear! until the invention of the wireless? Soon after my return from the Hawaiian mission, I labored here upon the temple block, meeting with the tourists, a delightful work, I assure you. I had the privilege of attending a service in the Tabernacle that was radioed out at the time of President Harding's visit here, and in relating this to the tourists' to show how, if we were in tune we may hear, one woman spoke up and said, "I heard that message away off in Louisiana;" another heard it in California; another in Mexico. A third party said, "We were out motoring that night, and returned too late to get that message, though we had a radio instrument in our home," consequently they missed it. A young man, several days later—a marine passing through from California made this statement—"We heard the choir sing, we heard the organ, and the remarks of President Harding, down in the waters of Japan." He said, "I had the privilege of being stationed with the Pacific Squadron, and on board our vessel we heard that message clearly, and how happy I am this day to stand in this building near this great organ and testify to you that I heard that clearly away down in the waters of Japan!" The Prophet Joseph Smith as a boy, being in tune, like unto the delicate instrument of the radio, and thus under that influence, went out into the woods to pray, and communed with God; the heavens were opened and he conversed with Deity. If man is able to communicate through the radio crying out from the house tops and having his voice go round the world several times in a second, then it is not impossible, truly, for God to speak to his children when he deems it wise and necessary.

In the Book of Mormon the parable of the fig tree conveys a beautiful thought. I love to read it, for it is full of the inspiration of Nephi. Inspired through the revelation or vision given to his father, Lehi, he desired to understand the things that his father had seen, believing that the Lord was able to make them known unto him—he sat pondering in his heart and was caught away by the Spirit of the Lord, into an exceeding high mountain, and there was revealed unto him the workings of God, the coming forth of the gospel of Jesus Christ again to the Prophet Joseph Smith. In that vision he saw the people gathered in the tops of the mountains; he saw the missionaries going out in the isles of the Pacific to gather in again the fruits of those tender branches that had been taken away from the mother tree, from the colony of Nephi, and planted out in the land where they could not be

molested, where they could not have intercourse with other people, where the true blood of Israel could be preserved. And thus we find, out in the Pacific islands, the Polynesian people, the true blood of Israel coursing through their veins.

The civilization of the Hawaiians before the advent of the whites had reached a high degree, considering the limited opportunities; and when the missionaries came, the people as a whole threw off idolatry and accepted Christianity. Today, in education, in virtue, in cleanliness, the Hawaiians compare favorably with many peoples of both the old and new world, while in hospitality no people are their superiors. They recognized the voice of the shepherds. Today it is impossible to find a Hawaiian who is not a staunch Christian, though they do not all belong to our Church, to our faith. The missionaries laboring in the islands during the four years, I was there accomplished a most splendid work—and I am delighted to say the elders now are doing even a better work. There are approximately 13,000 Saints in the mission, twelve organized conferences, over fifty Sunday schools fully organized; also Mutual Improvement organizations, Relief Societies, and Primaries. This will give you an idea of how favorably the Hawaiian mission compares with some of the largest stakes in the Church. During the four years we baptized 1,438, blessed 1,387 children, and ordained 457 to the Priesthood. The last year I was there we had 2,426 tithing payers.

The traditions of the islands are beautiful and in harmony with the scripture. We find the Hawaiian people today educated; I doubt if you can find any that cannot read or write, and they love the scriptures. Like unto the Samoans, they are very apt in finding scriptural passages and in memorizing the word of the Lord. Time will not permit me to go into detail much, but I would like to read just a little extract taken from the history written by King Kalakaua, showing forth some of the beliefs in the creation, the flood, and Abraham, showing how they have in that tradition carried on, from father to son, and so on down for generations, the history of their forefathers, proving in one way the origin of this glorious people. In this book King Kalakaua states:

"A trinity of gods exists, named Kane, Ku, and Lono. These created the heavens and the earth, the sun, moon, and stars. From their spittle they created a host of ministering angels. In creating man, Kane formed his body out of red clay mixed with spittle while Lono formed his head out of whitish clay brought from the four quarters of the earth. Then the breath of life was breathed into his nostrils and he became a living soul, and was called Kumuhonua (meaning the foundation of the earth). Afterwards from his ribs a woman was created called Keola-Kuhonua. The pair was placed in a beautiful paradise called Paliuli. Among the angels was one, Kanaloa, the Lucifer, who, when man was created demanded adoration from him. This was refused by Kane, whereupon Kanaloa resolved to create a man himself, who would worship him. He formed a being in the exact image of Kumuhonua, but was unable to breathe life into him. Repeated attempts bringing failure, he re-

belled, and resolved to destroy the man created by Kane. In the form of a Moo, or lizzard, he crept into the garden of Paliuli and there caused Kumuhonua and his wife to do something which angered the gods, and they were driven out. The story of Cain and Abel is also found among the Hawaiians in the three sons of Kumuhonua, one of whom, Laka, slew his younger brother."

The Hawaiians, in their tradition of the flood said that,

"Nuu at the command of the Gods built a boat and with his wife and three sons entered therein, taking with them a male and female of every living creature. When the waters subsided the gods came and released Nuu and his family, who on leaving the boat found that they had rested on a mountain overlooking a beautiful valley. Nuu offered sacrifice to the moon mistaking it for Kane. Kane became angry because of this and descended upon a rainbow and there reprimanded Nuu, and Nuu repented of this, and in token to show that his repentant spirit had been accepted and he had been forgiven, Kane placed the rainbow in the skies as a token."

A man by the name of Ku Pule, representing Abraham, is also related by this king:

"He was ten generations removed from Nuu. He went to the South with his wife and slave woman, Abu. Here he established the practice of circumcision, and was the grandfather of Kuni-lau-a-mano, whose twelve children became the heads of twelve tribes, from one of which the Menehune, or Hawaiians sprang."

Now we know through the tradition, and through history given to us in the Book of Mormon, that the generations of Lehi came forth from the loins of Joseph through Manasseh and Ephraim. The tradition speaks of how they traveled to the promised land under the influence of God, how they peopled this land, grew to be a marvelous race, and then, as is recorded in the 63d chapter of Alma, some of the people entered one of the boats built by Hagoth, traversed out and were lost in the mighty deep—according to the historians' record in the Book of Mormon, but not so in harmony with the traditions of the Hawaiian people, which are that God in his mercy planted that tender branch out in the Pacific Islands. And now he is bringing them back again, and they are producing fruit that is gladdening his soul.

I know that the gospel of Jesus Christ is true. My whole being is thrilled with this testimony, and how happy I am that I have been blessed with goodly parents, and that thus far in my life I have been able to walk in that straight and narrow path. I sincerely trust and hope that the influence of heaven may be upon me, that I may continue in God's service, that I may be magnified in his good works, that I may keep the faith as long as I am permitted to live upon the earth. I know that the Prophet Joseph was called of God through inspiration, that he was in tune with the Spirit of God, and I know that all who have been chosen to lead his great work have been inspired by that same spirit. May God's choicest blessings be upon President Heber J. Grant, his counselors, and all associated with them, is my prayer in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

You will remember that when Joseph Smith, the prophet of God, went unto his heavenly Father to inquire as to which church was right, that the Son of God, speaking to him, told him that none of the churches were right, and that all the creeds were an abomination in the sight of God. I was talking to a man the other day, and he said, "Why, on the face of the thing, your church is wrong, because God is not speaking to his people, his sons and daughters upon the earth, and condemning them and placing them in a position where they are declared all wrong in the sight of God."

I am wondering how many of us, the Latter-day Saints, are trying to minimize the importance of that message. It is rather a hard saying, I will admit; but it is the word of God, the eternal Father, in these latter days, declaring that only the Church that he organized is the Church and kingdom of God. God is merciful to his people, to his sons and to his daughters, and he would give every one an opportunity of coming back into his Kingdom; and his relation to his people has always been one of kindness, and sympathy toward his children. "Peace on earth, good will to men," is the message of God, the eternal Father, unto his children upon the earth. "Go ye out into the world and preach the gospel of Jesus Christ," is the message to his servants, that all mankind might see and understand this gospel of Jesus Christ. He has also told us to go out and contend against no one, but preach the gospel of Jesus Christ and him crucified. That is the kind of message, that God has for his sons and his daughters; but when it comes to the *churches* of the world, God has placed his mark, and told us that only the Church of God is right, and all of the others wrong. In all sympathy, in all kindness, and recognizing the sincerity of the people of the world, the fact stands out, that there is only one Lord, one faith, and one baptism.

A member of the Church rather wanted to minimize that great message of God to Joseph Smith; he said, if God had only said it in a little more gentle way; if he had only made some kind of an explanation, so that it might have included all the world, it would not have made us so unpopular in this world today. Do you want popularity? Do you want to stand out and be loved and pushed along by men who feel that you, with all the rest, are right and can get back into the Kingdom of God, following only the way that they may desire to follow? We enjoy being loved; we want to be popular because of our honesty, our good will, our fellowship for the good things that are done by the people of the Church, but when it comes to being popular, as far as the gospel of Jesus Christ is concerned, I hope and trust that the men and women, the boys and girls, will stand out for the faith of their fathers and feel in their hearts that God, in his mercy, in order that his children may be saved, has given us the gospel of Jesus Christ; and

that it is by it, and by it only, that men shall enter into the Kingdom of God the eternal Father, whether they belong to this Church or any other church, but all must come into this Church, embrace this gospel of Jesus Christ; and all the men and women who belong to it must live lives of usefulness and of righteousness, and serve God through all the days of their lives, if they would enter into the celestial kingdom of God.

Why minimize the gospel of Jesus Christ? Why try to put away some of the things that are so essential to the salvation of mankind? Why, a man, a brother of the Church, told us a while ago that in some churches they have the gift of healing, and, said he, "Surely God is placing the stamp of approval upon that church, because people are being healed; and God through their faith is healing them." No church that is founded only on the gift of healing, is Christ's church, and God will not recognize any church except the Church of Jesus Christ of Latter-day Saints. The same man said, "Other churches have the gift of tongues, and surely God puts his mark of approval upon these churches, because of the speaking in tongues." No church can stand with only the gift of tongues as a foundation. God will not give any church as a church the gift of tongues, or faith, or healing, and stamp or mark it with his approval, as being his Church, or a part of his Church in these latter days. O, there are good people, men and women of faith, who, because of their faith, receive blessings at the hands of God, for some special purpose, for some reason, but as a church, never so long as the Church of God stands; for if he does, then we who represent God's Church are on the wrong road and cannot enter into the Kingdom of God, in the way we are going, but will have to find some other way. I admire men and women who stand out and believe in the truthfulness of the Church of Jesus Christ to the exclusion of all others, at the same time recognizing the good lives and the good works of all the children of our eternal Father.

May the Lord bless us and guide us and help us to understand the gospel of Jesus Christ, and to play fair with it. Let us not excuse it, let us not minimize what we have. We have nothing to be ashamed of, but, all in all we have something to be grateful for and thankful for, that God in his mercy, through his Spirit, has enabled us to see and understand the gospel which has been given unto us in these the latter days. And may the Lord bless us, he'p us, and be with us, in this our life upon the earth, that it may be lived worthily, that eventually we may find a welcome in God's kingdom, I humbly ask, in the name of Jesus Christ. Amen.

ELDER JOHN M. KNIGHT

President of the Western States Mission

I have been very much impressed, my brethren and sisters, with the reports and testimonies borne in our hearing this day. You have

listened to men who have labored in the South Seas and to one who labored in the land of eternal snow. Their testimony is to this effect, that the gospel message has found lodgment in the hearts of the people and that there is no controversy among them with respect to the fundamentals of the gospel of Jesus Christ.

Reference has been made to the wonderful progress that is going on in the world; our transportation facilities, our development in the arts and sciences, and our modern means of communication; the radio being especially mentioned.

It was my good fortune during the summer months to speak twice over the radio broadcasting station of the W O A W, at Omaha. Upon the first day of June I had the pleasure of speaking, and as a result of that service, received letters from eight different states from people who had "listened in." I wish the time would permit me to tell you of some of the messages that were sent to us. One man in Wisconsin, after greetings of a personal nature, had this to say: "I listened to your discourse. It was a regular old *fundamental* sermon." Then he made the remarkable statement, to which I call your attention. Said he, "I am a student of science. I believe in evolution. There is no such thing as supernaturalism. There is no such a thing as the beginning of nature. There is no such a place as heaven, no such a place as hell. God is not a personal being. Jesus Christ is not a real character. Christian theology is not true. Education is, the only salvation for this world. Yet I respect every man who does right."

I was not surprised in receiving such a message, because almost daily we come in contact with men and women who entertain such views—that Christian theology is not true, that Jesus Christ is not a real character. My observation has convinced me that many of our modern preachers are responsible for this condition. As Elder Taylor has pointed out, they are not teaching the word of God. They have a form of godliness, but deny the power thereof. The Lord declared, as he has stated, that their creeds were an abomination in his sight. I do not wonder that thinking men are withdrawing themselves from these creeds and long established notions and are seeking inspiration from another source.

I have in my hand a clipping taken from the *Denver Post*. It purports to be an account or a report of an article written by Mr. Rupert Hughes, who is a magazine writer of some note in this country. He gives his reasons why he has left the Church. Says he, "I quit going to church because I came to believe that that which is preached in the churches is mainly untrue, or unimportant, or tiresome, or hostile to genuine progress and in general not worth while. Staying away from the church puts me with such an enormous majority that it carries no distinction. Nowhere does the increase of Christianity keep pace with the population. Recently in New York a pastor read the Apostles' Creed to a large congregation, and asked everybody who believed it to stand up. Not one present arose." How different with

the Latter-day Saints! Were I to read the articles of our faith and ask all who believed them to stand up, this vast audience would arise to a man.

One thing that impresses me is this thought, the Latter-day Saints must be forever the champions of the divinity of Christ's mission, and ever be his chief defender in the world. I have little patience with agnostic Christians, who accept a salary for preaching to please their congregations, and who do not believe in the divinity of Jesus Christ's mission, and who are doing all in their power to eradicate belief in him from the minds and hearts of the people who look to them for guidance. You go among them and propound the same question that Jesus of Nazareth asked of the Jews in his day, "What think ye of Christ? Whose Son is he?" and I am sure that you will be astounded at the number and the uncertainty of the answers that you will receive from them. One will say to you, "He is a prophet sent of God." Another will say, "He is the ideally perfect character." Another will tell you that he is the greatest of all moral teachers. But you press them for something more definite; ask them, "Is he divine? Was he God? Is he God?" and they will tell you, some of them, "We do not know," "We cannot tell," "We cannot concern ourselves with difficult theological questions." Some of them more honest than the rest will tell you outright, "No he is not God; he is not the Son of God, and he never claimed to be, in any of his well attested sayings." They will tell you that he was a man in every sense of the word, with not only a human body but with human intellect and will, and that he bore the same relationship to the human family that you and I bear to that family.

They tell you that Christ never claimed to be the Son of the living God. Did he? It would take a long time to point out the many evidences that are contained in the synoptic gospels of Matthew, Mark, and Luke. Some one will tell you if you quote the gospel of St. John that that is not well authenticated; that it cannot be considered as historically true. Let me read to you a definite message of the Savior:

"And the high priest arose and said unto him, Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace, and answered nothing. And the high priest answered and said unto him, * * * * Tell us whether thou be the Christ, the Son of God? Jesus said unto him, Thou hast said: * * * * Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? * * * * Ye have heard his blasphemy; what think ye? They answered and said, He is guilty of death."

Blasphemy was the final indictment against the Christ. He was either a blasphemer or the Son of God; take your choice. It matters not what we think, nor what we believe about him.

I believe it to be a matter of measureless importance that we know who Jesus Christ is. He declared in that wonderful prayer, recorded

in the 17th chapter of John, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." It is life eternal to know him, and he was particular to impress that message upon his immediate followers.

As he walked in the streets of Cæsarea Philippi, he abruptly turned to his disciples and said to them, "Who do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias; or one of the prophets." Then he turned to his disciples and said, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He had told them before that no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

I see the time has expired. Just one of the thoughts that comes to me I would like to express, and that is this: The Lord told the Prophet Joseph that the creeds of men were an abomination in his sight, that they taught for doctrine the commandments of men, that they had a form of godliness but denied the power thereof, and I want to bear my testimony to you that that is the reason the world is in its present condition; they do not know the Christ, because they have denied the only power by which they might know him. Revelation, so far as they are concerned, ceased generations ago, and the light of truth has not come into their lives; else they would know, as they know they live, that Jesus of Nazareth is the Redeemer of the world. You will remember the words of the Apostle Paul, writing to the Corinthian Saints, "I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." The Latter-day Saints are entitled to that blessing; it has been conferred upon them by the laying on of hands. The light of truth has come into their lives, and they are enabled to bear witness in sincerity and in truth that God lives, and that Jesus Christ is the Son of God.

Now, in conclusion, let me say that men may temporize, they may equivocate, they may argue, they may explain away the divinity of Christ's mission, but so long as time endures, the Church established by the Master, in the day and age in which we live, and which bears the name of the Son of God, will champion his cause and will be the defender of his name, and his mission in the earth.

God grant unto us power to appreciate the blessings of the gospel that have come into our lives. He has spoken from the heavens and revealed anew the plan of salvation, and blessed is that man and thrice blessed that woman into whose life there has come faith in these glorious principles, for it brings peace to the soul that surpasseth under-

standing, it removes doubt, fear, and anxiety, and brings a satisfaction that cannot be measured in words.

May God add his blessings, may he sanctify unto us this service; and give us power to keep his commandments, which the old prophet declared was the whole duty of man, I pray, in the name of Jesus Christ. Amen.

The choir sang, "The Song of the Redeemed," Jean Robinson, Naoma Thomas, E. Jenkinson and Harold W. Langton in the quartette parts. Benediction was pronounced by Elder Lafayette T. Holbrook.

SECOND OVERFLOW MEETING

A second overflow meeting was held in the Assembly Hall at 2 o'clock p. m., Sunday, October 5, 1924.

Elder Charles A. Callis, president of the Southern States mission, presided.

The Seventeenth ward choir, of the Salt Lake stake of Zion, again furnished the singing.

The choir and congregation sang, "We thank thee, O God, for a prophet."

Prayer was offered by Elder Frank Croft.

A soprano solo by Barbara Evans Atwood was sung, entitled, "I Know That my Redeemer Liveth."

ELDER HILTON A. ROBERTSON

Former President of the Japanese Mission

My dear brothers and sisters, it is with a great deal of pleasure and gratitude in my heart that I am able to be present at this conference today, this being the first time that I have had the opportunity of attending a general conference in Salt Lake City for three years and a-half. While I am happy to be here today and have the opportunity (which I know it is) of speaking to you, it came as rather a surprise to me.

I have had the privilege, together with my wife, of spending three years and a half in the land of the rising sun, Japan. In that time I have spent some of the most happy days of my life. I have gained a stronger testimony of the gospel of Jesus Christ than I ever had before. It is worth more to me than all in this world, and I am happy to make any sacrifice which is necessary for the furtherance of such a cause throughout the world, be it in Japan or any place in the world.

I thought it might be well, inasmuch as the Japanese mission has closed, to give a report of the work which has been done there during the past three years and a-half and to tell of some of my experiences,

through the earthquake, which happened a little over a year ago. I have only fifteen minutes, so I will rush through hurriedly and explain some of the conditions which are there.

The Japan mission, as you know, was opened about twenty-three years ago, in 1901. In that length of time there have been eighty-eight missionaries spend from two to eleven years. Brother Stimpson, formerly president of the Japan mission, as I understand, has spent eleven years in that land—at that time about one-third of the years of his life. Brother Alma O. Taylor, who, together with the first missionaries to that land—President Grant, Brother Horace Ensign, Brother Louis Kelch, spent, if I remember right, something like nine years in that land, and translated the Book of Mormon into the Japanese language. We have had 137 baptisms in that length of time. Some of these members have apostatized from the Church, some of them have been cut off, and many of them have been indifferent to the message which the missionaries have revealed to them. The missionaries were united in feeling that the Japanese had had a fair chance of hearing the gospel, under the limited number of elders which we had present. The First Presidency felt that inasmuch as the people were anxious, in other parts of the world, that it might be more feasible to withdraw the missionaries from that land and take them to other parts, where the people were better prepared to receive the message of truth.

Not all of those people who accepted the gospel have gone back on it; we have at least a dozen Saints who could be called such. Those people are very desirous of continuing with the work. Their hearts are in it, just as yours and mine are. They want to see the work progress. They want to do all they possibly can. But you can realize, as did the missionaries in that land, that the thousands of dollars which were being expended could be better utilized in other lands, and the missionaries must be withdrawn until that people is better prepared to receive the gospel. I hope that some time in the future the people of that land will prepare themselves to accept the gospel, the road, the only path to life and salvation.

We are told in the Doctrine and Covenants that after the testimony of the servants of God, earthquakes, pestilence, and disease, etc., will follow, and I bear testimony to you folks, to the brethren and sisters assembled here today, that those things have taken place in that land; I have seen them. On the first day of September, at two minutes to 12 o'clock noon, it seemed that the gates of hell had swung open on the central part of the Island of Japan. Within ten minutes after the elements had shaken that land, fifty-four fires broke out. Within twenty minutes, seventy-six fires were burning, and within forty-one, eighty-eight fires were burning. Some of those fires continued for nearly a week.

The people, in fleeing from the flames, came to the steel bridges

spanning the rivers and canals, which cut through the heart of the city of Tokyo. These bridges were destroyed by the intense flames. People tried to make their escape in every direction, but the flames came; the heat, which was driven by a terrific wind, made them frantic, and thousands of them jumped into the rivers; they rained into the rivers and were swallowed up. There was one spot which was held for army purposes, about fifteen acres. This was vacant, and the policemen on duty directed those people to go in there for protection. They took with them many of their belongings which they considered precious. These caught fire. After the flames had gone down, the actual count was 32,843 bodies; so crowded were they in that position that many of them were still standing.

The City of Yokohama, which has a population of about 600,000, was entirely destroyed. Buildings by the thousands were wiped out.

I was not in Tokyo at the time of the earthquake. I was in the southern cities. We had just held conference in a city in the northern part. Our elders were returning home from that conference to their assigned fields of labor. When we reached Tokyo from the north, going to the south, on the 29th day of August, we left on the 30th day of August for the southern city. On the first day of September the earthquake came. Had we been one day slower in getting to our destination, no doubt we would have been in the earthquake. Our missionaries were protected. In all this disaster, which covered thousands of square miles, not one of our Saints, not one of our investigators, not one of our missionaries was injured. Our Church building in the city of Tokyo was still intact. Plaster and some of the tile from the roof had been shaken off, but other than this our mission property was safe and we were supplied with food. This to me was a great testimony. God will protect those who keep holy his law.

While some of those people have not done as they should, in keeping wholly the laws of God, I realize that he is thoughtful of them, and knows what their hearts are. It is hard to live the gospel in a foreign land such as the Japanese are living in. Those people are not bad at heart; we have friends there whom we hold just as dear as any we have in this land, educated people, men who are holding high positions, who care nothing for our gospel, yet were kind to us. In all our missionary work we were not mistreated. If you went to the door of a Japanese home, if they did not want your tract they would politely tell you so. We received no persecution. We were allowed the privilege of standing on the street to explain the gospel—on street corners, where as high as one or two hundred people would gather to hear the message, but we were not molested in the least. If any one undertook to disturb the meeting, he was hissed out. And so the missionaries who are returning from that land, although the gospel is not being preached there now, hold many of the Saints and friends in high esteem, and we hope that the time will speedily come when those

people will wake up and realize the condition which they are in. They are prospering financially, and that is where their hearts are turned. We hope and pray that those people will realize the position they are in before it is too late, that they will turn to the gospel message.

I am happy and pleased to be affiliated with the Church of Jesus Christ. To put it as our late President Woodrow Wilson said, "I would sooner be engaged in a cause that I know will some day triumph, than be engaged in a cause which will some day fail." And this, I feel, is our position, that although our numbers are few today, we shall see the time when truth will triumph throughout the world, and that we must stand, as Bishop Nibley said this morning, as guides along the highways to protect those tourists who are seeking for truth, who will be apt to accept our message. I hope that we will not only go as guides, but also be tourists and be willing to take guidance from those who understand the road better than we, who have seen or are able to see into the future farther than we, who have studied the future and know what disregard for the laws of God will do for our people.

I trust that the Latter-day Saints may realize the strength of their position and ever be found willing and ready and doing his will, and this is my prayer, in the name of Jesus Christ, Amen.

ELDER JOSEPH QUINNEY Jr.

President of the Canadian Mission

My dear brethren and sisters: I humbly pray that during the short time I shall be upon my feet I may be in possession of a portion of the Spirit of our heavenly Father and at the same time have your sustaining faith and prayers. I appreciate fully the great responsibility that rests upon one who is called upon to occupy a place of this kind. This responsibility is being felt by me more deeply as I proclaim the message of truth to the nations of the earth. My testimony is becoming stronger as I meet people and have the opportunity of explaining to them, to the best of my ability, what this great gospel of Jesus Christ means. Indeed, it means the development of the finest and best there is in the human soul. It means, when properly understood, to know God, which is eternal life, and eternal life is the greatest of all gifts of God to man. I am glad to say that in the Canadian mission we have a corps of young men and women who are equipping themselves well in defending, proclaiming, and teaching the glorious gospel of Jesus Christ. Fathers and mothers who may be present here today will be pleased to know that there is not a single one, either elder or sister missionary, but what is measuring up to the great responsibility that has been vouchsafed to them in carrying this message of truth to those who are honest in heart. Their attitude is splendid and their testimony convincing, and in many instances, penetrating.

Our mission extends from Newfoundland, on the east, to the province of Saskatchewan on the west, a distance of about thirty-four hundred miles, and when one travels over that distance four times a year it requires practically all of his time; however, my joy has come in witnessing the development and growth of our young people, knowing, as they do, that they are dealing with the greatest and most powerful thing in the world, for this gospel of the Christ deals with the souls of men. I believe that there is no thought that is so sacred and great as a thought of God, and when we concentrate upon this thought there must of necessity radiate from us the spirit of inspiration, of truth and love, all of which gives us a bigger realization of the great power which belongs to this organization.

The outstanding feature, I may say, of our mission, this year, was the visit of President Heber J. Grant, Elders George Albert Smith, James E. Talmage of the Council of the Twelve, Bishop David A. Smith, Levi Edgar Young, of the First Council of Seventy, and Sisters Robinson and Taylor, of the Relief Society organization. We have been blessed beyond measure in having President Grant and these leaders with us. They left their impress upon the people of that land. I particularly call to mind the impressions that were made upon the people who had gathered together to hear President Grant and his party. They are still talking of it. President Grant took for one of his subjects the three witnesses to the Book of Mormon. After his discourse we were unable to supply the number who wanted to receive this sacred volume. I believe that had we had twice the number of Books of Mormon at the meeting we could have easily disposed of them. The visit of these leaders of the Church was an epoch in the history of the Canadian mission.

We are meeting with some success among the people of that country. They are a law-abiding people. If you were there today you would see the absence of moving picture shows, the absence of moving trains (except those that cross the continent) on Sunday—they observe the Sabbath day, they recognize law and the execution of it, they are a fine race of people, and I am glad that I have the opportunity of laboring among them, bearing witness of the divinity of this work as it has come to us through the instrumentality of the Prophet Joseph Smith. I never tire of hearing this testimony because I believe that to know that Joseph Smith was a prophet of God is the basis upon which we can build a firm and a substantial testimony that will bring us in close touch with God through his Holy Spirit, that it may continue to grow and develop within us. To have a testimony of the truth of Joseph Smith's vision is to know that God lives, and when that testimony is born under the inspiration of the Spirit of God, there will be a power and a conviction connected with it that will bring souls to Christ, and bringing souls to Christ is our most wonderful privilege.

In reading the statement made by Josiah Quincy concerning the

Prophet Joseph Smith, I am impressed with the wonderful spirit in which it is written. It is outstanding and full of power:

"It is by no means improbable that some future text book for the use of generations yet unborn will contain a question something like this, What historical American has exerted the most powerful influence over the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written, Joseph Smith the 'Mormon' prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this period of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High, such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other today have to do with this man and what he has left us."

I have wondered as I have studied this statement why it was that Mr. Quincy was so impressed to write this "pen portrait" of the Prophet Joseph Smith, along with those of other great Americans. I have wondered why it was that he was so impressed with the Prophet Joseph Smith, and why it was that he could not be disposed of by pelting his memory with unsavory epithets. One must be in sympathy with the same feelings that Mr. Quincy had in order to appreciate fully the statements that he was inspired to make concerning this prophet of God. I believe that you will with me conclude that this was an unusual statement for him to make, but let us not forget he had been in company with a prophet of God—one who had seen and talked with God and the Christ and, subsequently, other heavenly beings. No doubt when the prophet unfolded to Mr. Quincy these powerful truths he left him with an extraordinary feeling that he had been in the presence of an unusual being, and his judgment was, that in future years this prophet would in all probability be a greater influence on his countrymen than any other American.

This is a significant thing, a wonderful statement when we think of it. But when we know that the origin of this great latter-day work had its beginning with this great manifestation, to say nothing of the many truths that Joseph Smith subsequently introduced into the world, we indeed have something that is worth while—something we can contemplate seriously as Mr. Quincy contemplated seriously years after the martyrdom of the Prophet Joseph Smith.

Men who have communed with God in the ages of the world, or at least in different periods of the world's history, stand today, and we reverence them, as prophets and are actuated in our lives by their teachings, and so I believe that, as the time comes and goes, the name of this man Joseph Smith, together with the great work that he accomplished under God will influence men throughout the civilizations of the world, and mankind everywhere will be able to see and feel

this work as it is unfolded to them, because it is the pure gospel plan of our Lord Jesus Christ.

There was another statement made, concerning the Prophet Joseph Smith, by Governor Ford. It will be remembered that when Governor Ford wrote the history of Illinois he devoted considerable space to the history of the "Mormon" people. There is a great contrast in spirit at least between the statement made by Josiah Quincy and that of Governor Ford, respecting the Prophet Joseph Smith. Indeed, they are not comparable. Mr. Quincy wrote his statement because he was actuated by the spirit of admiration, a spirit that caused him to see in the Prophet Joseph Smith an instrument establishing a wonderful truth that had been revealed to him, indeed, he seemed to be overawed. Upon the other hand, Governor Ford wrote his history, that part of it, at least, connected with the Prophet Joseph Smith, with a spirit of fear, contemplating, as he did, what might happen in future generations. Here is Governor Ford's statement:

"It is to be feared that in the course of a century, some gifted man like Paul, some splendid orator, who will be able by his eloquence to attract crowds of the thousands who are ever ready to hear and be carried away by the 'sounding brass and the tinkling cymbal' of sparkling oratory, may command a hearing, may succeed in bringing a new light into this modern Mohamedanism, and make the name of the martyred Joseph ring as loud and stir the souls of men as much as the mighty name of Christ, itself."

I say that the statements of these two men are not comparable. It will be observed that there seemed to have been a spirit of remorse come over Governor Ford in writing this remarkable statement. He, too, knew that he had been in the presence of an unusual being or he would not have written this seemingly prophetic statement.

It must, inevitably be that this prophet of God will arise out of the mists triumphantly and will be recognized as the great instrument through which God operated in establishing the restored gospel of the Lord Jesus Christ, in the dispensation of the fulness of time.

I know, as I proclaim this gospel message to the nations of the earth with the spirit of humility, that I can feel the divinity of it. It sinks into the hearts of men and women, and as a result, a few of them at least, are accepting this great and mighty work that has come into the world in this dispensation for the salvation of the human race.

I remember most distinctly hearing one of our stalwart converts say, "When I heard the message of Joseph Smith the Prophet it was the most beautiful thing that I had ever heard in all of my life. It appealed to me, and as I investigated, day after day for a number of years, and as this gospel was unfolded to me, I could see that it was necessary for such a personage as Joseph Smith to be chosen of God in this day and time in carrying out God's divine purposes. I felt that the time had come for the fulfilment of that prophecy made by John the Revelator, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the

earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." I really felt that there should be a man to which this message should be delivered, one who would be authorized to establish God's great purposes upon the earth. Truth is mighty. No truth can pass away. No truth can perish; though generations disappear, it finds its way to the pedestal where it belongs, and sheds its rays throughout all of the world.

I rejoice, my brethren and sisters, beyond my power to say, that I have been counted worthy to proclaim the gospel of Jesus Christ to the nations of the earth. I rejoice that I have a testimony of this work burning within my soul, that I know that God lives and that Jesus Christ is his Only Begotten Son, the author of our salvation, the institutor of the plan whereby you and I can come back, by yielding obedience to the principles that are in that plan, into the presence of God, our eternal Father, to enjoy immortality and eternal life.

I do humbly pray with all of my soul that God will strengthen us in this land, that he will unite his people in the bonds of love and affection that we may have our lives preserved in order to perpetuate, to the best of our ability, this great and beautiful work. God grant that he will lead and direct us by the light and power of his Spirit, which Spirit is truth and love and which is the thing that brings into our souls eternal joy. May we stand firm and true to the covenants we have made, in the name of Jesus Christ. Amen.

The choir sang the anthem, "Cast thy burdens upon the Lord."

ELDER BRIGHAM S. YOUNG

President of the Northwestern States Mission

While I shall stand before you, brethren and sisters and friends, I hope I may be rid of the man-fearing spirit, and that I may be guided in what I shall say by the spirit of the brethren who have preceded me in this meeting, and the great spirit of this conference. The mightiest thing in all the world, brethren and sisters, is a testimony of the gospel of the Lord Jesus Christ. We, your brethren, in our weakness have been appointed to take charge of the work in the various missions of the world, and you have sent to us from your households the dearest possessions of your hearts, your sons and your daughters. And we, the presidents of missions, are endeavoring to implant in the hearts of those boys and girls that most precious thing in all the world, a testimony of the gospel of the Lord Jesus Christ, and your sons and daughters are receptive to that testimony. They come to us sometimes almost ignorant, in their knowledge of the things of the gospel, and I say it to the shame of the households

from which they come; sometimes they come to us from households where the Word of Wisdom is not observed; they come to us from households where family prayers are not engaged in; they come to us from households of men and women who know the gospel is true, but fail in their duty and attendance upon it, and when your boys and girls come home to you they will be a reproach to you if you have failed in observing the duties that have given them that testimony which burns in their hearts like a living flame, if you have failed in the things they have been taught in the mission fields. We may think, brethren and sisters, that it is a light thing to have a testimony of the Lord Jesus Christ, but it is not so. You have been given a responsibility; this people, bears upon its shoulders the burden of proclaiming the message of salvation to all the world. Is that a light thing? Let us look into our own souls, let us study the thing that has been given to us, let us remember we must account for these talents—and a testimony is one of the most precious of them; God has given you the talent of a testimony of the gospel of Jesus Christ and you must render account for your possession of it. Are you bearing it in the earth? If you are not, woe to you when you shall be arraigned before the bar of God, for he will not hold you guiltless for the great heritage that has descended to you from your fathers and that God has given you that you may keep it bright, that you may increase it, that you may render to him ten-fold, and if this responsibility shall be neglected, brethren and sisters, woe be unto us.

Your boys and girls are laboring faithfully in the mission field. They have the spirit of their mission. They are endeavoring to search out the honest. They go from door to door. They are met with rebuffs and insults; sometimes they are turned away with violence, but that makes no difference, they continue with a smile upon their lips, and light in their hearts, and a prayer to God that he will help them to be successful where hitherto they have failed. When they come to us in the missions, they find themselves confronted with this great question, "Is or is this not what it purports to be? Is this the gospel of Jesus Christ, or is it a myth that has been woven from the vain imaginations of men?" And they learn, because they have had the seed planted in their hearts and it springs into being in the soil in which it has been planted, and by the watering, the rains and the suns, the clouds, and the storms; that seed germinates and bears fruit in the work those boys and girls are performing, and they are a rebuke in some instances to the households from which they came. They learn that the authority to administer the ordinances of this gospel is in the Church. They learn that God has delegated again to men the authority to speak in his name. They learn that these men who occupy positions of prominence and leadership in this Church are veritably the leaders of the Church of the living God, that these are his prophets, that these are his inspired servants, and you will hear

them plead in the most beautiful of prayers that God will strengthen, keep in health, and bless always the prophet of God, Heber J. Grant. My heart is softened, it is melted beyond description to hear the wonderful, the beautiful, the touching, illuminating, melting testimonies of these boys and girls. They learn, that as compared with the gospel of the Lord Jesus Christ, these other institutions called churches are merely houses of cards, that to touch is to see them crumble. They learn just as the scriptures teach us, that the gospel of Jesus Christ always has, always will have in it the authority to administer in the ordinances of God. They read in the scripture that on a certain occasion the Lord said to his disciples, "Who do men say that I am?" and some said, "O, they say you are one of the prophets; some say you are John the Baptist, risen from the dead." "Peter, who sayest thou that I am?" "I say thou art the Christ, the Son of the living God." Blessed art thou, Peter, flesh and blood hath not revealed that unto thee but my Father which is in heaven; and I will give unto you, Peter, the keys of the kingdom, that whatsoever thou bindest on earth shall be bound in heaven and whatsoever thou loosest on earth shall be loosed in heaven. If these churches which profess to be the churches of the Lord Jesus Christ, are the Church of Christ, where is this authority that one time existed in the Church of Christ? These boys and girls call their attention to this significant and overpowering fact: If you have, and are the Church of Jesus Christ, where is its authority? The Lord said to Peter, Whatsoever thou bindest on earth shall be bound in heaven, and whatsoever thou loosest on earth shall be loosed in heaven; your priests, your ministers, your pastors who officiate in your pulpits and churches, when they marry a couple, say, I pronounce you man and wife until death do you part, and under that contract, that association ceases when the grave opens its portals to either the husband or the wife, but if they had the power that Peter possessed, why should death separate men and women, husbands and wives, fathers and mothers, parents and children? If they have the gospel of Jesus Christ, they have the right to bind on the earth and it will be bound in heaven. Why don't you exercise your authority, if you have it? You say you are the Church of Jesus Christ; where is this authority that Christ gave Peter? Why do you say that death separates and forever terminates? So far as we know, according to the scriptures at least, these obligations that are formed by men and women in the marriage contract—the most important contract in all the earth! That is what your boys and girls are learning. They are learning that the authority to administer in the ordinances of the Lord Jesus Christ for his Church is here in the earth. They testify of it. It is borne in upon their souls, and they know that God has again spoken to the world.

We do not depend alone upon the testimony of these boys and girls to convince us that this is the Church of Jesus Christ. The

world itself is bearing testimony to this fact. I met a man the other day in Portland, a learned doctor, a man who had been educated in the universities of Germany. He said to me, after learning that I was a "Mormon," "Mr. Young, I want to say to you that the Church of Jesus Christ is one of the greatest churches in the world; in the East we have Mohammedanism, and Buddhism. I, myself," said he, "am a Theosophist. In the West we have the great Roman Catholic church and the 'Mormon' Church. These are the great churches of the world, and sometime the 'Mormon' Church is going to occupy a place in the world that the world has not yet accorded it." That comes from a man who is a student of religion, although not a member of our Church, not a believer in the truth as we teach it or as it has been revealed, but an observer who sees things, a man of vision, a thinker, a philosopher, a deep student of the affairs of men.

A short time ago I attended a lecture in Portland of a great judge, who came from the East, the chief criminal judge of Chicago. He was lecturing on crime and its effect on American society. He deprecated the fact that we are having in America so few families. He referred with great pride to one of the kings of his former country (for he was a Norwegian) who had a family of twenty-five sons, another one had a family of eighteen sons; another had a family of fifteen sons. "We have no such families," he said, "in this day; we have no such domestic conditions as existed in those days; husbands and wives today are not what they were then, when men and women understood not only the necessity but the great joy of having families." That was among the themes that he developed in the subject which he treated. At the close of his address, and he had been introduced very eloquently and exhaustively by one of Portland's chief attorneys, I made my way to the rostrum, and as soon as I could get his attention with one hand I presented my card, with the the other the opportunity for him to shake hands with me. He grasped my hand with his right hand, and took my card with his left hand, and holding it up, he read, "Brigham S. Young." O, and he read it aloud. And you could see the bobbed hair and the skull caps just raise, for their ears pricked up as high as they would go. "Brigham Young?"

"Yes, sir."

"Any relation to the great Brigham Young of Utah?"

"Yes, sir; I have the honor to be one of his grandsons."

"Do you know," said he, "Mr. Young, that science is proving that the product of the 'Mormon' families in Utah are among the soundest people we have in America?"

I said, "Thank you, judge."

I am glad and thankful and meekly grateful that I have had the opportunity of going into the world with your boys and girls. Blessed be the parents that have borne such boys and girls! And the opportunity to labor with those young men and women has been the

most glorious thing in all my life, and I am grateful to God for the opportunity that he has given me to proclaim his word in the world in the company of such blessed souls as you have sent us. Live up to the standards of these missionaries, brethren and sisters, for it is a high standard, an exalted standard, and if you measure up to their excellence you will be discharging the duties of Latter-day Saints and you will not have buried the talent that God has given you, but you will present it to him glorious and beautiful when you shall stand before the bar of God.

And that we may be faithful, that we may sense these responsibilities, that we may measure up to these boys and girls of ours, I humbly ask in the name of the Lord Jesus Christ, Amen.

A duet, "An angel from on high," was sung by Jean Robinson and Hyrum J. Christensen and the choir.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

I desire, my brethren and sisters, to enjoy a portion of the Spirit of the Lord while I speak to you. In the Book of Mormon the great truth is declared that when a man speaketh by the power of the Holy Ghost, by that power are his words carried into the hearts of the children of men, and without that power the preacher is as sounding brass and a tinkling cymbal.

When President Heber J. Grant, some few years ago, was in a great southern city, a minister invited him to speak to his congregation in his church. The President accepted the invitation, and at the close of his remarks the minister said, "Mr. Grant, I wish that I had your earnestness, your faith, and your testimony." It seemed to me that that minister voiced the yearning that is in the souls of millions of world-weary people—the yearning to know for themselves that Jesus is the Christ, the son of the living God. This testimony:

"Doth not spring from earthly soil,
Nor from its wisdom grow;
'Tis not evoked by students' toil
Though years hath crowned with snow."

This living, personal testimony of the Holy Ghost comes through obedience, through faith, repentance, and baptism by immersion for the remission of sins. Then upon the converted soul is bestowed the Holy Ghost, which gives that soul a personal testimony that this is the work of God, and against which testimony the Savior said the gates of hell shall never prevail. This people are not prieststridden; they are not led around by priests who aspire simply to be leaders. This people have the testimony of the Holy Ghost, and as the sheep know the

voice of the shepherd, so we know that these God-given leaders are led by divine revelation, and when they speak, the spirit within us answers to the spirit within them, and we rejoice in having the counsel and instructions of our spiritual overseers.

The poet, Parley P. Pratt, said in one of his hymns:

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine."

The prophet Isaiah predicted the dawning of a brighter day. He declared that the time would come when people "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." I know that the gospel of Jesus Christ was sent into the world to prepare the way for the glorious second coming of the Son of God. I know it is the mission of this Church to preach the gospel to prepare the way of the Redeemer of Israel to come and reign as King of kings and Lord of lords. And I bear my humble testimony to you that this gospel is spreading abroad, that the hearts of the children of men are being prepared for the millennial dawn, and the glorious advent of the Son of God will come in the due time of the Father, for the signs to precede his coming are in the earth.

A few months ago I was in Norfolk, Virginia. I went through the navy yards accompanied by an officer who had joined the Church. I saw a mighty battleship that had never been completed, and yet workmen were taking it to pieces. That battleship had cost several millions of dollars, but when President Harding called the disarmament conference and a limitation of armament was agreed upon, this majestic man of war was doomed to destruction. Huge pieces of steel were lifted out of the battleship, and that steel was bought by a company to be used in the manufacture of agricultural implements and tools of husbandry. Really, brethren and sisters, I could not help but feel that that was a beginning of the fulfilment of the prophecy that swords should be beaten into plowshares and spears into pruning hooks. The poet Tennyson, in one of his poems said:

"For I dipped into the future,
Far as human eye could see,
Saw the vision of the world,
And all the wonder that would be;

Saw the heavens fill with commerce,
Argosies of magic sails,
Pilots of the purple twilight,
Dropping down with costly bales;

* * * And there rain'd a ghastly dew
From the nations' airy navies
Grappling in the central blue."

A few weeks ago near Athens, Georgia, ten thousand people assembled to witness a remarkable demonstration. The United States senators from Georgia, the governor of the state, and other state officials were there. And what was this demonstration? It was a demonstration that "Peace hath her victories no less renowned than War." Over the cotton fields, acres and acres of cotton fields, there flew airplanes, machines that had been built for the purposes of destruction, and these airplanes did rain a "ghastly dew" over the cotton fields; they dusted calcium arsenate, a deadly poison, to destroy the boll weevil which has cost the farmers so much, by destroying and bringing about a shortage of the cotton crop. And so the Lord is inclining the hearts of his sons to invent machines to assist in the noble art of agriculture.

Brethren and sisters, the Prophet Joseph Smith was raised up by the Lord as the herald of Christ's second coming, to preach the everlasting gospel. In one of our hymns we read these lines;

"We through the Holy Ghost
Can witness better things."

What better things do the Latter-day Saints witness? First of all, we witness the restoration of the glorious gospel for the salvation of the children of men. We, by the Holy Ghost, know that that restoration hath taken place. By the same power we know that Joseph Smith is a prophet of God, that upon him was bestowed the holy Melchizedek Priesthood, and because of this we witness the salvation of the dead in the sacred temples which dot this intermountain country. By the same power we know the glories of the resurrection, that when Jesus comes in his glory the righteous dead are going to be resurrected and the glorious millennium will be inaugurated. These are some of the better things we witness through the Holy Ghost. But far above all these things—because these things are dependent on the Savior—we know that Jesus is the Christ. Let the world say what they will—that Jesus is not divine, that his blood did not atone for the sins of mankind, that he did not bring about the resurrection; we know, we witness, we testify by the power of the Holy Ghost that Jesus is the Christ, the Son of the living God, the Redeemer of mankind, and the author of our eternal salvation. Who would not be a Latter-day Saint? "To whom shall we go?" said Peter, "thou hast the words of eternal life." The words of eternal life are in the glorious gospel and the power to officiate for the living and for the dead, thank God, is held by the men who lead and guide this people.

A few months ago I was in a town in Kentucky, attending a conference. One of our brethren held a position at the waterworks of that

city. I said to him, "I would like to go through the plant and see how you purify this water."

"Come along," he said.

I saw the great settling vats, into which the muddy water of the Ohio river was poured, and I saw a vat containing muddy water and another vat containing clear water.

"Now," I said, "Brother, I can see that this water is clear, but a hundred Ohio cities empty their filth into this river; though the water be clear, there may be germs in it. How do you kill the germs?"

"Come and see," he replied, and so I went into a great underground chamber and saw the huge pipes which conveyed the water to the city mains, and at distances of about four or five feet I beheld doors which opened into cavities in these great pipes. He opened one of the doors, and a flood of light came out. He said, "This light is the ultra-violet ray, a powerful, penetrating light. When the water passes over this light, the germs are killed and the water is rendered fit and pure to drink." What a lesson! When men and women are baptized, they receive the Holy Ghost, and this sanctifying baptism of the Holy Ghost, that baptism likened unto fire, does cleanse the soul; it kills the germs of sin, it makes people who love God and keep his commandments fit subjects to enter into the kingdom of heaven; for I testify and declare unto you that this gospel is pure, that it purifies those who live it, and without the gospel no man can ever be pure and enter into the kingdom of God. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." So, through faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, the blood of Jesus Christ sanctifies us and saves us, makes us fellow-citizens in the household of God. The Lord be praised.

Centuries ago Elisha said to the Lord, "I pray thee let a double portion of thy Spirit to be upon me." This is the Spirit that gives vision, the Spirit that shows the things of God unto man. And so, Latter-day Saints, with you, I fervently and humbly pray, "Lord, give us a double portion of thy Spirit, in the name of Jesus Christ," Amen.

The authorities were presented as in the Tabernacle and unanimously sustained.

The choir sang the anthem, "The Restored Gospel."

Benediction was pronounced by Elder W. H. Branch, of the Summit stake of Zion.

CLOSING SESSION

The closing session of the conference was held in the Tabernacle on Sunday afternoon, October 5, 1924, at 2 o'clock.

President Heber J. Grant presided.

The choir sang Evan Stephen's anthem entitled, "Hosannah," which was first sung at the dedication of the Salt Lake temple. The congregation joined in singing the verses of the hymn, "The Spirit of God like a fire is burning," included in the anthem.

President Grant announced that the Barratt Hall had been connected by radio and would accommodate a large number of people.

The invocation was offered by Elder Thomas E. McKay, president of the Ogden stake of Zion.

A male quartette sang, "The Lord's Prayer." The members of the quartette were: August and Henry Glissmeyer, Cannon Lund and Hyrum Christianson.

PRESIDENT HEBER J. GRANT

We have a message from the radio operator in President Penrose's room. President Penrose heard all of the proceedings this morning, most of it as perfectly as if he were here on the stand. He was very grateful in listening to one verse of his own remarkable and wonderful song, "School thy feelings," and tears of gratitude filled his eyes, while listening to this, that he could enjoy the spirit and inspiration of our meeting almost as perfectly as if he had been here upon the stand. Certainly, one of the most marvelous, if not the most marvelous, inventions to date is radio.

President Penrose wishes the Saints to know that his testimony is as profound and strong as it was when he first embraced the gospel, in 1850.

Brother George Albert Smith has visited President Penrose, during the intermission, and brings this message from him. He wishes to bear his testimony to this audience that Jesus is the Christ, the Redeemer and Savior of the world of mankind, that Joseph Smith is a prophet of God, that his successors are servants of the Lord, and that his Church is divine and led by inspiration. He is grateful for membership therein. He sends love and greetings to all Israel.

ELDER JAMES E. TALMAGE

PROGRESS AND SPIRIT OF MISSIONARY WORK

In the front row of chairs facing this great stand, with its series of pulpits, I see a body of men each of whom has been called to a very responsible position in the Church. They are the presidents of mis-

sions. We have been privileged to hear from a few of them, as also from two others, they being members of the First Council of the Seventy, as well as mission presidents for the time being. These men are the directing officers in the army of missionaries laboring in the world. The report you have heard from them, and such as you hear from conference to conference, and the many individual reports you receive from your sons, your daughters, your husbands, who are members of this army, bear witness to you that the missionary work is progressing as well as it ever has been progressing and possibly better than in any earlier time.

The vicissitudes of the recent years of warfare have brought many people to a state of reflection. Many who have been careless and indifferent have been led to consider what this life means in relation to the life that lies beyond. Many whose ears have been dull are now listening intently for the radio message that shall satisfy them; and it comes sometimes in a very unexpected way, and by unlooked for means. This, the Church of Jesus Christ of Latter-day Saints, would not, could not be what it is were it not for our missionary system. Nearly, or quite two thousand missionaries are now in the field, as you were told this morning, and many are going and some few returning. I may say continuously. Scarcely a week passes unmarked by the setting apart of a new company of missionaries, who go out commissioned to preach the gospel of Jesus Christ in the nations of the earth.

I am well aware of the fact that some people take a little umbrage at what they think is presumption on our part in sending missionaries amongst them. They think that we should labor as some of the churches of the day labor, amongst the semi-civilized people of heathen nations, who have not come yet to recognize a knowledge of the Lord and Savior of men. We send our missionaries not only to such, but also to those who count themselves enlightened Christians. Our missionaries go with a message, not with a command. They go in the spirit of persuasion, asking only a hearing, a respectful hearing; for they have something of worth to present. Our missionary system would scarcely be justified had we nothing definite to present, nothing more than minor differences in ritual or creed such as distinguishes some of the great denominations of the day. I would not blame people becoming impatient over such relative trifles; but we have something that can be found amongst no other people upon the face of the earth. This is no instance of group egotism, it is a solemn fact.

We proclaim not only that Jesus Christ is the foreordained and actual Savior of the race; not only that, but we proclaim that no ordinance of salvation can be authoritatively administered except under his commission, and that that commission is definite and personal. Hence these men, young, middle aged, sometimes aged, and in smaller number these women, go out to the world with a proclamation that in this day and age, strictly in accordance with the predictions of ancient

prophets and with the word of the Lord Christ himself, while he was in the flesh, he has again spoken, and is speaking from the heavens, directing the affairs of the Church that bears his name, the name given by him, not taken by any human assumption, but conferred and bestowed authoritatively. We do not send missionaries out to assail or attack members of other churches, or the sects and denominations as organized bodies. We send them out to preach the positive doctrine of the restored gospel, which is the doctrine of the ancient gospel, speaking thus of the gospel according to the period of its preaching upon the earth. We are remarkable as a people for this missionary work.

TWO CHARACTERISTIC FEATURES OF THE CHURCH

There comes to my mind at the moment a conversation between a bishop of one of the big churches of the day and myself, dating a few years back. He had given some study to the plan of organization and operation of this Church, and said to me: "There are two features characterizing your Church that I would very much like to see introduced into ours." I said to him: "Bishop, I know what they are, but I should like to have the pleasure of hearing you specify them." In the same spirit of good will and fellowship he retorted: "Well now, honor bright, I will tell you whether you are right or wrong if you will tell me which two I have in mind." I said: "They are our missionary system and our tithing system." "You are right." "Well now bishop, why don't you introduce them into your church if you are so desirous of having them as features of your organization?" "Well," he said, "frankly speaking, I don't know. I can see some difficulties, but they are small, I think they could be removed. Yet beyond these there appears to me to be some great obstacle." "Surely," said I, "there is. May I express my opinion as to the reason why your great church has not introduced these features?"

THE TITHING SYSTEM

"You cannot introduce and operate the tithing system successfully, for the tithe is holy, and none but men who bear the holy Priesthood in fact and not by name only can touch it. The handling of the tithe has been provided for in the law revealed from the heavens. It was so in the days of ancient Israel. It is so today, and, Bishop, from what you have already admitted in our conversation—which to me has been very interesting—you know that you haven't a single priest or even a Levite in your church who can touch the tithe with authority." Well, we passed on to the other feature:

THE WONDERFUL MISSIONARY SYSTEM OF THE CHURCH

"Why can't we have your missionary system?"

"Because, bishop, if you tried to introduce it the first thing you would do would be to make up a salary schedule, so much for the pre-

siding officers and so much for the traveling ministers; and in the second place the men and women of your church would not respond if you called them. You know that."

I went on and addressed him as I am speaking now to you: Do you think for a moment that the thousands and thousands of young missionaries, who have gone out and come home filled with the spirit of their work, would ever have put their energy into that labor if they were working for wage, such wage as men count in the terms that bankers use? Do you think it for a moment? We take our young men and young women from comfortable up-to-date homes, provided with the conveniences of modern life, and send them out, perhaps into the woods of the south where they have to put up with what would be called rather rough fare, and rather inadequate accommodations. They smile at it all and rejoice in the experience and work all the harder. I know it, I have been amongst them. I have been with every one of these worthy men to whom I have referred, in their respective fields, I have traveled with many of them throughout the length and breadth of their missions. I have met the elders in little branches and conferences, and on their individual circuits; have met them in the woods, have met them in the mountains, have met them in the towns and on the highways and the byways. I have felt of their spirit, and I find there a spirit that no man can ever develop from the incentive of money wage.

Our missionary system is operated as the Lord has directed. These men and women go out trusting in the Lord, and beside those who go out, I pray you forget not those who remain at home, those worthy fathers, those honorable, God-loving mothers and brothers and sisters too, who are working, working hard, that they may make up the deficiency in means required by their sons and daughters or other relatives in the mission field. For, be it remembered, our missionaries accept anything that is offered them as they may need—a meal, a coat, a pair of shoes, lodging—any one who offers such in time of need finds his offering accepted, and a blessing left with him. But not all are willing so to help; and there is a deficit in every case, and that is made up by the sending of means from home. Do you know, that, reckoning the earning capacity of our missionaries at a very low figure, and considering what that means for one to three years in the field, and considering also the means they spend in traveling to their fields of labor and in traveling within their fields, that the sum will total up above the million dollar mark every year? They do this because they have the spirit of their calling resting upon them. They go out with this definite message to the people, and you can give a missionary no greater joy than to listen to him attentively while he states his message, and then discuss it with him in a friendly spirit. You will find that he does not try to force it upon you. But why am I talking to you, in the second person, you Latter-day Saints? You know the missionary does not try to force the gospel upon those

people out in the world; he tries to present it to them for their consideration ever praying that the Lord will bear witness in the heart of his hearer or hearers as to whether he is telling the truth or not.

These missionaries come home after having been brought in contact with members of practically all the great religious denominations of the world, firmer, if possible, in the truth and in their conviction of testimony than they were when they set out. They have had every opportunity for comparison, every facility for discriminating judgment; and they come home rejoicing in the sure knowledge that has been with them, as a companion by day and by night, all the time they have been in the field. Is it not a wonderful work? And it will not cease as long as there are souls willing to accept the message. We are using the press, and the press is a mighty missionary, but this individual labor will continue. I have heard the remark made by a few—it is so insignificant that perhaps I should not stop to refer to it—by the few who are a little out of harmony with the system, that we have outgrown our missionary work, and will have to bring about a revolution and supplant it by something better and more up-to-date. What is better, what is more up-to-date than the method of a man approaching another with the truth, and bearing witness to it in all solemnity? And yet with all humility, earnest in his testimony, merely asking the other man to listen, the humble missionary continues his labor, for our missionaries have a little of the spirit of the fabled ancient mariner, they are not at peace unless they can get somebody to listen to that which they have to tell them, because they know the value of their message. Do you not remember when Andrew recognized the Christ at the beginning of our Lord's ministry in the flesh, how the man tore himself away from that blessed presence and rushed off to find his brother Peter to tell him of what he had heard? it was so joyous, something so nearly unbelievable. We have found the Messiah; come and see for yourself, come and listen. Then the gentle Philip heard and he went off to find Nathanael. You know him, do you not—that Israelite without guile? He was impressed with Philip's words, and the Lord addressed him by name. Philip and Nathanael wondered about it. Then read again about that woman at Jacob's well in Samaria. The testimony the Christ bore to her, that he was the Messiah sank into her heart, and she hastened back to the village and told the people; and they came out, a great flock of them to see and to hear. What of Lehi and his vision, in which he found himself plucking fruit from a beautiful tree by a stream. He found the fruit to be delicious, and more than merely good in taste; and his first thought was for his wife and children. In the vision he saw them at a distance, and he beckoned to them, he shouted out to them to come and partake. So are the missionaries of the Church of Jesus Christ of Latter-day Saints crying to the nations: Oh, come and partake! This is the bread of eternal life.

The Lord has declared that in this day and age his servants are

sent out by him, and that he will hold the world accountable for the message which they deliver. In the very first section of this volume of modern revelation, the book of Doctrine and Covenants, we read: "And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days." That means our missionaries, and those who preside over them to direct them in their labors; and the Lord continues: "And they shall go forth and none shall stay them; for I the Lord have commanded them." None have been able yet to permanently stay the voice of the missionary who has gone forth with the word of God. True, mobs have quieted them for a moment, but they have been able to raise their voices again. Disturbances have been only local.

"Behold," saith the Lord, "this is mine authority and the authority of my servants," and so on in that first section. Read for yourselves.

May the Lord continue to set his seal of blessing and approval upon the labor of the missionaries of the Church of Jesus Christ of Latter-day Saints, I pray, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

President of the Mexican Mission

I sense very keenly, my brethren and sisters, my weakness in standing before you this afternoon, and I sincerely pray that the Spirit of the Lord will guide and assist me in the few remarks I shall make to you upon this occasion. Truly, this is a wonderful occasion, and this is a wonderful sight to look upon the thousands of faces of Latter-day Saints who are gathered, who have come for the one purpose of being built up in their faith, testimonies, and knowledge of the gospel of our Lord and Savior Jesus Christ.

I come to you, my brethren and sisters, as one of those whom Elder Talmage has been speaking about, who are engaged in missionary work among our Father's children in the world who are yet in darkness and who have not yet a knowledge of the saving principles of the gospel restored in this day and age in which we live. I thank the Lord, from the bottom of my heart, that I have been deemed worthy of this call, and the greatest desire of my life is to continue to labor zealously in the Lord's work, in the service of his children, with a desire to bring a knowledge of him, to as many as may be, of those children who are now in the world hungering and thirsting for the word of the Lord; for truly that prophetic utterance of Amos the Prophet is in this day being fulfilled. Men are going to and fro upon the earth seeking for the word of the Lord, and, in many instances, have not been able to find it.

I bring to you a message from the mission in Mexico, and I rejoice to say that since the day that temporarily we had to withdraw

our mission and the missionary labor from the interior of Mexico, I found upon a recent visit there that the mission is now in better condition than it has been since that withdrawal. Our missionaries are free to go and to come in every part of that country to which we have been able to extend our mission work, and we are not persecuted, we are not harrassed in our labors, but freely we are permitted to go forth among the people and teach the principles of the gospel, and many are being brought to a knowledge of the truth. We have listened to reports of the missionary work that is being done in the East and in the West, and in the North, and now I report to you the work that is being done in the Southern part of our country, and also in the great republic that lies to the south of us, among the people who are descendants of father Lehi, known as Lamanites; and I rejoice, my brethren and sisters, that the day has come when the gospel has been brought to them. I rejoice more, each day of my life, in the fact that the Lord has brought forth their record and that we know who they are, and that we are not in darkness as to their origin, and that he has given a mighty promise of redemption unto those people who are of his covenant, whom he loves; and that through the gospel of Jesus Christ which has been restored to us.

Not many days ago, in the city of Mexico, one of our elders came to me and said of a certain man who was at one time an educator in Salt Lake City, and who is now excavating in the ruins that are being unearthed under the great lava flow that has come down from the volcano of Ajusco, and who is delving into the antiquities of Mexico; that in conversation with our elder he said: "Young man, I have not proved yet that the Mexican people or the Indians of America have not come to this country from Jerusalem. I have not proved that they are not Israelites."

My brethren and sisters, since the day the Book of Mormon came forth, men inspired from no good source have sought to overthrow the Lord's work, they have sought to bring to naught his purposes; they have sought to make out that Joseph Smith was a fallen prophet; they have ridiculed the Book of Mormon and its contents, and that is going on even yet today. And this man insinuated to our young missionary that although he had not yet proved that the Lamanites were not of Israel, he hoped some day that he would be able to do so. If you will read First Nephi 15, you will read there that the Lord revealed to his prophets and to us, through this book, that the Lamanites are of Israel, and if you will read in Second Nephi 30, you will find that the Lord revealed that this book should be restored unto the Gentile people, and that many should believe the words of the book that should be written, and that it should be taken back to the descendants of those who wrote it, and by that means they should come to a knowledge of the fact that they were of Israel, that they are of the covenant people of the Lord. And I tell you that nothing in all this wide world will ever disprove that fact, and everything that has been

uncovered in the great excavations that have been made in that land to the South of us tends rather to confirm the fact, than to bring anything to bear that would deny the fact, that this is the truth. And so it is, my brethren and sisters, with everything that has been brought forth in this day and age in which we live concerning the gospel of our Lord and Savior Jesus Christ. It is true; ridicule, denial, and persecution will not disprove the truthfulness of the gospel that has been restored to us. I feel it more keenly today than ever in my life. I rejoice in the fact that the elders who come into the field, and the lady missionaries, the few that come into our field, are imbued with this spirit. They come with faith, they come with a desire to serve, and they come with a strong testimony that the restored gospel is true, and although men ridicule them and ridicule their teachings, they become stronger in their faith and stronger in their testimony, and the spirit of the gospel permeates their teachings, and many are being gathered out from among the people of the world, by believing these wonderful testimonies and messages that are being preached in the world.

I rejoice to be able to report to you that the health of the missionaries in our field is good, and that we enjoy our labors in every sense of the word. It has been said to us, in this conference, my brethren and sisters, that we, among the Gentile nations, who have been gathered out by the gospel, are of Israel, that we are descendants of Joseph, through Ephraim his son: this is true. I rejoice in this fact, that we have in the country where we labor, and in Central America, farther south, and in South America, in all those great countries, blood relatives of ours; for all of those people, I bear you my testimony, are likewise of Joseph of the House of Israel. They are of Manasseh, likewise of Ephraim, for there is a sprinkling of that blood also in the Lamanite race that inhabits America to the south of us. We have heard that the lands of North and South America are the lands of Zion. Therefore, I contend that whatever we do, whether it be here, among those of us who are gathered out, one of a city and two of a family, or whether it be there, where there are nations of the blood of Israel—wherever we labor for their redemption, we are laboring for the establishment and redemption of Zion.

I pray that the blessings of the Lord may go with us, as I pray that they may go with the missionaries who go to all the nations of the earth; and I beg of you, my brethren and sisters, compassion and sympathy for the down-trodden children of our Father in heaven who are in those lands. They are laboring under a curse pronounced upon their fathers because of their iniquity; but I rejoice not in that phase of it, but in the fact that the Lord has promised that through the establishment of the gospel in these latter days, the curse should be removed and they should be redeemed and become again his delightful people. I look forward to that time with great anticipation, and if the Lord should require it at my hands, I am willing to continue

my humble labors the rest of my life in striving to redeem and build up and bring joy and happiness that only a knowledge of the gospel can bring to the people of that land.

The Lord bless you, and bless all in his service, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

All over the Church today, at this hour, from Canada on the North to Mexico on the South, with the exception of the immediate vicinity of Salt Lake City, fast meetings are being held in all the wards and branches, and men and women are testifying as to their knowledge, individually, regarding the divinity of the work in which we are engaged. These testimonies, as a rule, occupy only a minute or two or three, very seldom more than five minutes, and a great many people in each of these meetings pour out their hearts in gratitude and thanksgiving to God for the knowledge they have, individually, of the divinity of this work. I shall call a half dozen men to the stand and ask them to bear their testimonies regarding the divinity of this work, speaking not to exceed five minutes, each one.

We will start with Canada on the North, Brother Hugh B. Brown; and Brother Joseph C. Bentley on the South, from Mexico; Brother Winslow Farr Smith, of this city; Brother Edward C. Rich of Idaho, and Brother Robert I. Burton of Ogden.

ELDER HUGH B. BROWN

President of the Lethbridge Stake of Zion

It is quite fitting that I should speak immediately after President Pratt, he having represented the Mexican mission, I representing the stake of Zion farthest North. The Lethbridge stake comprises that section of this great country, from a few miles north of the international boundary line, including the North Pole.

I appreciate the privilege of bearing my testimony to the truth of this great work. During the great World War I had the opportunity of comparing service in other organizations with service in the Church of Jesus Christ. It fell to my lot to be the instrument of bringing to some of our boys certain favors by way of transfer, or temporary relief, or leave of absence, by virtue of authority vested in me as an officer in the Canadian army. Upon one occasion I was called upon, as I thought, to bring some relief to one boy, I was asked when in the city of London to visit a boy whose name I did not know. I supposed that he would ask for a temporary release that he might return home, as I thought to recuperate; and, feeling the thrill of the power vested in me by virtue of the uniform I wore, I went down to that hospital with the intention of interceding for that boy, with the powers

higher up. When I went into the little room which he occupied he extended his hand to me, and instead of addressing me as an officer in the army, he said to me: "Brother Brown, I sent for you to ask that you intercede with God in my behalf, that I may not die in this hospital, but that I may be allowed to return home to my widowed mother. Will you administer to me?" When this boy made that request at my hands, I could not help making the comparison, great though it may be to wear the uniform of the king, I never felt more pride in my life in any position than I felt as I knelt by the side of that boy, placed my hands on his head, and in the name of Jesus Christ asked that his life might be spared. I compared then the authority which I held in the Church of Christ with the authority held by men in other organizations, and from the bottom of my heart I felt to say: "Thank God for this work, and for the Priesthood which we have." I went into that hospital a proud British officer. I came out a humble "Mormon" elder; and I say to you, my brethren and sisters, that I prefer membership in the Church of Jesus Christ to presidency or command in any other organization in the world, civil or military. I bear testimony that I know this is the gospel of the Lord Jesus Christ, and that it is the truth, in the name of Jesus Christ. Amen.

ELDER JOSEPH C. BENTLEY

President of the Juarez Stake of Zion

My brethren and sisters, I am grateful for the opportunity this afternoon, of bearing my testimony to this great work of our Father in which we are engaged. This seems to be a time of encircling the earth. While we have just listened to the testimony of Elder Brown, from a Northern stake of Zion, which includes the North Pole, and the testimony of others from the United States, I represent the Juarez stake of Zion, which extends from the southern boundaries of the United States to the South Pole.

I want to bear my testimony, especially to my young brethren and sisters, of this Church and kingdom of our Father, that I know that Joseph Smith is a prophet of God, that he was the instrument in the hands of our Father of restoring the gospel of the Lord Jesus Christ, and that today, as has ever been the case since the establishment of this work, our Father has his protecting care over his people. I remember distinctly during the revolution in Mexico when General Villa had made his attack on the town of Columbus and was making his way toward the "Mormon" colonies, there was considerable excitement, for he was killing every American that came in his way, and every Mexican who had shown favor to the American people. It was thought that when he reached the "Mormon" colonies he would completely wipe them out of existence. The American consul in El Paso had told us several times to leave Mexico and go back into the United States. As General

Villa was marching toward the colonies the American consul said: "I have told those people several times to come out of there, now we will see whether a 'Mormon' is made of any different stuff than any other American." There was considerable excitement among the Mexican people, especially in Colonia Dublan, for General Villa was located within a few hours march from that place. There was not a single Mexican family that felt safe in residing in that colony. We were notified by the officers of the Mexican army that they could give us no help. It was evident that Villa was marching toward our colony. Our people, under the instruction of those who presided over them, were told to go home and go to bed, and trust in the Lord. That night they retired, and we were the only people in that section of the country who did go to sleep, but we slept peacefully. During the night General Villa marched within the borders of our colony and immediately turned and ordered his army to go in another direction. A year or two later when I happened to be in his army, having been detained on one of our trips, visiting the elders, when I was taken into his presence, he told me that there had been several occasions when he had our people completely in his control. He said: "I could have wiped you off the earth, without any trouble, but," he said, "I had no desire to do so. I like the 'Mormon' people, I like the 'Mormon' doctrines. While this is no place for you people to be doing missionary work at the present time, I hope to live to see the day when there will be a 'Mormon' missionary in every town in Mexico, for," he said, "I like you people. I like your method of living under this government." General Angeles was present with him, when we bore our testimony to him of the divinity of this work, and explained our mission, that we were there laboring among them, preaching the gospel of the Lord Jesus Christ; and he turned to General Villa and said: "This is a wonderful work. They are doing just what we ought to be doing, but they seem to be doing it in a much better way and more successfully."

My brethren and sisters, I rejoice in this great work of the Lord. I am thankful to my heavenly Father that I have been permitted to bear a portion of his holy Priesthood and to labor in this great work in which we are engaged. May the Lord bless us and help us to keep ourselves free and unspotted from the sins of the world, that we may accomplish his work, is my prayer, in the name of Jesus. Amen.

ELDER WINSLOW FARR SMITH

President of the Ensign Stake and former President of the Northern States Mission

On one occasion a humble missionary in the Northern states rapped at the door of a splendid apartment; a woman greeted him, and

he proceeded to present his message. She argued with him; he presented subject after subject, and she raised objection to every point that he offered; but finally, in humility, with somewhat of a feeling of defeat, he said to her: "This thing I know, beyond all doubt, that God lives, that Jesus is the Christ, and that Joseph Smith was his prophet, raised up to usher in this, the great latter-day work." She said: "That interests me, come in, and let me talk with you." He went into her home. All the argument that he had brought forth was as naught, but that humble testimony, out of the fulness of the heart of a devoted missionary, sank into her heart. She was impressed by it, and she listened to the word of the Lord.

Christ said on one occasion: "He that will do my will shall know of the doctrine, whether it be of God or whether I speak of myself." This is a law unto us, the children of our Father. We can know, as we know nothing else, that the gospel is true. We can know, for it will burn within our being, and God will make it known to us if we will but keep his commandments. He has given us the law, he has given us the great plan of life. It is a wonderful system, a marvelous philosophy. It embraces all truth, and it is so organized and so arranged that it matters not how humble we are or how mighty and great, it fits our needs; and, by rendering obedience, we can know that it is true. Its every principle is true. There is no exception among the principles and ordinances of the gospel. Each and every one has its place. The keeping of every law is necessary to exaltation in the kingdom of God. If we feel that we are a law in and of ourselves, and feel that this principle or that principle is not for us, or for our keeping, we deny ourselves one part of the great blessing that God has for us.

I bear you my testimony, my brethren and sisters, that God lives, that this is his work, that at the head of his Church today stands a man who bears the Priesthood of Almighty God, one whom God sustains and whom we should and must sustain, if we would enjoy his Spirit. This is the work of the Lord. Its purpose is the saving of the children of men. At its head stands the great King, the Lord God, the eternal Father. It will go on; it will fill the whole earth.

All men will hear its message, and the honest in heart will be gathered into its fold. Nothing can stay its progress, it is the work of God, and it will go on, for God has spoken it. This is my testimony, in the name of Jesus Christ. Amen.

ELDER EDWARD C. RICH

President of the Montpelier Stake of Zion

I rejoice in the opportunity of having the privilege of bearing my testimony here in this great tabernacle. I have done so many a time in cottage meetings, in the Old World, upon the street corners, and in the halls, and I am not ashamed to do it here.

About thirty years ago, I was called to go on a mission. I had

heard returned missionaries, time and time again, say that they knew that "Mormonism" is true. As a child I was taught that it is the truth, and I believed it. When I received that call the impression came to me that if I would go into the world, I would know for myself whether "Mormonism" is true or not. I have thought since, that likely this was the deciding factor that caused me to accept that call to go into Great Britain to preach this gospel. I returned in a little over two years, convinced in my mind that it is the truth. I have received many testimonies to the divinity of this work. One of them came to me while laboring as a missionary in the city of Bristol. I might say that I had never had any experience, or very little experience, in this Church. I neglected the opportunities that came to me, as a child and as a young man, to take active part and to participate in it. I have rued the time of that neglect, and I have been humiliated, time and time again since then, but there was no one to blame but myself. I had every opportunity to understand the truth, to study it, and to explain it. I neglected that opportunity.

While laboring as a missionary, with three other elders, we held a meeting every Sunday evening in Bristol, and during the week a cottage meeting. At this particular time the other three missionaries were out visiting their friends. The time came to hold that meeting. No one was present but myself. I had never presided at a meeting in my life. The time came to start the meeting, but none of the elders arrived. I selected a long chapter in the New Testament. I did not know what it contained. I read that chapter thinking that by the time I would finish it some of my companions would be there and they could preach the gospel to the people who had assembled. But none of them came. I read the chapter, commented on it for about ten minutes, and dismissed the people. After they had left, the landlady said to me: "Elder Rich, that is the shortest meeting I ever attended." I said: "It might have been short to you, but it was long enough for me!"

Years after that I attended a reunion of the Sheffield conference, held in the Seventeenth ward in this city. A girl came to me and told me that her father, prior to attending that meeting had said: "I have been to hear 'Mormon' missionaries; I have propounded questions to them, and they have been answering all of them; but I have a question tonight that I can ask them and they can't explain it." She told me that in my remarks that evening the question had been answered, though her father did not present it. I knew nothing of it for years and years. I have come to the conclusion that the Lord inspired me to pick out this chapter, and in the few comments that I made upon it answered this man's question. I believe in the inspiration of God. I know that he is leading and guiding this Church.

Some ten years after that time, I met a man on the streets of Montpelier, a friend of mine who received the gospel in Ireland, and he said: "Brother Rich, I wish my brother-in-law, who is in the

British Isles, could hear this message of salvation." I said: "Where is your brother-in-law?" He said: "He is in Sheffield." I said: "I have a brother in Sheffield now performing missionary work." I sent the address to my brother who called upon this family, by the name of Fitnar. They were not interested in the gospel at first. Later on they received the message of salvation and today they are all active members of this Church, living up to the teachings of the gospel in the stake where I preside, and in the settlement where I live. I am as confident that the inspiration of the Lord came upon that man and impressed him to speak to me in reference to his brother-in-law, as I am confident the inspiration of the Lord came upon Columbus, and that he was inspired to go out upon the waters. It is remarkable that of all the places in the world where my brother might have been performing missionary work, that he should be in the very city where this man's brother-in-law resided, and that of all the people in Montpelier this man might have approached on the subject, he should speak to me about it. I am sure that it was in answer to this man's prayer, that his brother-in-law might receive the gospel.

Two weeks ago yesterday morning I attended, in company with Brother Smoot, who is upon this very stand, a man whom the doctors said could not live twelve hours. He was administered to, and today is rapidly improving and on the way to recovery. These are some of the things that are testimonies to me as to the divinity of this work, that it is the work of God and that those who lead and direct its affairs upon the earth are inspired of the Lord.

This missionary system of ours is the greatest thing in the world, for it gives individual testimonies to men and women so that they know for themselves that this is the work of God, that there is power in it, that the Lord is leading and directing it. They go forth and perform the duties and obligations that are resting upon them, to warn the inhabitants of the earth. In speaking of the signs which should precede his coming, the Lord said that there should be wars and rumors of wars, pestilence, and plagues, and that this gospel of the kingdom should be preached as a witness unto all nations, and then shall the end come. May God hasten the day when it shall be done, is my prayer, in the name of Jesus Christ. Amen.

ELDER ROBERT I. BURTON

President of the Mount Ogden Stake of Zion

My brethren and sisters, this is a new experience for me, being the first time I have ever been called upon to address a body of the Saints in this building. I am filled with awe at the thought of standing in the place where so many notable men have stood when addressing the congregations of our people.

The other day, as I was speeding westward on a train from Chicago, and I crossed the Missouri river and again followed along the Platte river, I looked at those bodies of water, and I thought, and asked myself the question: "I wonder if this is where the pioneers crossed this continent, I wonder if I am beholding a sight that Brigham Young beheld, as he led that notable band of pioneers westward?" I then felt assured that their hearts must have been made of noble stuff to have made such a journey in order to be able to worship God according to the dictates of their consciences. Each time I gazed upon the different scenes, I wondered if their eyes had beheld those same sights. But here I am upon the stand and in a building that those pioneers helped to erect. I know that they were here, and I know that their presence has made this building sacred. So I feel overwhelmed to stand before you in a place that has been occupied by men of note, men whom we love and revere; and we have in our presence today their successors, men whom we hold very dear to our hearts, men whom we support with our faith and our prayers, and with all the energy that we possess. I thought also of my mother and how she walked across the plains, at least a great part of the distance, in 1848 as a girl nine years of age, and how she left the blood stains of her feet upon some of those pathways. I thought of my father coming here, in 1854, after a long journey from England; how they had run out of water and provisions, almost entirely, upon the ship, and they had been placed upon quarter rations; how cholera had broken out upon the ship, and many of them died and were buried at sea. I remembered all these things, and I thought: "Oh, if I cannot remain faithful, and firm and true to the gospel as it has been taught to me by my noble parents and by those patriots, those noble men and women who came out here as pioneers, then I am not worthy of the blood that runs in my veins!"

All honor to the pioneers. All honor to their successors, who are here in our midst. I love them, I respect them, I honor them with all my heart, and I pray God to bless them. I know as surely as I know that I stand before you, that Joseph Smith was a prophet of the living God, I know that God lives, and that Jesus Christ is his Son; and when I know that, all else in this life matters little to me. I feel, if I can be faithful, firm and true to that knowledge, to the end of my days, I shall be a most happy and grateful man.

We have heard today, in song and story, the wonders of the latter-day gospel that has been restored to us, and my heart has been filled, to overflowing, with gratitude to my heavenly Father that I have been permitted to be counted worthy to be one with you. I love you, brethren and sisters, and I pray God to bless you and give you the spirit of the gospel, give you the necessities of life, give you wisdom that you may train and rear your children in the way in which they should go, instill into their hearts the precious truths of the gospel, and a knowledge of its saving power, for this is our mission

upon the earth. May God bless us to this end, I pray, in Jesus name, Amen.

PRESIDENT HEBER J. GRANT

In calling on the five speakers who have just borne their testimonies to you, I did not do so with any preconceived thought of who they were. It so happens that Winslow Farr Smith is the great grandson of Patriarch John Smith, and the grandson of George A. Smith who has thrilled the hearts of the Latter-day Saints, as his father, the late John Henry Smith, has done many and many a time from this stand. It happens that Hugh B. Brown is the grandson of James S. Brown, one of the great missionaries of this Church, a man that I knew in my childhood, and I rejoiced in hearing him preach the gospel here at home. Edward C. Rich is the grandson of Apostle Charles C. Rich and also of Presiding Bishop Edward Hunter, the man who came with money, after selling a fine farm in Pennsylvania and buying some wild land at Nauvoo, and presented the remainder of his means to the Prophet Joseph, because he was in financial distress. Robert I. Burton is the son of William W. Burton, one of the late stalwarts of the Church. Joseph C. Bentley is the son of one of those early pioneers who went to Dixie—that country which I heard belittled by one of our wealthy men who said he would not give his forty acre farm in Davis county for the entire Dixie country. Richard Bentley went there and stayed. He lived there and pioneered that country, and was one of the loyal, true men of the Church.

We will now hear from one of the brethren that the gospel found in a foreign land—President Soren Rasmussen, of the Jordan stake.

By the way, the world said that by the time grandchildren came along this work would perish from the earth. We have heard today from one great-grandson. That is a pretty good specimen of its perishing.

ELDER SOREN RASMUSSEN

President of the Jordan Stake of Zion

My dear brethren and sisters, I rejoice exceedingly in the testimonies of my brethren. As President Grant has stated, I was born in a foreign land. My parents were very kind to the elders, and as a consequence many of the missionaries had a home there. I remember very plainly, some years ago, while traveling on the road as a commercial man, I was in the city of Elsinore where I stopped over Sunday, and the bishop asked me to speak at the afternoon service. After closing he asked me who my father was. I told him, and he said:

"I thought so, when you spoke. I want to tell you that I called at your father's home while laboring as a missionary in the country

where you lived. We had been in the habit of lodging in your father's home. We came there on one occasion and the spare room was taken. It seemed that there would be no opportunity for us to stop there, at this time, but your father suggested to your mother that they would sleep on the floor and the missionaries might sleep in their bed.

I have often thought, my brethren and sisters, since coming to Utah, and since having received the gospel, how greatly I have been blessed of the Lord, and I feel to thank my parents, although my father never joined the Church. My mother, however, emigrated with the Saints; and I may say this in behalf of my father, he was very kind to the missionaries, and that he was ready to be baptized. He suggested this to my mother, but she was not yet ready. A few months after this transpired, father passed away, and mother soon afterwards sold out her business and emigrated to the land of Zion.

My brethren and sisters, I know that this is the work of the Lord. I have enjoyed the spirit of this work, and I feel that the Lord is with his servants under all circumstances; for wherever I have labored, whether at home or abroad, I have felt the inspiration of his Holy Spirit. I want to say to you that I sustain the authorities of this Church with all my heart. May the Lord bless us and help us to become, more and more, his servants and his handmaidens, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I rejoice that the gospel of the Lord Jesus Christ has found converts in all parts of the world—from the country of the midnight sun, Scandinavia, to South Africa, from Canada on the North to Mexico on the South, in the far off lands of New Zealand and Australia, in the Hawaiian Islands and in Japan, and that the Lord has been so merciful that no matter where the message of life and salvation has gone, men have received for themselves, individually and not for another the knowledge of the divinity of the work in which we are engaged. One of the truest, most loyal and magnificent men that has ever been connected with this Church of Christ was the late Karl G. Maeser, from Germany. He gave his very life and all the strength, the ability and power that he possessed for the advancement of the work of the Lord, and for the uplift, educationally, of the youth of Zion.

We will now hear from Bishop Kasper Fetzner.

ELDER KASPER FETZER

Bishop of the Jefferson ward, Granite Stake

I can indeed say it is a great surprise to me to stand before this great congregation. I took quite a pride, a year ago, in seeing my son on this stand, when he offered a prayer as one of the Boy Scouts.

I rejoice in an organization of that kind, because it helps to take care of the boys who shall be our future leaders. I rejoice also in bearing my testimony that a servant of the Lord came to our country bearing witness of the truthfulness of the gospel of Jesus Christ. I was then a member of the officers force of the German army. I had borne my testimony before a military court, and I was ridiculed in my position that I should join such an undesirable sect, and they told me that if I attended another "Mormon" meeting I should be thrown out of my office and punished in jail. I was fined, again and again, for attending the meetings; and here is President Thomas E. McKay who can testify to the truth of it. I have been in the forests, joining with the Latter-day Saints and listening to the gospel of Jesus Christ; and I was fined at one time a hundred dollars and another time was told I would be thrown out of my position and punished. But when I was called before the court and asked what I would do in the future, I told them to decide between themselves whether I should not serve my God more than them. At that time they testified unto me, as the highest officer and general in that Bavarian army, that if I could learn the truth, and the reason why the ministers of the churches there are preaching to the people, it would be discovered that it was only for the reason of better policing the people of Germany. They have assured me that the first minister of Germany has told them that there is no truth in religion, but that the Darwinian doctrine is paramount and is the truth. But, as I told him, I can say there is no evidence that a monkey ever became a man, as far as history goes; that there is no evidence of any progress in that direction whatever, and I can't see why I should believe a doctrine of that kind which teaches us to go down to the very bottom of animal being, while the gospel of Jesus Christ teaches me to go up to heaven. It is so lofty that it is impossible for me to detach myself from it. So I told them I would take the consequences, and I am glad I did.

I am thankful that I came here, and I can say to you people that your God is my God, your people are my people, and I hope I will be worthy, in my weakness, to stay with you and be useful. I have tried to show my faith; and even during the war I told the German people whom I presided over that we should be loyal first, as the Doctrine and Covenants says, that the time shall come when freedom shall come to every nation through America; and yet when the President of the German nation said: "If freedom shall come to the German nation through any other nation, we shall accept it," though it was hard for those who were really Germans. They can't say anything else, after the truth has come out, than that it was a good thing for the German nation to become free of their masters who have made them slaves. I know the German people from the ground up, as I have been mixing with them, and no one can tell me any different. I tell you that I know the German people, and that they will some day rejoice that they have been freed, and that now they can progress

more than ever. The world will be made to see that there is a good foundation; not only in science, but also in the gospel of Jesus Christ, as followers after the great message which has been given in these last days. I have knelt down in the forest of Bavaria and asked God in heaven for this, the gospel of Christ—the truth which he has revealed—and I know that I have heard a voice from heaven, though I have seen nobody, and I know this is the gospel of Jesus Christ. I could not deny this testimony, and many other testimonies I have received. I assure you it is a matter of satisfaction to me, and I desire my superiors shall feel that my testimony rests upon the very foundation, and that is the Spirit of God. I ask God to bless us that we may join one another more closely, and that we may help one another, and especially that the youth of Zion may step in the footsteps of their fathers as we are all called, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the general authorities and the general officers of the Church, all of whom were sustained in their positions and callings by the unanimous vote of the great assembly as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

COUNCIL OF TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors of the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Reve'ators.

FIRST SEVEN PRESIDENTS OF SEVENTY

| | |
|---------------------|--------------------|
| Seymour B. Young | Rulon S. Wells |
| Brigham H. Roberts | Joseph W. McMurrin |
| Jonathan G. Kimball | Charles H. Hart |
| Levi Edgar Young | |

PRESIDING BISHOPRIC

Charles W. Nibley, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, and Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|--------------------------------|-----------------------|
| Heber J. Grant | Joseph Fielding Smith |
| Charles W. Penrose | David O. McKay |
| Anthony W. Ivins | Stephen L. Richards |
| Willard Young | Richard R. Lyman |
| Rudger Clawson | John A. Widtsoe |
| Orson F. Whitney | |
| Arthur Winter, Sec. and Treas. | |

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John C. Cutler
Peter G. Johnston

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Anthony C. Lund, Conductor
B. Cecil Gates, Asst. Conductor

ORGANISTS

John J. McClellan
Edward P. Kimball
Tracy Y. Cannon
Alexander Shreiner
Frank W. Asper
George C. Smith, Sec. and Treas.,
and all the members of the Choir

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

PRESIDENT HEBER J. GRANT

I desire to express my sincere gratitude and thanksgiving unto God for the very rich outpouring of his Holy Spirit, during all of the sessions of our conference. I feel that we have in very deed had a spiritual feast, that the Lord has blessed us abundantly, and I hope and pray that we may all return to our homes in safety; that those who are not located here, but have come from other sections of the state and from other states, from Canada to Mexico, and from the various missions, that we may all go home and carry with us the inspiration that has ben manifest during this conference.

I have nothing on my mind that I desire to say further than that I endorse the remarks that have been made, and rejoice in the wonderful testimonies that have been borne. Particularly have I enjoyed the remarks of the last seven speakers who were called upon, who had no expectation of being called. All of the other speakers were rather inclined to worry, as the Bishop said, knowing that their turn would come sooner or later.

Although I have already borne my testimony I feel impressed that I would like to leave with this body of people, once more, my testimony regarding the divinity of the work in which we are engaged. I know, as I know I live, that God lives, that he hears and answers the prayers

of those who honestly seek him. I know that Jesus is the Redeemer of the world, the Savior of mankind, the Son of God. I know that Joseph Smith was a prophet of the true and the living God, and that there are thousands and tens of thousands of Latter-day Saints who have this knowledge, as perfectly as I have it; that God has revealed it to them, that they are not indebted to any man or set of men for this light, knowledge and testimony regarding God our Father and his Son Jesus Christ, and regarding the divinity of the mission of the Prophet Joseph Smith, the instrument of our heavenly Father and of our Savior in restoring again and establishing upon the earth the gospel of life and salvation, the gospel of the Lord Jesus Christ, which will bring to us salvation, if we are faithful in keeping his commandments, and we shall thus enjoy the privilege of mingling with God and our Redeemer, and the faithful ones who have gone before, throughout the countless ages of eternity.

The choir sang, "Then shall thy light shine," solo by James Astin. The choir and congregation sang the "Doxology."

The benediction was pronounced by President Anthony W. Ivins, and the conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by Professor B. Cecil Gates. Professor John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON

Clerk of the Conference

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Ninety-Fifth Annual Conferenec of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 95th Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Saturday, April 4, 1925.

President Heber J. Grant presided and announced the opening of the Conference at 10 o'clock a. m. He was sorry to state that President Chas. W. Penrose had been critically ill during the past six months and hence could not be present with us in this conference, which we all regret.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, and Anthony W. Ivins.

Of the Council of the Twelve: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith,* Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart,† Rey L. Pratt.

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants, Andrew Jenson, B. H. Roberts, A. William Lund, Junius F. Wells.

Presidents of stakes were well represented from the ninety-four stakes of Zion, with their counselors, patriarchs, bishops of wards and their counselors, and numerous other prominent officers representing the quorums of the Priesthood, also general, stake, and ward officers of the auxiliary organizations of the Church.

Mission Presidents as follows were in attendance: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Beinion,

*James E. Talmage absent presiding over the European Mission.

†Levi Edgar Young, absent at Columbia University.

Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; Eugene J. Neff, Hawaiian, and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

All the seats in the large Tabernacle were occupied, both in the gallery and in the main hall and on the choir stand. Hundreds were standing in the side aisles, both on the main floor and in the gallery.

President Grant announced that the choir and congregation would sing, "O ye mountains high," out of respect to President Charles W. Penrose. President Grant read the poem in full, and stated that by permission of President Penrose the words in the song, "on the 'necks' of thy foes thou shalt tread," were changed, and would be sung, "on the 'schemes' of thy foes thou shalt tread."

After the choir and congregation had sung the hymn with spirit and effect, the opening prayer was offered by Elder Samuel F. Smith, president of the Snowflake stake of Zion.

A solo entitled, "Hosanna" was sung by Melvin Peterson.

PRESIDENT HEBER J. GRANT

It is very gratifying, indeed, to see this immense congregation here this morning, bespeaking the interest of the Latter-day Saints in the gospel of the Lord Jesus Christ. It is customary at the opening session of our conference to give some statistics and to refer to the condition of the Church at home and abroad. I am very pleased to be able to announce that the work of the Lord is growing all over the world; and that there is never a month or a year but what the Church is stronger, spiritually and financially, than it was the month or the year previous.

FINANCIAL STATEMENT

The following financial statement I am sure will be of interest to the people here assembled:

From the tithes of the Church there has been expended for stake and ward purposes, \$1,352,663.43.

For education, the maintenance and operation of Church schools, \$727,808.93.

For construction, maintenance and operation of temples, \$442,018.46.

For the care of the worthy poor and other charitable purposes, including hospital treatment, \$175,520.77.

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions, \$700,664.09.

This makes a total of \$3,398,675.68, taken from the tithes for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities, and for mission activities.

In addition to charities paid out of the tithes as before named, there have also been disbursed the fast offerings and Relief Society and other charities, amounting to \$489,406.61, which amount added to the \$175,520.77 paid from the tithes, makes a total of Church charities, \$664,927.38.

CHURCH GROWTH FOR THE YEAR 1924

Children blessed and entered on the records of the Church in stakes and missions, 19,955.

Children baptized in the stakes and missions, 14,047.

Converts baptized and entered on the records of the stakes and missions, 7,556.

There are now 94 stakes of Zion, 907 wards, 70 independent branches connected with the stakes, 24 missions and 654 branches in the missions.

SOCIAL STATISTICS

Birth rate, 33 per thousand.

Marriage rate, 13 per thousand.

Death rate, 7.3 per thousand.

There are 160,634 persons in the Church who are married; of this number 256 persons were divorced in the year 1924.

Families owning their own homes, 72 per cent.

PRESIDENT C. W. PENROSE SERIOUSLY ILL

As announced in the opening, President Charles W. Penrose is in a precarious condition. He sends his love to all the brethren, and desires them to know that they have his confidence in all that they may do; and his message to the Saints is to obey the law, wherever they reside.

Elder Seymour B. Young, President of the First Council of Seventy, has passed away since our last conference, having been a faithful member of the Council for something over forty years.

A MISSION HOME IN SALT LAKE CITY

A home on State street has been dedicated for the entertainment of missionaries, and for the purpose of giving them instructions for a week or more, prior to their departure upon their missions; and also to take care of any returning missionaries who may be stopping briefly in this city on their way home, after having filled an honorable mission. We are pleased to announce that at the dedication there was a rich outpouring of the Spirit of the Lord, and we feel assured in our hearts, judging from the inspiration of the occasion, that it will be a source of great benefit to our young men and young women who are called to go out into the mission field.

CHANGES IN STAKES

There have been some changes in a number of the stakes, and the new men chosen to preside are as follows:

Curlew stake, Colen H. Sweeten.

Yellowstone stake, John M. White.

Nebo stake, Lee R. Taylor.

San Luis stake, James P. Jensen.

Young stake, Elmer F. Taylor.

New wards have been organized since our last meeting as follows:

Hillcrest ward, Grant stake.

Inglewood ward, Los Angeles stake.

LaGrand Second ward, Nebo stake.
 Payson Fourth ward, Nebo stake.
 Santaquin Second ward, Nebo stake.
 Genola ward, Nebo stake.
 Virginia City ward, Los Angeles stake.
 Home Gardens ward, Los Angeles stake.
 Ballard ward Lost River stake.
 New stakes organized, since our last conference:
 Kolob stake, President George Ray Murdock.
 Palmyra stake, President Henry A. Gardner.

In addition to the death of President Seymour B. Young we announce the death, since our last meeting, of David H. Cannon, president of the St. George temple, for many years; Bishop James A. Wright, of Bingham ward, Jordan stake, and Bishop Armond T. Rose, of North Farmington ward, South Davis stake.

MISSIONARY WORK

Perhaps no one thing in connection with the Church is as dear to the hearts of the Latter-day Saints as our missionary labor. Counting the time, the salaries that might be earned by those who are in the mission field, and the expense of maintaining them there, the Latter-day Saints are expending today something over \$2,000,000 a year for the spread of the gospel in the world.

We know that the first and most important duty for us is to love the Lord our God with all our heart, might, mind and strength; and second to that is love for our fellowmen. No people in all the world in proportion to their numbers, are giving such evidence of a love for their fellowmen, and a desire for their welfare, as are the Latter-day Saints. Our missionary work proclaims to all the world our willingness to make financial sacrifice and to labor with no hope of earthly reward, for the salvation of the souls of the children of our Father in heaven. I am sure that a general statement of the missions will be of interest to this congregation.

We have in the California mission, presided over most ably by President Joseph W. McMurrin, 125 missionaries. There are 8,625 people in that mission. We own Church property in that mission valued at \$289,114.04.

| President <i>American Missions:</i> | Missionaries | Members | Church Property |
|--|--------------|---------|--------------------|
| California, Joseph W. McMurrin..... | 125 | 8,625 | \$289,114.04 |
| Canadian Joseph Quinney, Jr..... | 71 | 716 | 23,021.47 |
| Central, Samuel O. Bennion..... | 158 | 8,712 | 110,410.26 |
| Eastern, Brigham H. Roberts..... | 143 | 4,689 | 232,818.55 |
| Mexican, Rey L. Pratt..... | 76 | 2,683 | 15,184.12 |
| Northern, John H. Taylor..... | 127 | 5,141 | 88,694.57 |
| Northwestern, Brigham S. Young..... | 99 | 5,599 | 82,535.76 |
| Southern, Charles A. Callis..... | 197 | 23,047 | 64,066.14 |
| Western, John M. Knight..... | 96 | 4,977 | 102,385.44 |
| Total | 1,092 | 64,189 | \$1,008,230.35 |

Each and all of the men presiding over these missions are giving the best in their power for the advancement of their missions. They are men of God, devoted to the welfare of their respective missions. And this can be said also of all the other missions, the statistics of which I shall now read, giving the name of the mission, the president, the missionaries, the membership and the Church property.

European Missions:

| | | | |
|--------------------------------|-----|-------|-----------|
| Armenian, Joseph W. Booth..... | 2 | 164 | 450.00 |
| British, James E. Talmage..... | 151 | 5,670 | 78,518.17 |

(Here let me mention the splendid work Elder James E. Talmage is doing presiding over the European mission. The fact that he is a member of the Royal Society of Edinburgh gives him a standing in Europe that perhaps none of the rest of us could possibly have. He is receiving excellent consideration from newspapers there, and is working early and late, as he has done all his life. He is one of the most industrious, energetic men I have ever known, and is making a very splendid successor to President David O. McKay, who did such a good work as the president of the European mission.)

| | | | |
|---------------------------------------|-----|--------|--------------|
| Danish, John S. Hansen..... | 24 | 1,621 | 55,284.95 |
| French, Russell H. Blood..... | 30 | 468 | 1,242.03 |
| Netherlands, Charles S. Hyde..... | 61 | 3,189 | 57,229.02 |
| Norwegian, A. Richard Peterson..... | 17 | 1,621 | 52,774.43 |
| South African, J. Wyley Sessions..... | 18 | 485 | 17,823.30 |
| Swedish, Hugo D. E. Peterson..... | 30 | 2,051 | 53,350.17 |
| Swiss and German, Fred Tadge..... | 226 | 11,102 | 51,497.79 |
| Total | 559 | 26,371 | \$368,169.86 |

Island Missions:

| | | | |
|-----------------------------------|-----|--------|--------------|
| Australian, Charles H. Hyde..... | 40 | 1,115 | 40,911.18 |
| Hawaiian, Eugene J. Neff..... | 61 | 13,083 | 195,830.00 |
| Japan [Discontinued]..... | | 164 | |
| New Zealand, Angus T. Wright..... | 45 | 6,184 | 150,575.66 |
| Samoan, Ernest L. Butler..... | 44 | 3,462 | 92,789.24 |
| Tahitian, Ole B. Peterson..... | 11 | 1,721 | 13,403.70 |
| Tongan, Mark V. Coombs..... | 19 | 1,051 | 24,853.52 |
| Total | 220 | 26,780 | \$518,363.30 |

General:

| | | | |
|---------------------------------------|-------|---------|----------------|
| Smith Mem. Farm, Angus J. Cannon..... | | | 20,000.00 |
| Palmyra Farm, Willard Bean..... | | | 20,000.00 |
| Temple Block, Benjamin Goddard..... | | | 40,000.00 |
| Total | 1,871 | 117,340 | \$1,974,763.51 |

The grand total of our missionaries is 1,871; of members in the missions, 117,340; the grand total of Church property in these missions is \$1,934,763.51, lacking but a very few dollars of \$2,000,000 of money invested in Church property in the missions throughout the world.

Certainly when we consider the limited means of the people who

embrace the gospel all over the world—for the gospel seems to reach the poor—we have great cause to rejoice in the financial showing in our missions, as well as the wonderful showing financially here at home.

PRESIDENT GRANT'S TOUR OF THE MISSIONS

Since I last had the privilege of meeting with you in general conference, I have visited the missionaries in the east, and given them instructions—in Indianapolis, Indiana; Minneapolis and St. Paul, Minnesota; Detroit, Michigan, and Milwaukee, Wisconsin; also in Chicago, and held public meetings in all of these places except Chicago.

At Minneapolis we had the pleasure of dedicating a very splendid meetinghouse and recreation hall erected there, and of meeting with a most excellent class of Latter-day Saints. We have chapels also at St. Paul and Minneapolis. The Saints at Detroit and at Indianapolis are gathering funds for the purpose of assisting in erecting chapels in those places.

On Nov. 27, I left Salt Lake City for Independence to attend the funeral of my cousin and the cousin of President Joseph F. Smith, Thalia Grant Smith. The services were well attended. After that I had the privilege of holding meetings in Independence, Kansas City, and St. Louis; also at Fort Worth, San Antonio and Kelsey, Texas, and in Wichita, Kansas, and instructing the missionaries in all of these places, as well as holding public meetings, which were well attended. In a number of places we have excellent meetinghouses to meet in. In others we have rented halls.

During this trip I had the privilege of speaking before the Chamber of Commerce in Kansas City, Missouri. The secretary announced his regret that all of the six thousand members of that great body had not had the privilege of listening to my twenty minute talk. I said in reply: "I can remedy that very easily. I will have six thousand copies of this speech delivered at your office so that when you send out your next monthly statements you can enclose a copy."

He expressed his pleasure in doing it. They were printed, and delivered, and I have received many letters from men who have read the speech, expressing their pleasure in having heard or read what I had to say regarding the faith of the Latter-day Saints. In that short address, speaking very rapidly (much more rapidly than I am doing now), I quoted all the Articles of our Faith and made comments upon them. It took four columns of the *Christmas News* to print that twenty and one-half minutes speech. I rejoice that there were at least a score of influential men who shook hands with me and expressed their pleasure in having heard the plain statement of the faith of the Latter-day Saints, as embodied in our Articles of Faith.

When I stop to reflect that the Latter-day Saints were expelled from the state of Missouri under the exterminating order of the governor of that state, then to think that representative men of one of

the largest business organizations in Kansas City—one of the most progressive cities in the Union—would listen with attention and afterwards congratulate the President of the Church upon a speech in which he quoted the Articles of Faith, and some of them expressed regret that I did not have an hour instead of twenty minutes, and invited me to come back again, and take the hour, certainly we have to acknowledge that God is moving in a mysterious way his wonders to perform, and that the Latter-day Saints are becoming known for what they really are—a God-fearing, upright people, who are loyal to God and to their country.

The newspapers in all these places gave me better notices and published fairer reports of the speeches I made than I have ever had before on any trip I have taken.

On January 9, I left Salt Lake City for Los Angeles, for a brief visit, feeling very much the need of a little rest. I had the pleasure, on that short trip of only ten days, of speaking in the Adams ward and the Matthews ward in Los Angeles stake.

Feb. 3, I left Salt Lake City for a visit to the California, the Central States, and the Southern States missions, first treading the sands of the Pacific, and a few days later the sands of the Atlantic. Meetings were held upon that trip, in Ocean Park, Oakland and San Francisco; also in New Orleans, in Jacksonville, Florida, and in Atlanta, Georgia.

In all of these places there was a splendid attendance, and again the newspapers gave very fair notices of the meetings and of what was said. In no case was there any attempt to ridicule or belittle or to change the remarks that I had made in public, where reports were taken, or where interviews were given. Some slight mistakes were made, but they were all unintentional mistakes.

I have never enjoyed greater liberty in proclaiming the gospel than I did in some of the meetings on this last trip, lasting something over five weeks, visiting the California, the Central States and the Southern States missions.

I believe this fully covers the activities of the Church that would be of interest to the Latter-day Saints, and of my own labors since we were together six months ago.

ABSOLUTE FAITH IN JESUS CHRIST

I rejoice beyond the power with which God has endowed me to express my feelings, in the knowledge I possess regarding the divinity of this great Latter-day work in which we, as Latter-day Saints, are engaged; and as I travel I find a lack of belief in God, and in the divinity of Jesus Christ, even among the ministers of the gospel, I rejoice in the fact that every man and woman in the Church of Jesus Christ of Latter-day Saints has an absolute faith in God, in his individuality, and an absolute faith that Christ is the Son of God, the Redeemer of the world; that he came to the earth with a divinely appointed mission

to die for the sins of the world, and that he is in very deed the head of the Church of Christ.

Upon the trip last mentioned, I cut from a newspaper a clipping which I had intended to read at this conference, but I have misplaced it. It was a recommendation by an English lord that people discard the "absurdity" of Jesus Christ as a God on earth and a Redeemer of the world, and that they accept the Mohammedan philosophy; suggesting that they could believe in all of the ethical teachings of the religion of Christ and Mohammed, but that they should get away from the absurdities of Christianity, and settle the various disputes and troubles that they were having in the Christian religion.

Wherever I read that statement—and I read it in a number of places—I took the trouble to state to the people in the various places where I preached, the position of the Latter-day Saints as to the gospel in which we believe. I quoted the vision of Joseph Smith and Sidney Rigdon, as follows:

"And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came unto the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him;

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him."

I announced to the people that in the Church of Jesus Christ no man or woman would be admitted into the Church, or be permitted to retain fellowship who is not willing to accept this statement absolutely without mental reservation. I also read to them:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

I announced in those meetings, in some of which the majority of the audience were non-members of the Church, that every Latter-day Saint must subscribe to the doctrine that God himself visited the boy Joseph Smith, and that God himself introduced Jesus Christ to the boy as his well-beloved Son. I announced to these audiences that among the Latter-day Saints there is no evidence of "modernism" so-called, and that no man or woman will be fellowshipped in this Church who denies the individuality, the personality of God, or that Jesus Christ is in very deed the Son of the living God, the Redeemer of the world.

THE WORD OF WISDOM

I regret to say that there is becoming evident among the Saints, a lack of interest and a looseness in observing the Word of Wisdom. I regret to have heard that there are men occupying positions as bishops' counselors, and as members of high councils, who do not observe this law; that certain bishops' counselors and members of high councils are not only drinking tea and coffee, but some of them are using tobacco. No man who uses tobacco is worthy to stand as high councilor in this Church. He owes it to himself to clean himself up or step aside and allow a man with more faith, with more manhood, with more integrity to God and his laws, to take the position that he occupies.

President Wilford Woodruff from this stand, many years ago, called upon every man holding the Priesthood and occupying any office in this Church, to obey the Word of Wisdom or to resign and step aside. I reiterate that men who do not obey the Word of Wisdom are not worthy to stand as examples before the people, to be invited into private priesthood meetings and to discuss matters for the welfare of the Church of God. Their disobedience shows a lack of faith in the work of God. I shall not take your time to read all of the Word of Wisdom, but I shall take time to read the words of the living God that must be acknowledged by every Latter-day Saint to be the word of God, or he or she is not entitled to be a member of this Church. After telling us what is good for us, the Lord makes a promise that is one of the most marvelous, one of the most uplifting and inspiring promises that could possibly be made to mortal man. He says:

THE PROMISE

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

AN ILLUSTRATION OF THE DESTROYER REBUKED

I shall never forget the occasion when a friend appealed to me, upon learning that the doctor had announced that his daughter, stricken with diphtheria, would die before morning. He asked me to pray for that daughter, and after leaving his office I prayed with all the earnestness of my soul that God would heal that girl. While praying, the inspiration came to me: "The power of the living God is here on the earth. The Priesthood is here. Hurry! Hurry! Get John Henry Smith; go and rebuke the power of the destroyer, and the girl shall live."

The doctor waiting upon that girl, said she could not live till morning; but when morning came he explained that he could not com-

prehend it, and that he believed the girl was going to get well. He could not refrain from expressing his surprise at the change in the girl's condition over night. The power of the living God rebuked the destroyer.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

The Lord has told us through the Prophet Joseph Smith:

"If a person gains more knowledge and intelligence in this life, through his diligence and obedience than another, he will have so much the advantage in the world to come."

No man who breaks the Word of Wisdom can gain the same amount of knowledge and intelligence in this world as the man who obeys that law. I don't care who he is or where he comes from, his mind will not be as clear, and he cannot advance as far and as rapidly and retain his power as much as he would if he obeyed the Word of Wisdom.

TITHES AND REAL PROSPERITY

The law of financial prosperity to the Latter-day Saints, under covenant with God, is to be an honest tithepayer, and not to rob the Lord in tithes and offerings. Prosperity comes to those who observe the law of tithing; and when I say prosperity I am not thinking of it in terms of dollars and cents alone, although as a rule the Latter-day Saints who are the best tithepayers are the most prosperous men, financially; but what I count as real prosperity, as the one thing of all others that is of great value to every man and woman living, is the growth in a knowledge of God, and in a testimony, and in the power to live the gospel and to inspire our families to do the same. That is prosperity of the truest kind. I would rather die in poverty knowing that my family could testify that, to the best of the ability with which God had endowed me, I had observed his laws and kept his commandments, and by my example, had proclaimed the gospel, than to have all the wealth of the world.

OUR RELIGION THE TRUTH

Either we have the truth, and this gospel called "Mormonism," is in very deed the plan of life and salvation, the power of God unto salvation, through his Son Jesus Christ, and by following its teachings the greatest of all the gifts of God to man, namely, life eternal, will be ours, or it is not the truth.

God has given to men and women all over the wide world, seeking for the light of his spirit, in answer to humble prayers, a testimony and a knowledge that this gospel is exactly what it purports to be—that it is the truth, that it will stand forever, and that those who live it shall be exalted eternally in the presence of our heavenly Father, and his Son, our Redeemer.

CLOSING TESTIMONY

May God help each and every one of us who have a knowledge of the divinity of this work to live so that other men, seeing our good deeds, may glorify God and be led to investigate the plan of life and salvation. I bear witness to you here today, that I know God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of the true and living God, that he was a martyr, that he gave his life for this cause, and that his blood bears witness to the integrity, the honesty and inspiration of his mission as a prophet of the living God, because he was true even unto death. May God help us one and all to live the truth, is my prayer, and I ask it in the name of Jesus. Amen.

A soprano solo, "The mighty God hath spoken", was sung by Mrs. Laurinda P. Brewerton.

ELDER DAVID O. McKAY

I have had a few surprises in my life, but I think none greater than this. However, it is a very agreeable surprise. I am thankful for the privilege of meeting this vast audience and partaking of the spirit of this inspirational gathering. It is a joy to look once again into the faces of close associates and dear friends. It is this element which makes the meeting this morning more appreciated than the meetings generally that I have attended during the past three or four years.

THE SPIRIT OF ONENESS AND LOVE

I am glad to report, however, that the spirit of the meetings abroad, wherever we meet Latter-day Saints, is the same as that which we have here this morning. It matters not in what part of the globe the meeting is held, whether in the islands of the sea, in Japan, in Syria. in the Scandinavian countries, in England, Germany, France, Holland—wherever one meets a group of Latter-day Saints whose faith in the gospel of Jesus Christ is unwavering, there one finds the spirit of oneness, the spirit of love, the spirit of willing sacrifice for the good of humanity. God bless the Latter-day Saints all over the world that they may continue in that same spirit.

APPEAL FOR AN HONEST HEARING

It is a source of regret to me that such people should be so grossly misunderstood. May I read the following:

"We desire to hear of thee, what thou thinkest, for as concerning this sect we know that everywhere it is spoken against."

These are the words of some Jews from Jerusalem to whom Paul, then a prisoner, bound in Rome, had made an appeal for an honest

hearing. They referred to the sect called Nazarene. Everywhere it was spoken against. Today after nearly two thousand years everybody acquainted with Christianity knows that Paul was falsely accused, and that that sect was vilified by those who spoke against it. It is a simple matter today to understand the wrong that was done to Paul and to the believers in the lowly Nazarene, but it isn't so easy for some people to see that today in the matter of persecuting a religious organization history is repeating itself. The Church of Jesus Christ of Latter-day Saints, as was the Church in the meridian of time, is everywhere spoken against, and its missionaries, are falsely accused. Paul, even at the time these men said they would like to hear him, was in Rome, because he had been accused of being a pestilent fellow, a mover of sedition, a profaner of the temple, all of which he denied before Festus. He denied these charges also before Felix, he denied them before King Agrippa, and bore his testimony before them, as President Grant has borne his testimony this morning, to the divinity of the Lord Jesus Christ. But everywhere the people spoke against him.

IGNORANCE THE CAUSE OF MISJUDGMENT

I have been impressed during the last few years with this fact, that many people, British particularly, seem to choose to believe the bad things that are said against this people in preference to the good. I have tried to analyze why this is so; and I have come to the conclusion that much of it is due to ignorance. There are two principal classes of men and women in the world who choose to fan this flame of ignorance. These two classes are, first, those who will vilify an honest people for mercenary purposes; and second, those who misunderstand or who misinterpret the doctrines of the Church of Christ and justify themselves in opposing it on the ground that they do not wish their people to be contaminated by false doctrines. The first class, those who wilfully tear down another's reputation to get gain, I think should be classed among the worst people on earth. The government handles a man who will take the life of another, and may make him forfeit his own life for that which he takes. I think next to the heinous sin of murder is the crime of murdering one's reputation to get gain. We have men and at least three women in the world who are guilty of this despicable thing. Such purveyors of falsehood have that within them which seems to feed upon the slander which is current among mankind. Oliver Goldsmith said that this spirit is like the tiger which, after having tasted human flesh, ever afterwards pursues men in order to satiate his appetite. So the slanderer who has once gratified his appetite with calumny, makes ever after the most agreeable feast upon murdered reputation. It is a difficult thing to oppose, indeed often it is best not to attempt to oppose it; for as one great thinker has said, "Slander has a strange constitution, the more you oppose it the more it grows." Thus, because of the activity of this class of people, and also because

of the activity of those who choose to misinterpret the gospel of Jesus Christ and justify themselves in opposing it, we find throughout the world that the Church of Jesus Christ is spoken against, not because of what the Church is, but because of what people think it is. There is a vast difference between those two things.

IN SPITE OF ALL, THE WORK OF GOD IS GROWING IN EUROPE

But, brethren and sisters, I am delighted to report to you that in spite of this condition the work of God is growing by leaps and bounds in the European mission. In Great Britain where I have spent much of my time during the past few years, I am pleased to report that the work is progressing, and that the outlook is most favorable. There 150 young men are devoting their time to the spreading of the truth and to the contradicting of these vile stories that have received such current circulation in that country. The same may be said of the other missions in Europe. In Holland the work is growing. Only last October on a Wednesday night, Amsterdam hall, just dedicated for the little branch there, was crowded to overflowing, and that is but typical of most of the meetings held there.

The French mission has just been organized, but in Switzerland the branches are growing, slowly it is true, but growing.

In Belgium, part of the French mission, the work is increasing rapidly.

In Syria, Brother Booth is devoting his life to the work among the Armenians, and the cause is in good hands. True we are not doing much missionary work there; but rather taking care of the little branch that is ours, waiting for the opening of that great mission.

In the Scandinavian countries we find the same spirit of progress.

GROWTH IN GERMANY BY LEAPS AND BOUNDS

In Germany the work is growing by leaps and bounds. You will be interested to know that last March in Koenigsberg when we held our conference, there were sitting on the stand in the beautiful gymnasium, part of a public school, seventy-five children who furnished music for the six hundred people assembled in a Sunday School session of conference. That night seventy-five adult voices furnished the music for the conference, the hall crowded to capacity, and as part of that service they rendered most efficiently and effectively part of Haydn's "Creation." On that same tour, on the following Tuesday at Stettin, we found the hall crowded to capacity at ten minutes to 7:00 o'clock. An excellent choir furnished the music. On our way to that service, publicly announced, we passed on our left the jail in which some of our elders had been incarcerated but a few years before, for preaching, or attempting to preach the gospel of Jesus Christ. On the following Sunday in one of the large assembly rooms of a

school house in Berlin there were assembled over one thousand children, Sunday School members, in one of the most inspirational Sunday School sessions I have ever attended. It is a significant fact that the street car officials of that great city, ran special cars for the benefit of the Latter-day Saint children. That afternoon we met in the Staat hall in Berlin, twelve hundred eighty-six people worshipping God there without molestation. Five minutes walk from where we met stands the jail in which President Clawson, my brother Thomas E., and some of their fellow-workers were incarcerated, a few years ago, for attempting to hold meetings such as we were holding there with permission of the Berlin authorities. On October 7, 1924, in Hamburg we held a most remarkable conference. On the Saturday night of which one hundred voices, nearly all of whom were members of the Church rendered Evan Stephen's "The Vision" in a most inspirational manner. Sunday night, as the concluding number of an inspirational, never-to-be-forgotten conference, that same choir sang "The Martyrs." These two great productions have been translated into German by one of our own brethren. The choir had been trained by one of our own elders.

THE FIRST CLASS PRESS MORE FAVORABLE

Saturday night the choir of one hundred voices was assisted by one hundred fifty children who sang "Praise to the man who communed with Jehovah." A man not in the Church was sitting by my side, and when those combined choirs sang so inspiringly and in perfect tune, so far as my ear could detect, I dropped my head because of the tears in my eyes, and I saw tears rolling down my companion's cheeks, impressed beyond expression. These are but a few incidents indicative of the progress now being made in the European mission. Another encouraging indication is the fact that leading papers in London and in Liverpool and other great cities of the European mission have refused to print slanderous stories about the so-called "Mormons." A few years ago these vile slanders were given free currency. I will add also that the Latter-day Saints in those missions are united with the elders in counteracting the falsehoods and vilifications and vituperations that are so generally accepted as true. Tracting societies, carried on by our own members, are quietly, though effectively, overcoming the ignorance that seems to be the cause of the misunderstanding against this great Church, which stands for all that the gospel of Jesus Christ contains.

OUR ELDERS TEACH THE FUNDAMENTALS OF CHRISTIANITY

Recently I read a summary of the fundamental teachings of Christianity given by Albert P. Fitch, formerly professor in Amherst College, one of these modernists to whom President Grant has referred. The first fundamental in the spirit of Christianity he gives as the ethical and religious supremacy of Jesus Christ. This faith means believing

what Jesus said regarding the moral and religious nature of God and man. The second fundamental he names as the acceptance of Christ's religious teaching and practice on the ground that it sets forth the principle which can be workable on our world, and the one principle potent enough to overcome our world. As the third condition in that belief he begins with Jesus' teaching as to the nature and character of God and he names the Father whom Jesus teaches as having redemptive love freely and supremely given, supremely exemplified in good will toward man. The fourth condition of this universal belief in Jesus means to be a son and a brother in this kingdom, this divine family which Jesus teaches; and to be a son and brother means to love our fellowmen the way God loves us.

These this prominent writer gives as the fundamentals of Christianity. These the elders of the Church of Jesus Christ are preaching. Their aims are lofty, their purposes are sublime, and the world instead of speaking against them should encourage them and uphold them. Particularly this is true of the state of Utah. Every citizen of this state owes an obligation to the 2,000 missionaries who are out representing this state in honor. Why should anyone condemn the missionaries who are out preaching the gospel of Jesus Christ without price, paying their own expenses for teaching to the world the Fatherhood of God, the brotherhood of man, and bearing witness in kindness and love, that our Father has appeared to man, that his Son Jesus Christ has been raised from the tomb and now lives, bearing witness to the word of the immortality of the soul? Who should vilify people for standing on that sublime ground? They testify further that the Church of Christ is organized in its perfection, and if the world will accept that Church and apply its principles economically, educationally and socially, the brotherhood of man will be established and the millennium for which all honest souls are longing will be hastened.

TESTIMONY

I testify to you here that God lives, that he is near to his servants, and will hear and answer them and guide them when they come to him. I know that my Redeemer lives. I know it! I know that he has spoken to man in this age. I know that his Church is established among men. God help us all to be true to it and help the world to see it as it is and not as ignorant men, and vicious men and women sometimes picture it, I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

PRIESTHOOD CONVENTIONS

During the past three months, by direction of the First Presidency of the Church, there have been held, in many of the stakes of Zion, priesthood conventions, the purpose of which was to stimu-

late renewed zeal and increased activity in the councils and quorums of the Priesthood. I hail with delight the inauguration of this heaven-inspired movement, in which I am proud and happy to have taken part.

The Priesthood, which means divine authority and the men in whom that authority is vested, is by far the most important thing in the Church of Christ; being, in fact, the rock upon which it rests. There could be no Church without the Priesthood. It is therefore of vital consequence that all the quorums and councils should function effectively toward the great ends for which they were instituted.

To my mind the most enjoyable of the meetings held in connection with the priesthood conventions, were those in which the brethren who had been appointed to speak related instances of the power of the Priesthood that had come under their observation or within the range of their experience. What I heard in those meetings awakened in me a desire to discourse briefly upon the subject at this general conference of the Church.

A GOD OF MIRACLES

Among the words of the Savior, as recorded in the New Testament, are the following:

"Verily, verily, I say unto you. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12.)

To what particular works did the Savior refer when he made this remarkable promise to his disciples? I believe that he had reference to or meant to include the wonderful works connected with his mortal ministry—the miracles whereby he manifested his divine power, and concerning which it is written: He "did not do many mighty works" in certain places, "because of their unbelief."

The "beginning of miracles" in the Savior's ministry was the turning of water into wine, at the marriage feast in Cana of Galilee (John 2:11). Afterwards he fed a multitude of five thousand people with five loaves and two fishes. He walked upon the water, stilled the tempest, healed the sick, cast out devils, gave sight to the blind, raised Lazarus from the tomb, and did many other marvelous works.

SIGNS TO FOLLOW BELIEF

He endowed his apostles with the same power (Matt. 10:1-8), and having commissioned them to "go into all the world and preach the Gospel to every creature," he said, "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16:17, 18). "And they went forth and preached everywhere, the Lord

working with them and confirming the word with signs following" (Ibid 5:20). No good Christian doubts this, nor does any faithful Latter-day Saint.

HIGHER CRITICISM'S ATTITUDE

Nevertheless, there is a growing disposition in these modern days to discredit and deny all such things—to do away with everything savoring of the supernatural. "Higher Criticism," as it is called, seems to regard this as its special mission. It would fain strip the Son of God of his divinity, and make him merely a good and a great man whose teachings are salutary and uplifting. Jesus Christ, we are told, was not miraculously begotten; he did not do the mighty works attributed to him; his blood did not atone for sin, nor was he raised from the dead to become the Author of the Resurrection. All these are myths and fables, invented for propagandist purposes, and are unworthy of credence by any intelligent mind. Such is the attitude of the so-called "Higher Criticism," otherwise known as "Modernism." The logic of its advocates is simply this: *We* cannot do works of that kind, and therefore works of that kind cannot be done.

I concede the first proposition, but not the second. They who doubt the possibility of miracles are indeed without the power to perform them. But this does not prove that believers lack that power. Miracles are the fruits of faith. "These signs shall follow them that *believe*." The gist of the matter is this: These doubters have done away with God, or have tried to do away with him, and consequently are unable to conceive of a higher power than they themselves possess.

ILLUSTRATIVE ANECDOTES

Their position reminds me of an incident that occurred many years ago, when I was a ward bishop in this city. It was Sunday evening, and a Primary Association conference was in progress at the ward chapel. One of the sisters, a Primary teacher, gathered the little tots around her upon the stand, and told them the story of Jesus feeding the multitude. Going home that night, one of the mothers, anxious to impress the lesson upon the mind of her little son, asked him the question: "What did Sister Blank tell you this evening?" "She told us about the Savior feeding the people," answered the boy. "How many people?" queried the mother. "Five thousand." "And what did He feed them with?" "Five loaves of bread and two fishes." "Well, now, how do you suppose he could do that?" The little fellow mused a moment, and then blurted out: "Well, I don't believe those in the middle got any."

His child mind could not grasp the idea that it was a miraculous feeding of the multitude, and that it was done by the power of God, and not of man.

Another little boy, of whom you may have heard—for I have

told the story more than once in the congregations of the Saints—was of quite a different turn. Johnny was his name, and he had a little brother named Billy. The two were playing in their mother's door-yard. Johnny was whittling a stick, and Billy had just caught a fly. "Johnny," said he, "what a funny thing a fly is. See what lots of legs he's got. And every time I blow him he buzzes (suited the action to the word). I wonder how God made him."

Yes, and I wonder too. I wonder how He made the sunbeam, and the blade of grass, and the flowers and the trees. I don't know—all I know is that they are.

But Johnny had an idea of how God made the fly. He went on whittling, and said: "Well, Billy, God don't make flies like men make houses. When he wants flies he says, Let there be flies, and then there is flies."

Johnny had read the Bible, and understood it. He had learned the first great lesson of Scripture: "And God said, Let there be light, and there was light." His mind could allow for the difference—the vast difference between the might of Omnipotence and the puny strength of mortal man.

NOT CONTRARY TO LAW

One objection—perhaps the main one—urged against a belief in miracles, is that they are contrary to law. But that is a great mistake. They are in strict conformity with law. The universe is governed by law, and its Creator works in consonance therewith. But there are greater laws and lesser laws, and the greater suspend at times the operation of the lesser. When this occurs, men exclaim: "A miracle!" Others say: "It never happened, for it is contrary to law." Contrary to some law it may be, or may seem to be—some lesser law with whose everyday workings men are familiar; but not contrary to some higher law regarding which they may know little or nothing.

CARLYLE ON NATURAL LAWS

"What are the laws of Nature?" asks Carlyle, and answers his own question thus: "To me perhaps the rising of one from the dead were no violation of these laws, but a confirmation, if some far deeper law, now first penetrated into, and by spiritual force, as all the rest have been, were brought to bear on me with its material force. * * * 'They [the laws of Nature] stand written in our books of science,' say you; 'in the accumulated record of man's experience.' Was man with his experience present at the creation, then, to see how it all went on? Have any deepest scientific individuals yet dived down to the foundations of the universe, and gauged everything there? Did the Maker take them into his counsel, that they read his ground-plan of the incomprehensible All, and can say, This stands marked therein, and no more than this? Alas, not in any wise! * * * To the minnow, every

cranny and pebble and quality and accident of its little creek may have become familiar; but does the minnow understand the ocean tides and periodic currents, the trade winds and monsoons and moons' eclipses, by all which the condition of its little creek is regulated, and may from time to time (unmiraculously enough), be quite upset and reversed?" (*Sartor Resartus*, Natural Supernaturalism.)

A grand old thinker, that Carlyle. Man is not a minnow, to be sure. But neither is man's finite wisdom any criterion by which to judge the infinite wisdom of the All-wise.

ELISHA AND THE AX

When Elisha the Prophet caused the sunken ax-head to float on the surface of the river into which it had accidentally fallen (II Kings 6:1-6), he was working in accordance with law, but not any ordinary law. The Law of Gravitation, in obedience to which all things on earth tend toward a common center—the center of the earth—required the ax to stay where it was, at the bottom of the stream. But the Prophet evidently knew of a higher law which could suspend the action of the law of gravity as to that particular object. He invoked that higher law, and "the iron did swim."

MOSES AND THE RED SEA

When Moses divided the Red Sea, so that Israel might pass through and escape from the pursuing Egyptians, who were overwhelmed by the returning waters, he was working in accordance with law—divine law. And the same is true of all servants of the Lord who have wrought miracles at any time.

JOSHUA AND THE SUN

"Higher Criticism" laughs to scorn the idea of Joshua commanding the sun and moon to stand still, so that Israel might have light enough effectually to defeat his enemies (Joshua 10:12-14); and the Bible account which declares that "the sun stood still and the moon stayed," is treated with derision. Because, forsooth, if the sun had halted even for a moment in its regular course, the whole mighty universe would have come crashing down into chaos and ruin. Well, perhaps so, if there had been no God to uphold it—the God who made the sun and moon, and whose almighty power holds them in their orbits and controls their every action. I see nothing more marvelous in controlling the heavenly bodies, than in creating them in the first place. Be it a fact, as is claimed, that it was the earth that stood still in Joshua's day, and that the sun and moon only seemed to be stationary, that does not affect the main argument. The same God who made the earth also made the sun and moon, and could have stayed them in their course had He so willed.

WHAT ARE MIRACLES?

Miracles are extraordinary results flowing from superior means and methods of doing things. When man wants light he strikes a match, or presses a button, or turns a switch—and lo! there is light. When God wants light, he says: "Let there be light." It is simply a matter of knowing how to do things in a superior way, and having the power to do them. Man is gradually acquiring this power. It is a far call from the tallow dip to the electric light. But the end is not yet. Improvements will continue to be made, and some day, perhaps, men may be able to make light just as the Lord makes it. Paradoxically, it might be said that the time will come when miracles will be so common that there will be none.

MODERN INSTANCES

The Latter-day Saints are not strangers to the miraculous workings of divine power. Our history as a people is replete with such occurrences. I could relate many experiences of my own in support of this assertion, and so could these, my brethren, seated here upon the stand.

My first experience of the kind was in the year 1877, when I was a missionary in the State of Ohio. I had been preaching in the farming districts near the town of Elyria, testifying that the miraculous "signs" promised by the Savior were in the Church of Christ today, the same as in days of old. A sick woman took me at my word and sent for me. She had been suffering for six weeks with neuralgia, and was almost maddened by the incessant pain. She asked me to administer for her relief. Up to that time I had never performed the healing ordinance, and felt very timorous over the outcome, fearing that if she were not healed I would be deemed an impostor and perhaps driven out of the neighborhood. Moreover, her husband had threatened to kill any "Mormon" missionary who crossed his threshold. But I went—and was not molested.

No sooner had I laid my hands upon that woman's head, than a power came upon me that I had never felt before, nor have I ever felt it since, in the same degree. It was a burning in my bosom, so powerful as to almost deprive me of speech, and it went like fire to the very tips of my fingers. I rebuked the pain in the name of Jesus Christ, and the woman was instantly healed. "Thank God!" she said, "the pain has gone." I sank into a chair and burst into tears, overcome by this manifestation of the goodness and power of God.

Not long afterwards, I was visiting a family of Saints in the coal-mining region near the town of Akron. A married daughter of the household came trudging through a snow storm, with her two little children, a distance of three miles, to get me to baptize her. I did so, the immersion taking place in a little brook running through her father's lot. It was February, and the weather was

extremely cold. The moment I stepped into the icy stream a pain shot up to my heart, and I feared for a moment that I would have to step out again. I feared also that the little woman would not be able to endure it. So I silently prayed that the water might be tempered. Immediately there was a change in it—or else in me, for I felt the cold no more, nor did she complain of it at all.

HEALING SELF-ADMINISTERED

The baptism over, she went on her way rejoicing. But I was in distress. A pain had seized me in the elbow of my left arm, and it steadily grew worse. That evening I used some liniment upon it, but got no relief, and my arm continued to swell and stiffen. I could hardly move it next day, but by that time I knew just what to do. There was some consecrated oil in the house, but my green inexperience had made me think that it would be improper to use it on myself, there being no other elder present. But suffering had opened my eyes, and my faith was strong, for I felt that the pain had no business there. That night I carefully washed off the liniment, applied the holy oil, and rebuked the pain in the name of Jesus. The effect was instantaneous. I turned my arm over—the pain was gone; and I have never felt a vestige of it since.

THE GREATER SUSPENDS THE LESSER

One more instance, and I am done. Some years ago I was engaged to deliver a lecture in one of the towns south of this city, and was on my way to the lecture hall when I received a message from the bishop of the ward, asking me to come and administer to his little daughter, who was critically ill. Her doctor had said that she could not live till morning. Taking with me another elder, I proceeded to the bishop's home, and we administered to the dying girl. Next morning a telephone message informed me that a marvelous change had taken place. The young patient, who had not slept for days prior to being blessed by us, immediately thereafter had sunk into a sweet and refreshing slumber. She slept twelve hours, and woke up—normal, and continued so. The doctor was astounded, and the parents, of course, were overjoyed. That girl, then fifteen years of age, and now twenty-four, is an active member of the ward in which she resides, has a good position, and goes to and from her work as well and happy as if she had never known a day's illness.

Her physician had said that she could not live till morning—and no doubt he was right, from his viewpoint. Medical science had so decreed, and but for the interposition of Divine Providence, that decree would probably have gone into effect. According to the lesser law she could not live. But a greater law said: "She shall live." And the lesser could not operate in the presence of the greater.

ALL THINGS POSSIBLE TO THEM THAT BELIEVE

Miracles belong to no particular time or place. Wherever and whenever there is a legitimate demand for the exercise of divine power, that power will act, and marvels will result. We worship a God of miracles, and he changeth not, but is the same yesterday, to-day and forever (Mormon 9:7-11, 17-20). There is but one valid reason for the absence of miracles among any people, and that is the absence of faith. "All things are possible to them that believe."

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

Benediction was pronounced by Elder Nelson J. Hogan, president of the Idaho stake of Zion.

Meeting adjourned until 2 o'clock p. m.

AFTERNOON SESSION

President Heber J. Grant opened the meeting by announcing that the choir and congregation would sing, "O say what is truth?"

After singing, Elder Colen H. Sweeten, president of the Curlew stake of Zion, opened the meeting with prayer.

A duet, "For so hath the Lord commanded," was sung by Cannon Lund and August Glissmeyer.

BISHOP CHARLES W. NIBLEY

It is a great honor, I am sure, to be asked to speak to this congregation, but I approach this duty with fear and trembling. The meeting this morning, the first session of our conference, gave assurance that the Lord is still with his Saints, and still recognizes this work, and that he is sustaining his servants who labor for his honor and glory.

There is a deep significance in Elder McKay's testimony given this morning, when he spoke concerning the changed conditions in some nations of the earth where hitherto our sons suffered imprisonment for trying to preach the gospel; while now places of prominence are open to them, even the halls of the governments, in which Latter-day Saint missionaries have been invited to hold meetings. What has brought about this change?

During recent years, especially since the World War, great changes have taken place in this direction. I call your attention to a revelation of the Almighty, given to the Church through the Prophet Joseph Smith found in Section 98, beginning at the 4th verse:

"And now, verily I say unto you concerning the laws of the land, it is

my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than these cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise, whatsoever is less than these cometh of evil."

Again, in the 101st section of the same book, commencing at the 77th verse, we find:

"According to the laws and the Constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

This last revelation was given just after the Saints had been driven from their homes in Missouri. Yet the Lord's words to his people were that the Constitution of the United States is that which "I established." This divinely conceived Constitution is, we are told, for the benefit of all mankind. The Lord said that its underlying principles are for the benefit of all flesh, not made for this country alone, but intended to govern the whole world.

Why is it that the elders are not permitted to preach the gospel in Russia today, where there are a hundred and eighty million people who have scarcely heard of the gospel? It is because of the moral agency that the Lord speaks of in the revelation known as section 101. These people are denied their free agency. The rulers of this people have a wrong conception of the rights and privileges which the Lord says pertain to all mankind.

In the 109th section of the Doctrine and Covenants is a prayer, given by revelation to Joseph the Seer, which was repeated in the Kirtland temple at the time of its dedication on March 27, 1836. I shall not undertake to read it, but shall quote only the 54th paragraph:

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever."

These words were uttered as a part of the dedicatory prayer, notwithstanding the persecution the Saints had suffered prior to 1836, persecution suffered at the hands of people who were prejudiced, people who were ignorant as to what the Latter-day Saints stood for, ignorant as to their beliefs and their aims. Notwithstanding all this, and clearly showing the broad and liberal spirit of this great latter-day work where such matters are concerned, the words last quoted were uttered as a part of the dedicatory prayer.

The revelations found in the Doctrine and Covenants, sections 98 and 101, which I have quoted, and in which the Lord has said that no man should be in bondage to another, were given at a time when millions of negroes were in bondage in the southern part of the United States. At that time there existed a great question as to whether or not slavery should be perpetuated, and it seemed that the decision might be in favor of continuing to hold this black-skinned race under bondage to the white men who owned them. This question was settled a few years later, when the Supreme Court rendered its decision in the Dred Scott case. Dred Scott was a negro who escaped from serfdom and went into one of the eastern states. His owner followed him and replevined him, claiming he was after his own property, just as he would go for a mule or an ox or a cow. Under the law the slave was his property. Chief Justice Taney, then at the head of the Supreme Court, delivered the decision that this was the law, the constitutional law. This decision was the law of the land; but in the justice and mercy of Almighty God, even a law which became a constitutional law, had to be overthrown, and the Lord raised up Abraham Lincoln and others to see that the law laid down by Him—that one man should not be in bondage to another—was set right and true freedom established in this land.

From that day on, millions more of slaves have been freed in Russia and other lands. In these latter-days, thrones have tottered and fallen, and in place of these has come a representative form of government, a government of the people, a government which gives the people their moral agency, spoken of in the revelations I have read, and which the Lord says is pertinent to all mankind.

It is true that there might be a constitution similar to ours in such countries as Mexico or Russia, and the results would not be at all the same, for the people of these countries are not as intelligent as are the people of this nation. But even in such countries, our Constitution could not help but produce a better government, for in that Constitution are the underlying principles which will, in time, teach these people to govern themselves intelligently. In order that the various peoples of the earth may at sometime reach the point at which they can intelligently govern themselves, the Lord in his mercy has in the past overthrown nations comprised of millions of people who have been subjected to unrighteous domination.

Now, coming to our own land, our own Constitution, I think we hardly appreciate sufficiently what this Constitution means to us and to the work of the Lord. It is my belief that this Constitution, which the Lord declared he established, is for the benefit of all mankind. Verse 77, Section 101, reads as follows: "According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles." Certainly, the fundamental, governing principles which the Lord has established on the earth under the name of the Constitution of the United States, were meant for all men, everywhere. These principles, with their accompanying freedom and liberty, are inseparably connected with our great latter-day work, it seems to me; for the Lord tells us that this freedom, this liberty, was brought about through the hands of wise men whom he raised up. Without this great Government of ours, this God-given Constitution, the gospel of Jesus Christ could never have found an abiding place in the earth. They are connected, correlated, interlocked one with the other; for the Constitution, like the gospel itself, is for the benefit of all flesh, for all mankind.

The Book of Mormon tells us that so long as the people of this nation are willing to acknowledge Jesus Christ as the God of this land, or as the ruler of this nation, so long shall his mercies be extended unto them. Notwithstanding the weaknesses of our people, and of other people, I believe that today there is a greater desire in the minds of millions of people of this nation to acknowledge God and to acknowledge Jesus Christ and to live righteous lives than there has ever been before. While in some ways wickedness may be increasing, yet there is an earnest desire in the hearts of millions of people in this nation to acknowledge God and serve him.

Only a month ago President Coolidge delivered his inaugural address, and he closed it with the name of God upon his lips. These are the closing words of that address:

"America seeks no earthly empire built on blood and force. No ambition, no temptation, lures her to the thought of foreign dominion. The legions which she sends forth are armed, not with the sword, but with the cross. The higher state to which she seeks allegiance of all mankind is not of human, but of divine, origin. She cherishes no purpose save to merit the favor of Almighty God."

Here is a direct acknowledgement, most direct, coming from the very head of the nation, showing that the nation believes in God, believes in his divine providence, and asks for nothing save the favor of God.

When Abraham pleaded with the Lord that the cities of the plain might not be destroyed, he was told that if he could find ten righteous people, the Lord would spare them. I believe that, instead of ten righteous people in this nation of one hundred and ten millions, there

are millions of people who are righteous, who daily seek the Lord, and who try to live according to their beliefs.

On the coin of the realm there is another direct acknowledgment that as a nation we believe in God, for, stamped on every silver dollar and on every goldpiece, are the words: "In God We Trust."

Also, in our national anthem we have these words:

"Then conquer we must, for our cause it is just,
And this be our motto: 'In God is our trust!'
And the Star-spangled Banner in triumph shall wave,
O'er the land of the free, and the home of the brave."

I believe that it is my duty and your duty to teach our children concerning this great God-inspired Constitution, this great law of liberty which he has given to this world, and which was never given before to any nation in any land. Never before has there been a representative government of this kind. Republics have been tried, hundreds of times, thousands of years ago, but never was there anything like this Government. If I had the time I could point out the differences between our God-given Government and those governments of men.

In our nation's hymn "America," we have the words which were given, I believe, by the inspiration of the Almighty. The last verse of this hymn is the one that declares our beliefs as to who is the God of this land, and while we sing it, I believe that we feel in our hearts that Jesus Christ is indeed our God, the true Ruler over this great land of ours. The words of the last verse are these:

"Our father's God! to thee,
Author of Liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King!"

The Lord bless us. Amen.

ELDER JOHN A. WIDTSOE

About ten days ago it seemed as if I might be prevented from attending this great gathering. I took counsel with myself, and came to the conclusion that the general conferences of the Church, which I have been permitted to attend, with considerable regularity, ever since the days of my early manhood, have been a tremendous source of strength to me. I doubt whether any other Church activity has been more powerful in establishing and building my faith than these great general conferences.

GOD GUIDES AND DIRECTS THIS PEOPLE

I have been stirred by this conference; and uplifted in my feelings. I desire to bear witness to the truth of that which has been spoken.

God has indeed been with us, and his word has been taught by his servants who have been called upon to address us this day. It is always a source of gladness to me to recognize, in the events within the Church, that God does indeed guide and direct this people.

THE TRUE MEANING OF LIFE

These great gatherings are a constant marvel to me. There are none other like them in the world. I never attend one without pondering upon the real reason why these conferences bring out these hosts of people, all apparently of one mind, one heart, and one understanding. President Grant's remarks this morning gave the explanation. These thousands could not assemble every six months, and enjoy these meetings, unless we were certain about the great issues of human life. I believe that every person here belonging to the Church, who has caught the spirit of this great latter-day work, feels certain as to the origin of man, the purpose of life, and the destiny of humanity. Perhaps no search in the history of the world has been equal to the search for the truth regarding the origin and destiny of man. We have had times when great nations have given themselves to a search for wealth or for long life. The elixir of life and the philosopher's stone were the objects of man's seeking for many generations, and at other times men have sought other great things. But there has never been a time when the great majority of thinking people have not attempted to seek out the true meaning of life. We have found that true meaning. In the hearts of the Latter-day Saints there is an assurance as to the meaning of life, and that security of knowledge makes possible the many wonderful things that characterize this Church and Kingdom.

UNCERTAINTY OF THE MEANING OF LIFE A CAUSE OF WICKEDNESS

As I travel about among those not of our faith it seems to me that the uncertainty concerning the meaning of life is a chief cause of the wickedness, indifference and fear which are found among the nations today. In fact, whenever uncertainty with respect to this fundamental problem attacks an individual, from that moment on, either fear develops with him, fear of the unknown, often leading to superstition, or he becomes indifferent, and says: "I don't know whence I came, I don't know where I am going, why should I care? Let me do my bit today, my little kindness, but pay no attention to the churches or to organized forms of religion, because I don't really know what is the truth."

REVEALED RELIGION GIVES THE INTERPRETATION

Curiously enough, our wealth of modern, man-made knowledge sheds little light upon the meaning of life, unless interpreted in the light of revealed religion. How different with us Latter-day Saints! If we know one thing with certainty, it is that we were in the beginning with God, that we came here according to a fully and completely devised plan, and that we shall live on after this life, forever and forever.

Father Lehi, in his remarkable farewell address to his children,

as recorded in the Book of Mormon, declares that "Adam fell that men might be;" and continues, "and men are that they might have joy." Any person reading this statement so frequently quoted among our people, must understand that the very essence of it is that there is no chance with respect to the great program of human life, but that this earth and all things on it, every living soul, fits into the great, eternal plan prepared by Almighty God before the foundations of this earth were laid. In another place in modern scripture we have a statement to the effect that not only shall we have joy in this life, on this earth, but that in the hereafter we shall have "immortality and eternal life." Not merely continued existence, from age to age, but eternal life with all that life implies—activity, development, growth and increase of every proper kind of character. Such doctrines give joy to the human heart. Such doctrines make it possible to live on this earth in the face of difficulties that men of necessity have to encounter.

THE GREAT PRINCIPLE OF ETERNAL PROGRESS

I am especially grateful for the doctrine that we shall go on, throughout the endless ages, far beyond the comprehension of man. I am indeed grateful that all has not been revealed today, because if we are to go on, today and tomorrow and throughout all time to come, then we shall be continually learning and increasing in knowledge. I find men occasionally who are very fond of discussing the unrevealed truths of the gospel. To them everything must be explained; there must be no mystery. This is completely out of harmony with the great principle of eternal progression, one of the cornerstones of the gospel of Jesus Christ. I am thankful that I do not understand all things; that I have been given a certain field of knowledge into which I must fit this mortal life to the best of my ability; and that I know for a certainty that on the tomorrow, when this life is passed, or perhaps before it is over, new light and knowledge may be given me.

I am grateful also that man is that he "might have joy." I believe that statement does not mean joy merely in the hereafter; I believe it means joy on this earth. As a people, we are and should be joyful, glad and happy. We should so live that those who come among us would observe that gladness is in our hearts, because of the truths that have been given us. The body, mind and spirit should be used to give joy, not sensual pleasure to man. However, merely knowing a doctrine or a truth is not enough to make us fully happy, or to give us that complete joy of which Father Lehi speaks. Undoubtedly, the one great way to achieve joy in this life is that laid down by President Grant this forenoon. A person, to enjoy satisfaction in life and to stand firmly upon his feet in the walks of life, must of necessity obey law which really means the proper use of knowledge. Conformity with law gives joy, opposition of law brings misery and unhappiness.

OBEEDIENCE TO LAW

How much of the law should a man obey? All of the law! Not one

law should be forgotten. Let us obey all the law, with all our might and strength, and we shall find the joy that characterizes those who really understand life, and who have won the full measure of gladness. I am thankful that we have among the Latter-day Saints very many persons, perhaps the majority of the members, who so live that this great joy, which has been promised us, is theirs indeed.

SINCERITY A DOMINANT TRAIT IN THE CHURCH AND ITS LEADERS

Obedience to law must be impelled by simple honesty or sincerity. I wonder if we are quite sincere in our obedience, or if we give to the Lord with hidden motives in our hearts. We cannot be anything but sincere if we are true Latter-day Saints. Men who give of their time, talents or means without fully giving themselves, their hearts, only give in part. Throughout the history of this Church is the simple thought, that sincerity lies at the foundation of this organization. The people of the kingdom have come from all corners of the earth, after accepting this gospel with full sincerity, holding nothing back. The Prophet Joseph Smith was sincere. Brigham Young was sincere; there was no doubt in their minds. They did not dissemble; they were not playing a game; they were not acting a part; but sincerity is evident in everything that they did. Some so-called historians who have written about us, have laid as the foundation of their writings the assumption that Joseph Smith was a scoundrel who attempted to fool the people, and that Brigham Young became a "Mormon" because he loved wealth and power. That is not history. Those who will read the history of this Church, with honest hearts, freeing themselves of prejudice, will come back to the conclusion that this work was founded in honesty. Any historians or purported historians who begin their work by assuming that the founders of this Church were dishonest or insincere, do not write history, they write travesty. History is more than a mere chronology of facts. History is a great interpretation of events. The events of "Mormonism" bring out clearly the fact that a sincere feeling has dominated all of its years.

JOY COMES BY OBEYING THE WILL OF GOD

I know, my brethren and sisters, that it is possible to be happy in this Church and kingdom. I know that joy may be won by those who will do the will of God. I have tried, as you have, to keep the law fully. I bear you my testimony that as I try and try again to live the full law, a joy far beyond the power or the giving of man, becomes mine.

A few years ago an old widow on her death bed asked: "Is this death?" And the answer came; "Perhaps it may be near." She then sat up in bed, asked that pillows support her, and said: "If this be death, then I want to testify of the joy I have had in finding and living the gospel of Jesus Christ. Gladness has come into my soul because of this great gift which I found in my early womanhood." A week

ago, on the train, I met the type of man who has found joy in this work. This man, not yet very old, but in the afternoon of life, told me the story of his life. He had been on three missions. His sons, five or six of them, had gone on missions. He had twice sold out his property that he might obey the call of the priesthood and go on missions. Now, in his declining years, yet vigorous and strong, he told me with what a joy he faced the coming years. His children were taught in the truth, he himself had a modest home, and the good things of life, so far as he needed them. I said to him: "Brother, you have sacrificed much, but you have also a great abundance of blessings to compensate you for the sacrifice you have made." He turned to me, looked into my eyes, and said: "Brother, I sacrificed, therefore have I the blessings. Without sacrifice I should not have known the great joy which is promised to those who live the principle of the gospel."

I bear witness again to the truth of this work, to its spiritual power and to its sufficiency in guiding men in all the affairs of life. I pray that we may be continually blessed by God, that we may always be willing to give unto him all that may be required of us, that we may go onward, and that the work may be prospered, in the name of the Lord Jesus Christ. Amen.

A solo, entitled, "Flee as a Bird", was sung by Archibald Bronson. It was said that this was Brigham Young's favorite song.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I am very happy, my brethren and sisters, to have the privilege of attending this wonderful gathering of the Church, and upon this opening day of our conference seeing so many people gathered together. Truly it is a marvelous sight to look into the faces of those who have congregated in this building, and to note that there are many who cannot find seats, and who are standing in the aisles, and some, I take it from their movements, who have gone to the Assembly Hall, or to some other place where they might receive the instruction and the admonition and advice that are given at this conference. I rejoice in this great latter-day work, and the spirit that prompts these great gatherings and brings these people from so great distances to be refreshed and admonished and built up in their faith in God, that they might learn more of all their duties to him and to their fellowmen, and go home to their respective abiding places and further the progress of this work of our Father.

I rejoice that in the day and age in which we live, the kingdom of God is again established in the earth. I have an abiding faith and testimony that the kingdom foreseen and foretold by that great man,

Daniel, in the interpretation he gave to the dream of the great king of Babylon, is now established upon the earth, as has been said at this conference. There is no doubt in the hearts and in the minds of Latter-day Saints regarding the existence of our Father in heaven. There is no doubt in the hearts and minds of Latter-day Saints regarding the life and existence and work of our Redeemer and our Savior, Jesus Christ. There is absolutely no doubt today, either in the minds of the old or the young, as to whether this is the Church of God established in the earth or not, for we know that it is. I bear you my witness this afternoon that I know God has again spoken from the heavens, that he has revealed himself to his chosen servants, and that he has restored the same power, keys, and Priesthood that he gave to his servants in all ages of the world and particularly to his servants in the meridian of time, when he gave to Peter and to his companions the keys of the kingdom. I know that the holy Priesthood is here upon the earth today. I rejoice, my brethren and sisters, that without the shadow of a doubt and without feeling in my heart any sense of hypocrisy, I can say to you this afternoon that I know that Joseph Smith is a prophet of God, raised up to establish this work in the day and age in which we live. I rejoice that I have heard that testimony borne by my father. I rejoice that I have read that same testimony recorded in the words uttered by my grandparents, and I rejoice that I have lived long enough upon the earth to have heard my own son, I believe in all sincerity, bear that same testimony.

I have labored now for nearly nineteen years in the missionary field, with your sons and daughters. There is nothing in all the wide world that brings me more joy or more happiness than to associate with them, and to hear them with all humility and in all sincerity declare to the world that they know these things are true.

My brethren and sisters, I do not stop with this testimony, and I wish to go further this afternoon. It is of course, traditional now among us all, that Joseph Smith is a prophet of God, but I wish to continue my testimony and say I know that all who have succeeded him as presidents of this Church have been prophets of God; and while in the discharge of their duties, and living the lives of Latter-day Saints, all who have occupied the positions of apostles have been in very deed apostles of the Lord Jesus Christ, men of the Lord, raised up to work in the ministry to perfect the Saints, and to be instruments through whom the revelations of the Lord might come, where they might minister, either at home or abroad. I bear you my witness today that, more than I know any other one thing, it seems to me, I know that President Heber J. Grant is a prophet of God, and that through him the Lord makes known his mind and will to this people. We can only be safe in obedience to the advice and to the counsel and to the admonition and to the reproof that may come to us through the sources of which I have spoken.

I wish to leave with you this testimony and to say that I dedicate my life and my services to the Lord, and I desire to serve him by serving my fellow men. I rejoice at the opportunities that have come to me to labor in the ministry abroad. I have said before, and I stated this to our missionaries with whom I recently held a conference, that if I held no anticipation of reward in the future, I have been an hundredfold paid, more than perhaps I deserve, through the knowledge I have that through my teachings, I have brought hope into the lives of people who, before they knew me, were without hope, and that hope has been brought through the teaching of the principles of this everlasting gospel that is dearer to me than my life.

May the Lord help us to be faithful and to be true to the great knowledge that has come to us, is my prayer, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

It is not considered indelicate to speak in laudation of one's country and extol its institutions and people. By the same token I am sure that it ought not to be considered indelicate to speak of one's church and his people, and to commend their achievements and their greatness. It seems to me desirable, particularly at this time, that attention should be called in rather liberal manner to the greatness and the richness of our people; this, at least in part, because an insidious and subtle effort seems to be made, and is now in progress, to underestimate the achievements of this people and, in consequence, to undermine the faith and the confidence of those who study us and give some favorable attention to us, and in particular the faith and the confidence of our young people.

THE ATTITUDE AND SPIRIT OF OUR PEOPLE

I believe that without arrogance and undue presumption, I am justified in saying that we are the greatest people on the face of the earth today. I recognize the fact that in making such a statement I should bring myself under some condemnation by those who set themselves up as critics of our work, our faith and our people. The most charitable consideration of them, however, I think is that they do not know and do not understand the genius of our work, and the attitude and spirit of our people. They cannot understand our great endeavor to follow in the footsteps of the Master and teach his gospel, unless they possess the spirit of the gospel which comes from the Lord himself. For while the things of man may be understood and comprehended by the spirit and intelligence of man, the things of God cannot be understood except by the Spirit of God; and when men in criticism of our work, ridicule our members and belittle our high conceptions, they do not understand the import and significance of these conceptions or else, understanding them, they are prompted by an evil spirit to attempt to undermine the work and thwart its great purposes.

GREAT BY PROCESS OF NATURAL SELECTION

I say, we are a great people. We are great by process of natural selection. You have heard of the blood of the Pilgrim fathers extolled. Sociologists today are saying that the perpetuation of that blood, the blood of those men who came from England and Holland and established this great republic, is indispensable to the perpetuation of the great principles of liberty, equity and justice which underly this mighty nation, its Constitution and institutions. It is my belief that the men who were drawn from the Old World to found this Government have been selected with no more care and to no higher purpose than the people who have been selected from all the hamlets and the villages of the Old and the New World to come to Zion to prepare the foundation of the Kingdom of the Living God. The same great qualities of independent thinking, high manhood, power and strength, were indispensable in both instances; so that by the heritage which we have from our great ancestors we are a great people.

IN WHAT WE ARE GREAT AS A PEOPLE

We have been great in achievement. The limited time at my disposal would in no sense justify me in attempting even to outline the remarkable accomplishments of the people of the Church within less than a century of time. You know in the main those accomplishments, and they bear witness to the integrity and the honor and the devotion of the Latter-day Saints.

We are great in the message that we have to give to the world. That message is the greatest message that has ever come to mankind. It is the same message that came in the beginning of the world. It is the same message that will come in the end of the world, for the salvation of humankind, and the establishment of God's Kingdom. It contains truths which are indispensable to life, to the knowledge of life, and to all that makes life worth living.

We are a great people in intelligence. I am fully aware of the fact that there might be many who would controvert that statement, because there are many today who measure intelligence by different standards and criteria than we set up for the measurement of pure, true intelligence. Intelligence, as I conceive it, is the power to grasp and assimilate the fundamental, essential truths of God and the universe, and those great truths which are embraced in the gospel of Jesus Christ are of such transcendent importance that they overshadow all other truths assuming that there is such a distinction so that the minds of men, which are capable of understanding, comprehending and knowing gospel truths, are possessed of the highest order of intelligence with which God has endowed the human family. In making that statement I wish in no sense to belittle that intelligence which is capable of grasping the great truths of science and of making application of the laws of nature to the betterment of mankind. I rejoice in education, in its

culture, in its refinement, and in the knowledge and power that comes from it, but I maintain that the highest order of intelligence is that intelligence which is capable of receiving and enjoying a testimony of God's greatest and highest truth.

We are a great people in power, not only in our own human power, although it is not inconsiderable; but we are great in the power that God has given to us. He has endowed us with a portion of his own power, with a portion of his own strength, and with that power and through that power, the Church is established, this work is maintained and the Lord prepares the way for the coming and establishment of his own kingdom. This great power of the Priesthood, is the power without which this work would be impossible. It is the greatest power bestowed upon humankind. It is given for the most important offices and service to humanity. It is in very deed a portion of Godhood, and you men and boys who are privileged to possess it more nearly approach God in your Priesthood than in any other attribute or way.

IN WHAT WE ARE RICH AS A PEOPLE

Not only are we a great people, we are a rich people; not so much in the things of this world, in money and possessions and property, but we are rich in those things which are essential to happiness and well-being. We are rich in humility. We recognize the power of the living God. We recognize our dependency on that power, and we subject ourselves to the laws of God and endeavor to be obedient to them. We are rich in virtue; thank the Lord! I believe there is no community in the broad land where there is so much of clean living, so much of pure thought, and a people so free from contamination by those practices which so generally prevail among mankind. We are rich in that great asset of humanity, health. We are rich in health because we have endeavored to live the law of health, spoken of as the Word of Wisdom. We are rich in the love of God, and that is a great source of wealth. I think that is the greatest source of wealth that any people may enjoy. I have felt for years and years that if the love of God could come to the inhabitants of our own dear country, we should be free from the disturbances and disorders, and the problems, at least in large measure, which now confront us; and having the love of God, we have in our hearts the love of man, illustrated and exemplified by our devotion to his interests and our sacrifices to teach him those vital things so essential to his welfare and his happiness. We are rich in our homes, in the places where we live, in this wonderful heritage, in this great land of Zion itself. We would not exchange our habitat for any other place in the world. We were led to it. It came to us through divine appointment. It is a part of God's blessing, and mercy to us. Then we are rich in vision, without which a people perish. We have been given to see ahead. We are not relying upon the predictions and prognostications of men. We know where we are going. Thank the Lord for that great blessing. We know that the

direction we take leads to happiness and peace and joy and salvation. We know that the commandments which God has given to us are the promises upon which we may build a structure of endurance. There is no uncertainty with reference to our future. We know that our destiny is high and great, and that our objectives are all worthy our best and highest endeavor, a blessing that transcends our comprehension.

OUR TREMENDOUS RESPONSIBILITY

A people so great and so rich are surely charged with tremendous responsibility. We are charged with the responsibility of establishing and maintaining this great Church, this great instrumentality with all its facilities and agencies, designed to save the human family and to exalt men. We are charged with the responsibility of preserving, inviolate and free from corruption, the great truths of the gospel, of which we are living custodians. That is a tremendous responsibility. If we in any measure fail to discharge it faithfully, the very essence of eternal life, the gospel itself, may be in its effect and application, lost to mankind. But we are to preserve it and to keep it sacred and inviolate for the generations to come.

We are charged with the responsibility of actually founding the kingdom of the living God; we are making it here, for I believe as I stand here that the work we are now doing is in preparation for the kingdom that is to be established and presided over by the Lord God himself. Indeed I look upon our own work and endeavor as indicative of the same kind of work that shall be carried forward when the Lord does come to reign and to conduct the affairs of his kingdom himself. What a responsibility! How much it means to us! Men of God, women of Israel, I know that you thrill as citizens of this great country when you hear the glorious strains of the Star Spangled Banner, or the sacred anthem of America, and see the great flag of the country raised aloft. But I tell you that, thrilled as you may be by patriotic impulse, you are exalted as you stand under the banner of Christ to carry forward his mighty work and establish his glorious kingdom. God help us to be faithful to our trust, and worthy of our riches, I pray, in the name of Jesus Christ. Amen.

ELDER JOHN M. KNIGHT

President of the Western States Mission

My brethren and sisters, my heart has been made to rejoice in the testimonies and experiences given this day. I have pleasure in representing the people of the Western states mission and bringing to you greetings from them, also from your sons and your daughters who are laboring there, preaching the gospel of repentance. I have never associated with a finer group of men and women than those who are

at present laboring under my direction. My heart has been filled to overflowing when I have listened to their testimonies concerning the establishment of God's work in the latter-days. They have an abiding faith in the living God, they have an abiding faith in the divine mission of Jesus Christ and in the atoning sacrifice that he made on Calvary, for the redemption and salvation of the human family. They have an abiding faith in the mission of the Prophet Joseph Smith, and those who were associated with him and those who have followed in his footsteps. Undaunted and unafraid they are proclaiming the message of salvation to the people of the Western states, and I want to say to you that those who are accepting their message are receiving the same spirit and the same testimony that have come into the lives of all Latter-day Saints who have obeyed the commandments of our eternal Father. They are not afraid to lay down the gauntlet and say to men and women everywhere: "If you will repent of your sins and yield obedience to the saving ordinances of the gospel, you shall know of the doctrine whether it is of God or whether we speak of ourselves." The testimony of hundreds of men and women who have received the ordinances of the gospel is to the effect that the Spirit of God has come into their lives, and all doubt has been removed from their souls. They have been made happy in the knowledge that God lives, and that his promises are true.

I would like to relate just one or two experiences that have come to me from the men and women who have received the message of the gospel in their hearts and have obeyed it. I do this because several have said to me, since I came to attend the sessions of this conference: "Are those whom you are baptizing worth while? Are they faithful Latter-day Saints? Do they keep the commandments of God?" I want to say to you that I have seen genuine faith manifest on the part of many who have accepted the gospel and who are far removed from our organized branches, isolated if you please, perhaps a single family alone in the community.

I call to mind one family in the state of Wyoming, the only members of the Church in the small community where they reside, baptized a year ago last February, a widow with eight children, six boys and two girls. Just before Christmas of last year I received a letter from the oldest boy, nineteen years of age, to this effect. Said he: "Elder Knight, I believe that I am being neglected. I have been a member of the Church almost a year, and I have not yet been called upon a mission. I want to go and preach the gospel. I may not measure up to the standard of the missionaries that you have in Wyoming, but I will do my very best." Realizing that his mother is a widow, I wrote her a letter and asked her what should be done. She answered: "I knew that my boy had written you. I make approximately one hundred twenty-five dollars a month doing hospitalization work. The desire of my heart is that all of my boys may do missionary work for the Church of Jesus Christ, and if I can pay a little each month I should like to

have my boy go as soon as he is out of school this year." Since then I have received several letters from that mother. In one of them she said that she had never earned more than one hundred fifty dollars in a single month, but on the first of February I received a letter from her in which she enclosed her tithing for the month of January—thirty dollars and fifty-cents. Said she: "Surely the Lord has been good to me. Last month, I made more than twice as much as I have ever made in a single month, before, three-hundred five dollars;" and in the month of March I received another letter in which she said: "Enclosed find my thithing forty dollars. I made four hundred dollars in February." I will say that that young man will have the opportunity of going on a mission and preaching the gospel of repentance. The Lord is opening up the way for that widow woman and not only the one boy, but others will follow, and they will make valued defenders of the faith.

In the city of Pueblo, three weeks ago tomorrow, another little woman came to me and said: "President Knight, I am ready to mortgage my home that my oldest boy might have the desire of his heart to fill a mission to the nations of the world." I could mention many other circumstances of like character. One young man recently joined the Church in the state of Nebraska. He was prominently identified with one of the protestant organizations. Since his baptism he has taken an active part with our missionaries and now is spending two to four hours each day, tracting his home town and bearing witness that God has heard his prayers and that he knows the gospel taught by the Latter-day Saints is the power of God unto salvation. These men and women who are receiving the gospel are worth while. The same witness has come into their lives that has come into your lives, and the lives of all who have accepted the gospel and obeyed the commandments of our eternal Father. I rejoice in my association with these men and women because of their faith and their devotion.

We have been fortunate in baptizing a large number of converts. Among the number baptized three ex-ministers of the gospel. I asked one of them why he joined the Church and he said: "For years I have been looking for a satisfying religion, and I did not find it in any of the protestant churches, neither did I find it in the Catholic church; but when I investigated "Mormonism" there came a new light into my life, and I am happy to have come in contact with your missionaries." He said further: "I want all the books that have been written by your people, because, though I preached the gospel for many years, I realize how little I know about the great plan of salvation. The Bible has become a new revelation to me. Every time I open its lids, new inspiration comes into my life, and I rejoice that I have at last found the truth." All these things give evidence to me that these men and women have been converted to the gospel of the Master.

I do not desire to occupy more time. I rejoice in the blessings of

the gospel. I know, as I know I live, that it is true, that God lives, that Jesus Christ is his Son, the Redeemer of the world, the only name by which salvation may come to his children here upon the earth. I know, too, as I know that I live, that Joseph was the instrument in the hands of God of establishing again his work in the earth. He was the pioneer, the path-finder, he blazed the way and gave to the children of men in our day a new faith in God and in his glorious work. I know, too, that the men who preside in Israel today are prophets of God, inspired to direct the destiny of Israel. May God bless us all that we may be obedient to their counsel, and that we may have power to reduce to practice in our lives the instructions that are given to us by our file leaders, that is my prayer, in the name of Jesus Christ. Amen.

ELDER B. H. ROBERTS

*Of the First Council of Seventy, and President
of the Eastern States Mission*

I think we have been very fortunate today in the solos that have been rendered. I was especially thrilled, as I presume you were, by the first solo this morning, the opening line of which was: "Man, though dead, shall arise again."

That declaration brought to my mind another great prophecy on the same subject, to which I think it will be profitable for us to pay some attention. Permit me to make a little explanation about it. Israel, both in ancient times and in modern times, were a people who endured great sorrows, both as a nation and as a people. They had war, famine, pestilences and many and great tribulations. In the days of Isaiah, the Prophet, their sorrows seemed to reach a climax, and this great Prophet of Israel presented their sorrows to the Lord, undoubtedly for the purpose of obtaining some word of comfort, some hope that would lighten their burdens and bring somewhat of joy into their existence. He voiced the sorrows of Israel in the following language:

"Lord, in trouble have they visited thee, they pour out a prayer when thy chastening was upon them.

"Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord;"

And the Lord answered the Prophet in the way of comfort and said:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah.)

This was the word of comfort unto Israel, the renewal of the promise of immortality, of resurrection unto immortality. I pray you be reminded here who it is speaking. It is the Jehovah of the Jews, "the Lord God Omnipotent." Here was a prophecy: "Thy dead men shall live, together with my dead body shall they arise." And then comes the song, the praise and thanksgiving:

"Awake and sing, ye that dwell in dust; and the earth shall cast out her dead!"

Seven hundred years passed away, and then came the fulfilment of Isaiah's prophecy:

"And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent and the graves were opened, and many of the Saints which slept arose and came out of their graves after his [the Christ's] resurrection, and went into the Holy City, and appeared unto many." (Matt. 27:51-3.)

"Thy dead men shall live, together with my dead body shall they arise. * * * The earth shall cast out her dead." Here we have the prophecy of Isaiah and also its fulfilment. And yet we are living in a day when those who are supposed to name the name of Christ in reverence and faith, are not only denying the Deity of "the Lord God Omnipotent," as he was revealed in the flesh, but are equally strong in their denial of this great fact of the gospel of Jesus Christ, the resurrection from the dead. Comparatively few men in the religious world, believe this unique doctrine of the Christian faith, the literal, physical resurrection of the dead. Many cults and philosophies teach that in some way or other there may be a continuation of the life principle, and even of personality after death; but it was reserved as the peculiar and glorious doctrine of the Christian faith to teach the reality of the resurrection from the dead, the reuniting of the spirit and body after death. If this is not the head of the corner in the building of the Christian faith, it is at least one of the very chief foundation stones. St. Paul teaches us that, and shows us that if there be no resurrection of the dead, then the Christian faith is vain, and is all a mockery. Let me point that out to you a little.

In his discourse upon this subject, showing how fundamental this principle is to the gospel of Jesus Christ, Paul of the early Christian writers was the first to mass the testimony extant in his day. You must remember that the gospels, as we now have them—Matthew, Mark, Luke and John—with their wonderful testimonies concerning the resurrection of the dead, were not in existence at the time that the epistles were being written. Not the gospels, but the epistles, are the first Christian documents of the meridian dispensations, and I think it quite true as an historical fact, that Paul was the first to mass the testimony on this subject. He said in his first letter to the Corinthians:

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day, according to the scriptures:

"And that he was seen of Cephas, then of the twelve;

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."

That is, some had died; but he could appeal to the testimony of

five hundred brethren who at once had beheld the resurrected Christ.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time."

And now, upon this state of facts he proceeds to reason, and the keenness and the sureness of his logic cannot be questioned. I pray you hearken to it:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead.

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not."

Could you escape that conclusion?

"And if Christ be not raised, your faith is vain; ye are yet in your sins.

"Then they also which are fallen asleep in Christ are perished.

"If in this life only we have hope in Christ, we are of all men most miserable."

And is not that just as true now as it was when Paul conducted the Saints at Corinth through this process of reasoning to that awful conclusion? Down into the very depths of despair does his reasoning bring us, if it so be that Christ did not actually rise from the dead. Behold, how hopeless, how vain is the faith of men in Christ if they eliminate from the scheme of his religion the doctrine of physical resurrection from the dead. Thank God the apostles did not leave either the Corinthian Saints or those of us who come after them in that slough of despond to which he had conducted them; but having brought us down to where we may see into the very depth of despair, now he proceeds to build upon the opposite supposition—no, not "supposition," but the truth; namely, that Christ has risen from the dead. Hearken to him:

"But now Christ is risen from the dead and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam *all* die, even so in Christ shall *all* be made alive.

"But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed, is death."

That is the Christian faith; and yet Christians of today, in large part, do not believe it; a few do, but only a very few. And believe me, Latter-day Saints, that among the many things required of the Church of Jesus Christ of Latter-day Saints, one of the

many duties laid upon us in the preaching of the gospel in this dispensation, is this responsibility of being God's witnesses in the world for the truth, for the reality of this doctrine of the resurrection from the dead. Not in the survival of some essence or spiritual principle, but in a real life hereafter, in which spirit and body shall be reunited, and, as the Christ lived physically after he rose from the dead, and was a physical as well as a spiritual personage, so too shall men now dead become: "Your dead men shall live again, together with my dead body," sayeth God, "they shall arise from their graves." That is the word of God, and I care not for the philosophies of men, nor their attempt to tell us that it is a matter of impossibility for them to be resurrected. If the material particles of this body that we call ours shall be preserved as peculiar to the spirit that has laboriously gathered that body through life and made it the garment of our spirits, I care not what becomes of those particles so far as our sight and touch may be concerned. I place my faith in the word and promise of Jehovah before he tabernacled in the flesh, that men should arise from the dead; that together with his dead body they should arise and live; and with all my heart I believe God competent and able to fulfil his promises. "Though a man be dead, he shall arise again." And as a poet has said, "Eternal form shall still divide eternal mind from all beside," and we shall know each other, and have associations that shall, when purified, be holy, and shall minister to our joy through all the ages that shall endure. That is my faith, in this great doctrine of the Christian faith, emphasized in this new dispensation of the gospel whereof we are heralds and witnesses. This is my testimony, in the name of Jesus Christ. Amen.

The choir and congregation sang, "High on the mountain top," and prayer was offered by Elder Levi S. Udall, president of the St. Johns stake of Zion.

Conference adjourned until Sunday morning at 10 o'clock.

SECOND DAY

MORNING SESSION

Promptly at 10 o'clock on Sunday morning, April 5, 1925, President Heber J. Grant opened the meeting by announcing that the choir and congregation would sing, "We thank thee, O God, for a prophet."

After the singing, Elder Junius F. Wells, assistant Church historian, offered the opening prayer.

The hymn, "An angel from on high" was sung by Hyrum J. Christiansen and Edna Gotberg, with the choir.

PRESIDENT ANTHONY W. IVINS

As I stand before this vast congregation this morning, and contemplate my early experiences upon this block, when the Latter-day Saints were few in number, with poor shelter, and very inferior accommodations compared with that which we at present enjoy, I am overwhelmed with gratitude as I think of that which the Lord has accomplished, for I see in this gathering the fulfilment of his word, and the words of his servants, the prophets uttered more than four-thousand years ago, and come to understand my own littleness, my own inability, my utter dependence upon the Lord my God, for without his aid we are helpless, he has done it. It has not been the work of man, although devoted men and women have been the instruments in the hands of the Lord in the accomplishment of that which we see before us this morning. Therefore, I give praise and glory and honor to God for all that I am, all that I hope to be, all that we are, all the we can hope to be, for our dependence is upon him.

DO YOU BELIEVE THE PROPHETS?

I desire, my brethren and sisters, as a preface to the remarks which I make, to read briefly from the second general epistle of the Apostle Peter to the Church, as follows:

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost."

At the time when the Apostle Paul was arraigned before King Agrippa, to answer to charges which had been preferred against him, after recounting the circumstances of his conversion, he turned to Agrippa and said:

"King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said to Paul, "almost thou persuadest me to be a Christian." And Paul said: "I would to God that not only thou, but that all who hear me this day, were both almost, and altogether such as I am, save these bonds."

I desire to paraphrase these words as follows: My brethren and sisters, do you believe the words of the prophets as they have been handed down to us through the holy Scripture? I know that you believe, and I would that all of you understood them, and comprehended their importance and application to us, not as I understand them, but more fully and comprehensively.

NEED OF KNOWING THE HAND-DEALINGS OF GOD WITH MAN

To properly comprehend the great plan of human redemption, designed by the Father for the blessing of his children, it is necessary that we be familiar with his hand-dealings with the people of the world, from the beginning of time, as we count it, until the present. It is not sufficient that we familiarize ourselves alone with the dispensation in which we live, important though that be. We must know something of the past, as history has written it, the present as we see and understand it, and the future as the prophets have declared it. Without this grouping of the past, the present and the future, our vision will be restricted, and incomplete.

LOOKING BACK FOUR THOUSAND YEARS

I desire, my brethren and sisters, to take you back more than four thousand years, to a period of time when an event occurred which was of transcendent importance to us, when a promise was made by the Lord which has not yet been fully fulfilled, but toward the fulfilment of which we are rapidly moving.

THE PROMISE TO ABRAHAM

It was about 122 years after the deluge that the Lord called Abram, who at that time was seventy-five years of age, and a direct descendant of Shem, the chosen son of Noah, commanding him to go out from the country of his kindred, and from his father's house, into a land which he promised to give him, and to his posterity after him, for an everlasting inheritance. In obedience to the word of the Lord, Abram went from Haran, to which place he had been taken by his father, from Ur of Chaldea, and pitched his tent in the land of Canaan. Twenty-four years later the Lord spoke to him as follows:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: I am the Almighty God. Walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face, and God talked with him, saying,

"As for me, behold my covenant is with thee, and thou shalt be a father of many nations.

"Neither shall thy name be called any more Abram, but thy name shall be Abraham, for a father of many nations I have made thee.

"And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

GOD'S PROMISE NEVER FAILS

We have here a promise made by the Lord, which, judged by human standards, was impossible of fulfilment. Abraham was an hundred years old, and his wife, Sarah, ninety years of age, a supposedly barren woman, but the Lord had spoken, and his word never fails. Isaac was born, and the Lord repeated to him the promise made to his father. Isaac in turn, became the father of Jacob, through whose lineage, and the twelve sons who were born to him, the foundation was laid for the twelve tribes of Israel, the progenitors of a mighty nation.

THE HISTORY OF ISRAEL AND THE STORY OF JOSEPH

To follow the history of this interesting people from that time to the present in detail, would be impossible in the short time which is at my disposal. You who are familiar with the story know that twelve sons were born to Jacob, six of whom, Reuben, Simeon, Levi, Judah, Issachar and Zebulon, were the sons of Leah, his first wife. Joseph and Benjamin the sons of Rachel; Dan and Naphtali the sons of Bilha, the handmaid of Rachel; and Gad and Asher, the sons of Zilpah, the handmaid of Leah.

You are familiar with the story of Joseph, who was sold by his brethren to passing Ishmaelites who carried the boy into Egypt, and sold him to Potiphar, a captain of the king's guard. How he was cast into prison, and finally released and made the vice-regent of the king, the most powerful personage, except the Pharaoh, in all Egypt. You know how famine came to the land, which made it necessary for Jacob to send his sons to Egypt to procure food, where these men discovered that the governor of all the land was their younger brother, whom they had sold into slavery, and after returning to Canaan brought down their father and all of their possessions into Egypt, and were established in the land of Goshen, where they became a numerous people.

But Egypt was not the heritage of Israel. Naturally they would have remained there and been absorbed by the Egyptians, but the Lord had decreed otherwise. He had given them Palestine as the land of their inheritance, and their return to that land was inevitable, even though it were against their will.

After remaining in Egypt more than two hundred years, some chronologists say four hundred, the Lord delivered them from the bondage of the Egyptians, through his servant Moses, and under the leadership of Joshua they again entered and took possession of the promised land, a great people. From the seventy souls who went into Goshen with Jacob, there went out 603,500 men more than twenty years

of age, men able to bear arms, probably not less than three millions of people in all.

The history of the Israelitish people, from the time they crossed the river Jordan, under Joshua, and subdued Jericho, until the establishment of the kingdom, under Saul, about four hundred years, is one of almost constant war and contention, which resulted in the subjugation of neighboring kingdoms and peoples, until Israel, under David, became the possessors of Palestine from Dan on the north to Beersheba on the south.

It was under Solomon that Israel reached the zenith of her power and glory as a nation and kingdom. One hundred and twenty years had elapsed from the establishment of the kingdom, under Saul, until the division of the nation, which occurred during the reign of Rehoboam, the son of Solomon. Five hundred years in all, since the return from Egypt. Years of conflict among themselves and with other peoples, years of faithlessness on the part of Israel, and suffering because of their transgression and indifference to the words of the prophets whom the Lord sent among them to call them back into the old way of righteousness, but they said, we will not walk therein. When the watchmen whom the Lord placed on the towers of Zion sounded the warning trumpet they said, we will not hearken.

THE DAY OF THE PROPHETS

It was the day of Isaiah, Jeremiah, Ezekiel and others of the prophets of old, through whom the Lord strove to keep the people in the path of righteousness and justice, the only road that leads to ultimate success, for final triumph has never been achieved and never will be, by a nation which denies the living God, and departs from the path which he has marked out for us to follow. In their pride of conquest Israel saw, in the glory which had come to them, fulfilment of the promise made by the Lord to Abraham. He had given them the land of promise, from north to south, and east to west, they were in possession of it, and in their pride believed themselves strong enough to hold it forever.

THE DISSOLUTION OF ISRAEL

The dissolution of Israel, as a great nation, commenced when the ten tribes, under the leadership of Jeroboam, the son of Nebat, broke away from Judah and Benjamin and established the kingdom of Israel, with Samaria as its capital city, while Judah and Benjamin, with a part, at least, of the tribes of Simeon and Dan retained Jerusalem as the capital city of their kingdom.

Both nations rapidly relapsed into idolatry, Israel to the worship of the golden calf of the Egyptians, while Judah, to a great extent, turned to the worship of Bel of the Babylonians, and the idolatrous gods of the nations with which they were surrounded.

In this condition Israel continued until about seven hundred years

before Christ, when the Assyrian armies, under Sennacherib overcame the Israelitish armies, captured Samaria, carried the Ten Tribes captive into Assyria, at the head of the Euphrates, and brought people from their own country whom they established in the cities of northern Palestine, and the identity of Israel as a distinct people, was lost to the world.

Judah continued to maintain a semblance of power for more than one hundred years after the fall of Israel, when they suffered the same fate. Judea was overrun by the Babylonian armies under Nebuchadnezzar, Jerusalem taken, the temple desecrated, and despoiled of its wealth, and Judah carried captive into Babylon, as their brethren had been carried into Assyria.

THE CHRISTIAN ERA USHERED IN

This hasty and imperfect review brings us to the ushering in of the Christian Era.

After the fall of the Babylonian kingdom to the armies of Media and Persia, King Cyrus permitted the Jews to return from Babylon to Palestine and rebuild their city and temple which had been destroyed by Nebuchadnezzar. With great enthusiasm this work was undertaken, and it appears that the Jews who returned from the Babylonian captivity showed greater faith in the God of their fathers than had been manifested before they were carried away.

THE FATE OF THE HOUSE OF ISRAEL FORETOLD

The fate which befell the House of Israel had been plainly outlined by the prophets whom the Lord had sent to warn them that the penalty of disobedience would be the dissolution of the nation, and that they would be taken from the land of their inheritance, and scattered among the strange and unbelieving nations of the world. A final fulfilment of this prophecy occurred when, about one hundred years after the birth of the Redeemer, Judea was trodden down by the Roman armies under Vespasian and his son Titus, Jerusalem taken, the temple destroyed, and the Jews scattered among the nations of the world, where they have remained until the present day.

The prophets Zechariah and Ezekiel had declared that the shepherds would neglect the flock, and that the sheep would be scattered, and become the prey of strange nations. To all human appearance, judged by every law of human reasoning, the promise made to Abraham had failed, he had been promised that Palestine should be the everlasting heritage of his children, and now they held dominion over no part of it. The end, it appeared, had come, the words of the prophets had been literally fulfilled, the promise made by the Lord if ever to be realized was still future.

ISRAEL NOT FORSAKEN OF THE LORD SHALL BE GATHERED AGAIN

Notwithstanding the fact that the Israelitish people had been scat-

tered and lost to the world, to become the prey of strange and unbelieving nations, the Lord had not forgotten nor forsaken them. He remembered the covenant made with their father Abraham, and decreed that it should be verified. The prophet Jeremiah, six hundred years before the birth of Christ, speaking upon this subject, declared that the Lord who scattered Israel would gather him again, in these words:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say: He that scattered Israel will gather him, and keep him, as a shepherd does his flock.

"For the Lord hath redeemed Jacob and ransomed him from the hand of him who was stronger than he.

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine and for oil and for the young of the flock and of the herd; and their soul shall be as a watered garden and they shall not sorrow any more."

Isaiah, seven hundred years before the birth of the Redeemer, referring to this same matter, said:

"And in that day [he spoke of the Latter-days] there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek and his rest shall be glorious. And it shall come to pass in that day the Lord shall set his hand again the second time to recover the remnant of his people who shall be left from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea.

"And he shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

"The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

CHRIST'S PROMISE TO ISRAEL PRIOR TO HIS CRUCIFIXION

During his ministry among the Nephite people, upon this continent, after his resurrection from the dead, the Redeemer of the world, referring to this matter used the following language:

"I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in my own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

"And it shall come to pass that the time cometh when the fulness of my gospel shall be preached among them; and they shall believe in me, that I am Jesus Christ, the son of God, and shall pray unto the Father in my name."

This entire chapter treats the subject to which I am referring, but I need not read further from it.

More definite and direct on this subject than any other, and to which I desire more particularly to call your attention, are the words of the Redeemer, just prior to his crucifixion. He called his disciples

together, and in answer to questions which they propounded, spoke as follows:

"And now ye behold this temple which is in Jerusalem which ye call the House of God, and your enemies say that this house shall never fall, but verily I say unto you that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed, and scattered among all nations.

"And this temple which ye now see shall be threwn down, that there shall not be left one stone upon another."

This was literally fulfilled at the time of the taking of Jerusalem by Titus, the son of Vespasian.

"And it shall come to pass that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass.

"Ye say that ye know that the end of the world cometh, ye say also that ye know that the heavens and the earth shall pass away, and in this ye say truly, for so it is, but these things which I have told you shall not pass away until all shall be fulfilled.

"And this have I told you concerning Jerusalem, and when that day shall come shall a remnant be scattered among all nations; but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

"And in that day shall be heard wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayed his coming until the end of the earth.

"And the love of man shall wax cold, and iniquity shall abound. And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they perceive not the light, and receive it not, but turn their hearts from me, because of the precepts of men.

"And in that generation shall the times of the Gentiles be fulfilled."

That the final destiny of Judah was different to that of Joseph is plainly indicated by the blessing pronounced upon him by his father.

THE BLESSINGS OF JACOB

Just before his death, Jacob called his sons to him and gave to each his last blessing. Upon Judah he pronounced the blessing of leadership, declaring that the scepter of power should not depart from his house until the coming of Shiloh, to whom the Jews looked forward as their final king.

When he laid his hands upon the head of Joseph, he said:

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills. They shall be upon the head of him who was separated from his brethren."

The promise made to Abraham gave to him and his posterity after him the land of Canaan, which was to be the land of his inheritance, and this promise was renewed to Isaac, and to Jacob, and the Lord, through the latter, enlarged this promise to Joseph, his heritage, like a fruitful bough by a well, whose roots are well watered, ran over the wall, and extended beyond the heritage of Judah to the utmost bounds of the Everlasting Hills, to America, where the Zion of our God is to be established.

THE DESTINY OF ISRAEL PLAINLY INDICATED

The scripture which I have just read indicates plainly the unchangeable decree of the Lord regarding the destiny of the Israelitish people. Scattered and lost to the world as they have been, they are not lost to the Lord, nor has he forgotten the covenant which he made with their father Abraham, and which was reconfirmed upon the heads of Isaac and Jacob.

THE WORK BEGUN IN THIS DISPENSATION

With the opening of the present gospel dispensation, now nearly one hundred years ago, the Lord commenced the work which is destined to result in the establishment of Ephraim, and other descendants of Joseph upon this continent, where the Zion of our God is to be established, and the restoration of the Jews to Palestine, the land of their fathers.

With the organization of the Church the Lord made plain the duty of its members. Men holding the restored priesthood, with its keys of authority, were sent into every country where they were permitted to go, proclaiming the opening of a new gospel dispensation, calling the people to repentance, and bearing witness that the mountain of the Lord's House was to be established in the tops of the mountains, and to be exalted above the hills, where we are today and that people from all nations should flow unto it, in order that they might be taught the way of the Lord, and learn to walk in his paths.

THE JEWS TO BE RESTORED TO THE PROMISED LAND

The promise made by the Lord, regarding the restoration of the Jews to the Promised Land was not overlooked. At the conference of the Church, held on the 6th of April, 1840, now eighty-five years ago, Orson Hyde, a member of the Council of the Twelve, and John E. Page were called to go on a special mission to Jerusalem, for the purpose of dedicating the Holy Land for the latter-day gathering of the remnant of Judah. John E. Page failed in the accomplishment of the mission which was assigned him, but Orson Hyde, after surmounting many difficulties, a year and a half later knelt upon the Mount of Olives, and dedicated Palestine as the gathering place of the scattered remnant of Judah, and this servant of the Lord, moved upon by the spirit of prophecy, declared that inasmuch as it was by political power and influence that the Jews were scattered, it would be by political power and influence that they would be gathered, and that England was destined to be the nation which would take the leading part in the work of restoration.

More than seventy-five years had elapsed, almost a generation, as the scripture counts time, since the light of the gospel had broken forth among those who sat in darkness, since Orson Hyde dedicated the land of Palestine for the latter-day gathering of scattered

Judah, and the Holy Land still remained under the dominion of the Turk, the star and crescent still floated from the minaret of a Moslem Mosque, where the temple of Solomon once stood.

THE GREAT WAR AND BRITISH PROTECTORATE

Then came the great world war, and final peace at Versailles when Great Britain was given the responsibility of establishing and maintaining a protectorate over the Holy Land. The British armies, it is true, had already occupied Jerusalem, but it was with the signing of the treaty of Versailles that the first definite step was taken looking to the fulfilment of the words of the prophets, who had declared the redemption of Israel, and the restoration of Judah to the lands of their fathers, thousands of years ago.

INTEREST OF THE JEWS IN THE RESTORATION

The interest manifested by the Jewish people in the restoration of Palestine has few parallels in the history of the world. One is reminded of the zeal which their fathers showed as they returned from Babylon to Jerusalem to rebuild their city and temple, when women as well as men worked, and gave lavishly of their most cherished possessions that the task might be accomplished.

Jewish societies have been organized in various parts of the world, having for their purpose the creation of a publicly recognized, legally acquired home in Palestine, and the building up of the Jewish homeland in the Canaan of their fathers. Many millions of dollars have been subscribed by Jews throughout the world, to be used in the purchase of land, and the development of the dormant resources of the country.

WHAT HAS BEEN ACCOMPLISHED

From statistics which I have gathered, I wish to read the following, which shows a part only of that which has been accomplished:

Immigration

At the close of the war there were about fifty thousand Jews in Palestine. At the close of 1924 this number had been doubled, and latest reports tell us that Jews are pouring into Palestine at the rate of more than two thousand per month.

Agriculture

At the close of the war not more than one hundred thousand acres of land were in Jewish ownership in Palestine; since then through the Zionist movement as much more has been added by purchase. Swamps have been drained, sand dunes leveled, and agricultural exports, which before the war were practically nothing, now amount to more than twenty-five millions of dollars annually. Eighty-nine Jewish agricultural colonies are being developed.

Schools

One hundred and twenty schools have been established, as follows: 39 kindergartens, 65 elementary schools, 5 secondary schools, 3 teachers training colleges, 4 technical schools, and 5 manual training schools. These schools have 497 teachers, and a large number of students in attendance. Besides these schools several agricultural training schools have been established, and a University at Jerusalem which was dedicated last week by Lord Balfour, has been established on a site which cost sixty thousand dollars.

Large sums have been expended in the construction of roads, hydro-electric power plants are in course of construction, hospitals have been erected, and provision made for the care of the indigent and unfortunate. According to the reports which have been rendered there was expended from the first of April, 1921, to June 30, 1924, more than thirty five millions of dollars in the development of this undertaking.

A movement such as this cannot fail to excite the interest and admiration of the civilized world. The Hebrew people have suffered during the past centuries as no other people have ever suffered, so far as my study and observation entitle me to judge. They have been scattered among strangers, where they have been denied the right of citizenship, and participation in the commercial and industrial activities of the people. They have been ruthlessly robbed of that which they have honestly acquired by the labor of their own hands. Worse than all, pogroms have been declared against them, when the protection of the law has been officially declared to be inoperative, and permission given to wicked men and women to despoil them of their goods, and even deprive them of life itself.

THE MOVEMENT MUST ELICIT PRAISE AND SYMPATHY

The wonder is that they have survived and maintained their nationality during all these centuries of affliction, and now that they are undertaking to establish a home in the land of their fathers, where they may live in peace, and be a blessing to the non-progressive people who have so long dominated it, they certainly must elicit the praise and sympathy of all right thinking people.

THE HAND OF THE LORD IN IT

From a human point of view it is a movement of great interest, but to me the one outstanding feature is the manifest hand-dealing of the Lord, which I see in it, and which they themselves do not fully realize. It will come in a natural way, it may be England, it may be some other nation, but it will be the Lord who will direct.

THE LORD WILL USE THE NATIONS TO ACCOMPLISH HIS PURPOSE

When Cyrus led the victorious Medio-Persian army to the overthrow of the great Babylonian kingdom he was not aware that he was

fulfilling the words of the prophets who had lived long before, but he did so in wondrous detail. When Alexander of Macedon halted his army, after he had crossed the Dardanelles and won the battle of Granicus, and notwithstanding the protest of his generals delayed his campaign against Persia, in order that he might besiege and finally destroy Tyre, he had no knowledge of the fact that the prophets had declared that the greatest maritime city of the world should be destroyed in just that manner, but it was nevertheless true.

So will the Lord continue to use the nations for the accomplishment of his purposes, until the words of his servants the prophets have all been fulfilled, until Zion is established, Judea redeemed, and his will done upon earth, as it is done in heaven.

God bless the Jews in this important work. May the eyes of their understanding be opened, and the time soon come when Shiloh, to whose coming they have so long looked forward, shall stand upon the Mount of Olives, and they recognize in him, Jesus of Nazareth, the Redeemer of the world, whom their fathers rejected. And may we, Latter-day Saints, we people who are of Ephraim, appreciate the part we are playing in this great latter-day drama, the like of which was never played before, and never will be again, is my earnest prayer, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I saw President Ivins turn this book down. He said before he started to speak, he was going to read the last verse of the inspired hymn by Parley P. Pratt that we have heard sung today:

“Lo, Israel filled, with joy
Shall now be gathered home,
Their wealth and means employ
To build Jerusalem;
While Zion shall arise and shine,
And fill the earth with truth divine.”

Another prophecy that was uttered by Parley P. Pratt over three quarters of a century ago is being fulfilled.

ELDER REED SMOOT

I do not believe that there is any other place in all the world where a gathering of people such as we have in this building this morning is possible. Every seat occupied, with thousands standing, and every person present listening for every word that falls from the mouth of the speaker, with every one interested in what may be said, and the prophecies that may be made, every soul having within herself or himself a testimony that God lives and that this is his Church.

THE GREATEST JOY OF LIFE

While President Ivins was speaking this morning I thought to myself how wonderful it would be if every soul that breathes could have heard the speech delivered by him, and how would it be possible for men and women hearing him to doubt that there is a living God, and that the testimonies and prophecies uttered by his servants from the beginning of the world down to the present have been or will be fulfilled. The greatest joy I have in my life is that I know that the servants of God, speaking under the inspiration of his Holy Spirit, utter those things that God wants his people to know, and also give notice to the world that they will surely happen.

WHAT IT MEANS TO LIVE THE GOSPEL

There is no other church on earth with so perfect an organization to look after the welfare of its members, not only spiritually but physically and temporally as well. I haven't the time to point to examples, but in making that statement I feel positive that no one who has studied the organization of the Church, bearing upon these three great activities of life, could do otherwise than testify to the statements I have just made. To live its laws and requirements means spiritual salvation, physical development and temporal advancement. It is well that at these conferences the people are instructed along these lines, for they are part of the whole, and without the whole men cannot enjoy the fulness of life.

THE BURDENS OF DEBT

How often at these conferences have we heard the voice of President Smith ring out, aye, not only as counsel and advice, but as a man clothed with authority to speak, pleading with the people to study and obey the temporal laws given to this Church! How often have we heard him and others pleading with the people to keep out of debt; and, if in debt, that we get out as soon as possible. That advice is not only good to our people and all people, but it is good to all nations and all countries, all states, all counties, all cities, for whoever dreamed a few years ago that the world would be in such a condition financially as it is today? Since the close of war I have exercised all my power to eliminate every unnecessary expense of our government with a view of lightening the burden of taxation upon the institutions of our country and individual taxpayers, and set an example, if you please, for states and for counties, and for cities, and foreign countries, as well, to follow.

So, my brethren and sisters, for the few moments that I have at my command, I want to call briefly to your attention one subject that it seems to me will at least assist those who want assistance to keep out of debt and get out of debt.

IDLENESS CONDEMNED

I remember that in one of the early revelations given to the Prophet Joseph the Lord said:

"Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer."

May I add that in idleness there is decay and early death, not only in man but in everything in all the universe. Take a piece of machinery, let it be idle, and what will happen? It will be made useless much earlier than if in constant use. And I might proceed and call your attention, my brethren and sisters, to other matters of the mind and the body, but time will not permit. As far as I am concerned I would prefer to work out rather than to rust out, and if I had followed the advice of my doctors just before leaving Washington, I would be up in some of these mountains, not receiving a telegram, or a letter, seeing no people, but resting for four or five months. When he gave me that advice, all I had to say was, "Doctor, I will not do it."

HOW TO REACH HAPPINESS AND CONTENTMENT

It is not altogether the number of years that you live that counts, but the result of your labors that you will be judged by, not only among the children of men, but in the hereafter as well. I want to see the "Mormon" people the most contented and the happiest people in all the world. And let me testify to you today that the way to reach that happy sphere is to live the commandments that God has given us, and obey the same.

MEANING AND NECESSITY OF THRIFT

Thrift is what we need among our own people and among the nations of the world, and when I say thrift I mean it in its broadest sense. In speaking of thrift I mean the kind that makes better men, better women and better children, a thrift that will build a better nation, a better world. Thrift means much more than the mere saving of money, it means prosperity, good husbandry, economical management, frugality; it means individual efficiency; it means order and system; it means self-control, and in many cases self-denial. It means self-confidence; it means character-building in its broadest meaning, morally, temporally and spiritually. The thrift that I want to impress upon you does not mean stinginess nor miserliness, nor does it include extravagance. Thrift and thriving mean the same thing. A thriving child never suggests skimping and saving; a thrifty man is one who thrives on account of his own efforts. Many people have a wrong idea in thinking that thrift is the niggardly cutting down of necessary expenses; they urge that they would rather be spendthrifts than misers.

WASTE THE ENEMY OF THRIFT AND PROGRESS

In this connection remember that waste is the universal enemy of all forms of thrift and progress. What do we get out of smoking? No good whatever. It is a violation of the very principle of thrift, and many people in this country are now indulging in it. I once made a speech at the Utah stake conference, years ago, when I was second counselor to the president of that stake. It was often designated the,

"garbage can speech of Reed Smoot." Now, my brethren and sisters, I want to say to you that into that can, many times at the homes of the people who can least afford it, you will find the waste, aye, the wicked waste of the very necessities of life.

This subject is so broad that I find it is impossible for me to cover it, but I do want to call attention to the fact that in the United States 66 out of every 100 people who die leave no estate; that out of the remaining 24 only nine leave an estate larger than five-thousand dollars. Think of this deplorable condition, that at the age of 65, 97 out of every 100 in America, are partially or wholly dependent on relatives or friends or the public for their daily bread for their clothing, and for a roof under which to sleep.

A STORY OF LINCOLN AS AN ILLUSTRATION

An eastern merchant once wrote Abraham Lincoln, when a young attorney, asking about the responsibility and character of a fellow-townsmen, and Mr. Lincoln answered as follows:

"Dear Sir:—Yours of the 10th received. I am well acquainted with the gentleman named, and know his circumstances. First of all he has a wife and baby. Together they should be worth fifty thousand dollars to any man. Then he has an office in which there will be a table worth about a dollar and a half, and three chairs worth, say, one dollar. Last of all, there is in one corner a rat hole which will bear looking into. Yours respectfully, Abraham Lincoln."

WHERE OUR DANGER LIES

I see my time has expired. I do not know how it is possible for any man or woman to attend one of these conferences and hear the testimonies given under the inspiration of the Spirit of God that we have here, to leave a meeting and say the "Mormons" are dishonest in their belief. I believe all that has been revealed; I believe all that will yet be revealed; and I believe that this people will be instructed and directed under the influence of revelation from Almighty God. The only danger is ourselves. The Father will do his part, and desires that his children will do theirs. May God give us wisdom and judgment to fulfil every requirement made at our hands, that every calling, no matter were it may be, may be fulfilled in a way that even the bitterest enemy that we have may see our works, and forever cease criticism of such a people. God be with us forever. May his work grow and increase in the world for goodness, and in power, is my prayer in the name of Jesus Christ. Amen.

President Grant announced that brief testimonies would be given by a number of the brethren during the remainder of the time.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

Brethren and sisters, during the latter part of February and the early part of March, the Southern states mission was honored by a

visit from President Heber J. Grant. As the President of the Church stood before those great audiences in Jacksonville, Florida, and Atlanta, Georgia, as a minister and a witness for Jesus Christ, I could feel in my heart that God had opened effectual doors for the President to deliver great messages to those large congregations. We have experienced, through the ministry of the President of the Church, a great spiritual uplift. The poet says:

"Thy swift messengers are treading
Thy high courts where princes dwell;
And thy glorious light is spreading,
Zion prospers; all is well."

There is in this gospel the power to bring the peace of mind that is dearer than all. Not long ago a young lady in the south who had not attained her majority heard the gospel preached by two of the humble servants of the Lord. That message, spoken under the power of the Holy Ghost, went to the heart of this young woman. She appealed to her father for permission to be baptized, but he refused, and said, "The church of your father and your mother will afford you spiritual consolation." Her pleadings were of no avail. Some months afterwards the girl died. There came to the father a great awakening. Someone has said that "the awakening of the conscience is the grandeur of the soul." His conscience began to trouble him; he felt in his heart that he had denied his daughter, the idol of his life, a sacred privilege to which she was entitled. He could have turned in his troubled state of mind to those outwardly magnificent but soul-unsatisfying institutions in which he had bidden her to remain, and said: "Canst thou not minister to a mind diseased? Pluck from the memory a rooted sorrow?" But the response would have been, "'Where the tree falleth, there shall it be.' Death fixes a period to man's progress." So he turned in his distress to the standard that God has set up for the Gentiles to seek to, and his rest was glorious. He considered the doctrine of salvation for the dead, and he wrote me, stating the circumstances of his refusal to permit his daughter to be baptized. He said: "I believe in the doctrine of salvation for the dead; I believe that there is in the Church of Jesus Christ of Latter-day Saints the power to apply the grace of this gospel to those who have departed. And," said he, "you will relieve my mind, you will make me happy by having the temple work done for my darling daughter, who departed this life without receiving the gospel, because of my prejudice." And this was done. This man received peace.

My brethren and sisters, it is my testimony that in this Church there is the power and the Priesthood to administer the saving ordinances of the gospel for those who have gone to the spirit world, who have not had the opportunity of receiving the gospel in this life. And this testimony I bear in humility and with gratitude of heart, in the name of Jesus Christ. Amen.

ELDER HUGH J. CANNON

President of the Liberty Stake of Zion

My brethren and sisters, this call came as a very great surprise, but it is always a pleasure to me to testify of the divinity of this gospel, no matter how much fright results from the call.

When I see before me the thousands of people who share with me the knowledge that the gospel is true, when I contemplate their lives and think what the truth has done for them, I feel as Brother Smoot said, "It is surprising that all the world cannot understand it."

While waiting for this meeting to commence a little experience I had, not very long ago, came to my mind. You know the Church practice of having our families visited by the ward teachers, and I wondered how it is that people of the world have not thought of this simple means of keeping in touch with those whose spiritual welfare they are attempting to direct.

A little while ago the Presidency of the Liberty stake suggested to the bishoprics that they would like to do some visiting among the people and see how this work of ward teaching is being actually carried out. An invitation was extended to me to go out with two young boys in one of our wards. By appointment I met them on a certain street corner, and found them to be about fourteen years of age. The one in charge asked, "What would you like to do?" I replied, "I would like to see how you do your teaching; just go ahead in your usual way." "Well, suppose we go into this house," he said, indicating his father's home, in front of which we were standing, "and have prayers together." We went in and they asked me to pray. From the time we entered that house until the work of teaching was finished for the night, not one word was spoken that did not pertain to the gospel of the Lord Jesus Christ. We went into one home, and the boys said to the head of the house who happened to be their bishop, "Are your children all together?" The bishop answered, "They will be, in a moment." We waited until all in the house were present and then we had prayers, after which the boys delivered their message, and in all my experience in the Church I have never seen such good teaching as those two fourteen-year-old boys did. When they got through in the first home, they turned to me and said, "Brother Cannon, haven't you something to say?" And I was obliged to say, "No." If I had opened my mouth to speak I would have broken down and cried, so deep was the impression they made upon my heart.

When we see simple things like this in the Church of Christ, and then compare them with the vain attempts which are made by the people of the world to put over their message, it seems to me that all mankind, if they will give it a moment's thought, must see in this Church the hand of a Divine Ruler, one who inspires his servants to direct and to institute in the Church the things which will make for salvation.

I can testify, and I rejoice in the testimony which I possess, that God does live, and that the men who preside over us, and who have presided over this Church from the beginning, are divinely called and divinely inspired. I rejoice in the testimony which I have of these things, and which I bear to you in the name of Jesus Christ. Amen.

ELDER HENRY H. BLOOD

President of the North Davis Stake of Zion

One unaccustomed to standing before a congregation of this size cannot fail to be overawed as he occupies, for the first time, this position, and his trust must be placed in the Lord for guidance in the few words of testimony that he would like to bear.

This morning, as I listened to what President Ivins told us, to his reading of predictions that have been made with reference to ancient Israel, and to the complete fulfilment, so far as the fulfilment has at this time been made complete, of all those predictions, my mind went also to the predictions that have been made with reference to modern Israel. I thought of that wonderful prediction made by the Prophet Joseph Smith, in the later years of his life, in which he said that the Latter-day Saints should be led to the Rocky Mountains, and that here in the midst of these valleys they should become a mighty people. It then was a wonderful prediction in itself, because he had never seen in his natural vision these valleys, and yet his prophetic eyes had been opened to understand what the future of this people should be.

Later, when the people were led by the Prophet Brigham Young to these valleys, it is not surprising to me that when his eyes first beheld this spot upon which this tabernacle now is built, this valley in which this splendid city is located, he was able to say, "This is the place."

I have watched within the short period of my own life that fulfilment of another prediction, which tradition says—I do not know that it is written—was made at the time the ward in which I live was first organized, very early in 1850. At that time it is said that President Brigham Young made a statement that the time would come when that section lying between Salt Lake City and Ogden would be so closely populated that it would be difficult to say when you left one settlement or town and entered another. At that time there was not much of a population in that particular district; indeed, there was a section of that country lying between here and Ogden that did not at that time appear to lend itself to population—the Sand Ridge. We considered it to be a place where no one could reside, a place inhabited only by lizards and an occasional jack rabbit, and yet the prophet of the Lord had said that it should become populous. Go there now, my brethren and sisters, traverse the section between this city and Ogden, and witness the literal fulfilment of that prediction which I

have heard mentioned all the years of my life. Indeed it had scarcely begun to be fulfilled when I first remember that particular district. Today some of the best and most productive gardens are located along that section of the country between here and Ogden. And a more intensively cultivated section cannot be found in the state of Utah. Literally, it is true that one going from here to Ogden can scarcely tell when he leaves one settlement and enters another. Verily these predictions of modern prophets have been fulfilled, and in their fulfilling there has also been fulfilled that wonderful prediction contained in the 35th chapter of Isaiah, wherein that prophet of old said,

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”

Men will say, of course, that this has been brought about by the hands of men, and so it has, but God's purposes are always fulfilled by men, by the instrumentality of men whom he raises up to fulfil his purposes. Men have gone out into the mountains, conserved the water supply, poured it upon the parched land, and the land has been made fruitful because of the work of man, but that is literally the way the Lord fulfils the predictions of his prophets.

My testimony to you, my brethren and sisters, is that God is guiding the destinies of this people, that every word that has been spoken with reference to ancient Israel, and with reference to modern Israel, will be fulfilled, and I bear this testimony to you in the name of Jesus Christ. Amen.

The hymn, “Let the mountains shout for joy,” was sung by a quartette and the choir.

The closing prayer was offered by Elder Henry N. Mickleson, president of the Lost River stake of Zion.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

At 2 o'clock p. m., April 5, the conference session was opened by President Heber J. Grant, who announced that the choir and congregation would sing, “Praise to the man who communed with Jehovah.”

The opening prayer was offered by Elder Albert H. Belliston, president of the Juab stake of Zion.

The choir sang, “The morning breaks the shadows flee.”

In announcing the singing of this hymn President Heber J. Grant stated that it is the first hymn in the Latter-day Saints' hymn book, and that it is entitled to the place.

H. L. Johnston, Tobar, Nevada, heard the Sunday morning service over radio. He sent a message saying, “Morning service came in fine.

Appreciate opportunity of hearing the word of the Lord." The message was read by President Grant.

PRESIDENT RUDGER CLAWSON

My brethren and sisters, I am quite sure that this is the largest congregation of Latter-day Saints that I have ever had the privilege of standing before. I think there must be in this building at least nine thousand people, and in addition to that number there is a large audience in the Assembly Hall, and another congregation in the Barratt Hall, and still in addition to that there is a large congregation of people who are "listening in." I said to Brother John M. Knight, as we were leaving the building yesterday, that I sat right behind him on the stand and could hear every word he said. He seemed to be pleased with that information, and as he was able to make me hear him, I trust that I shall be able to make you hear me.

TWO IMPORTANT DOCTRINES

I have been deeply impressed with the sermons of the brethren who have spoken, both yesterday and today. President Grant in the opening address gave the key note to the conference. He explained clearly our belief in Deity; yes our belief in God the Father and in Jesus Christ, the Son, and the Holy Ghost, which is one God, the God of the Bible. He also stressed, with his usual force and precision, two very important doctrines of the gospel—one the Word of Wisdom and the other the law of tithing. In my talk this afternoon, if I can come somewhere within the range of the keynote address, I will not be going very far astray. Another thing, it should be remembered that the doctrines of the gospel may be approached at different angles, which gives a little spice and variety to the discourses of the brethren. This I think is acceptable to the Lord and pleasing to the Latter-day Saints.

GREATER AND LESSER LAWS

How wonderful is the gospel of Jesus Christ. Paul the Apostle describes it as the power of God unto salvation to all those who believe and obey it. But the question naturally arises: "What is this salvation the apostle was referring to? You will find among the writings and sermons of the Prophet Joseph Smith some information upon this very important subject. He said that a man could not be fully saved until he had put all enemies under his feet in this world, and subdued or dominated all evil spirits in the world to come, as it was written of Christ that he should reign until he put all enemies under his feet, the last enemy being death.

Within the scope of the gospel there are very many doctrines or laws. There are some people who presume to determine which are great and which are small. As for instance, you may hear a person say: Well, this doctrine of the gospel is one of the greater doctrines, and this other doctrine, well that is one of the lesser laws. It seems

to me it is presumptuous upon the part of any man to determine a matter of that kind. Who can say, except God himself, the author of the gospel, which are the greater and which are the lesser laws, if there be any difference. I have been reflecting somewhat upon the two important doctrines or laws that the President so beautifully and powerfully emphasized in his address. One is the law of health, the other is the law of revenue; or in other words the Word of Wisdom and the law of Tithing.

AS TO THE WORD OF WISDOM

Relative to the Word of Wisdom, brethren and sisters, we are told in the revelation itself, which was given February 27, 1833, that it was given to show forth the order and will of God in the temporal salvation of his people. That sounds very fine to me. It is wonderful if we can be saved temporally. It is necessary, it is essential, and this was given, it seems, for that very purpose. The Lord then proceeds to tell his people what is hurtful to the body. He knew; he has always known; therefore he advises his people. He tells us that strong drinks are not good for the body, that tobacco is not good for the body, but was intended for all sick cattle, and is to be used with judgment and skill. We are also told that not only strong drinks are not good for the body, but that hot drinks, meaning tea and coffee, are not good for the body.

In giving this great revelation, the Lord has not left his people in the dark. After pointing out some of the things that are exceedingly hurtful to the body, he points out the articles of food that are good for the body, namely all wholesome herbs to be used with prudence and thanksgiving, the flesh of beasts and the fowls of the air, to be used sparingly and not to excess; all grain, the same being ordained for the use of man and of beasts, to be the staff of life. Here is a law that reaches out in opposite directions. It tells us on the one hand what is good for these our mortal bodies, on the other, what is bad for them. It is the law of health. Are the Latter-day Saints observing it? Many are, some are not. Those who fail to keep it cannot plead ignorance, for the law has been in force upon the Church of Christ for ninety-two years, and is often mentioned in the congregations of the Saints. It should not be overlooked, nor forgotten, that this law was given with a promise of great blessings through its observance; for it is written down in the statute that, "all Saints who remember to keep and do these things, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass them by as the children of Israel, and not slay them."

ITS SPIRITUAL AND TEMPORAL CHARACTER

This promise greatly emphasizes also the spiritual character of the

law, as well as the temporal, and justifies one in saying that the Word of Wisdom is not only temporal in its nature, but is also spiritual, for surely wisdom and great treasures of knowledge are spiritual. In further evidence of this the Lord said to Joseph Smith in the revelation of the Three Glories, namely:

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth to the end.

"Great shall be their reward and eternal shall be their glory. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know and things to come will I show them even the things of many generations.

"And their wisdom shall be great and their understanding reach to heaven; and before them the wisdom of the wise shall perish and the understanding of the prudent shall come to naught.

"For by my Spirit will I enlighten them and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man."

THE PROMISE IS SURE

Let me say here, in all solemnity, that those who fail to keep this law cannot justly claim the promise.

I fancy I hear some one say: "Ah, Brother Clawson, my father was a good man, a faithful Latter-day Saint. He kept the commandments of God, he was an observer of the Word of Wisdom. At the age of seventy he died, and the destroying angel came and took him away."

My answer to that is: "Brother, would you make the promise of God of non-effect? Would you intimate that the Lord who gave this law and this promise unto its people failed in your father's case to keep his promise? Surely it was not so. True, the angel of death may have been in your father's home when he passed away, in fact, may have come for your father, but he was not a destroying angel, no, he was an angel of peace, of mercy, of hope, of love, and he came to open the door of light and life and everlasting joy to your good father."

Death comes to all. The death of the righteous is sweet but the death of the wicked, of the rebellious, of those who are wilfully neglectful of their duty and treat lightly the sacred commandments of God, is bitter. Oh, Israel, God will not be mocked in these latter days. His house is a house of order. His will is supreme. He gives the law and demands of his children obedience thereto.

CONCERNING THE USE OF TOBACCO

Again referring to those things that are hurtful to the body, I quote from an article by Will H. Brown of Oakland, California, as follows:

"Tobacco A Source of Inefficiency"

"Newspaper dispatches from Washington, D. C. state that the amount spent

for tobacco in the United States for 1923, was \$3,090,000,000. That is more than \$1,000,000 more than was spent for admission to movies and theatres, for imported silks, for candy and sweets, jewelry, face powder, lipsticks, perfumes, imported diamonds and precious stones, all combined.

"The further statement is made that the tobacco bill of the United States for 1923 would pay the entire ordinary operating expenses of the Government for the next fiscal year, according to the new budget estimates. It has been well known for some time that the tobacco bill is far in excess of the total cost and valuation of the entire public school system of America.

"But great as is the cost in money, it is small in comparison with the cost in mental, moral and physical efficiency. The lack of care and thought on the part of many workers in many lines is a matter of common comment. A man who stated he had been a yardmaster for the last thirty-five years, wrote to one of the well known financial writers for the Hearst papers, saying: "There are only a few good men left in all the great railroad terminals."

"The increase in crime and immorality, which is one of the alarming conditions now faced in this country, keeps pace with the increase in the use of tobacco. One prominent judge says he regrets to see a girl smoking, for he considers a cigarette in the mouth of a girl as a brand of the prostitute. Tens of thousands of women and girls are now smoking. We must remember, however, that tobacco is no more demoralizing for one sex than the other."

In face of the fact that tobacco exerts a baneful and demoralizing effect on the body and the mind, there are some members of the Church and even young men and boys, who have acquired the habit and go on using tobacco. It appears to be a matter of deliberate and wilful disregard of God's commandment. And then what shall we say of members of the Church, if there be any, and I fear there are, who not only violate the law of God, but also the law of man, by using bootleg whiskey that in some cases paralyzes the body and blinds the eyes. If the Latter-day Saints will but do their simple duty, they will be living above and beyond the law of prohibition, which is a righteous and most beneficent law.

THE LAW OF REVENUE FOR THE CHURCH

The time is gone. I might say in conclusion that the other great law emphasized was the law of revenue for the Church. No church under the heavens can be fully established and have assurance that it will prosper without revenue, and therefore the churches of the world have planned in various ways to raise revenue to meet their current expenses, and to build up their institutions. In many instances, they have adopted the custom of passing around the plate during their religious services, or in other words taking up a collection. Now the Lord knew very well that, if he established his Church, there must be a way provided for gathering revenue for the Church. In his wisdom he gave to us the law of tithing. It is very simple, it is very beautiful, In reading that law nobody need to go astray or to misunderstand it. It bears down equally upon all, according to their circumstances, and that idea alone is very valuable. For instance, if a man is getting one thousand dollars a month, he pays one tenth, or one hundred dollars, for tithing. If a man is getting five hundred dollars a month, he pays fifty dollars tithing. If he is getting thirty dollars a month, three

dollars tithing. If a man is getting ten dollars a month, which is inconceivable, he should pay one dollar in tithing; and, as I have heard the law explained by our late President Joseph F. Smith, if a widow woman gathers ten eggs from her chickens, she should pay one egg for tithing, and will then have nine eggs left to go on with. Doubtless the widow woman will not miss that one egg. Doubtless the man that earns one thousand dollars a month, if he will be honest with the Lord and pay his tithing, will not miss the one hundred dollars. The Lord said to ancient Israel: "Why have you robbed me?" Ancient Israel said to him: "Lord, how have we robbed thee?" And the answer was: "You have robbed me in your tithes and offerings." Now, if we will pay our tithes and offerings, the Lord has said: "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." So there is a blessing and a promise that go with tithing as there is with the Word of Wisdom. The Lord bless you, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

The responsibility that rests upon one who occupies this position would be overpowering but for the knowledge that those who stand here do so in obedience to the requirement that has been made by our heavenly Father to convey to the children of men the message of the gospel.

HOW MARVELOUS ARE THE WORKS OF GOD

Many times during the sessions of this conference my eyes have been dimmed by tears, not necessarily because of the thing that was said, but because of the influence that has pervaded this great assembly. While enjoying the remarks of the brethren my mind has dwelt on the opportunities offered in this great and wonderful universe, and I have felt to exclaim: "How marvelous are thy works, O Lord!" You who are here today, if you will examine yourselves, if you will count your many blessings, will say with me, surely no people that have ever lived upon the earth have such occasion to be thankful for the mercies of our heavenly Father extended to them. Each of us a weak instrument, each of us comparatively helpless but for the mercy of the Lord that has been and is extended unto us.

GRATITUDE FOR OUR MANY BLESSINGS

I am reminded of a prophet of old who stated that he was born of goodly parents. How thankful we ought to be for that wonderful blessing. I stand here today as one of the humblest among you, thankful beyond expression for my ancestry, grateful for my wife and my children, appreciative of the opportunity I have of associating with the best men and the best women who live upon the earth. When I realize the former barrenness and sterility of the Western land, and now see this beautiful valley dotted by the homes of the children of our Lord,

the meeting houses and temples erected to him, and when I behold these wonderful mountains capped by eternal snow, and realize that our heavenly Father decreed that here his children should have their feet planted, and from here should go forth the word of the Lord, I feel deeply grateful that I have my humble home among this people in the midst of these delightful surroundings with the privilege of entering into the House of the Lord to receive his blessings with my brethren and my sisters.

When I look into your faces I realize that you represent a great group of people who are not here today, many of whom, yes most of whom, are of necessity as grateful as we for the blessings that the Lord has bestowed upon them. I have mentioned, only the physical comfort when I have referred to the surroundings, but the greater and more precious gift of our heavenly Father is the blessing that has come to us to know that he lives, that Jesus is the Christ, that Joseph Smith is the prophet of this latter dispensation, and that there is upon this earth at the present time a priesthood endued with power from on high. What would it mean to us if suddenly there were taken from us this knowledge? How would it affect us if we had to part with the authority that God has conferred upon us? It would mean that there had been closed to us the doors of the celestial kingdom. It would mean that the crowning blessing toward which I have been taught to look since I was a child would not be realized. That of the companionship of my loved ones, the association of the father and the mother, and I may say mothers, for in my case I was fortunate to have two mothers, the companionship of many other good men and good women, who are dear to me almost as life itself, could not be enjoyed in the celestial kingdom. I have been taught to look forward to the time when I may have their eternal companionship, and I rejoice and with deep gratitude thank my Father in heaven for that assurance.

GRATEFUL FOR A LIVING TESTIMONY

When I ponder over the condition of the people of this world, the doubt that is in the mind of the human family, I am reminded that it is only a repetition of history. Then people of the earth during past centuries have received the ministry of our heavenly Father, through his divinely-appointed servants, but because of their indifference, and carelessness, because of selfishness and evil, they have forfeited the knowledge that God lives, and they have turned from the worship of the true and living God to worship Baal, and the other false gods, that men have erected under the influence of the adversary of all righteousness. Today, as I think of the men who stand as religious leaders among the people, and observe how helpless they are to inspire faith in the minds and lives of individuals, and realize that in the mercy of the Lord the Latter-day Saints have received, not something that is uncertain, but a living individual testimony that has been born into the lives of each soul who has complied with the simple requirements of our

heavenly Father, namely—faith in him, repentance of sin, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, I am profoundly grateful. Without exception, each repentant baptized believer who has complied with these requirements of the Lord has received a witness for himself that this is our Father's work.

THE FAITHLESS CONDITION OF THE WORLD

Observing the faithless condition of the world today I am constrained to read to you from a portion of the record of Mormon as contained in the Book of Mormon, and as inscribed on plates and buried in the Hill Cumorah by Moroni. He says:

"And now, I speak also concerning those who do not believe in Christ.

"Behold, will ye believe in the day of your visitation—behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when he shall be brought to stand before the Lamb of God—then will ye say that there is no God?

"Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

"Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would dwell with the damned souls in hell.

"For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you."

CALL TO REPENTANCE

Brethren and sisters, this is the record that was written by this man hundreds of years ago. As I said, history repeats itself. If there had been time I might have referred to the various dispensations when the Lord has revealed himself. I am now reading from one of the dispensations as recorded in the Book of Mormon:

"O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?

"And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is a shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

"But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are.

"Behold, he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.

"And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trumpet shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.

"And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.

"And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.

"Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God?

"Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought?

"And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles.

"And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God; and is a God of miracles.

"And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief."

Remember he was preaching the gospel to the unbelievers. I want to repeat the last clause.

"And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

"Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth.

"For behold, thus saith Jesus Christ, the Son of God, unto his disciples who should tarry, yea, and also to all his disciples, in the hearing of the multitude: Go ye into all the world, and preach the gospel to every creature.

"And he that believeth and is baptized shall be saved, but he that believeth not shall be damned;

"And these signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;

"And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.

"And now, behold, who can stand against the works of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish.

"O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him.

"Be wise in the days of your probation; strip yourselves of all uncleanness; ask not that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.

"See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out.

"Behold, I speak unto you as though I spake from the dead; for I know that ye shall hear my words."

This man was the one who completed the record. This man hid it away, and yet it seems almost as if it were his dying witness unto the children of men. He calls attention to the fact that these words will reach them, and by the power of God they have reached hundreds of thousands, yea millions, of the children of men who dwell upon the earth. He was a prophet of the Lord. He had the authority to speak in the name of the Lord. He did testify without fear of the things that he knew were necessary for the salvation of men. He bore witness of the power that comes to those who possess the holy Priesthood, and in this day in which we live, although hundreds of years have elapsed, his testimony has been brought forth by the gift and power of God, translated and printed and scattered broadcast among the human family, as another witness of the divinity of our Lord and Master.

THE GOSPEL A PANACEA FOR THE ILLS OF MANKIND

My brethren and sisters, I thank my heavenly Father for the blessing that comes to me this day. I am grateful to him for everything that I enjoy. I thank him for your companionship, and for the comfort and satisfaction that I enjoy, as I visit to and fro in the stakes of Zion, and in the missionary field in seeing men and women like yourselves who are anxious to know the will of our heavenly Father, and who in their hearts are saying: "Father in heaven, show me thy will and I will endeavor to keep thy commandments." In the past two months I have traveled more than eleven thousand miles in this wonderful land of America, from the eastern seaboard to the western seaboard. I have borne witness of the divinity of this work, I have found great and good men outside the pale of this, or of any church, who are apparently anxious to know what the end will be as a result of the condition that this world finds itself in. It has been my privilege to explain to some of these my faith in the divine mission of Jesus Christ, my knowledge that our heavenly Father loves his children, as he always has done; the assurance that has burned into my soul, for which I am grateful, that I know that the work of our heavenly Father is upon the earth, that the gospel of Jesus Christ will solve the problem and be a panacea for the ills that afflict mankind. I have borne witness of this, and I

have found response in the hearts of some of these our Father's children who do not understand the truth. Again let me express my gratitude for the blessings that I enjoy. My heart is full of thanksgiving for all that has been bestowed upon me and upon you. God grant that we may sustain his name and his Church, that we will uphold the hands of those who preside over us, and by so doing continue to be worthy of that assurance that passeth understanding, that we are indeed the children of God, heirs of salvation in his celestial kingdom, as a result of observing his laws and keeping his commandments, is my prayer, in the name of Jesus Christ. Amen.

A ladies' chorus sang, "Beneath the Lord's safe wing," accompanied by Mrs. Ellen Sheimer on the violin and Miss R. Matsen on the piano, John J. McClellan at the organ.

ELDER GEORGE F. RICHARDS

A great orator standing before his audience made use of this appeal: "Friends, Romans, countrymen—lend me your ears." I have no thought of attempting an oration on this occasion, or on any occasion, but in a very humble way to speak to you. I am not asking for your attention, but I do crave your hearts, your faith and a silent prayer that the Lord, by his holy Spirit, will lead me to say the things he would have you, my brethren and sisters and friends, to hear. I feel very greatly honored in being called to address this large congregation on the afternoon of the Sunday of our general conference. I also feel a very great responsibility in undertaking to lead in thought those who are present, and others, perhaps hundreds of thousands, who are hearing my words this afternoon as they are broadcasted over the nation.

IN HARMONY WITH THE SPIRIT OF THE CONFERENCE

I want to say that I rejoice exceedingly in the proceedings of this conference thus far, in the spirit of the occasion, in the beautiful music which has been rendered, the testimonies which have been borne, and the instructions which have been imparted. I feel that I am in complete harmony with this spirit, and with all the proceedings of the conference; that I can endorse without reservation the instructions which have been given, and that I can join my brethren with sincere testimony that I do know that this is the work of the Lord, the plan and power of God for man's salvation.

I rejoice exceedingly that I was born of Latter-day Saint parentage, and that my heart has been inclined to love and obey the truth. I sincerely regret my imperfections and follies of life, and trust that my repentance may be genuine and enduring that my sins may be forgiven. I desire to yield obedience unto every requirement of the gospel

and to do the will of the Lord in all things and to use my influence with others persuading them to do likewise.

LOVE OF GOD THE FIRST GREAT COMMANDMENT

The ideals held up before us are greater perhaps than those possessed by any other people in the world. The gospel law which has come to us is that by which our Savior lived. It was the living of the gospel that made him what he was, and what he is, the glorified Son of God, the Redeemer of the world. It is our privilege to follow in his footsteps, observing the same high standard of life, yielding obedience unto law and authority, and to become joint heirs with him in all that our Father possesses. It is my constant desire and prayer that I may be able to obey fully that first great commandment—to love the Lord my God with all my heart, with all my soul, and with all my mind; and in order that I may do so, I need to count my blessings often, naming them o'er and o'er, that by so doing I may appreciate more and more the mercy and kindness of my heavenly Father to me. This increases my love for him, and I believe it gives me strength and power better to meet the requirements of the gospel, that are made upon me.

LOVE OF FELLOWMEN THE SECOND GREAT COMMANDMENT

I desire also to observe, as fully as possible, that second great commandment, to love my neighbor as myself, and this is perhaps more difficult. I know that I should so love my fellowmen, that I would be able and willing to suffer for them, and even to die for them if necessary, as Christ has died for me. I ought so to love mankind that I would be willing to go to the ends of the earth in the preaching of this gospel of the kingdom to them. I should so love them that I would be able to meet insult and injury, persecution and even death without having in my soul the spirit of retaliation. If I were observing this second great commandment as I ought to do, I would feel as did the Prophet Stephen when he was being stoned to death, who prayed: "Lord, lay not this sin to their charge;" or as did the Savior, while upon the cross, who in his suffering and dying moments, prayed the Father to forgive those who were putting him to death, for, said he, "they know not what they do." Men of the world do not understand the things of the Spirit of God for they are known only by the Spirit of God, which gave them. Some men while thinking that they are doing God service, are working directly against his will and purposes, and some not only persecute but kill those who are trying to serve the Lord and to be messengers of righteousness for him.

THE EXAMPLE OF PAUL

There is the case of Saul of Tarsus. I think that his case should ever be before us—a man of intelligence, educated at the feet of Gamaliel, living among the Saints of his day, and yet he engaged with those who persecuted the Saints, even holding the clothes of those who stoned to death the Prophet Stephen, and yet when the Lord took him in hand and converted him, he became the great Paul the Apostle to the

Gentiles, and was ready to endure any kind of persecution or death for the gospel's sake. After this conversion he made the declaration that what he did while persecuting the Saints he did conscientiously, believing that he was doing God service. So, brethren and sisters, we ought to look upon the world of mankind with a great degree of leniency and of charity. We should realize that while they may be zealous in their opposition to the work in which we are engaged and to us as a people, they may be conscientious and, if so, the mercy of God will reach out to them.

IMPRESSED WITH THE GREAT NUMBERS OF THE SAINTS

I have been impressed, in this conference, with the numbers of the Latter-day Saints, and with their faithfulness. This vast congregation, filling the tabernacle to overflowing, represents possibly two percent of the present population of the Church. I estimate that it would take about fifty such tabernacles to hold all of the present membership of the Church. Then, remember that tomorrow will be the ninety-fifth anniversary of the birth of this Church organization. And think of all the faithful men and women who during these ninety-five years have been members of this Church, have lived their lives of faithfulness and have gone beyond, and we will then begin to realize the magnitude of this work and what has been accomplished.

TEMPLE WORK THE PAST YEAR—ITS IMPORTANCE

In the temples of the Church there have been 477,000 baptisms for the dead performed during the past year, and more than half that number of endowments have been administered. When we think of this and realize that with each succeeding year there will be an increasing number of such baptisms, we will begin to realize the growth of the Church, especially if we may properly call those dead persons as members of the Church for whom baptism has been performed.

President Wilford Woodruff, speaking from this stand, upon the importance of this work devolving upon the Latter-day Saints, the redeeming of their dead, said:

"Ninety-nine out of every hundred," yea, said he, "nine hundred ninety-nine out of every thousand of those for whom this work is done vicariously will gladly receive the work." I feel sure the Lord is pleased with what the Saints have done in the way of preaching the gospel in all the world as a witness before the end shall come. If it is possible for us to increase our efforts and our numbers, and do a greater work, of course we are anxious to do it. We should neglect no part of this great responsibility resting upon us, toward the living and the dead, looking to their salvation; for it is the work and purpose of the Eternal Father to bring to pass the immortality and eternal life of man.

AN EVIDENCE OF THE FAITH AND DEVOTION OF THE SAINTS

I feel very happy, brethren and sisters, in the gospel of Jesus Christ, in your fellowship, and the association which I have with you and in observing your faithfulness. Just one week ago today, while I

was visiting in the Uintah stake of Zion, a count was made of those present, which revealed the fact that twenty-seven percent of the entire population of that stake, were in attendance. We have had higher percentages and lower. Circumstances are not alike in all the stakes, but to me this is an evidence of faithfulness and devotion on the part of the people. We have hundreds and thousands of men in the various stakes of Zion who scrupulously observe to keep the Word of Wisdom, and who are paying their tithes and who are devoting days, months and years of their time, and giving of their ability to carry on this work. Men and women could not be expected to do such things if they did not know of the truth of this work, that it is God's work and not man's. I rejoice in the testimony which my brethren and sisters have of its divinity.

AS TO MATTERS FINANCIAL

I am happy today, brethren and sisters, because the day before the opening of this conference I issued my check in favor of the bishop of my ward for the amount of my tithing in full. Oh, some may say: What does that amount to? It amounts only to a tenth of my interest, but that is more than some do. I would to the Lord that all the members of this Church could say that they have paid their tithing in full, a tenth of their interest and of their earnings. It is only a little thing but it makes me very happy. The day before the opening of this conference I drew my check to redeem a note, the last note that stands against me, and today I am out of debt, a very happy man. I thank God for this. It is not much, is it? I wish all the Latter-day Saints could say as much in truth. In my associations among the people in the stakes I have observed their financial distress, and bondage, and my heart has been made sore and in a sense to bleed because of this. I believe that much of it, brethren and sisters, might have been averted had we given a little more careful thought and consideration, and exercised a little more wisdom before making our investments and speculations. Oh, brethren, if we would go to the Lord in that same earnestness before making these speculations that we do when we find ourselves in trouble, asking him to help us to extricate ourselves, I am sure we would be kept out of much of this difficulty. Brethren, we ought not to invest in anything, nor to engage in any enterprise that we cannot take to the Lord or to our brethren and ask advice and counsel upon, and conscientiously ask God's blessings upon it. Now I admonish my brethren and sisters—for the brethren should take counsel with their wives—that they heed the admonition of the authorities of this Church, keep out of debt. If you are in debt, practice economy, pay your just debts and obligations as soon as you can, and make peace with your fellowmen, with the Lord, and with your own conscience; then you will be happy; also be faithful in meeting your obligations with the Lord and you shall be saved.

May God help and bless all to this end, I pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

"Then Jesus said to those Jews which believed on him, If ye continue in my work, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free."

IN DEFENSE OF THE MISSION OF JESUS CHRIST

We have heard during this conference from a number of the speakers concerning the condition that prevails throughout the world; a condition of unbelief in the mission of Jesus Christ and a division among those who profess to follow him. Some of those who have spoken at this conference have read from the Scriptures wherein the prophets of old refer to the condition which should prevail in the dispensation of the fullness of times. One of the speakers this afternoon read from the Book of Mormon certain prophecies concerning the latter days, which prophecies are very dear to me. In fact, as I read this volume of Scripture I am impressed more and more with its sacredness, with the message which it contains in defense of the mission of the Lord Jesus Christ, and the gospel which has been restored in the dispensation of the fulness of times for the salvation of souls. This record endears itself to me more and more day by day as I see unfolded the fulfillment of prophecies uttered by these prophets who now speak from the dead, and from the dust to the nations of the earth, crying unto them repentance, and calling upon them to believe in Christ.

PROPHECY CONCERNING CONDITIONS THAT WOULD PREVAIL

I am going to read one or two other verses from a prophecy that was uttered several hundred years before the coming of Christ, concerning conditions that would prevail in the world in this our day:

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

"Yea, they are grasped with death, and, hell; and death, and hell, and the devil, and all that have been siezed therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment."

THE MISSION OF THE LATTER-DAY SAINTS

That is the condition we find in the world today, just as Nephi declared it should be; but the mission of the Latter-day Saints is to

preach Christ and him crucified. The passage from the 8th chapter of John is a key by which we may know the truth, and by which we may walk in the light and in the understanding of the gospel of Jesus Christ, neither faltering, nor turning to the right hand nor to left, but pursuing our steady course in righteousness and in truth, in full knowledge that Christ lives and that he has spoken, that he has revealed the power of the Priesthood, that he has organized his Church, and that there is salvation upon the face of the earth for all who will repent and receive the gospel. We shall know the truth if we will only do his will, and the truth will make us free. There is no virtue in doubt. The man who doubts concerning the principles of the gospel, the revelations of the Lord, the plan of salvation, is unfortunate. There is no reason for it, because as I have said, the key has been given unto us by which the door may be unlocked to knowledge so that men may say: "I know," and all doubt is removed.

CONCERNING DOUBTS AND DOUBTING

I have been very grateful to the Lord for one blessing that I have received that I suppose was born with me, and that is the blessing of faith in the principles of the gospel of Jesus Christ, and in his mission. I do not doubt. I have always accepted fully, and received the inspiration, I believe, through the Spirit of the Lord, that these things are true, and I hope that I may always walk in the light, that I may always possess this spirit and this understanding. I know there are those even among us who are not so fortunate, they do have doubts arise in their minds, they are troubled at times. Many things pertaining to the dispensation in which we live, the revelations of the Lord, are to them mysterious, they cannot square them with other things that they have heard, or perhaps accepted, which are given through the spirit of man. The safe course is to follow the revelations of the Lord. It matters not what men have said, it matters not what they may teach in their own wisdom, if that is in conflict with the revelations of the Lord we need not accept it, for we have, as has been pointed out: "The more sure word of prophecy," by which we need not stumble nor falter nor be in doubt. Occasionally some one arises who feels that it is his duty to inform the world that the old members of the Church are still faithful in the doctrines that were taught by the Prophet Joseph Smith, and by President Brigham Young, but that the rising generation is departing from such things, that the children of these fathers are turning from the teachings of their fathers, as they put it. I am here to testify that this is not true. There may be, of course, and are, those among us who are not faithful, who do turn from the footsteps of their fathers. It has always been so. We may expect that in some cases it will continue, but so far as the Latter-day Saints are concerned, the majority of them will not turn from the faith of their fathers. It is not destined that such should be the case, for when this gospel was restored the Lord declared through his servants who

came from the heavens with the message of salvation, that the gospel was restored for the last time, and that it must grow and increase and the knowledge grow and spread until it shall fill the whole earth. That is the destiny of the thing the world calls "Mormonism." So they are wrong in their conclusions when they expect the children to depart from the teachings of their fathers.

Now to return to the question of doubt, and the testimony of the truth: I desire to read to you a few passages upon this point which I consider to be significant and worthy of consideration. These words were uttered in the early years of the organization of the Church:

"As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world."—*Lectures on Faith*, 7:6.

"And again:

"Let us here observe that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not sought, nor will he seek, his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

"It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God, and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

"It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, he is to gather together his saints who have made covenant with him by sacrifice. (Psalm 1, 3, 4, 5': 'Our God shall come and shall not keep silence: a fire shall devour him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.'

"Those, then, who make sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ.

I would like to read all of this, but I will only take certain parts of it:

"But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not, there faith is weak; and where faith is weak the person will not be able to contend against all opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Jesus Christ; and they will grow weary in their minds, and the adversary will have power over them and destroy them."—*Lectures on Faith*, 6:7-12.

MEANING OF SACRIFICE

I believe that to be true, and let me add that in these passages that I have read, the term "Sacrifice" does not mean that we are to inflict punishment upon ourselves. It does not mean that we are to be persecuted, or to deprive ourselves of comforts and blessings; of mortal life, not in the least, but that we are willing to place upon the altar all things, even our lives, for the kingdom of God, and that we will accept in fulness all the principles of the gospel and put them into practice. Sacrifice of the world? Yes, if you want to call it such, and the things of the world, to a concentration of the mind and action upon the things of the kingdom of God, and therefore again I repeat that he who will do the will of the Father shall know of the doctrine. All doubt will be removed from the mind of the faithful believer, and he will stand in perfect light of the gospel of Jesus Christ. He will be able to declare unto all the world: "I know, for God through his holy Spirit has revealed it unto me." That is the privilege of every member of this Church, and where a man doubts the truth then there is evidence, as it has been pointed out, that he has not accepted in his heart the fulness of the gospel, or he has not put it into practice to its fulness, and therefore has not reaped the benefits and blessings which otherwise would be his. We stand firmly for the truth in the face of the conditions now prevailing in the world, and teach mankind, and call upon them to repent of their sins, and believe in the Lord Jesus Christ. That all men may repent and accept him as the Redeemer of the world, the Only Begotten Son of God, I pray, for his is the only name given under heaven by which we may be saved. This is my testimony, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

ELDER REED SMOOT'S HEALTH AND LABORS

I rejoice in the very wonderful attendance we have had today in this building, and in the Assembly Hall, and regret that we do not have accommodations for those who have been upon the ground. I have been made happy in the testimonies that have been borne thus far

during this conference. I am particularly grateful that Elder Reed Smoot has had the privilege of being with us, and of bearing his testimony to us here today. From the reports that we received of his condition of health I little expected that we would have this privilege. I rejoice in the very remarkable and wonderful mission that he has been performing as a Senator of the United States. He has gained the confidence and the respect of men all over this country. In my trips from the Pacific Coast to the Atlantic I came in contact with many influential men, and in the Southern states I met many men whose training and their politics were in direct opposition to those of Senator Smoot. All these influential men expressed to me their admiration for his devotion to his work as a Senator. I believe that few men have ever made a finer record for themselves in the Senate of the United States than Elder Smoot has done. I rejoice in his accomplishments. I have met influential men from away across the Atlantic who have said to me that they had a poor opinion of our people until they saw the remarkable and splendid work and upright, honest life of one of the apostles. One man said: "If you were not a good people I am sure that Senator Smoot would not permit himself to be associated with you as one of the leaders of your Church." I pray that the blessings of the Lord may be and abide with him, that he may be restored to perfect health and strength, and have the opportunity of continuing his labors for the benefit of the people of this great country that we, as Latter-day Saints, love so well, and believe that the Lord Almighty was at the helm when it gained its freedom, and as the revelations say, that he inspired the Constitution of our beloved country.

The choir sang, "O great is the depths", from Mendelssohn's oratorio, "St. Paul."

The closing prayer was offered by Elder Joseph J. Daynes, president of the Grant stake of Zion.

Conference adjourned until Monday, 10 a. m., April 6.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock a. m., Sunday, April 5, 1925.

Elder Rulon S. Wells, of the First Council of Seventy, presided.

The music was provided by the Highland Park choir, Elder Gerrit DeJong conductor; Edward P. Kimball at the organ.

The choir and congregation sang, "Come, come, ye Saints, no toil nor labor fear."

Prayer was offered by Elder Ernest P. Horsley.

The choir sang an anthem, "The radiant morn."

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very pleased, my brethren and sisters to be here to attend the conference of the Church. The great number of people that I have witnessed this morning and yesterday on the grounds and in the Tabernacle are an inspiration to me. I feel that I am deeply indebted unto the Lord for the many manifestations of his power and of his goodness unto me in my service in the ministry.

I bring you greetings from the Central States mission, from the missionaries who are there, your sons and your daughters, and from the people who are there. I can testify unto you that there is faith, much faith, to be found among the youth of Zion in the Central States, and that your boys and your girls are working hard for the establishment of the gospel of Christ in the six states comprising the mission.

The Lord said that we should judge a tree by its fruits. I thought yesterday when the President of the Church was talking; what an inspiration it must be to any man, to any woman, regardless of their faith, to be able to hear or to read the great truths he taught; and what an inspiration it was to those who were there to witness the power with which he spoke. My mind was led to the fact that hundreds of cities in this great country of ours spend vast amounts of money to gather crowds together for celebrations; they are called upon to make donations continually in order to bring people into the centers. But here is a great congregation of people gathered together in this center of the intermountain region without one cent of advertising money having been spent. They come here of their own free will and choice, filled with a desire to serve the Lord, to obtain something that they can use to establish their lives in the future. And that has marked the work of the Church from the beginning. There is not any man who can read the history of the Church of Jesus Christ of Latter-day Saints without being led to conclude that surely there is an overruling power that cements and holds its members and keeps them intact.

I am led to think of one of the details of the work of the Lord that is going on in the homes of faithful Latter-day Saints. Every child, as soon as it is able to lisp a prayer is taught by the mother to pray unto the Lord—to pray for father, for mother, for brothers and sisters, and relatives; for the President of the Church and for the apostles; the presidents of the seventies, the bishopric; the authorities of the Church in the wards and in the stakes; and for the missionaries in the field. This is a part of the life of our boys and girls as they grow from childhood to manhood and womanhood, the father and the mother setting the example. This thing has established faith in the hearts of thousands of Latter-day Saints scattered throughout these intermountain regions, and it has made them the power they are in the hands of the Lord. People everywhere speak of the

devotion of the members of the Church of Jesus Christ of Latter-day Saints to the cause that they represent in the earth. It is a common conclusion among the people in the world where our elders go that if a man desires to attack a missionary he'd better know where he stands before he does it, for they know that the missionaries of the Church of Jesus Christ of Latter-day Saints are prepared to defend the Church, that they have a knowledge of the scripture that the Lord has provided for them. It is said that they go to the schools and colleges of our Church in order to prepare. The people do not really know the fact—that that preparation is begun in the great majority of cases with the mother and father at home, that the young people usually have not had much practice in public speaking or conversing upon the principles of the gospel—perhaps have not taken much part in Church activities, yet faith has been implanted in their souls from the beginning, and only needs to be kindled and it is aflame and they are found ably defending the principles of the gospel of Jesus Christ. They go forth testifying unto the children of men that the Lord lives, that he has revealed himself anew in this dispensation, that he did speak to Joseph Smith, the prophet, that he did authorize him to organize the Church in these last days, and that his Church has been established in the earth to last forever, nevermore to be thrown down nor given to another people. And the people of the world have learned to conclude that the missionaries of the Church of Jesus Christ, as well as those at home, are earnest in their endeavors and that it is a marvelous work and a wonder that the Lord is performing with his people, a small handful compared to the countless numbers that inhabit the earth.

It is a marvel how quickly our boys and girls respond to the call that is made of them and how soon they are able to defend the principles of the gospel of Jesus Christ in the ministry. A few days ago I had the privilege of holding a conference in Independence, Missouri, the place which some day will be the great center from which the Church will be governed and controlled. It is a holy place, made holy by those great predictions, blessings, and appointments that the Lord made in the beginning of this dispensation. One of the missionaries at that conference said that he had been a little disturbed as to how he was going to meet a question that he knew would be put to him during a certain appointment, but that he had been on the street going to his work only a few moments when the answer came to him and he was able to defend the Church in such a way that his opponent was led to listen and in a measure accept his explanation of the gospel.

The gospel of Jesus Christ is the power of God unto salvation. It is the plan by which the children of men come unto God, and there is no other. It is the most perfect way of living. The greatest blessing and joy and peace that can come to men and to women is to know the truth and to obey it, and to be filled with the power of God and see his power made manifest in the hearts of those who bear his name and who are worthy and faithful enough to declare it. It has been

a joy, a privilege, the greatest thing that ever came into my life, to be associated with the missionaries of this Church in the different parts of the country. There is no place on the earth where there is a better feeling than among the men and women who consecrate their time to the preaching of the gospel of our Lord and Savior Jesus Christ. They are sweet, they are beautiful, their influence is heavenly, and the power of the adversary cannot stand in the presence of the Priesthood and power of the Redeemer, that he has given unto his Church in these last days.

I testify unto you that the Lord lives, and that he has revealed this gospel in these last days; that his Priesthood, his power, his authority to preach the gospel and administer in the ordinances of it are vested in this Church and are not vested in any other church. I have failed to find any one in all my years of experience in the mission field who has been able to disprove any principle of the gospel of Jesus Christ that the Lord gave to Joseph the prophet. Every attempt to prove them wrong has merely verified their truthfulness and has made the truth of God stronger in the earth.

It is glorious to be here; it is wonderful to live; to be engaged in the work of the conservation of the souls of men in these the last days is a privilege that surpasseth all other experience or understanding. God has been good to me and to those with whom I have had the pleasure of associating in the ministry. They have been noble, wonderful, great characters, and they are in the Church today, the majority of them standing in the testimony of Jesus and for the power of God in the earth, the result of their birth in these the last days and of the faith that their fathers and the mothers have planted within them.

May God strengthen us, give us power more nearly to keep his commandments, I ask in the name of Christ our Lord. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy

On the day of Pentecost the people were assembled at one place with one accord and witnessed some marvelous manifestations of the power of the Holy Ghost. They heard, as it were, from heaven a rushing, mighty wind—a little different sort of a rushing, mighty wind from that which the people of Illinois and Indiana heard last month. After they had witnessed the outpourings of the Holy Ghost at Pentecost, and Peter, the chief apostle, had given instructions in the prophecies of Joel and David, the multitude were pricked in their hearts and exclaimed, "Men and brethren, what shall we do?"—meaning, as the Apostle Peter evidently understood it, What shall we do to be saved? They could have answered that question better if they had been able to answer another question which the Master asked

of the Pharisees, when they were together in the multitude. He asked the question saying, "What think ye of Christ? Whose son is he?"—a question, by the way, that was answered very clearly and emphatically yesterday by President Grant, by Brother B. H. Roberts, and others of the speakers. The M. I. A. this year will have as their slogan, "We stand for an individual testimony of the divinity of Jesus Christ." The M. I. A. can find in the conference proceedings of yesterday much rich material in support of the proposition which they desire to establish in the minds of the one hundred thousand members of the M. I. A. during the coming year.

A similar question to that asked by the Master might be propounded in this day, "What think ye of Joseph Smith? Whose prophet was he?" and that question was well answered yesterday, and further testimony will be given today.

But to return to the question at Pentecost, asked by the multitude under the influence of the Holy Ghost, "Men and brethren, what shall we do?" It may not be necessary to give to an audience such as this the formula for spiritual salvation. Peter gave some of the essentials at that time when he said, "Repent ye, and be baptized, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And to indicate that it was not a temporary promise or requirement, he added, "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord, our God, shall call." I say you are well acquainted with the formula, if I may use that expression, for spiritual salvation; but may we not anxiously inquire day by day as we return to our homes and are confronted by the practical problems of every-day life, may we not also in anxiety exclaim and do it prayerfully, Men and brethren, what shall we do? Women and sisters, what shall we do? What shall we do to be saved—saved financially, preserved in health, and to correctly solve all the other problems that are so vital to us?

And do you not think this is a part of salvation? The Lord, in a revelation to the Prophet Joseph Smith, indicated that salvation was not confined to things that we generally understand to be purely spiritual. He gave a very broad meaning to the term spiritual. Listen to the 34th and 35th verses of the 29th Section of the Doctrine and Covenants:

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual."

And some of the philosophers have reached that conclusion; the late Elbert Hubbard put his conviction to the same effect in the form of a question when he said, "If we continue to progress, must there not come a time when we shall cease to differentiate and call some

things sacred and some things secular?" And, of course, his question, put in that form, really answers itself in the affirmative, and it is but in confirmation of the information received of the Lord by the Prophet Joseph Smith. And so when we return to our homes, exalted, refreshed, rested, ready to take up the battle of life again,—we shall encounter practical problems. The duty upon the head of the household will be to safeguard the health of members of his family. Various members of the family may be in need of his help—young men going to school, the younger ones passing through the danger period of life, and the still younger ones whose footsteps need to be protected. And he may well exclaim, not only for his children but for himself and wife, "Men and brethren, what shall we do?"

I saw a poor old man, who appeared, at least, to be very old and decrepit, crippled with rheumatism, agonized, but only 63 years of age. What was the trouble? In a short time he opened his mouth, and I discovered that he had a mouth full of pyorrhea-covered pus-bearing teeth, draining their poisonous *cocci* into his system every day that he lived; various kinds of germs breeding there and being poured into his body;—and so he was all crippled up. I said, "Why don't you have your teeth taken care of, and get rid of the rheumatism?" His tonsils also were diseased, adding to the supply of germs his body had to deal with. He said, "I cannot afford it." If that were true, it was time for some community assistance, a community dentist or doctor, or for some one to be called upon a mission, if necessary, in order to take care of his case. He was helping to raise the death-rate reported yesterday which we may well be proud of, 7.3 per thousand. We hope that every God-fearing Latter-day Saint may be proud of those figures; but in that connection, we must always keep in mind the credit due to the entire body and due to us as individuals. Let us not go to our homes all puffed up with the thought that we are wonderful and great individually, simply because the people that we are a part of are entitled to great praise because of a birth rate of 33, a death rate of 7.3, and a divorce rate of 15. Let us keep in mind always the distinction which the Lord gave through the prophet Joseph when he declared that he was well pleased with the people speaking of them collectively and not individually. Because good things may be said of this people collectively, let us not take them unto ourselves as a sweet unction to our souls, if we, as individuals, are entitled to none of the credit for these desirable qualities in the Church, because we are working against them.

Again there are financial problems. The father and mother will sit down and try to plan whereby they can meet their just obligations, taking care of their children, paying their just debts, and being careful not to contract obligations they cannot pay. I do not have much patience with the Latter-day Saints who unnecessarily go into voluntary bankruptcy simply because the government of the United States has provided the means whereby a man, under certain circumstances,

may protect himself. Let us not unnecessarily take advantage of that to wipe out our debts. What would you think of President Grant if, during the time of financial adversity to him many years ago, he had taken the bankruptcy act and wiped out his indebtedness? What would the people think of Abraham Lincoln if he had not insisted on paying every dollar of his indebtedness? We are called an honest people, a great people, and each one, who shares in the glory which comes to the Church he belongs to, should be very careful to contribute his share and not to do anything to bring down that general average. In addition to these health problems and financial problems there will be wisdom to be used not to unwisely educate, not to send the boy or girl to school at the time when the father and mother are suffering for the want of a little medical attention, for an education that he is not prepared to stand, nor to send him abroad to be educated under an infidel, an agnostic or unbeliever, only to have him lose the faith, when the father and mother have been at home drudging, perhaps, working their finger-nails off almost, to keep those same dear children under that instruction which will be pernicious for them. The problem will be to give our children education as fast as they are able to stand it, but not faster than their moral training will allow.

And so, in these and hundreds of other problems which will concern the parents in their buying and selling, in their sowing and in their reaping, in their safeguarding of their family, in educating of them, and in training them to serve others,—the greatest service that they can engage in—they may well exclaim every day, “Men and brethren, what shall we do to be saved—this day and this week and this year?”

And may the Lord help us to solve all problems aright in each one of our households, I pray, in the name of Jesus Christ. Amen.

A solo, the Ninety-first psalm, “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty,” was sung by Mrs. Irene Southwell Cummings.

ELDER JOSEPH QUINNEY, JR.

President of the Canadian Mission

This is one of the privileges that I thoroughly appreciate—being called upon to say a few words during this great conference of the Church. I am thankful beyond my power to express for the blessing that has come to me in being called into the ministry—to be upon the firing line of truth, explaining to the best of my ability the plan of life and salvation as taught and practiced by Jesus Christ, the Lord. I am coming to feel more and more the great power of this Church, perhaps it is because my entire life, together with the lives of my companions, is devoted to the very highest and deepest things in life, and

these things were only found where truth, spoken or lived, is the dominating power in God's revealed plan of life. The last two years of my life have been the finest years, I believe, that I have ever spent. I think I appreciate more fully the richness of the gospel, what it means, and the relationship it bears to human life. It has been my privilege to witness many manifestations of God's great power through his servants as they have proclaimed and administered the ordinances of the the gospel to those in a foreign land. These young men and women are measuring up to the responsibilities resting upon them; they are choice in spirit and are enjoying the richness of God's holy Spirit, and I want to say to you, especially those of you who have sons and daughters in the mission field, that you can feel justly proud of them because of the disposition and attitude they assume in responding to the responsibilities that are resting upon them as messengers of life and salvation to the country of the north. I said that I was grateful for the privilege of being a minister of the gospel of Jesus Christ, and those who labor with me feel just the same way, and there is nothing that we would not be willing to sacrifice in order to establish this Church or gospel in the hearts of the children of men. It is God's saving truth.

The world today, or that part of the world in which I have been called to labor, comprises some of the finest people that it has been my privilege to come in contact with. The laws of the country are observed; they are good laws, and generally speaking, people have respect for them and those who disobey the law are conscious always of the result. The people in the vicinity of our headquarters are especially good people. They are, as a rule, honest in their dealings, sincere in their convictions, as far as they are able to understand the great gospel plan as it was given by Jesus Christ when he was upon the earth. Many of them seem to be self-satisfied with what they have along these lines. Notwithstanding this fact, however, we are coming in contact daily with people who are not at all in sympathy with the gospel as it has been restored through the instrumentality of the Prophet Joseph Smith. The reason for this, or one of the reasons, is because of prejudice and their not understanding our message. Many are pregnant with the thought that Jesus Christ was just a man—not an ordinary man, however, but one of those great men that came into the world and through his teachings and life left a great code of moral teachings. They do not look upon him as the Redeemer of the world and do not credit his literal resurrection. This thought is growing among a certain class of people throughout the world, and they are placing man's wisdom above that which is supposed to be inspired by God through his servants, the prophets. They seem to segregate themselves from that simple, vital faith that is so prevalent among good Latter-day Saints, or at least I hope is prevalent, because I have come to feel that this simple, yet powerful, faith is the only thing that will

bring real joy and happiness into our hearts. Indeed, I think the greatest thing that can take possession of the mind and soul is the thought of God, for when we think of God we think of the most holy and divine personal Being of which we can conceive, and having faith in that kind of a Being, it seems to me causes us to understand more perfectly the relationship that obtains between us and him. You can rest assured that this vital, genuine faith is one of the great things that our missionaries begin to learn as they prosecute this great and mighty work in the world.

We heard yesterday that signs were to follow those who believed. I am here to testify to you today that through this simple and abiding faith that comes through humility and prayer the gifts of the gospel of Jesus Christ are apparent. They are distributed among our young men and women who are called from day to day to officiate in the ordinances of the restored gospel; and they witness through their faith, the healing of the sick, making the blind to see, and many other manifestations that bring a perfect response to the idea that God lives, and that through the operation of his Spirit, those who are believing and receiving these blessings are coming into the Church.

I rejoice in this, my brethren and sisters, for the reason that it is building my faith, adding additional testimony to that which I already have, and as I see this testimony growing and developing I praise God, my eternal Father. I am convinced that God lives, that he hears and answers prayers, and that our young men and women, through their diligence, are conveying, with conviction unmistakable, the gospel message to the hearts of those with whom they are privileged to come in contact. You will remember reading the words of Jesus Christ just prior to his crucifixion. He had been giving his disciples instructions, and telling them what would befall them for preaching his name and bearing witness of him as Christ, after which he withdrew himself and engaged in secret prayer, imploring his Father in heaven to keep firm the testimony that his disciples had obtained. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This eternal life is predicated upon the knowledge we must obtain from God and his beloved Son, and in order to know God, we must have that simple, vital faith in him, and this faith comes to every individual through prayer, humility, and determination to understand the mighty message of the gospel. I am convinced that one of the best things for us as parents to do is to teach our children the necessity of prayer, so that they can cultivate a faith that is inborn within them, and with this faith know Jesus Christ, and God, the eternal Father. I do not know of anything better than for a father and mother to call their family to their knees morning and night and thank God for the preservation of life, for the opportunity that has come to them in this day and time in learning more of the great gospel plan; and the more we know of this gospel plan the more we understand

life itself. And understanding life, we become acquainted with God, our eternal Father, and his great creation. Aside from family prayer, I think we should advocate more strongly the necessity of communicating with God when we are alone, and convey to him with a perfect confidence the things that are in our hearts, making him feel and know our gratitude for the blessings of life and the opportunities that have come to us in knowing more about these precious truths. It is during moments of this kind, the solemn hours of life, if you please, where we are permitted to gather up all life and place it in the unit of spiritual power, and with that power grow strong in faith and have constantly the light of God's Spirit with us. And so, my brethren and sisters, let us pray alone to God, take him into our confidence, ask him for his protecting care, to give us light and power, to enable us to understand more perfectly the great truths that have been revealed for the perpetuation of his glorious work.

I desire to bear to you my humble testimony that I know that God lives. Indeed, I know as I know that I breathe the breath of life, that he does answer prayers, and the blessings in signs are following those who have faith in him. The prayer of faith is healing the sick, and they stand as great manifestations and as witnesses to the divinity of this great work. I have been near death's door more than once, and I sometimes marvel how it is that he has preserved my life. I am thankful beyond measure for the privilege that has come to me to bear this testimony in the presence of this great throng of people, and with the help of my heavenly Father I desire, with all the power I have, to continue to bear witness of God's mercy to me and the great testimony I have of the divinity of this great and mighty work. The gospel of our Lord Jesus Christ, as it has been restored in this day and time. God bless every one of us, that we may appreciate to the fullest, what we have in this glorious gospel of our Lord and Master, that we might be found worthy of all his blessings. I ask this in his name. Amen.

ELDER JOHN WELLS

Of the Presiding Bishopric

It is a pleasure and a privilege to attend the conference gatherings of the Latter-day Saints, and at every gathering of this character we receive inspiration and encouragement. We get a deeper sympathy with the world and all its problems. It is a great privilege to be a Latter-day Saint. One of the old prophets said that in the latter days there would be a great distinction. Men and women would say they were "born in Zion," and happy are those to whom this blessing has come.

Yesterday, when I heard the statement made by President Grant, showing the progress of this Church, the receipts and disbursements of

its funds, converts to the gospel at home and abroad, the number of children baptized into the Church, etc., I thought to myself "What hath God wrought!" Then my thoughts went back to the first prayer of the Prophet Joseph Smith, when he went into a wooded enclosure to inquire of the Lord as to which Church he should join, his family having already become affiliated with some of the sects whose members were proselyting in that neighborhood. I have walked up the little roadway leading from the farm-house, and have tried to visualize and picture the feelings of that boy as he went into that small enclosure to pray. And from that momentous event I again said to myself: "What hath God wrought!"

The time had come when our Father and his Son Jesus Christ should again manifest themselves unto mankind, and the boy prophet became a new witness for God and was able to testify that God lives, that he saw him, that he heard his voice and that he was directed by his Son as to what his future conduct should be.

When we think of the tremendous work the boy prophet did in the few short years of his life, we must conclude that it was no easy task. He reestablished the gospel of Jesus Christ. By the power and gift of God he translated and brought forth the Book of Mormon. Under the direction of the Lord a gathering place was established around Kirtland, and a few devoted men and women erected their house to the Lord—a house which is still holy to the Latter-day Saints.

I wonder if many of us have tried to visualize what it meant to those few people in the way of sacrifice to erect that house and how the Lord blessed them for their efforts. However, there was no rest in Kirtland. Persecution became so severe that the prophet and the leading brethren moved to the land of Zion, the Lord having revealed that this should be the gathering place of the Latter-day Saints. There they met the inevitable conflict between the North and the South and suffered the consequence, being compelled to move from Missouri to Nauvoo, where they settled and developed a community, building a magnificent temple. Here the prophet received more doctrine and principles of government from the Lord, and the city of Nauvoo grew so rapidly that it bade fair to rival Chicago.

But the great conflict between the force of evil and the work of the Lord again developed. The Latter-day Saints were burdened, murdered and compelled to leave their wonderful city and its marvelous temple, and journey yet further westward across the wastes of Iowa, Nebraska and Wyoming.

I have often thought of what a weeding-out process this great movement proved to be, for if there were any weak-kneed people, if there were any whose hearts were not filled with a testimony, they could not help but be thinned from the ranks of the Latter-day Saints. Many followed former leaders of the Church and strayed away into various groups. These have gone into oblivion; however, many held on to the gospel with what we might call a "bull-dog grip," coming

to these valleys under the masterful leadership of the Prophet Brigham Young. Here they occupied these valleys of the mountains and established a new and higher civilization, based upon the gospel of Jesus Christ. The world has seen many civilizations rise and fall, most of which have been founded upon the lust for power, wealth and dominion over others. We have noticed this in the old civilization of Europe. Such was the condition in other parts of the world, whereas the Constitution of our great country was established by men who were inspired of the Lord, and this land of America was redeemed by the shedding of blood; and upon this continent, this land of Zion, there is being established a better and a higher type of civilization, based upon human liberty and freedom.

In these valleys the Latter-day Saints are building a higher type of civilization, under the guidance and direction of the prophets of old, and in obedience to the principles of the gospel of Jesus Christ. The civilization of the Latter-day Saints is based upon the statement made by our Lord and Master to the man who inquired what he should do to inherit eternal life. Our Master said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Among the Latter-day Saints there is a spirit of mutual helpfulness, sympathy, brotherly love and kindness, a desire to cooperate in all temporal movements. There is also the spirit of homemaking and the love of home and its surroundings; and the people have a desire to own the home in which they live or the land from which they derive their living.

I don't believe in the idea that we should be completely and entirely satisfied with the progress we are making. Neither do I believe in being dissatisfied. All ambitious persons and those who are trying for higher ideals should be unsatisfied with their present condition, for this alone can bring about efforts to reach greater heights.

In the 7th chapter of the gospel of Matthew, there is recorded some wonderful statements made by Jesus Christ. He warned his disciples to

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them."

We Latter-day Saints are willing to accept this standard. With all the weaknesses and frailties of human nature, both inherited and acquired, we are willing to be judged by this standard.

A few years ago an eminent man from the East called at the Presiding Bishop's office. He was interested in the great charity movement that has been developed in the United States. He said to me: "I hear you have a very low death rate." I answered that this was so. He asked if he might see the details of the death report for the last ten years and it was handed to him. He then asked permission to examine it alone, and upon being told that he might do so, he studied the large sheets giving numerous details of the causes of deaths. After a time he said: "I am through. I am astounded at the lack of causes of deaths from sex diseases. I notice very few, if any, deaths from alcoholism;" and he then commented on a number of other causes of death, and finally said: "Deaths are the results of the general habits and conduct of life." He drew his conclusions from figures.

While there is room for improvement among our people, we have reason to be proud of the results that are being brought about through obedience to the gospel. The birth rate among the Latter-day Saints is 7.3 to the thousand. Then, the child born to the average Latter-day Saint home is welcome. This is indicated by the fact that out of each thousand children in the United States, 76 die before they have reached one year of age. Among the Latter-day Saints, out of each thousand children born, only 41 die before they become one year of age.

My brethren and sisters, let us go home not satisfied, but determined to do better than we have in the past to make our home life sweet, to gather our families around us and keep them fond of home. Let us develop a love of our fellow men, sympathy with their misfortunes. Let us teach our children to observe the law of tithing, to observe the Lord's day and keep it holy and reserve that day for worship and rest, as the Lord desires. These are fundamental duties of the Latter-day Saints.

May his blessings be with us in every honest endeavor to maintain the high standard of Latter-day Saints is my prayer in the name of Jesus Christ. Amen.

The choir sang the anthem: "Ye shall dwell in the land."

ELDER JOHN H. TAYLOR

President of the Northern States Mission

I am very grateful, my brethren and sisters, to have the opportunity of being with you in the conference meetings.

I am sure that we all recognize the fact that the teachings of the prophet Joseph Smith have modified the religious views of the world. It is interesting to meet people and see how they have changed their views in regard to the gospel of Jesus Christ. Sometimes our missionaries, as they go from door to door and find so little encouragement go back to their rooms with a thought that perhaps they are

not accomplishing just as much as they could accomplish. I tell the missionaries that every time they are able to teach one truth to some one who has not understood that truth before, they have helped to advance the religious thought of the day, and that from this little seed of truth that the people have received they are able to understand another truth. By this means will the gospel of Jesus Christ fill the whole earth, and men shall worship God and honor Jesus Christ, the Son of God, because of the teachings that have been given to Joseph Smith from our Father. There is one thought, however, that people do not seem to be able to grasp, and that is that there is a straight and narrow way to get back into the kingdom of God. They seem to have the idea that by some inexplicable method they will be brought back into his presence, and that irrespective of the things that they have done upon the earth, he will forgive them and finally place them in the celestial kingdom. I hope that we, as Latter-day Saints, are not trying to deceive ourselves in regard to this thing. Men and women will only get the reward that they earn upon the earth, and with all the mercy that God will extend to them there still remains the attribute of justice, and men and women will pay the price of things that they do upon the earth if they are to receive the reward that God would have them receive in his kingdom.

We have in the world a number of splendid Latter-day Saints who are laboring in the cause of Jesus Christ, men and women who are trying to see and understand the value of it and to have it take root in their hearts and give forth fruits that will count in the kingdom of God. Just a short time ago I received at the office a small box. I wondered what was in the box, and in opening it I was very much surprised to find that it contained a few dozen eggs, and inside of the box was a letter from an old man and woman something like eighty years of age living on a rented farm, hardly getting enough to hold things together and perhaps at times going without the food that they might desire. The letter in the box said, "President Taylor, we have no money: we can hardly get along, but we do have a few things on the farm, and we are sending in these few dozen of eggs that we may pay our fast offering to the Lord's poor." I like men and women who have faith to do something and to make the sacrifice necessary to be made to gain salvation.

A while ago I received through the office a letter containing just one or two dollars, and in the envelope was a little statement from a widow down in one of our towns, with a family to support, and she said, "Brother Taylor, this is my tithing—not all that I would like to send, because we are hard up, but I am sure that God will open the way whereby I can pay my honest tithing to him, because I need his blessings. And," said she, "if the worst comes to the worst, I have a guitar here in the home that we have had in the family for a number of years, and it is dear and precious because of the memories of the father and mother and the family, but before the

year is closed, if it is necessary we will take the instrument out and sell it and use the money to pay our tithing to the Lord, that he may bless us with the blessings which we as a family so much need."

That is the kind of faith, the kind of people who count most with the Lord, men and women who sacrifice and do things because of their faith in the commandments of the Lord.

My brethren and my sisters, let us not think that just because we are members of this Church it is not necessary to remember to be honest, generous, and sympathetic, and kind; because by these fruits ye are known, not only by men on the earth but by God in the heavens above. And may the Lord bless us and help us and be with us, in our daily lives, that we may be worthy of God's blessings and mercy, I humbly ask in the name of Jesus Christ, our Redeemer. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

One of the most delightful things that characterize our general conferences, to my mind, is the presence of our mission presidents. It is always a delight to me when a breeze comes in from the mission field. It bears with it the spirit of testimony, and I delight to hear these presidents as they are called upon from time to time to address the congregations. There are, however, many missions that are of necessity not represented at our general conferences—those beyond the sea, in foreign lands. What a delightful thing it would be if there could come a message from all of these various missions! Who knows but that the time may yet come, through the wonderful modern inventions—through the use of airplanes and otherwise—that they may be brought from those distant lands and have their voices heard in the general assembly of the Church at each conference time?

During the last few weeks it has been my lot to be very much engaged in matters pertaining to the Latter-day Saints that have gathered up to the land of Zion from those lands beyond the sea, where foreign languages are spoken. Efforts are being made to bring them more closely in contact with the general authorities of the Church than ever have been made before. The gospel message has been carried unto them all in fulfilment of that vision that came to the beloved disciple, who saw "another angel flying through the midst of heaven, having the everlasting gospel to proclaim unto them that dwell upon the earth, and to every nation, kindred, tongue, and people, and crying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come."

In fulfilment of that great prophecy the messenger came from the realms above; the gospel has been, and is now being proclaimed in many languages and to many people. The honest in heart are being gathered into the fold of Christ, and many of them have come up to the land of Zion to cast their lots and identify their interests among

the people of God. Having come here, sometimes I think they have been greatly neglected, through a failure on our part to provide adequate means whereby they could realize the blessings which they hoped for when they left their native lands. They have come up here that they might be taught in the ways of the Lord, that they might learn to walk in his paths; and yet, on account of the, to them, strange language spoken in the country of their adoption, they were unable to understand; and, of course, it became necessary to provide these people with organizations whereby they could hold meetings and hear the gospel and the teachings of it in their own native tongues, long before they would be able to acquire a knowledge of this English language.

In order that they might have increased facilities for the holding of meetings, where they could be taught the principles of the gospel and be brought in closer contract with the presiding authorities of the Church and under its more immediate supervision, the First Presidency appointed a Committee of which Elder John A. Widtsoe of the Council of the Twelve is the chairman, to look into all matters pertaining to our foreign language Saints and to have a general supervision over all such gatherings in cooperation, of course, with the regular stake and ward authorities. In pursuance of this purpose the foreign Latter-day Saints, residing in the six stakes of Salt Lake city and vicinity, have recently been reorganized and consolidated into one separate organization for each separate language and nationality. That is, one for the Danes, one for the Swedes, one for the Norwegians, and one for the Scandinavians (comprising the above three); also one for the Swiss and Germans and one for the Dutch, making six organizations altogether.

In the opening remarks of President Heber J. Grant we learned that nearly 1,800 people were baptized in the Swiss and German mission during the year 1924 (and many will doubtless find their way to Zion in due time) and that favorable progress is also being made in the other missions. It is therefore highly important that adequate provision shall be made to look after the welfare and promote the interests of these foreign language Saints, handicapped as they are by reason of the prevailing language which they are only able to understand after many years of patient study and practice. And in further consideration for these people, the Church has been and is now publishing foreign language papers, the supervision and management of which have also been given to this committee. We who speak our own mother tongue, the English language, the language of America, can hardly appreciate what it means to these foreigners when they are suddenly plunged into a new country, the customs, manners and language of which are to them unknown.

Through the medium of these foreign language meetings and newspapers the Church is endeavoring to render a service of great value, a blessing and a comfort to our foreign Latter-day Saints: By instructing them in the principles of the gospel; in teaching them

their duties in the Church; in assisting and encouraging them to affiliate with the regular organizations of the Church; in teaching them loyalty to their adopted country, and how to become real American citizens; in giving news from their native lands and the missions in which they were converted to the truth; in giving news from their friends and kindred both at home and abroad, and also in inspiring them with patriotic love for their adopted country and loyal devotion to the great cause of truth for which they have left their native lands.

There is very much yet to be done in this direction. Not nearly enough has been yet translated into their languages. Of course, the standard works of the Church are published in those foreign tongues, but think of the vast amount of literature that has been written by such men as Elders B. H. Roberts, James E. Talmage and others of our splendid writers, that ought also to be translated and published in those languages.

Thus it will be apparent that the presiding authorities of the Church desire to make adequate provisions for these, our brethren and sisters, who like ourselves are of the House of Israel and have been converted through the labors of our missionaries, and our hearts should go out in love and sympathy for them and in appreciation of the peculiar difficulties which they have to overcome by reason of their foreign tongue. And they should be made to feel that they "are no more strangers and foreigners but fellow citizens with the Saints and of the household of God."

May the Lord help us to appreciate these things and to do our part in helping them feel in very deed that they are our brethren and sisters engaged in a common cause, in the upbuilding of the Church and kingdom of God. I pray that we may all do so, in the name of Jesus Christ. Amen.

The choir and congregation sang, "The Spirit of God like a fire is burning."

The benediction was pronounced by Elder Arthur F. Barnes.

SECOND OVERFLOW MEETING

A second overflow meeting of the conference was held in the Assembly Hall at 2 p. m., Sunday, April 5, 1925.

Elder David A. Smith of the Presiding Bishopric presided.

Music was furnished by the Highland Park choir, conducted by Elder Gerrit DeJong; organist, Tracy Y. Cannon.

The choir and congregation sang, "We thank thee, O God, for a prophet."

The opening prayer was offered by Patriarch Milando Pratt.

The choir sang the anthem, "Gloria," by Mozart.

ELDER BRIGHAM S. YOUNG

President of the Northwestern States Mission

My dear brethren and sisters, these occasions are very memorable in the life of a missionary, because he rarely has the opportunity of addressing so large a gathering as the present one. The work in the northwest is progressing. Our baptisms, I am happy to state, are gradually increasing, the spirit among the Saints is better at present than it has been in the past. We are making very strenuous endeavors to erect churches where we lack them in the various places where we have organized branches, for frequently we have only a Sunday School in some places, while in others we have branches with completely equipped organizations, Relief Society, Mutual Improvement Associations, and Primaries. We are rather stressing the work of the Primaries; because we find that we are able to and do gather into our little associations the children of people who will not themselves attend our services. We have some very faithful local as well as missionary sisters, who are engaged in Primary work, and the average of the mission is that two-thirds of the membership is non-"Mormon." The parents in many instances are being interested through their children, the children carrying home to parents some suggestions of the truths that they have acquired in the Primary associations.

The missionary work which is the particular feature that engrosses the greater part of my attention, because of the fact that I have largely to direct the labors in it and do not to the same degree come in personal contact with the brethren and sisters who constitute the various organizations—is of the character that I cannot speak in too high terms of the workers, their excellence, their faithfulness, their cleanness, the beauty of their lives and the strength they manifest in proclaiming the gospel of the Lord Jesus Christ is an inspiring thing to any one who has the opportunities that I have had to observe it so closely.

We endeavor to teach the missionaries not only the gospel of Jesus Christ (and I refer more particularly to the first principles of the gospel), but we are also endeavoring to implant in their hearts a proper idealism of the greatness of this work with which we are associated. We endeavor to teach them that the missionary experience they are enjoying is only a small part of what is expected of them in the Church of Jesus Christ, that it is merely the laying of the foundation upon which they may build their future lives. We are endeavoring to establish in their hearts and consciousness the ideals of "Mormonism," the greatest ideals that God has ever given his children to enjoy. We teach them that they have come to the earth for a specific purpose, that that purpose is the salvation of the souls of men, that the mere fact that they are in the field for a couple of years is only

incidental to the life that they are expected to lead, to the work they are expected to perform. And they are faithful, they are attentive in their desire, and endeavor to acquire a knowledge not only of the gospel but of the things pertaining to the progress of civilized peoples, the history of the world, and the association that men and women have with each other, all of which should have for its object the benefiting of society. These are the fundamental things we endeavor to teach the missionaries. They sometimes come to us crude; they come to us with a lack of understanding; they come to us sometimes with but little education; and to the degree that they lack education, to that degree are they handicapped. We are learning that in order to reach any class of people you must have a man or representative who is capable of teaching that class of people. And, while the boys and the girls are highly successful in their contacts with men of affairs, we find the more highly educated they are, the greater is their sphere of usefulness. I am convinced that the standards of education are being constantly advanced in our community, not alone for the purpose of improving the power of the missionaries, but that also we may rise to the lofty plane that sometime we must occupy in filling our destiny; for, as Brother Stephen L. Richards said yesterday, we are a great people, and there is no power that can prevent us from occupying a high place in the history of the world, if we will be true to the ideals that God, through his servants, has revealed to us.

Speaking again of the Northwest, we have an Indian school on the Fort Peck Reservation, in Montana, which is maintained by the Church. We have at the present time thirty pupils in that school, which is the crowded capacity of the school. We cannot, with our present force of missionaries—for we are limited on the Reservation as well as in other parts of the mission—send out among the people of that tribe, the number of missionaries necessary to have contact with all the residents of the reservation. But we do take as many of their children into our schools as we can accomodate and teach them there the principles of the gospel, while at the same time we are giving them the fundamentals of education. We board them, and we provide lodging for them; they live at the mission home during the entire school year. And while some of the adjoining schools, which are conducted by other churches, have some difficulty in retaining their pupils, keeping them within the confines of the school, we have the same difficulty in getting the Indian children to go home and remain there, owing to the different spirit that characterizes the teaching of your boys and girls as its influence is reflected in the hearts and minds of those little children. I have seen them hang about their teachers in attitudes of almost worship, because those boys and girls love these Indian children, and you cannot touch the Indian heart, any more than you can touch any other human heart, except by the glorious emotion of love. And so the Indian children love your sons and daughters,

and there has come to be a great respect for the "Mormon" people.

It was only a few days ago that I was in Wolf Point and had the opportunity of conversing with two of the chief Indians of the Assiniboine and Sioux tribes, George Conners and Meade Steele. I had met with them a year or more ago and they had asked me for letters to our senators and representatives in Congress, at Washington. I had been very glad to comply with that request, particularly as I have the honor of being a personal friend of Senator Reed Smoot, of Senator William H. King, and also of Commissioner Spry, who is located in Washington. My correspondence has been chiefly with Senators Smoot and King, and these Indians testified to me that never had they met with such kindness of treatment as was accorded them by these brethren. And, said they, "We have taken our other Indian friends, of tribes from other parts of the states, Oklahoma, and other places, and introduced them to Senators Smoot and King, and it is our fervent testimony that we have never had the same success in achieving our rights as has been accorded us under the able advice and tutelage of Senators Smoot and King." And so they say, "We know that your people are our friends; the great men among your people have evinced such great interest in the Indian affairs." And they both testified to me that by reason of the kindness they had received at the hands of our brethren they had been led to investigate the faith of the Latter-day Saints, and each of them testified they knew the Book of Mormon to be true, because they had read it from cover to cover, and because it told them, illustrated to them the great truths, in a plainer and more direct manner, of the legends which are so generally maintained among them.

The mission, as I have said, is prosperous. We are, I hope, doing our job. It is the desire of your sons and daughters to do the thing they have been sent there to do, and I would like the parents and the friends of the boys and girls in the mission field to encourage them in their work. But do not send them too much money; they are just as well off without it. The boys and girls who have accomplished missions on the least money have evinced the highest development. So if you would have your boys and girls properly educated as missionaries, do not in the kindness of your hearts, send them too much money. You may even stint them a little and it will not be to their injury. Sometimes young people, not having had previous experience in the expending of money, as is the case with some of them, do not always spend it judiciously. While they are good, they are just young people, and we may not be too lavish with our children, because lavishness in parents has a tendency to break down the finer and better morale of the nature than to increase it. Remember, brethren and sisters, that our fathers worked for what they had, as you doubtless are doing, and as I know in many instances the parents and friends are doing to maintain in the missionary fields their boys and girls, at great sac-

rifice to themselves; and it is only proper that the boys and girls in the field should share in those sacrifices.

I am grateful to you, to the Church, to the leaders of our community, to God, for the opportunity he has given me for the associations I enjoy with your sons and daughters. They are a great inspiration to any man who observes their faithfulness and the beauty of their lives. Endeavor to encourage them when they shall return, that they may continue in the spirit of missionary labor; for if this people shall once come to realize their real mission in life, they will know that they are missionaries—not missionaries in the word alone but missionaries in every act of their lives. You cannot understand or know how much you affect your environment by your acts, but every man every day writes his impress on the universe by the acts of his life, by the thoughts of his heart, by the words that he speaks; and the highest idealism in “Mormonism” is that we shall save these children of our Father. Let us be worthy of the great heritage that has come to us from our forebears; let us be faithful to God. My testimony to you is that your boys and girls are faithful to God. They are striving to the full, as opportunity is afforded them, to perform the duties that they have gone out into the world to perform.

My testimony is, brethren and sisters, that this is the gospel of Jesus Christ. This is the work of God. And your boys and girls are learning it by contrasting it with other religions, so called, of the world, and they are learning that “Mormonism” is indeed the truth of the Lord Jesus Christ. That we may be worthy of what God has promised us, and that we may live so as to enjoy it, I humbly ask in the name of Jesus Christ. Amen.

ELDER EUGENE J. NEFF

President of the Hawaiian Mission

I believe my throat was never so dry as it is upon this occasion.

I come from the land of Hawaii, from the land of perpetual sunshine and flowers. I bring to you the love and greetings of our 14,000 Saints who live on those fairy islands. I believe that there is no place in all the world, with the exception possibly of the stakes of Zion, where the gospel has been so firmly established as it has been in Hawaii, among those chosen people of Joseph. I commend the work of the people who were missionaries there in the early days of the Church, and who labored so assiduously to establish the work so firmly upon those islands. I believe that there has never been a man in Hawaii who has done more for the establishing of the cause of truth and righteousness in the Hawaiian Islands (except possibly it be the late Presidents Joseph F. Smith and George Q. Cannon) who has devoted his time, his ability, and talents to the growth of the work there any more than Samuel E. Woolley, who died day before

yesterday. I mourn his loss, because I know of the great good he has done among the people on those islands. I know their love for him, and I know the sorrow which will be in their hearts when they learn of his passing away. I believe, however, that it is the will of the Lord that he should go, because his life the last few years has not been as happy as it might have been, and I believe in the spirit world he will have the privilege and the opportunity of laboring with the departed spirits of those people whom he so dearly loved.

During the recent centennial anniversary of the Protestant churches in Honolulu, one of the speakers arose and said that in one hundred years and with the expenditure of vast fortunes, running into millions of dollars, the Protestant church had converted ten to twelve thousand men, while the "Mormon" Church had been there thirty years less time and had expended practically no money but had converted between sixty and seventy thousand people. They came to me and wanted to know why it was that the "Mormon" Church was able to reach the hearts and minds of the people more than *they* had done, and I told them our system of work among the people. Their representative replied, "I do not see so much difference in that." And I told him that it was not so much, possibly, in that, as in the fact that those people are the chosen seed of Joseph, and susceptible to the teachings of true religion.

I have seen the heathen Chinaman, the Mohammedan Jap, those who had no belief in God, through intermarriage with the Hawaiian people the children of whom have become believers in the living God, who are susceptible to the gospel of Jesus Christ. I have never seen an infidel among the Hawaiian people; I have never seen one who denied a belief in the true and living God.

During a recent convention of sugar men in Washington, D. C., the Governor of the Territory was present.—And I might say that we have labored for the past twenty-five years to be recognized as a part of the United States, as a territory of the United States and not as an insular possession. It has been felt by some people that Hawaii should be merely an island possession of the United States, but it is a territory and has rights as a territory and is today being recognized as a territory. I have come here with the intention of convincing people here in Zion, if I can, that we are no longer a mere island of the sea, set apart from the people of the United States, but a part and portion and an integral part of the United States.—The Governor of Hawaii, made this assertion before some of our Utah sugar men, who were there gathered, "There has never been a church in Hawaii that has done more for the uplift of the Hawaiian people than the Latter-day Saints." And he further concluded by saying, "They are our foremost citizens of the Territory of Hawaii in the work of rehabilitating the Hawaiians."

A law was passed by Congress a few years ago appropriating one million dollars to make possible the return of the Hawaiians to the soil. The Governor of the Territory made application to me to find one

of our returned "Mormon" elders, who had labored among the Hawaiians and who was familiar with western farm life, to go there and direct the rehabilitating of the Hawaiian people on the farms.

Mr. Samuel W. Robely, the Scout executive of Hawaii, met Oscar A. Kirkham in one of their conventions. He was found smoking by Oscar A. Kirkham. Brother Kirkham patted him on the back and said, "Robely, I think a great deal of you, but I would think a great deal more of you, and I believe you would make a better Boy Scout leader, if you would not smoke." Mr. Robely told me himself that he has never lit a cigarette or cigar since, but he has been reminded of the words of Oscar Kirkham. In a convention of Boy Scouts in Honolulu he made this assertion, "Before we become successful in some of our Boy Scout organizations, we will have to convert these people to "Mormonism," to make them better Boy Scouts. For the state of Utah leads in the Boy Scout movement."

We have in Hawaii today a man from Wisconsin who claims that he is going to revolutionize the religious world; he is going to take the best out of all the religions and put it together and make a religion that can be comprehended by all—a religion that is modern and not one that was fit and suitable for the Jewish people only. He came to me and wanted to know what there was in our religion that we considered best, that would be fit and proper to make a part of this new religion which he is trying to form. And I told him that I thought that we had that formed just as completely as any man-made religion and more so. He said, "I am not trying to make a religion of my own, but I want to modernize Christianity and make it suitable to the day in which we live." And he told me of the churches in the east who had two of the ten commandments from the Decalogue and substituted two others. The first was, "In six days the Lord made the heavens and the earth, the seas and the fountains of water, and all that in them is, and rested the seventh day." He said, "You don't believe that; that would be all right for the Jews in their day, but in our day, these modern times, we cannot accept that doctrine and we have got to modernize Christianity." I told him that it was, possibly, because we did not understand the creation of this earth. We were in our church building at that time, which is built of concrete and lumber. I told him to examine those timbers and tell me how old the meetinghouse might be, but he told me it was but a few years old. Then I said, "How old are the timbers in this meetinghouse?" And he told me they might be many years old. And I said, "How long has it been since those timbers grew on the mountain side? How old was the seed from which those timber grew? And before that, where was the tree which produced the seed that grew the timbers which we sawed into lumber and made into that building?" I said, "It can go back to eternity! In fact, all matter is eternal; there is no *creation* of matter, but merely an organization." He said to me, "It is the first time I have ever understood it in that way; I supposed the Lord created and brought

these things to pass by the word of his mouth." And I told him that I thought he did not, any more so than we organized the building out of materials which did not exist.

The other thing, he said, that we have got to substitute another thing for is the statement that the sins of the parents rest upon the children unto the third and fourth generation. He said, "this is unkind, unjust; no loving God would ever be so unkind and unjust to his children." I said, "All that I would ask you to do is make a trip to Molokai, the island of the lepers, that prison which is bounded by the ocean on three sides and a perpendicular precipice of 2,000 feet on the other side—a natural prison, where all those who have contracted leprosy are placed—and upon this island I will prove to you that the sins of the fathers do rest upon the children unto the third and fourth generation." I have seen those who have been afflicted with this dreadful disease, whose children have not had the disease, whose grandchildren have not had the disease, but in the third and the fourth generation I have seen leprosy break out among the descendants of those people who had that disease before. No one can tell me, I said, that the sins of the parents do not rest upon the children unto the third and the fourth generation of men.

I am happy to be engaged in the missionary work. I come from the firing line, from the front, where we are battling to establish the kingdom of God and righteousness among the children of men. We have arrayed against us Satan and his forces; we have come in conflict with them many times, but I am thankful to say that nearly every time we have come out victorious, and the splendid sons and daughters you are sending into the mission field are valiant fighters for the cause of truth and liberty in the world. I am happy in the thought that I have been called to labor among such splendid young men and women. The early part of my life was cast among people who were not devout religionists, who were not given to religious worship; but today my whole life is devoted to the cause of truth and the labor among these splendid boys. I have heard them testify many times of the inspiration and love which they have from me. I want to bear testimony also that I receive inspiration from them; the love which I have for your sons and daughters in the mission field is almost akin to brotherly love, to the love which I have for my own brothers and sisters.

The Hawaiian mission is prosperous, one of the biggest missions in the Church. I believe there are no sincerer, truer Latter-day Saints in all the world than we have upon the islands of the sea. I pray God that the spirit of the missionary work may penetrate the hearts of you fathers and mothers who are here at home, that you may be able to let your sons and daughters go into the mission field, that you will be willing to make the needed sacrifice to maintain them in the mission field as long as their services are needed.

May the Lord bless us all. I testify to you that God has again spoken from the heavens, that his Church is again established on the

earth, and that all that learn to obey his commandments and walk in obedience to the laws, will receive the blessings of eternal life in the celestial kingdom of our heavenly Father. May this be our happy lot, I pray in the name of Jesus Christ. Amen.

A quartet consisting of Mrs. Irene S. Cummings, Mrs. Madeline Calloway, Milton Fisher and DeVon Meacham, sang, "Send out thy Light."

ELDER A. WILLIAM LUND

Assistant Church Historian

I most humbly desire, my brethren and sisters, an interest in your faith and prayers for the few moments I may occupy this afternoon. I am thankful for the privilege I have had of attending the meetings, thus far, of our wonderful conference, and to have received the instructions of our president and other elders of the Church who have spoken to us. I rejoice in my membership in the Church of Jesus Christ. I value it above everything I have. I hope and trust that I may always be faithful and true to the covenants which I have made, with my Father, and that we all may be true to the covenants we have made with our Father when we accepted the gospel of Jesus Christ and took upon ourselves his name.

The beautiful song just rendered, "Send out thy Light," seems to have been fulfilled in the sending forth of the missionaries of this Church, sending them out to preach the everlasting gospel, the light of the world, which will lead us back into the presence of our Father. These missionaries are clothed with his power to go into the world and preach unto men the gospel of life and salvation having the same Priesthood and power that have always made clear to the world the difference between the Church of God and all other churches. This Priesthood is the distinguishing feature which makes us the Church of Jesus Christ. It is God's power unto this people to act in his name, so that they may carry forth the message of salvation, perform the ordinances of life eternal, so that men and women, obeying the gospel message, may enter his Church. This power of God has always been with his people from the very beginning. Whenever there has been a prophet of God among the children of men, he has been clothed with the power, the Priesthood of God, to act in his name. It is through this Priesthood that the revelations of God are given to men. It is the channel of revelation, it is that which constitutes a man the president of his Church and his prophet upon the earth.

The power of this Priesthood has been manifested in many different ways. It is manifested in the organization of the Church; the healing of the sick; the raising of the dead; the wonderful prophetic utterances, and in the miracles that the prophets performed when they were upon the earth.

It was by the power of the Priesthood that Elijah sealed the heavens, so that for three years no rain fell in the land and a sore famine afflicted the people. It was by this same power of the Priesthood that Elijah raised the dead boy. You remember the story of how he went and lived with a widow and her son, during this famine; that they had just a little meal and oil which lasted until the famine abated. The son was taken sick and died. The mother came to Elijah complaining that he had come to call her sins to remembrance and slay her son. The Prophet asked for her son and took him to his own room where, by the Priesthood he held, he raised this boy from the dead and brought him back again to his mother.

It was the power of this Priesthood which gave Moses the ability to do the wonderful miracles that he did. Moses was called of God and was ordained, we are told in the Doctrine and Covenants, under the hands of Jethro, the priest of Midian, a man having the authority of God, and who gave it to Moses. When Moses was instructed by God to go down into the land of Egypt and bring out of bondage the chosen people, the Israelites, he went clothed with the power of the holy Priesthood, and he made manifest to these people more than once the power of God in their behalf, that they might be taught again that there is a God in heaven, the God of Israel. They had lived for some hundreds of years in Egypt, under the teachings of the Egyptians, and had departed from the true and the living God in that they were worshipping idols. This is evidenced in the fact that when Moses was away from the camp in the mountains, a short time, about forty days, receiving from God instructions to take back to the people and teach them the plan of life and salvation, the people prevailed upon Aaron the brother of Moses, to make a calf which they might worship. Now, the calf represented one of the gods of the Egyptians and Israel returned to the worship of idols while Moses was away. When Moses came down to the camp and heard the people singing, he asked what was going on, and when Joshua told him of the conditions, he cast the tablets of stone to the ground and broke them, even though they had written upon them, by the finger of God himself, the commandments which he desired taught unto his people. He went into the camp, destroyed the calf and scattered about the broken pieces, and then went back into the mountain to appeal to the Lord to forgive his children.

Here is an example of strength and character that the Priesthood of God gives to a man when he obeys the principles and teachings of the gospel of Jesus Christ, for no greater temptation can ever be placed in the path of man than was given to Moses at this time. The Lord offered to make of Moses a mighty nation; offered to make his seed numerous as the sands upon the seashore; offered Moses the right that, through his seed all nations might be blessed, but Moses said, Not so, O God, thou hast made this covenant with thy servant Abraham and thy servants Isaac and Jacob, that of them thou wouldst

make many nations and that through their seed should all nations be blessed. Moses refused to accept of this wonderful blessing. He proved himself true to the trust and calling that God had given to him. He came back into the mountains and prayed to God, that he would forgive the people of Israel, and pleaded with him and wanted to know what the people of Israel would think of this kind of a God, that would take his children out into the wilderness and then destroy them. Moses offered himself that God destroy him and blot his name out of the book of remembrance, that he should never be numbered more among the children of men, if only God would forgive the children of Israel. God did not withstand the pleadings of that faithful man, and he forgave the children of Israel their transgressions.

This power of the Priesthood, when exercised rightly, heals the sick and raises the dead. You remember the wonderful miracles that Jesus Christ himself did among the children of men. When the apostles after him went among the people, preaching unto them, they, too, did many wonderful things in the name of God. One striking example: after Peter and John had been away preaching for some time, they were returning to the city of Jerusalem, and as they neared the gate of the temple, called "Beautiful," there was a lame man there begging alms. He had been lame from his childhood, and begged alms of Peter and John. Peter said to him, "Silver and gold I have none; but such as I have, give I thee. In the name of Jesus Christ of Nazareth rise up and walk." And he arose, was made whole, through the exercise of this Priesthood of God which Jesus Christ himself had given to Peter and to John.

In the days in which we live, I testify to you in humility, this same power of the Priesthood of God has been made manifest. In the early history of the Church, one member of the Church, Elijah Fordham was lying very ill, in fact, he was upon his death bed. The Prophet Joseph came into the room and asked him if he knew him, and he said "Yes," then the prophet asked him if he had faith in God that he could be healed, and he said, he had. Then Joseph, taking him by the hand, said, "Brother Fordham, I command you, in the name of Jesus Christ, to arise from this bed and be made whole." And he arose from his bed and was made whole.

This power also brings to the prophets of God a knowledge of things that shall come to pass. On the sixth day of August, 1842, the Prophet Joseph made a prophecy that the people should be led to the valleys of these mountains, that many would die from exposure, some from hardships that would befall them, but the Saints would come and build a wonderful colony here in the tops of the mountains. It has been literally fulfilled. This same spirit of prophecy rested upon President Brigham Young, the man who succeeded the Prophet Joseph in the presidency of God's Church. Out on the plains, in 1846, he told the brethren that a temple of God would be erected in the tops

of the mountains, and that endowments would be given in the tops of the mountains, which has been literally fulfilled. After the Saints had been driven from Nauvoo, where the people had received the blessings of God in that wonderful temple, built by the sacrifice of our people both in time and means, and after suffering untold hardships, they came into this valley. Just a few days after their arrival, President Young with some other members of the Twelve were standing upon this Temple block, when President Young struck his cane in the ground and said, "Here we will build a temple unto God." President Wilford Woodruff bears testimony that the temple was built upon the spot where President Young drove his cane into the ground. How did President Young know that the people would even stay here when they got here? How did he know that they would give of their time and their means, amounting to about four millions of dollars, for the erecting of that temple, except by the revelations of God, and by the witness of the Spirit of God to him that this was true?

And so, if time permitted I could enumerate many other instances, showing that this Priesthood of God is with this people. I bear you my humble testimony, my brethren and sisters, that I do know that this is God's work, that this is his Church, that the men who have stood at the head of this Church are prophets of God, that the man who stands at the head of the Church today has the keys of the Holy Melchizedek Priesthood, the power of God to open the door of life eternal to all the world, the power to save every child of God if he will obey the gospel of our Lord and Master.

I bear you my witness that God lives, that Jesus is the Christ, and that his gospel is the power of God unto salvation, through Jesus Christ. Amen.

ELDER ANDREW JENSON

Assistant Church Historian

I have enjoyed the remarks made by the previous speakers and have listened with attention to the reports from the two presidents of missions and to the historical narrative by Brother Lund.

After listening also to the excellent discourse delivered this morning by President Ivins, in which he recited the beautiful story of the Israelites, and also referred to the return of the Jews to their land—their original land of inheritance—I was led to reflect upon an event which took place in Kirtland, Ohio, on the 3rd of April, 1836, when Moses appeared in the Kirtland temple and delivered unto Joseph Smith and Oliver Cowdery the keys for "the gathering of Israel from the four parts of the earth and the leading of the Ten Tribes from the land of the North." We understand by this that it referred not only to the Jews, but to the other tribes of the House of Israel as well, and that it means a general gathering dispensation. Many centuries

ago, the children of Israel were scattered to the four corners of the earth, but in the last days God, according to prophecy, will cause them to be gathered again from the islands of the sea, from the lands of the north, and from wheresoever they have been driven. In connection with this, I was thinking of some notes that I made recently regarding the preaching of the gospel in the different nations of the earth, as the question may consistently be asked: Have the Latter-day Saints been faithful and diligent in preaching the gospel to the nations and in gathering Israel?

Jesus instructed his apostles, shortly before he ascended into heaven, to go out into all the world and preach the gospel to every creature. John, in his vision upon the Isle of Patmos, saw an angel flying through the midst of heaven, having the everlasting gospel to preach to every nation, kindred, tongue and people. We see the fulfilment of that prophecy in the visit to Joseph Smith by the angel Moroni through whom the elders of the Church in our dispensation received their first commission to preach.

While Joseph was engaged in translating the Book of Mormon, assisted by Oliver Cowdery, in Harmony, Pennsylvania, and in Seneca county, New York, in 1829 and 1830, they testified of the restoration of the gospel to the people in these localities and when these men had been ordained to the Priesthood by John the Baptist, and, according to the command that he gave them, had baptized and reordained each other, they commenced to baptize others. The next to be baptized after Joseph Smith and Oliver Cowdery was Samuel H. Smith, a brother of the Prophet Joseph. From that time on until the 6th of April, 1830, about thirty people were baptized altogether, and on the day mentioned, as you remember, the Church was organized, with six members. Of those baptized only six members seem to have been present when the organization was effected at Fayette; at least the Church was organized with six members whose names are known.

As soon as that was done, the preaching of the restored gospel commenced in earnest. Oliver Cowdery preached the first public discourse ever delivered by a Latter-day Saint elder in this dispensation, on Sunday, the 11th of April, 1830, and I venture to say that since that memorable Sunday there has never been a Sabbath day but what the elders of the Church have lifted up their voices and borne testimony to the truth of the gospel. At the present time several thousand elders raise their voices every Sabbath day preaching the gospel of Jesus Christ in the various stakes of Zion as well as in the missionary fields.

Among the first elders of the Church was Peter Whitmer, Jr., who, together with Joseph Smith and Oliver Cowdery, as early as April, 1830, commenced missionary journeys away from Fayette. One of their first trips was to Colesville, in Broome county, New York, about thirty miles from Fayette, where the Church had just been organized. In Colesville, the first convert to the restored gospel was Newel Knight,

who afterwards became prominent in the Church. Soon a number of others embraced the gospel in that neighborhood, and so it is recorded in Church history that the Colesville branch was the first branch of the Church organized after the first organization in Fayette, New York, and it was also the first branch of the Church that fulfilled the command of "gathering to Zion." The Colesville branch led the van of the gathering of Israel in these last days by traveling as a body about 1300 miles from Colesville, New York, to the place designated for gathering, in Jackson county, Missouri.

Soon after that, other elders entered the missionary field preaching the gospel. Thus Samuel H. Smith also became one of the first missionaries of the Church. He went to Lavonia, Livingston county, New York, and after suffering much persecution, the elders succeeded in getting a foothold there, and branches of the Church were soon afterwards raised up in that neighborhood.

In August of the same year, Joseph Smith, Senior, and Don Carlos Smith performed a mission to St. Lawrence county, New York, where they converted a number of the Smith family. It seems that all of these except two became members of the Church, and most of them remained faithful and true adherents to the faith the rest of their lives.

In October, 1830, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr. and Richard Ziba Peterson were called by revelation on a special mission to travel to the far west to preach the gospel to the Lamanites, and thus a few months after the Church was organized, our missionaries had gone as far as 1300 miles away from Fayette preaching the gospel on the way, not only to the Lamanites but also to the whites.

I am relating these things, my brethren and sisters, that you may know that we have been diligent in keeping the commandments of the Lord in regard to preaching the gospel of Jesus Christ. First we preached in the United States, but after the keys had been given by Moses for gathering Israel, as has been referred to, the Elders also went into foreign lands.

It may be interesting to know who the first elders in the Church were, and not only that, but who were the first missionaries of the Church—the first of the many thousands of missionaries who since have preached the gospel in nearly all parts of the world. We have between 1500 and 2,000 elders out in different parts of the world preaching the gospel at the present time. It has always been interesting to me to know who preceded me in preaching in the different localities where I have labored, and I imagine that the same is the case with others. The first sixteen missionaries in the Church were Joseph Smith, Jr., Oliver Cowdery, John Whitmer, David Whitmer, Samuel H. Smith, Joseph Smith, Sr., Don Carlos Smith, Parley P. Pratt, Hyrum Smith, Newel Knight, Richard Ziba Peterson, Peter Whitmer, Jr.,

Sidney Rigdon, Frederick G Williams, John Murdock and Orson Pratt. These elders all labored as missionaries in the year 1830.

It may be interesting for Patriarch Milando Pratt, who is present with us in this meeting, to know that his father, Orson Pratt, was among the first missionaries of the Church, being only nineteen years old when first called into the ministry. He had been baptized on his birthday and soon afterwards was ordained to the Priesthood and sent out to preach. Orson Pratt died in 1881, a faithful elder in the Church, and one of the twelve apostles.

Time will only permit me to refer very briefly to what has been done by our missionaries, but it seems important that we should know how diligent the elders of the Church have been from the beginning in introducing the gospel into the different states of the Union, and into many nations.

First they preached in New York and Pennsylvania. In 1831, they went as far east as Vermont, where Joseph the prophet, Brigham Young and many others, who became prominent men in the Church, were born. Elder Jared Carter organized a branch of the Church at Benton, on the west side of the Green Mountains—the first branch in Vermont. The restored gospel was also preached in Illinois, Missouri, Kansas, Indiana and Michigan, in 1831; and even some of the elders entered Kentucky and Virginia the same year.

The next year (1832) Orson Hyde and Samuel H. Smith filled an important mission to the Eastern, or New England, states, and during that year the gospel was first introduced in New Jersey, Massachusetts, Connecticut, Rhode Island, New Hampshire and Maine. In the last named state, Elder Wilford Woodruff later performed a splendid mission upon the Fox Islands.

In 1834, the elders entered Tennessee. David W. Patten, Warren Parrish, Wilford Woodruff and Abraham O. Smoot were the first missionaries in that state. Wilford Woodruff and Henry Brown preached the gospel in Arkansas, in 1835. Into Maryland the gospel was introduced as early as 1837; and North Carolina was entered by Jedediah M. Grant (father of President Heber J. Grant), in 1838. The same year missionaries visited Iowa and later organized branches of the Church in that state, which afterwards became the home of many of the Latter-day Saints after their expulsion from Missouri.

The first Latter-day Saint missionaries entered South Carolina, in 1839. The first elder in that state was Lysander M. Davis. Missionaries entered Wisconsin, in 1840, and that state has been a fruitful field of labor ever since.

The first Latter-day Saint missionaries entered the states of Mississippi, Louisiana and Delaware in 1841, Florida about 1842, Georgia (where we now have the headquarters of the Southern States mission), Alabama and Texas, in 1843, and California, in 1846. The first Latter-day Saints in California were that company who, after sail-

ing from New York in the ship *Brooklyn*, landed where San Francisco now stands, July 31, 1846. They found there only a small Spanish village, called Yerba Buena, which the *Brooklyn* people soon turned into a thrifty town called San Francisco, and made it not only an ordinary Anglo Saxon town, but with "Mormons" in the majority.

In what is now South Dakota we find our people, in 1846. They entered at or near the point where the Vermillion river empties into the Missouri. An elder of the Church, by the name of James Emmett, tried to lead a company of Saints astray at the time the Church had lost its first leader and prophet, and the people did not know exactly whom to follow. James Emmett spent the winter of 1846 and 1847 in what is now South Dakota with a number of people who followed him, and while he himself never became a faithful elder in the Church afterwards, most of his company returned to the fold.

The Latter-day Saints were introduced into what is now Colorado, New Mexico and Arizona by the Mormon Battalion, in 1846 and the Saints were not only the first representatives of the Church in what is now the state of Colorado, but they were also the founders of the first Anglo-Saxon settlement in that part of our great country. The sick detachment of the Mormon Battalion, and a small company of Saints from the state of Mississippi, spent the winter of 1846-1847 at Pueblo, which up to that time, was a small Mexican and Indian village.

In Nebraska, Winter Quarters (built by the Sanits in 1846) was the first Anglo-Saxon settlement of any importance. We were just as much the first Anglo-Saxon settlers of Nebraska as we were the first pioneers of Utah.

Some of the exiled Saints from Nauvoo, Illinois, found themselves, in 1846, traveling west and passing through what is now the state of Wyoming (it was not Wyoming until 1868), but the pioneers of 1847 were the first Latter-day Saints in that part of the country; they located Great Salt Lake City the same year.

Members of the Mormon Battalion, after having served their country faithfully one year, returned eastward by way of Carson Valley, in Nevada, in 1847, and in 1851 our people made the first real settlement in Nevada, where Latter-day Saints have resided ever since.

We entered Idaho in 1847. Samuel Brannan, who had led the *Brooklyn* company from New York to the Bay of San Francisco the previous year, being anxious to intercept Brigham Young and the pioneers, crossed the mountains to tell President Young what a beautiful country the San Juquin Valley, in California, was. After meeting President Young on Green river, he became very much displeased when the president, as he entered the valley of the Great Salt Lake, said, "This is the place," and then stopped here, instead of going (according to Brother Brannan's advice) to locate in California, which in reality had many attractions at that time as compared to the Salt Lake country. In Idaho also we became the first settlers. Samuel Brannan,

coming from California over the Sierra Nevada mountains by way of old Fort Hall passed through the southern part of what is now Idaho. Some time afterwards the Saints located the first Anglo-Saxon settlements in Idaho (Fort Limhi, in 1855, and Franklin, in 1860).

The president of the Northwestern states mission, who is present with us today, may be interested in knowing that as early as 1850 Charles C. Rich appointed Boyd Stewart to take a mission to Oregon, and that is the beginning of the missionary work which we have since carried on in that state and the great Northwest. We cannot tell exactly at the present time when the first elders entered what is now the state of Washington, from Oregon. We entered Indian Territory (now Oklahoma) in 1855, and we have carried on missionary work there ever since, both among Indians and whites. We entered Montana in 1869, Minnesota as early as 1875, and North Dakota about the same time.

This covers all of the United States, and proves that the Latter-day Saints have preached the restored gospel in every state in the Union. In some states they have done more work than in others, because of the tolerance or intolerance of the people. The Church has always had elders who were on hand to preach in all parts of the United States and elsewhere.

I shall now briefly refer to our foreign missions. As early as 1832, the missionaries of the Church crossed the St. Lawrence river and lake Ontario into Canada and commenced to preach the gospel in that part of the British Dominions, and from that time until the present there have been Latter-day Saints in Canada and at times also flourishing branches of the Church. At the present time we have a well established mission in Canada.

In June, 1837, the first Latter-day Saint missionaries crossed the Atlantic Ocean and opened the door for missionary work in Great Britain. I need not give details of that mission, for you know what Great Britain has been to the Church. Tens of thousands of Saints have gathered from England, Scotland, Wales and Ireland, to the gathering places in America, and the Church would look very much different to what it does today if it had not been for the acquisition that has come to it from the British Isles.

Our missionaries entered British India in 1840, and in 1853, a regular mission was established there. Some of our brethren went there as sailors; we have still members of the Church in India.

In 1841, Orson Hyde arrived in Palestine as a missionary from America. He dedicated the land for the gathering of the Jews. In 1843 Elder Noah Rogers, Addison Pratt, Benjamin F. Grouard and Knowlton F. Hanks started from Nauvoo, Illinois, for the Pacific Islands on a mission. Brother Hanks died at sea on his way to the Islands and was the first Latter-day Saint elder who found a watery grave. The other elders of that mission were successful in preaching

the gospel on the Society Islands and neighboring groups, and about the time that Joseph Smith was mrytred in Carthage jail, Addison Pratt organized the first branch of the Church on the island of Tubuai—the first branch organized among a non-English speaking people. One of the missionaries who left Nauvoo in 1843 for the Pacific Islands, namely, Noah Rogers, stayed on the islands only a short time. Getting somewhat discouraged, he returned to America and was the first elder of the Church to circumnavigate the globe. He arrived in Nauvoo in time to become a victim of the persecutions then raging against the Saints, was exposed to the cold weather and the hardships on the plains of Iowa and took sick and died; he was the first Saint buried at Mt. Pisgah, Iowa, where later about 250 Latter-day Saints found, so to speak, martyrs' graves.

Erastus Snow, accompanied by John E. Forsgren, Peter O. Hansen and George P. Dykes, arrived in Copenhagen, Denmark, in 1850, as the first Latter-day Saint missionaries to that land. Elder Snow baptized the first converts August 12, 1850, and organized the first branch of the Church in Scandinavia (the Copenhagen branch) Sept. 15, 1850. John E. Forsgren arrived in Sweden in June, 1850, and baptized his first convert in Gefle. July 26. 1850. From the beginning Denmark, Sweden, and Norway became known as the Scandinavian mission, which so far has been the most flourishing mission of the Church established among non-English speaking people. It is estimated that nearly one fifth of the present membership of the Church are of Scandinavian origin.

In December, 1850, a number of Elders arrived in the Hawaiian Islands. We are pleased to have listened to the president of the Hawaiian mission today, telling us that this mission has grown until it now has 14,000 members. I have had the pleasure to write the history of the Hawaiian mission, as well as the history of all other foreign missions of the Church, and it is indeed interesting to note how our missionary work has progressed in many lands and climes.

In Italy, Lorenzo Snow opened the gospel door in 1850. In Switzerland, Thomas B. Stenhouse first preached in 1851. Gudmund Gudmunson commenced to preach the gospel in Iceland and John Murdock in Australia, in 1851. In Norway the gospel was first introduced in 1851, by Elder Hans F. Peterson, who died many years ago in Ephraim, Sanpete county, Utah. To Chile, in South America, Parley P. Pratt and Rufus C. Allen went in 1851. They spent about seven months in Valparaiso and vicinity, but came away without baptizing anyone. It seems that they were unable to learn the Spanish language. One reason why so many young men are called on missions to the islands of the sea and other places, where foreign languages are spoken, is that people learn languages easily when young. For-iegners who come to America from some old countries when they are over twenty years of age usually find it a hard task to acquire

the English language so as to speak it without brogue. You can generally detect that they are foreigners. We invariably acquire new languages when we are still in our teens better than later in life.

In 1852, Lorenzo Snow and others visited Malta (the same island where the Apostle Paul preached the gospel centuries ago) and established a mission there.

The first Latter-day Saint elders went to Siam in 1853 and also to Gibraltar, Germany and South Africa. Other elders, the same year, went to the West Indies. New Zealand became a missionary field for our elders in 1854, Holland in 1861, Austria in 1864, Finland in 1875, Mexico from 1875 to 1879, the Samoan Islands in 1888, Belgium in 1889, the Friendly Islands (Tonga) in 1891, and Japan in 1901.

I am hurrying to give you the merest outline. I have compiled many more details of these missions which perhaps may be used in Church publications later.

In my endeavor to cover so much ground, I neglected to explain that while the Jews are being gathered to Palestine in their unbelief as to the mission of Jesus Christ, many of the Ten Tribes, who were taken to the Tigris country in the neighborhood of Nineveh, Assyria, and afterwards traveled northward (where they are now found in the lands of the north and upon the islands of the sea), become converts to true Christianity. Our elders have baptized many of them, and they gather as believers to the places which God has appointed for that purpose. Most of us here assembled are of Ephraim, or of the Ten Tribes; we are of Israel. This we are generally told in our patriarchal blessings and tradition bears out the same idea. There may be Gentile blood in our veins, but the blood of the House of Israel, we believe, predominates within us. Thus—while parts of the Ten Tribes gather as converts, the Jews gather to Palestine in their unbelief, and will not know the great Redeemer of the world until he shall place his foot upon the Mount of Olives and it shall be rent asunder; then, and not until then, will they recognize their Shiloh, or Messiah, in Jesus of Nazareth.

May God continue to bless and prosper the missionary labors of our elders. May you who are younger than others of us who are fast growing old, continue to preach the gospel of Christ with unabated zeal until the heavenly message of salvation shall be preached to every nation, kindred, tongue and people, until Israel shall be gathered in fulfilment of prophesy, until Zion shall be fully established upon the earth and until Christ shall come and reign as King of kings and Lord of lords. May our children and grandchildren after us have occasion to rejoice exceedingly in contemplating the integrity and faithfulness of their seniors, and, finally, may we all rejoice together in the celestial kingdom of our God and ever glorify him who has used us as humble instruments in his hands to labor for the establishment of his Church and kingdom upon the earth. May God bless us, I humbly pray in the name of the Lord Jesus Christ. Amen.

A devotional anthem, words by Willard Done and music by Gerrit DeJong, was sung by the choir.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

It is now time for the dismissal of this meeting, but let me take just a minute to give one or two more thoughts for consideration.

During the last half hour many have left this building, undoubtedly for the purpose of avoiding the crowd they would encounter when the meetings now being held are dismissed. Many of them have been standing for the past two hours and perhaps feel justified in leaving. To my mind this should not be. We should enter a house of worship with a spirit of reverence. We should endeavor to keep order and should consider others above our own personal desires. In leaving a service before its conclusion we do not show this consideration, for we disturb the congregation and make it difficult for the speaker to follow his subject. It is hardly fair to remind you of this, for those who really need this reminder are on the outside, but I am sure we can all render a service to the Church by trying to encourage one another to avoid making such disturbances when attending a religious gathering.

During this conference; a number of the mission presidents have called our attention to requirements for missionary work. President Young has just reminded us that there is a tendency on the part of parents to send missionaries more money than is actually needed for their missionary labors. The Savior's admonition to the Twelve was to go into the world, "And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

"Provide neither gold, nor silver, nor brass in your purses,

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat,"

The records of the missions justify the statement that those engaged in this work of preaching the gospel, and who follow as nearly as possible this admonition, are doing the best work. This should be an evidence that the Lord is willing to assist his missionaries and will reward their faith and diligence. Let me suggest to those of you who have sons and daughters in the mission field that you communicate with the president of the mission and ask that he advise you as to the amount needed for those you are supporting. If you will then follow the advice given and endeavor to impress upon your son or daughter the importance of doing so, too, the burden now placed upon many who are struggling to maintain missionaries, who are laboring with companions who have more than they need, will be greatly reduced, and

a condition of equality will be more nearly brought about in the mission field.

One more suggestion and I am through. The First Presidency have caused to be established a home where missionaries about to leave for the mission field may receive a course of instruction before their departure, and where returning missionaries, who stay in Salt Lake City to report their labors, may find lodgings. Although this home has been in operation for only a month, we find that some of the out-going missionaries, especially the young men, find it difficult to adapt themselves to the discipline and regulations, apparently not being accustomed to having their freedom curtailed. This, in my opinion, is a reflection upon their home training.

The examinations given and the course of instruction pursued indicate that many are reporting for missionary work who have bodily defects which could and should be corrected before the missionary reports to Salt Lake City.

We are also led to believe that the courses of study prepared especially for the lesser priesthood are not being followed with a view to preparing young men for missionary service. It is not sufficient that they meet in class once a week to study an outline, but we should also provide daily, or weekly, labors for them to perform. Young men and young women should not be called to the mission field until they have labored in the Church organizations, and have become familiar with the principles and ordinances of the gospel. I hope mothers and fathers will not leave this training wholly to the officers of the wards, but will cooperate with them and endeavor as far as possible to see that their children take advantage of every opportunity given to prepare themselves for the great missionary service.

Now, may the Lord bless you and help you in your efforts to serve him, which we should do in the spirit of faith and humility. We cannot serve the Lord without serving our fellow men. May we always be united in our efforts to advocate his gospel and always have his holy Spirit to guide us, I pray, in the name of Jesus Christ. Amen.

"Praise God from whom all blessings flow," was sung by the choir and congregation.

Benediction was pronounced by Elder Horace H. Cummings.

THIRD DAY

MORNING SESSION

The conference continued in the great Tabernacle on Monday, April 6, 1925, at 10 o'clock a. m., President Heber J. Grant presiding. The choir and congregation sang, "Come, come, ye Saints."

Elder Henry A. Gardner, president of the Palmyra stake, offered the opening prayer.

A reading and song number, "The plan of salvation," from the oratorio by H. E. Giles, was rendered by Grace Emery, and Ray M. Haddock, with a double quartet.

ELDER RICHARD R. LYMAN

Ninety-five years ago today the Church of Jesus Christ of Latter-day Saints was organized. One of the fundamental teachings of this organization is supported by the following scriptural passages:

A FUNDAMENTAL TEACHING

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17.

In accordance with this teaching, you who have done his will, you who have kept his commandments, and therefore are entitled to and have the inspiration of the Holy Spirit, have recognized, I am sure, the voice of the Good Shepherd, in the remarks that have been made during this conference. That same spirit has testified to our souls that the words of the hymn just sung "An angel from on high, the long, long silence broke," are words of truth. This spirit has borne testimony to us not only that the words spoken are words of inspiration, but also that the work in which we are engaged is truly the work of the Master.

FIFTIETH ANNIVERSARY OF THE Y. M. M. I. A.

On the 10th day of June, 1875, under divine guidance, as we believe, President Brigham Young gave instructions to Junius F. Wells to organize the first Young Men's Mutual Improvement Association. The great fundamentals which this pioneer leader said should characterize the instructions given in these organizations is, faith in the gospel of Jesus Christ as it has been revealed to the world through the Prophet Joseph Smith.

The fundamental he emphasized is supported by the scripture above referred to: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He who

does not "know" should examine his own thoughts and conduct carefully for the reason why he does not know, for the instruction is positive that those who will do his will shall know.

On the 10th day of June, 1925, it is proposed to celebrate the fiftieth anniversary of the establishment of this great young men's organization. I cannot help but wonder if that seer, that revelator, that prophet Brigham Young even with his unusual vision could look into the future and see what these Young Men's Mutual Improvement organizations have accomplished in this comparatively little time.

AN EXPERIENCE

Let me relate an experience which indicates the effectiveness of the work of the two Mutual organizations—Young Men's and Young Ladies'. At a conference one week ago yesterday—about this very hour—I asked all those present who were, or had been, officers in any of the Church organizations or in any of the Priesthood quorums to please stand. It seemed to me that all of those in that crowded meeting arose. So many stood that none could be seen seated except a few children in front.

I asked again that all those leaders who have been trained in the Mutual Improvement Associations as officers or teachers, members of committees, or speakers on the program please stand. It appeared as if the same number arose the second time as the first.

M. I. A. OBJECTIVES

These great institutions appear to be operating effectively in every portion of the world where the Church is known. The purpose of the great pioneer leader in establishing these institutions is being accomplished. Young men and young women are being made better. They are being taught the fundamental principles of the gospel, as these are laid down in the scriptures, they are being trained in public speaking and in bearing testimony, they are having instilled into their hearts that knowledge which comes from doing God's will, from living strictly in accordance with Christian teachings. They are demonstrating that "if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

When, throughout the whole Church, I observe the intense activity of great groups of our young people, when I see the phenomenal work they are doing in the mission field, when I observe the army of devoutly interested workers in the Sunday Schools and Mutuels, when I see the effectiveness of our work in debating, in public speaking, and in various other forms of recreation, I wonder if fifty years ago even the Prophet Brigham Young himself, with his inspired vision, could see how great, how influential and how effective the work of these institutions would be today.

The excellence of the characters of the young people the Church is producing with the aid of the Mutuels and other Church agencies, prompts me to read one other passage of scripture:

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. 7:21-25.

A PEOPLE OF STERLING WORTH PRODUCED

The more I study the doctrines of the Church and Church organization, the more beauty and perfection I find. It is nearly a hundred years since, under the direction of the Prophet Joseph Smith, the Church was originally established. It is now practically fifty years since the Young Men's Mutual Improvement Associations were organized and their work was begun, under the inspired leadership of the great pioneer prophet. A careful study of the results of these two great movements shows that a hardy people of sterling worth has been produced, I have analyzed these institutions and judging them by their fruits, I have concluded that I may fail, or you may fail, or others may not be able to live in accordance with the doctrines, teachings and commandments of the Church, yet the best judgment I have tells me that the Church and its organization and its effective work will go on indefinitely. As far as the welfare and progress of these organizations are concerned, we need have no fear, for the faith of the people to whom these institutions are entrusted is founded on a rock.

When June 10th comes, and you see our great Jubilee commemorating and celebrating the fiftieth anniversary of the organization of the Young Men's Mutuals, your hearts, like those of all other Latter-day Saints, will be thrilled with justifiable pride. The Young Ladies' organization is joining in this celebration. In it they will play an important part. You will see thousands of our members, young men and young women, marching through the streets of this city. The various divisions will be carrying great banners, indicating the strength and power of the young people who are workers in these two institutions of the Church. When you see them in the pink and vigor of manhood and womanhood, your souls will be stirred with the feeling that they cannot fail, for their faith is founded on a rock.

THRIFT AND FINANCIAL SUCCESS

The generation of young men and young women that the Church is producing is expected to be well nigh perfect. Among their own commendable characteristics they must have the spirit of, and they must practice, thrift. I was greatly interested in what Senator Smoot said upon that subject Sunday. I believe in thrift. We cannot have a great generation of strong characters unless they practice thrift. We

are to be a people of power, we are to be empire-builders. We can only secure the means necessary to attain these ends if we live within our incomes and in accordance with the principles of economy and thrift.

Many years ago, when I was a young man and an officer in the Mutual Improvement organization of the Utah stake, when that stake covered all of Utah county, I asked a wise man who had been a financial success what I should teach the young men with whom I came in contact as a Mutual Improvement officer, and as a teacher in the B. Y. Academy, at Provo, what lessons I should teach these young people in order to make them successful financially.

"This is an easy matter," said the wise old pioneer. "All young people need to be taught is to spend less than they make."

Are you spending less than you make? Are you teaching those with whom you are associated to live also in accordance with this splendid teaching?

If the faith and integrity and real worth of the people are to be founded on a rock, they must practice economy and thrift.

It is said that automobiles may be responsible for many financial failures, that: "The sheriff has put many a man on his feet financially by taking away his automobile."

AUTOMOBILES AND SUCCESS

If the faith, the integrity and the real worth of the people are founded on a rock, they will not buy automobiles or other luxuries they cannot afford.

I was told recently by a dealer in automobiles that when they sent a messenger to the home of a man who was purchasing a machine on the installment plan—the monthly payment plan—he found a home bearing evidence of poverty. In it were a woman and a family of children without the real necessities of life. The purchaser of the automobile was behind in his payments some two or three months. When asked concerning their financial condition the lady explained that they were not able to keep up their payments on the automobile, that all they had had to live on for the last three months was what they had secured from the Church. It is such as these who need to learn the lessons of thrift and economy.

I appeal to you and to your children and to your children's children, and to your neighbors, and to your friends, and to all the people, not to purchase automobiles until they have the money with which to pay for them. Heaven bless you with sufficient wisdom to be able to see that the making of monthly payments on automobiles is tremendously expensive.

If we have integrity founded on a rock, we shall prize our good names more than money, and our word will be as binding as our bond.

QUALITIES REQUIRED OF LATTER-DAY SAINTS

If there are people in the Church who are willing to assume obligations they cannot meet, then we are in need of more teachers like

Doctor Karl G. Maeser. We need to have impressed upon the minds of the people that life itself is no more precious than honor. We must have a people with vision, a people with judgment, a people who will meet their obligations and will assume no obligations they cannot meet.

When students came to the B. Y. Academy at Provo that great teacher, Karl G. Maeser, had them give their word of honor that they would live in accordance with the teachings of the Church and obey the rules of the school.

He explained that many students came to him and asked what he meant by "word of honor." That great teacher with high ideals explained that if he were placed behind prison walls ever so high and ever so thick, extending to any depth in the ground, there would always be a possibility that at some time, in some way he would be able to escape. "But," said this splendid saint, "place me in the middle of that floor, draw a chalk line around me, have me give my word of honor never to cross that line. Can I ever escape? No, never! I die first." That is the sterling worth that is founded on a rock. It is qualities like this the people must have if the purposes of the Divine Master are to be accomplished.

Faith and testimony, honor, integrity and mercy, these are qualities required of Latter-day Saints according to the gospel which, through the Prophet Joseph Smith, has been restored in these last days. The Mutuals and other auxiliary organizations have been established also under divine inspiration as helps in government. The fundamental aim of these institutions is to teach the members of the Church to "do his will." For if they "do his will," they shall know of the doctrine.

KNOWLEDGE MUST BE FOLLOWED BY WORKS AND HONOR

Nor is knowledge concerning the doctrines of the Church enough. We are to be judged not by our faith but by our works. Character is essential. Frugality is important. Economy must be practiced. Honor of the quality described by Dr. Karl G. Maeser must be a characteristic of the people. God himself has not power enough to accomplish his purposes with a people who are without honor. We believe in being honest, true, chaste, benevolent, and virtuous. The Mutuals and other organizations throughout the Church are doing their utmost to bring up a people who live in accordance with all these virtues. Our progress may appear to be slow, but actually it is rapid. The work is the work of Divine Providence. We need fear only for our individual selves. The cause being divine, will triumph finally. For the whole people we need have no fear, for their faith, their works and their integrity are founded on a rock. God bless you. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

There has never been a time in my life, or any period of my life, when I felt better spiritually and more willing to do my duty and serve

the Lord and labor for his cause and for his interests. I pray God that the time shall never come in my life when I fear the face of man. The Lord at one time, in the early history of the Church, in a revelation, re-proved the elders because they would not open their mouths and use the talents which the Lord had given unto them, and I am praying, as some old prophet prayed, "that the words of my mouth and the meditation of my thoughts be acceptable in thy sight, O Jehovah, my Rock and my Redeemer."

I appreciate the fact that we are not all alike. I have not been reared in the same pasture as some men have in this day and generation. Neither do I speak the same language, but I try to make myself understood.

I have been away for a short time in California. I have not associated with the Gentiles, they did not seem to recognize me. I cannot remember now of any of them speaking to me, but I have learned a number of lessons. During my loneliness I have sought after God. I love God; I love him for his kindness, mercy, patience, and for his forgiveness. I sustain this work as best I know how, and I love the brethren, because they are kind to me, because they have patience, and because they are forbearing.

I often ask the question, "Why do I live?" That puts me in mind of a story by Eugene Field, that master of tender verse. He tells the story of a young man, an ambitious poet, who sent him a poem, "Why do I live?" And he immediately answered, "Because you sent your poem by mail."

During the time of my poor health my family were very much concerned. They wanted me to go through a physical examination. Nothing in the world frightens me like a scientific examination. I went to the clinic of the Stanford University, to a young physician of some considerable renown. I passed through an examination—the X-ray, and all that stuff. This young doctor did not believe in God, man, or the devil. I found that out. I told him I was a "Mormon." He said, "You will never get any better." I said, "O, yes, I will. I have a greater physician than you are." He said, "Who is he?" And I said, "The Lord Jesus Christ." He said, "There's nothing in it." He was drowned last year, and I am still alive.

Whenever I am called to speak in the tabernacle, I always put up the danger signal, "Safety first," because I am always in danger.

Now, brethren and sisters, in all solemnity, I want to read to you a little. I am sure I will be safe if I stick to the text. I was acquainted with the Prophet Joseph Smith, only through the testimony of my father. No man in this Church has greater faith, greater respect, and did greater honor to the Prophet of God than Heber C. Kimball. His knees never trembled, his hand never shook, he never failed to sustain the Prophet of God. I have known every prophet of God, who has been the president of this Church since the Prophet Joseph Smith. I have personally talked to them; I honored them; they were always kind to me. I have often spoken of President Woodruff. Occasionally,

when I was presiding in the South and returned home with an emigration, he said, "Brother Kimball, sit down by me. Now, Brother Kimball, I have had visions; I have had revelations; I have seen angels, but the greatest of all is that still, small voice." I have heard that voice, I am a witness, and I know that God lives.

I desire to read to you something, not new, not startling—the idea that we are the chosen people of God: Joseph Smith, the Prophet of the living God organized the Church of Jesus Christ of Latter-day Saints, and the members became the chosen people of God to perform a great and lasting service for mankind. To preach the gospel of Jesus Christ; they were entrusted with a mission which carries with it suffering, sacrifice, sorrow, hatred and persecution, but the message brings to the human family, if they will have faith in God, repent of their sins, and be baptized by immersion and have hands laid upon them by the authorized servants of God for the reception of the Holy Ghost—there will come to them joy, happiness, virtue, goodness and godliness. To accept this mission is to fill a high place in the world's history. To be a chosen people we have gone forth through trials, tribulations, suffering, sorrow, hate and agony, sacrifice and humiliation, and have humbly and faithfully performed the heavy, responsible tasks laid upon us by Jesus Christ for the good of his Father's children. Surely we ought to be blessed, rewarded and entitled to recognition. A chosen people should not indulge in the thought that God's whole attention is absorbed in watching over and caring for a favored few. Let the righteous of all nations rejoice in God's grace and exult in his justice, which means that the righteous of all other nations have a share in the teachings of the kingdom of God and his righteousness.

Brethren and sisters, I know we have had a great deal of praise. I have been deeply interested in what has been said—that we are the best people on earth. But a short time ago, a brother of mine, whom you know, a humble man at the wicker gate of the temple block, went down to Los Angeles to look around and see what the prospects were, as he was given a vacation. He is a gardener and a great lover of flowers, and he has helped beautify a great many places here in the city. He was working for a great florist down there in Los Angeles, and they sent him to a multi-millionaire's home, and he worked there six weeks. This wealthy man came out and talked to him. Kimball had no fear and told him he was a "Mormon." The man looked at him and said: "Well, I am awfully glad to have a 'Mormon' work on my place." Kimball told him he was a son of Heber C. Kimball. The man said, "Do you know that those old men, (that is the way he phrased it) Brigham Young, and Heber C. Kimball and those pioneers were the greatest people on earth, and we love to have"—he was speaking generally of the "Mormon" and Gentile—"these Utah people come down here, because they are honest, because we can trust them." And he said, "I do not know but what the Gentiles associating with the 'Mormons' has helped the former to be honest. That is the testimony of a

multi-millionaire. I saw mighty few "Mormons" down there—if there were very many they did not make themselves known.

I know I have spent a good deal of time, brethren in trying to live. About Christmas, 1923, I thought I was dying. I had a hemorrhage of the lungs, and I bled quantities of blood. I thought I had hardly a pint left in me. I sent for my wife and handed her the keys to my safety box and said: "Here is the key to my safety box; there is nothing in it. God bless you." I then sent for a great specialist to examine me and see what was the matter. He examined me and said, "How old are you?" I said, "I am seventy years old." "Well," he said, "I thought you were forty-seven." I replied, "If that is the way you look at it, I am going to get out of here," and I did. I lay in bed for two weeks, and I thought of a testimony, and I could not get it worded right; I could not link it together. I knew how I felt, so one day I got the Sunday edition of the *San Francisco Examiner*, a wonderful paper, and there I found my testimony, worded as I would have liked to word it, as I did not know what was going to happen to me, but if I die tomorrow, which I do not intend to do, this is my testimony:

"For he was the Son of God."

The divinity of God was in Christ, in his life and his death, and the power that he has wielded among men for their good, since his death, all prove it.

He was God's Son, and he recognized all men as his brothers.

"The common people heard him gladly." He was their friend, their brother, he walked with them, talked, lived and worked with them, all the few short years of his life. And in the end he died for them.

He suffered physically and mentally as they suffered, his Gethsemane was torture of the spirit, and his Golgotha was dreadful torture of the body.

No miracle was done to save that noble spirit from the horror of physical pain. He not only lived and died but suffered fearful agony for the millions of his brothers then living, and untold millions of those brothers that were to come.

* * * * *

He knew the agony that was preparing for him.

"Father, all things are possible unto thee; take away this cup from me, nevertheless, not what I will, but what thou wilt."

That was the Son of God, humbly pleading with his Father.

"Even so, Father, for so it seemed good in thy sight."

That was the Son of God, reconciled to his Father's will.

* * * * *

Who dares deny that Christ is the Son of God, he to whom all men and all women were as brothers and sisters, who, himself sinless, forgave the sinful woman that sinful men would have stoned to death?

He who spoke first for the children, for the poor, for the sick, whose acts of miraculous power were all for the hungry, the dying or the dead. He was the Son of God.

* * * * *

One "scientific historian" will tell you that in all the world's authentic histories there are but few words actually written concerning Christ—in real history. That may be true. But for nearly two thousand years his name has made history. It has been written on every page, in the laws, in the lives, the hearts and histories of men.

Ten thousand steeples pointing to the sky, hundreds of millions whose daily prayers end, "For Christ's sake. Amen," prove his mission.

Millions of the poor and unfortunate, all over the earth, who turn their eyes

to heaven, trusting and finding comfort in his goodness and in his promises—all these are more important than any books of ancient history, any testimony of changing men.

* * * * *

Christ was the Son of God, he was his own witness, and his works are the proof of his divinity. His spirit covers the earth and gradually redeems it from barbarism, as the sunlight covers the earth and gradually dissipates the night, when the morning sun rises.

The learned historian assures you that, admitting the historical existence of Christ, it is certain that he was a poor youth among poor people, never in his life able to read or write,

Let that pass, let the "higher criticism" make the most of it. He could read the mind of God and interpret it to wicked men. He could read the hearts of children, of poor women, and share their sufferings, and die to help them.

He was indeed the Son of God.

* * * * *

What was his work on this earth? It was a work of redemption, of light-giving, of comfort, justice, mercy, and above all, forgiveness.

Dying in agony, his poor body hung upon the cross, nails in his feet and hands, and thorns piercing his head, he turned his eyes to heaven and said, "Father, forgive them; for they know not what they do."

Were not these the words of God's true Son?

* * * * *

Nineteen hundred and twenty-three years ago he came into this world, bursting and tearing asunder the ancient high wall of hatred, cruelty, slavery, misery.

His glory came to the world like the sun shining through the clouds upon a troubled sea at the end of a great storm.

His name is the hope of millions. His teachings, of which we are all so unworthy, possess the power that will one day raise us above our present low condition of selfishness, meanness, hatred and war.

"Go and sell that thou hast and give to the poor and thou shalt have treasure in heaven; and come and follow me."

Those were the words of God's Son, words unheeded yet among men who still take from the poor to increase their own store.

But the words were spoken, the power behind them can never die, can never be supplanted.

"Woman, where are those thine accusers? Hath no man condemned thee?"

"No man, Lord."

"Neither do I condemn thee; go and sin no more."

Those words were spoken by the Son of God.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

"Take heed that ye hurt not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

That was said by the Son of God.

* * * * *

Where do we find words of comfort for the poor, the unfortunate, the humble among God's children?

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God,

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Christ was the Son of God and his teachings will rule this world. "Rejoice and be exceeding glad" on this return of the season of promise, this opening of another year."

God bless you, my brethren and sisters, God bless his Church forever, and his servants, and may God inspire them to be prophets, seers and revelators unto the children of men, I pray in the name of Jesus Christ. Amen.

A baritone solo, "Come unto me," was sung by J. H. Wood.

ELDER TAYLOR NELSON

President of the Oncida Stake of Zion

My brethren and sisters, I assure you that I feel very keenly the responsibility of this moment, yet I am happy to know that I am counted worthy of membership in this great Church, and that through the mercy and blessing of my heavenly Father I enjoy the testimony of the divinity of his work.

I was impressed yesterday with the singing of that remarkable hymn by Parley P. Pratt:

"Lo, in Cumorah's lonely hill
A sacred record lies concealed."

As the choir rendered the final hymn the spirit of it bore testimony to me again, as it has done on many occasions, and I now appreciate the divinity of that great work which was translated by the gift and power of God through the Prophet Joseph Smith, from the ancient records delivered to him by the angel, Moroni.

I have never seen Moroni, but I know that such a man lived. I have never seen the records from which the Book of Mormon was translated, but I know that such records were in existence. I know today that the Book of Mormon is divine. I have put to test the promise made by the writer of one of the closing chapters of that great record, wherein he said,

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

I have put this to the test, and I know, through the whispering of the still small voice, that the Book of Mormon is divine. I know also, which would follow naturally, that he who was instrumental in the hands of our heavenly Father in translating that record was a prophet of God.

This is my testimony to you here today, that I know this record is divine, and I know this work is our Father's work, established upon the earth in these latter times for the salvation and exaltation of his children. This is my testimony, which I bear in the name of Jesus Christ, Amen.

ELDER JOHN W. HART

President of the Rigby Stake of Zion

I desire an interest in your faith and prayers this morning, that I may be supported by the Spirit of the Lord in the few moments that I stand before you at this time.

I have enjoyed this conference, as I always do enjoy them, and have rejoiced in the opportunity that I have of attending them and associating with you, my brethren and sisters, and those whom the Lord has chosen to direct the affairs of his Church in the earth today. I rejoice that we have men who are not afraid to speak the truth. No honest man sitting in the audience and looking into the faces of the General Authorities of the Church can help but say, that they are sincere and honest.

I was forcibly struck this morning at a meeting of the Board of Education by a remark made by Elder David O. McKay, wherein he drew a little comparison to drive home his point. He said, "Latter-day Saints should not be ashamed of the gospel, nor should they hesitate to stand up and defend it at every opportunity."

Last June it was my privilege to go to the city of Cleveland, I attended a convention there. My son, who was presiding over the Northern Indiana conference, came down and visited a few days with me. The business men were very kind to us. They went out of their way to do everything to make our visit pleasant while we were in that city. They would send their automobiles around to our hotel and place them at our disposal, in order that we might enjoy our visit with them. I told some of them that I did not want them to do that, that I was busy. I thanked them, however. But I said I would like to go out to the Kirtland temple, if it was agreeable to them. "Certainly," they said, and at the appointed hour they came, not only the chauffeur of the car but three of the business men of Cleveland, and they in company with the Governor of our own state and one or two others journeyed to Kirtland, and we were escorted through the temple by an elderly gentleman there, who said he was a patriarch in the church. Of course, the main thing that was talked about by him was in the nature of a criticism of the "Brighamites" and the Latter-day Saints in general. We listened to him, we were his guests, and when we left the building I turned to him and said: "My friend, I want you to know that I preside in one of the stakes of Zion. Now," I said "I have listened to you. Why didn't you tell us what happened in this building? Why didn't

you tell us that the Savior appeared here to Joseph Smith and Oliver Cowdery, and that Elijah appeared and conferred the keys of the turning of the hearts of the fathers to the children, etc.; and that Moses appeared and conferred the keys of the gathering; and Elias appeared also? Why didn't you tell something about that?" "O, well," he said, "we only do that when people ask us." I said "Well, I am going to tell these gentlemen."

We left the building and went to the car. "Now, my friends," I said, "I do not want you to get our Church and this church confused. There is a vast difference between us," and I proceeded to tell them what happened in that temple, and why it was of so much importance to us in the history of the Latter-day Saints. And before I got through one of the gentlemen from Cleveland said, "Why, Mr. Hart, you know more about it than this man does." "I most certainly do, because he doesn't know anything about it."

We journeyed to the city and about nine o'clock my son and I retired to our room, and were going to retire for the night. I had taken my coat and collar off, when a knock came at the door. I answered it, and there were the three gentlemen who went with us to Kirtland. They came to my room. They wanted to excuse themselves and tried to leave, but I insisted that they stay, and assured them the only reason that I was going to retire was that I didn't have any other place to go that night. They came in, and, of course, I knew what they wanted. I had given them a pretty good talk at noon that day, and they came there and inquired most earnestly regarding other things pertaining to our Church, and I had the privilege of relating to them some of the fundamental principles of the Church to which we belong. I entertained them there until 12:30, and during our talk I explained to them briefly the coming forth of the Book of Mormon, the organization of the Church, etc., and during my talk along that line, at intervals one of the gentlemen raised his hand above his head and said, "Mr. Hart, that is the most wonderful story I ever heard." I said, "It is, it is one of the greatest miracles of modern times." I said, "If we should strip the divine claim from that book, we could not publish it half fast enough for the world to read it." "But," I said, "it is divine, it has stood the test of a hundred years, and we want the people to read it, we are not hiding it from them."

When the time to separate came, I gave them a Book of Mormon, with a distinct understanding and a promise from them that they would read it. Since returning home I have had several letters from them to the effect that the first one had read the book and passed it on to the next one, and that they were enjoying it.

Now, I simply state this, my brethren and sisters, to further testify to the fact that was stated this morning by Elder McKay, that we should not try to hide our light beneath a bushel, because the world is hungering and thirsting after the gospel of Christ, and I thank God

that we have leaders here who are able, and not afraid, to present it to them upon every opportunity. It did my heart good when I heard President Grant state in his opening address where he had been, how he had traveled in the world, and visited, and embraced every opportunity that was presented to him to preach the gospel to the children of men wherever he went, and I know that he rejoiced in it, and that the Lord will bless him and every other man who will take this opportunity.

Now, my brethren and sisters, I do not fear for these men. God will take care of them, but I am fearful for myself, and I hope and pray, and do pray continually, that the Lord will keep me in the path of rectitude, that I may be able to endure to the end. And may we all do this, is my prayer in the name of Jesus Christ, Amen.

ELDER LARS OVESON

President of the Emery Stake of Zion

I have rejoiced exceedingly, my brethren and sisters, during this great conference, and I feel it a privilege to have the opportunity to come here upon this great occasion to listen to the inspired instructions that are given from the servants of the Lord.

When we contemplate the wonderful things that have been accomplished in the short period of time since the organization of the Church, ninety-five years ago, we cannot help but realize, it seems to me, that some divine power has operated and guided the Church from its earliest organization until the present time.

In listening to the reports of the advancement and progress that have been made, as in the report that was made by President Grant at the opening session of this conference, and the reports that were made last evening in the Sunday School conference, and the reports that have been made of the Mutual Improvement organization, and in short in every organization of the Church, it has seemed a wonder. It is a wonder to the world, and they cannot understand how it is that a people who have met opposition all the way along the line have been able to advance and progress as they have done. To us, my brethren and sisters, it is clear, because we are engaged in the work of the Lord, and the Lord has guided and directed the movements of this Church and has inspired its leaders from the earliest organization to the present time. So we are not depending upon the wisdom of men; we are not depending upon the strength of men, but we realize and know that we are in the service of the Lord, and that we are working to accomplish the great purposes that he has established in this day and age of the world.

I have been associated with the Church all my life, so to speak. I came to this country in my early boyhood. Though I was born in a foreign land, I have been associated with the people in these valleys of the mountains for more than sixty years, and I have had a little

experience and observed a few things that have transpired during that length of time, and I want to say, my brethren and sisters, that every word that has been spoken in this conference has found an echo in my soul, which makes me think that I am somewhere near right.

I rejoice in the testimony of the truthfulness of what is called "Mormonism." I know that it is the work of the Lord; I know that it is the gospel of Jesus Christ, and that if we will live up to our privileges; if we will live up to our duties, brethren and sisters, there is no power can stay our progress, our advancement and our exaltation finally in the kingdom of our God. I rejoice to be here to partake of the spirit which comes to us through these wonderful gatherings. I rejoice to bear my testimony to the truthfulness of this work of the Lord to the world, for I know it is true; I know it is for the uplift and the advancement of the children of God, and I pray that the Lord will help every one of us that we may remain faithful and true, that we may be found valiant workers in the cause of righteousness and help to build up his kingdom upon the earth, which I pray in the name of Jesus Christ. Amen.

ELDER JAMES W. LÉSUEUR

President of the Maricopa Stake of Zion

"If I were a voice, a persuasive voice,
That could travel the whole world through,
I'd fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.

"I'd fly, I'd fly, o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the right, in blame of the wrong."

My brethren and sisters, I feel that such is the spirit of the Latter-day Saints. Our mission here upon this earth is to preach righteousness.

Coming as I do from the Maricopa stake of Zion, we may have conditions there that are different from some of other stakes. We have a ward there made up of Indians, or Lamanites, and I want to say something in regard to that people. We find that they are the most faithful Saints that we have. For the last ten or twelve years they have been setting an example to us in many things. A report that we had some time ago from that ward shows that one hundred per cent of the members observe the Word of Wisdom and that for the last ten or twelve years they have done one hundred per cent ward teaching; that they set an example in attendance at sacramental meetings, some coming a great distance, walking several miles to attend their meetings.

A little over a year ago we held a conference with them. These good people are not hypocritical. When we asked them to sustain the bishopric, four of the Lamanite women voted against the bishopric. But when we asked them why, after the meeting, they said they would

like to meet with the stake presidency and tell them why. So we made an appointment with them. They came and they said, it is because the bishopric did not see that the ward teachers did their full duty. The ward teachers went to their homes, and as they saw them out in their fields, they would say, "How are you today?" and if we said we were all right, they would say, "Well, we must be going on, so we can make one hundred per cent."

Then we asked them what they should do?

"Why," they said, "they should ask us to come into the house, they should sing with us, and pray with us, and then a subject should be assigned to them, and they should treat that subject and tell us something about the gospel, and about Jesus."

We asked them if they would not give the bishopric another chance to make good?

"Why," they said, "an Indian does not forget, and it is hard for an Indian to forgive."

I showed them the necessity of forgiving the bishopric and giving them another chance. They finally said they would, and so the bishopric, who were there and heard what they had to say, promised this people that they would do good work among them, and that the ward teachers would do their full duty. Later on, these sisters came and reported to us that the bishopric was doing an excellent work. The result of that is that the people have been visited in the Indian ward every month faithfully, not only by the teachers but by the bishopric. Last year we had thirteen converts made in that ward. We feel that it has resulted from the excellent work done by these good sisters who made their report.

We are very much favored in the Maricopa stake of Zion in having the privilege of having a temple built in our midst. The work is progressing nicely. We are going to have a wonderful temple there in that pleasant climate, an excellent place for many of the people in this northern country to go in the winter time and do their temple work. This is going to be a very beautiful building, it will probably be a year before it is entirely completed, but it will be something that the entire Church can be proud of. A great deal of good is being done there at the present time. People are coming from all parts of the world to visit that temple, as it is near the main highway from ocean to ocean, and we have a great many visitors. A great many tourists come to that land in the winter time, and they all desire to visit the temple and see the wonderful work done there. It is a great credit to our Church.

My brethren and sisters, this is a wonderful work and the Lord is at the helm, and he is blessing us greatly. We ought to be the best people in all the world. I want to bear testimony to you that I know that the gospel is true, and that this is the Lord's work, and I pray God to bless each and every one of us, that we may be faithful and true to it, which I ask in the name of Jesus Christ. Amen.

Announcement was made by President Heber J. Grant that a military honor parade and program on the occasion of the laying of the corner stone of the "Mormon Battalion" monument would be given Tuesday, April 7, 1925, at the Capitol building, Salt Lake City. The public are invited. The program follows:

MILITARY HONOR PARADE AND PROGRAM

On the occasion of laying the cornerstone of the Mormon Battalion Monument, Tuesday, April 7, 1925, Salt Lake City, Utah.

Order of Parade, 1:00 p. m.

Marshall and Aids, United States Army Military Band, Detachment United States Army Escort, The Monument Commission, Governor, Staff and Utah State Officials, Salt Lake City Officials, Church Officials, Daughters of the Battalion, Utah State National Guard, Salt Lake City High School Band and Cadets.

Program, 2:00 p. m.

President B. H. Roberts, Master of Ceremonies.

Music, Fort Douglas Band; Invocation, Rev. John E. Carver; Introductory—"The Monument," B. H. Roberts; Inception of Monument Movement, Mrs. May Belle T. Davis; Memorial Receptacle, Mayor C. Clarence Neslen; Music, Male Quartet; James Astin, Harold Lloyd, Joseph Kjar, Alvin Keddington; Appreciation of Col. Phillip St. George Cooke, Major Hamilton Gardner; Presentation of Trowel by Daughters of Mormon Battalion, Mrs. Mary J. Clawson.

Laying of Cornerstone, Governor George H. Dern.

Dedicatory Prayer, President Heber J. Grant.

Music.

The choir and congregation sang, "Do what is right," and the benediction was pronounced by Elder James A. Christensen, president of the North Sevier stake of Zion.

Conference adjourned until 2 o'clock p. m.

CLOSING SESSION

The closing session of the conference was held in the Tabernacle on Monday afternoon, April 6, at 2 o'clock.

President Heber J. Grant presided.

The choir and congregation sang, "Now let us rejoice in the day of salvation."

Elder James P. Jensen, president of the San Luis stake of Zion, offered the opening prayer.

A sacred baritone solo, "Come, Holy Spirit," was sung by Walter A. Wallace.

ELDER MELVIN J. BALLARD

I desire to read a few words from the 133d section of the Doctrine and Covenants, the same being a revelation given to the Prophet Joseph Smith in the month of November, 1831:

PREACHING THE GOSPEL AND THE GATHERING

"Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—

"The Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgement; yea, upon all the nations that forget God, and upon all the ungodly among you.

"For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

"Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry.

"Go ye out from Babylon. Be ye clean that bear the vessels of the Lord.

"Call your solemn assemblies, and speak often one to another, and let every man call upon the name of the Lord.

"Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; first upon the Gentiles, and then upon the Jews.

"And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: "Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

"Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord.

"Watch, therefore, for ye know neither the day nor the hour.

"Let them, therefore, who are among the Gentiles flee unto Zion.

"And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house.

"Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

"But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back lest sudden destruction shall come upon him.

"Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent.

"For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh—"

The balance of the revelation continues in a declaration of the Lord as to his purposes concerning the gathering of the Jews to Jerusalem, and the mighty power which he shall manifest in their delivery; also concerning the restoration of the lost tribes of Israel, and their return. Continuing I shall read from the same section, beginning with verse 36:

"And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

"And this gospel shall be preached unto every nation and kindred, and tongue, and people.

"And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;"

In the same connection I desire to read a few verses from the 88th section of the Doctrine and Covenants, commencing with the 88th verse:

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

Returning to the 133rd Section again I wish to read in conclusion of these quotations the 60th verse:

"And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh."

RESPONSIBILITY OF THE CHURCH IN MISSIONARY WORK

The remarks of our President in the opening session of this conference, and the interesting statistics which he read us concerning not only the affairs of the Church at home, but those in the mission field, awakened in my heart some thoughts and feelings concerning our missionary work and its responsibilities that I should like, if the Lord will help me, to express to you. I think that there is probably no responsibility greater than that which the Lord has placed upon this Church, as indicated in the words I have just quoted, to carry this gospel to all flesh. I believe that the record of the Church reveals the fact that we have looked upon it as one of our chief responsibilities. When the President was quoting the statistics and the amounts expended in the stakes of Zion and in the mission fields, I was impressed when he said that if we should compute the time of the missionaries and the means required to maintain them in the field that that item alone last year would have amounted to approximately two millions of dollars. And then in addition to that, the further statement of the amount which the Church itself has expended in the mission fields approaching another million dollars. No other single item in which the Church is actively engaged, therefore, has received such contributions of service and means.

THE SPLENDID RECORD OF THE PAST

We are certainly giving the greatest of our contributions to discharge this great, sacred and holy obligation which the Lord has placed upon this Church. I think as we look over the past we have some reason to feel grateful that the generations that have preceded us, with us have looked upon this responsibility as of deep importance, and there has not been wanting men, nor women, when they

have been called, to go into the world to discharge this great obligation. We learned some few conferences ago from President A. W. Ivins that we had sent into the world approximately sixty thousand missionaries since this Church was organized. Figuring the expense of sending them and maintaining them there, with a very reasonable allowance for the value of their services, I would conclude that in means and in service rendered, this Church has contributed upwards of one hundred millions of dollars in discharging this great obligation to the world. It has not only cost the services of men, it has cost sacrifice on the part of many thousands of wives and mothers and fathers at home who have borne the extra burden. Many have suffered themselves to be denied the necessities of life, in order that they might maintain their sons in the mission field. And not only that, many of these precious sons have given their very lives to the great cause. We have held back nothing from this great call that the Lord has made upon us to carry these glad tidings to all men.

THE LABORS AHEAD FOR THE FUTURE

Splendid as our record has been in the past, I am concerned now about the future. I read in these words that this message must go to all flesh. We have not yet, with all our zeal, with all our earnestness and desire to do this work, reached all flesh. I am looking forward to the fulfilment of that commandment of the Lord on the part of the willing, faithful seventies and elders of this Church.

While Russia, as referred to in this conference, has not yet received this message, and Russia is passing through the crucible, she will come out when she has paid the price, and find liberty and freedom. That is my faith, and when that day comes I hope and expect that we shall have sufficient men and women, if need be, to go into that great nation, that they, too, may hear the glad news, and I believe that countless thousands shall receive it.

I am looking also to the great South American republics, where we have no servants of the Lord today. Only one brief visit has been made there in the history of the Church. Here, too, there are millions waiting the coming of this message. When the Lord is ready he shall inspire his servants to call for men to go and open up these fields. I am not worrying about the time when the call shall come. My only fear is that it shall come all too soon for many of us, who will not be prepared to respond.

The great nation of China, is a heathen nation. I do not expect to see great numbers of people join the Church in such lands, but the obligation is upon us to carry the news to them, for it must go to all flesh, whether they receive it or not; and whosoever shall receive it shall find the full salvation of God, through their obedience and repentance, but they must hear the glad news; otherwise the Lord has not fulfilled his promise to the peoples of the

world, and this obligation I say is yet resting upon the elders of this Church.

MATURE MEN AS WELL AS THE YOUNG MUST PREPARE!

I would not deny the splendid young men who are going into the missionary field today the right and the privilege to preach the gospel. They are principally boys in their teens, however. It is the greatest blessing that could come to them. I hope, however, that fathers and mothers shall not be looking upon the missionary field as a mere training school for their boys. Naturally this is a by-product that comes from sending a boy upon a mission. He finds himself and finds the Lord. It is a miracle. The greatest miracle of "Mormonism" today is the miracle of the "Mormon" missionary. The marvelous transfiguration through which he goes under the influence of the Spirit of God, as he goes forward to preach this gospel. But what I am anxious for is that we shall have mingled and associated with these striplings, these youths, more of the mature men of the Church, you men who have heretofore preached the gospel. I know from my experience in the missionary field that your help is needed and is of great value to the younger missionaries. Your wisdom, your courage, your judgment will greatly increase the usefulness and efficiency of these younger men, and I would like to appeal to you, men, who have been upon missions years ago, and are still in good health, to begin to plan in the budget of the next few years to set aside a portion of time and some means which may be accumulated to provide you another opportunity to go into the world and help to discharge this great obligation.

THE TIMES OF THE GENTILES

President Ivins, yesterday morning, read to us some scriptures concerning the times of the Gentiles, that in the day when this gospel shall burst forth, and its light should be seen, it should be the beginning of the times of the Gentiles, and that that generation that saw the light come forth should not pass away until the times of the Gentiles should be fulfilled. I do not know how many years that means, but I do know that there is a limited time, wherein we are given the opportunity to preach this gospel to the Gentile nations, and then cometh the day of the House of Israel. And it seems as if the day of the House of Israel—and President Ivins called our attention to it yesterday—is already dawning. Therefore we must be awake and about our Father's business, that we may stand acquitted before God and before men. I recognize that it is a day of settlement, a day of reckoning. The cry is, "This is the hour of God's judgment." I know the Lord does not wish to send judgments upon an unwarned and unprepared people. As it was in the days of Noah, so shall it be in the days of the coming of the Son of man. This is a day of warning. The ark was the

means of salvation in those former days, it shall be the gospel of the Lord Jesus Christ in these latter-days. God has never let his people go into wickedness, sin and transgression, and into peril, without warning them, and in connection with the warning there has always been the means of escape.

THE GREAT OBJECT IN SENDING MISSIONARIES

There are two great objects we have in mind in sending these missionaries out into the world. There has been scattered, as President Ivins indicated in the scriptures and the prophecies which he read, among the Gentile nations the blood of Israel, and they are to be gathered, one of a city and two of a family, a few here and a few there. They who receive and accept the gospel are the ones in that household who have the blood of Israel in their veins. By some process which I may not understand, nevertheless, it is true, we are to find them. There are many of them yet that we have not found, our own kindred, our own brothers and sisters in our own blessed household. We are anxious to find them. We will discover them in the isles of the sea, in the Old World and in the New World. Many of them are here, for the Lord is calling many of these sons of Israel to the American continent, though they know not why; but he is bringing them to the rising of the brightness of Zion's glory, where they have an opportunity to find the truth, such as they do not have elsewhere. I was impressed with that when I listened to the statistics the President read, that one-half of the missionaries of this Church are in America, where but one-seventh of the people of the world are, and yet here is where the greater number of our baptisms are being performed. The Lord is bringing from the islands of the sea and from the continents of the Old World men and women to this country where they may have better opportunity to hear the truth and embrace it, and then they will be where the Lord wants them. Nevertheless we are to search diligently and then we are to warn them that all men may be left without an excuse, and that we may be under no obligation. It isn't the obligation entirely of the man who happens to have a son, however, it is an obligation resting upon every man and every woman in this Church, and we apportion the missionary calls out among the wards and stakes of Zion, so many per thousand.

DUTY OF QUORUMS AND WARDS IN MISSION WORK

It is the duty and obligation, therefore, of each ward not only to see that its quota is filled and these missionaries are sent into the field, but that they are kept there, and if the finances of the father who happens to have a son in the mission fails him, it ought to be a matter of reproach to a ward that would allow their representative to come home merely because the father of that boy can-

not furnish the means. There must be a spirit of co-operation, on the part of the men and women of this Church to discharge this obligation the Lord has placed upon us. I have often thought of some of our professional brethren. I recognize from my experience in the missionary field that these young men that we send out are not always able to deliver the message to certain groups—the educated classes. They feel abashed and ashamed. Like attracts like, and they naturally go to their own kind, where truly we have found the bulk of the members of this Church. Nevertheless, our obligation is to teach this truth to kings, to presidents, senators, governors, bankers, teachers, lawyers, and to men and women in the professional world. And many of these young men feel wholly unqualified. I have felt many times not justified in saying that we had fairly and fully warned men when we have done our best, because our best was not a good presentation always.

THE USE OF SHORT-TERM MISSIONS

Since this Church has offered men the privilege of going on short-term missions to preach the gospel, I would like to see some of our brethren who could not go for a long period of time prepare themselves to go for a shorter period. It is the best vacation in the world that you could take, to go into the mission field for six months and preach this gospel. You would come back physically strong, mentally alert and spiritually recharged, and it would be the greatest blessing that could come to you. I would like to see more of it.

THE JUDGMENTS OF GOD

I do not want to see the judgments of God come upon men, and yet after the testimony, as I have just read, of his servants, shall come the testimony of thundering and of lightning and of earthquakes and peril and disaster. I was impressed two weeks ago as I read the dreadful story of the cyclone that swept through the southern part of the states of Illinois and Indiana, with these words that I have just read. Particularly was I impressed with it because the city of Murphysboro, in Southern Illinois, where one-half of the city was destroyed, and more than two hundred of our Father's children lost their lives, happens to be the very identical city where I preached my first gospel sermon twenty-eight years ago. I had the privilege of tramping over that entire belt of country, where this great disaster swept the land, for over two years without purse and without scrip, preaching this gospel, warning men. A few obeyed, but the majority turned a deaf ear.

A LOVE FOR THE SOULS OF MEN

Do I rejoice to see days of sorrow like those which befell the peoples of this land? No, I feel like weeping, I feel like the Master did as he wept upon the Mount of Olives over Jerusalem that had

rejected him. No man can spend, as you men have done, years of your life in the missionary field—I was privileged to labor thirteen years,—and carry this gospel message to the children of men without a love for mankind. I have preached this gospel in sunshine, in dust, through the mud, I have wandered in the cold of winter, as well as the heat of summer, and have sought men. No man can do that who does not have in his heart a love for the souls of men. I love them. I would stay these dreadful days, but I cannot. All I can do is to warn them, that they may repent and find the salvation which we offer them. The wedding is prepared. We are bearers of the invitation calling men to come to the wedding feast. Let us not be slack in continuing to give ourselves freely, as our fathers have done, not only to send our sons, but give ourselves, and discharge this great obligation, which yet rests upon this Church. For I bear witness to you that fast and swift moving events are happening and transpiring, and unless we shall be alert and awake we shall be behind in the Lord's great program. God help us to be fully up to all his expectations of us, and find ourselves fully justified in the efforts that we put forth, though men may reject us, in seeking to bring men unto Christ, is my prayer, and I ask it in the name of Jesus Christ. Amen. ,

ELDER HYRUM G. SMITH

Patriarch of the Church

It is indeed a wonderful and glorious opportunity to bear the holy Priesthood which has been restored to the earth, and to be a servant of the Lord, to be a bearer of the message of life and salvation. In the brief service which I have been able to render, in the name of the Lord, I have learned that he is very kind and merciful to his children, that he has placed in the Church, officers to take care of every department and phase of his work. In his great Sermon on the Mount the Lord himself comforted the hearts of those in the different walks of life, for he realized that there were men and women in the world who needed comfort and guidance and consolation.

I desire to express my appreciation of the strength the Lord has given to me in his service while officiating for him in further comforting his children in the different walks of life. Day after day, week after week, month after month, individuals, members of the Church from the different walks of life, have been strengthened and encouraged and comforted through a humble ministry which the Lord has placed in the Church. I regret, however, to express the thought that while many seek advice and council and comfort, they do not always follow it. We are very much like other people—we are mortal, we have our weaknesses, and our faults. We are like a good many people in the world, we know much better than we do. We believe in the gospel, but we do not practice it quite as well as we

believe it. There are many people in the world who believe the gospel, but they are afraid of the water, or something else; and there are many people who believe in the religion of the Latter-day Saints who are afraid to so express themselves. There are good men and wmen in the world who believe and obey the gospel and receive its comforting and consoling blessings. The Lord inspired the Prophet Joseph Smith to declare these words.

“There is a law, irrevocably decreed in the heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.”

Therefore, we must learn the law upon which our blessings are predicated and when we render obedience to that law, our blessings will be forthcoming.

In conversation with one of our good sisters who had raised a large family, and had made many sacrifices, for she was the mother of eleven children, I learned that she had never been to the House of the Lord, and so I persuaded her, or attempted to persuade her, to go and encourage her husband to go with her and receive these important blessings. She advised me that she thought she had already done all that was necessary. She had reared her family, and through her faithful labors and sacrifices she had fulfilled what she thought was a good mission, and now she wanted to have some blessings of her own. But I tried to teach her, and did teach her, that her sacrifices and all of her many blessings that she hand enjoyed in the past would come to an end at her death, unless she went and had her blessings sealed upon her by the authorized servants of the Lord, at a place which the Lord has prepared, and that we call his house. I encouraged her to do the right thing that her blessings might be received, and her comfort come in due time; for the Lord has declared that unless we obey his law, which is his word, all vows and contracts have an end at death. Therefore, if this good woman does not seal her vows and contracts, of course, in company with her companion, according to the law of the Lord, which is his word, the blessings which she craves will in time come to an end, and she will not have a claim upon those blessings which her heart desires. Therefore the law which the Lord has established for the comfort, salvation and union of homes, with mothers and fathers and children must be complied with before we can receive these eternal blessings.

I have heard a good many people say: “Well, what is the use of having blessings pronounced? We get our blessings any way, if we live for them.” That is very true, because we must live for our blessings if we get them, but there comes great comfort and consolation from having our blessings both pronounced and sealed upon us by authorized servants of the Lord in obedience to his word and his law. For the Lord has placed in his Church authorized agents to bear his power and his authority not only to pronounce, but to seal these bless-

ings, that the Lord may have an anchor upon the souls of men and women forever, for neither death nor the destroyer will end these precious blessings, but the receiver will possess and enjoy them forever and ever.

And so I appreciate the privilege that has come to me as an humble servant of the Lord officiating in his name, not only encouraging, persuading and urging my brethren and sisters, my fellowmen to come unto Christ, and to serve the Lord and to keep his commandments, but to receive blessings, privileges and opportunities that will never come to an end, because they are of an eternal character and rendered in obedience to the word and law of the Lord. They will belong to them forever, just the same as the children of this good mother I referred to, will belong to their parents, provided they go to the house of the Lord together with those children and are sealed at the altar of the Lord forever, thne death will not separate them, nor will any other power, except the power of sin and transgression; for the Lord has declared that his blessings will come when we obey the laws upon which they are predicated. Only today have I ministered in this important calling for the comfort and blessing of those who are distressed in spirit; many seek blessings for comfort because they have been wayward and indifferent, many because they have not lived up to their privileges in keeping the commandments of the Lord. I regret to say that too many of us fail to call upon the Lord or his servants until we are in distress, as the song which has been sung has reminded us that we call upon the Lord in our distress. How much more pleased the Lord would be if we would go to him in our gratitude, when we are showered with blessings, in our health and in our vigor and in our usefulness, rather than go in distress and sorrow, at the eleventh hour of our distress, perhaps!

And so I would like to bear my testimony, my brethren and sisters, to the kindness and mercy of the Lord to his children, to the members of his Church, those who have come into his fold. I know that the Lord does comfort those who seek him, in faith and in true devotion, and that the blessings will come to those who render obedience to the commandments and the laws upon which their blessings are predicated. I have witnessed the joy and the great comfort and satisfaction that have come to the hearts of fathers and mothers when they have received their blessings in the house of the Lord. I have also heard many testimonies of my brethren and sisters who have declared in their humility and in their faith that the Lord has heard their prayers, that he has fulfilled the promises pronounced upon their heads through the servants of the Lord, because they have rendered obedience to the laws which govern their blessings.

Now my brethren and sisters, I exhort you to look upon the gospel in all of its phases in a practical sense; learn the laws upon which your blessings are predicated, for they are simple enough and will be made clear to your understanding if you seek to know them. Let me exhort

you also to hold yourselves in keeping with the commandments of the Lord, concerning the laws of health known to us as the Word of Wisdom. I should like to refer you, both old and young, to the many examples that are written in the old scriptures as well as to the lives of those who are before you today in the ministry as general and local authorities of the Church, these men who are here before me today, the bearers of the Priesthood, the standard bearers in the stakes and wards of the Church, men who are free from the contaminating influences of the world, from habits that would prevent the reception of the precious blessings of God, men whom we believe and know to be clean and upright in their habits through observing the teachings of the gospel, and the laws of God which bring to them the joy, the comfort and the satisfaction of knowing that they are keeping his commandments and receiving his blessings.

Among the examples recorded in ancient times I should like to refer you to the example given us by that Hebrew character who was taken from his home in Jerusalem with three other Hebrew boys at the time of the destruction of the temple and the capture of Jerusalem under the Babylonian chief. Daniel was taken to Babylon as a captive with the intention on the part of the great chief to feed and care for him well that he might grow up and become a wonderful and worthy servant, coming from the best and choicest of all the Hebrew families, but the boy refused the food that was offered him, because he had learned that it would defile his body and make it unfit for the blessings of the Lord. And so if you will read the story of his life to the very end, you will see a complete fulfilment of the promise of the Lord that is made to you and to me and to all Israel who will obey the commandments of the Lord concerning the Word of Wisdom; for Daniel was able to find hidden treasures of knowledge, and he was able to pass by the destroying angels; for when he was placed in the lions' den and the king watched during the night and at the dawn of the morning shouted out to Daniel to know if he was still alive, and Daniel answered back:

"O king, live for ever.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

I pray God to bless you, my brethren and sisters, bless all the officers and members of the Church, in all the stakes and wards of Zion, and in the mission fields, and in all the places and capacities which the Lord has placed his work, that his name and work may be honored and glorified, that his children may receive his blessings through learning and obeying the laws upon which the blessings of the Lord are predicated, both spiritual and temporal.

God bless you my brethren and sisters, throughout all the Church, and throughout all the land, that his peace may be in your homes, in your dwelling places and his blessings be upon your fields and flocks, that you may not forget the Lord, for he will not forget

you, so long as you are true and faithful in keeping and observing his commandments, and I bless you my brethren and sisters, by the authority which the Lord has given me to bless all Israel, that peace and health and happiness may be in your homes, until your mortal missions are finished, and I do it humbly, in the name of Jesus Christ. Amen.

"Open the Gates of the Temple," was sung by William Russel.

ELDER JOSEPH W. McMURRIN

*Of the Council of Seventy, and President of the
California Mission*

I do not suppose, my brethren and sisters, that anyone in attendance at this general conference of the Church has had as trying an experience as I have had during these meetings.

The President, in calling upon the brethren to address the conference, has gone from stand to stand. I know the brethren that occupy the stand that I have the honor to sit in, have felt several times that they were about to be called upon to speak, only to discover that they were mistaken. My companions for the past three days have been taken from either side of me as they in turn have been called to speak, and now at the last moment I am to have the pleasure after speaking for a brief time of sitting without any further anxiety for a few minutes during the closing moments of this general conference. It does create in the minds of men who are called upon to address these great assemblies a very great feeling of anxiety. President Charles W. Penrose upon one occasion made a remark of that character and heaved a sigh of relief when he came into one of the stake conferences, here in the city, and expressed to me personally the pleasure he felt when he thought that he would be under no responsibility to address the people. There were other brethren who had been especially appointed to attend that stake conference and the responsibility of speaking would be upon them. I have heard President George Q. Cannon in his life time more than once make a similar declaration. You are all acquainted with the fact that it is quite a common thing for these brethren who belong to the presiding authorities of the Church to intimate when they stand up before the people that they have a feeling of anxiety, and desire the help and the assistance that can be given by the congregation through their faith and their prayers.

I am very happy, my brethren and sisters, notwithstanding the rather trying experience that I have had during the conference, to say that my spirit is in harmony with the teachings that have been presented during these meetings. I respond in my soul to the testimony and teachings and information imparted by President Heber J. Grant in the opening meeting, and as I have listened to the brethren who have been called upon to speak to the people I have felt in

my whole being that I could say Amen with all my heart to the counsels and testimonies that have been delivered.

I have the pleasure, my brethren and sisters, of laboring as a missionary in California. The mission covers the state of California passed away considerable anxiety because of sickness. We have had in that mission during the year that has just passed an average of about one hundred and twenty-five missionaries. Of this number I believe at the close of last year, or at the opening of this year, there were about thirty-nine lady missionaries, and the balance of the force is made up of young men such as have been spoken of here during these conference meetings. I am happy to say that these men and women, speaking in a general sense, at the present time are in the enjoyment of good health. There are some minor troubles, but no serious illness. We have had, however, during the year that has passed away, considerable anxiety because of sickness. We have had both men and women who have submitted to surgical operations for appendicitis, and in one or two instances the cases were very serious, and the surgeons and nurses that waited upon them despaired of their lives. We are very thankful, however, that through the blessings and mercy of the Lord our God the lives of the missionaries who have been thus in danger have been spared, and they have been raised up to health and vigor and have been able to again take up the prosecution of the work resting upon them as ambassadors of the Lord Jesus Christ.

I would like to say to bishops and stake presidents, that I fear at times there is not sufficient attention given to the physical condition of men and women who are being called to labor as missionaries. I think possibly in some instances there is a wrong impression in the minds of some people regarding the nature of missionary work. I am quite satisfied that some times there is a feeling that an individual who is run down can be called into the mission field and there recuperate. Such a thought I am sure is a very great mistake. Missionary work, when it is faithfully performed, is hard work, the strongest men, and the strongest women, who come into the California mission find in the performance of their missionary duties that they have all that their physical powers will enable them to do; and it is a very great mistake to send into the mission field, either men or women, who are not possessed of good physical power, for they not only are unable themselves, as a general thing, after prosecuting their work for a brief season to continue that work, but they demand also attention of other missionaries in nursing them and this interferes with the service that the healthy missionary might render. I am very glad to have received the information since coming to attend this conference that more careful attention than ever before is being given to the health of missionaries to make as sure as possible that they are in good physical condition before they go out to preach the gospel.

The California mission is probably unlike any other mission. Some eighteen months ago, or such a period, the presiding authorities of the Church felt that it would be for the advantage of the work of the Lord to organize a stake of Zion in that mission. That is something that has not taken place heretofore in any mission field. In the city of Los Angeles, which is the most populous part of the California mission, a stake of Zion was organized. That stake, I am glad to say, has made very splendid advancement. It was organized with six wards and three branches, and it has grown now to have seventeen wards and twenty-two Sunday schools. I do not suppose that in any other mission it can be said that there was received and recorded, during the year 1924, over thirty-six hundred Church members, who had come in from adjoining communities from the stakes and wards here in Utah and Idaho, and from Arizona and from other sections, but that is what took place in the California mission last year. Over thirty-six hundred members were recorded in the books of the stake of the mission, who had come from other sections of the country. I do not suppose that thirty-six hundred Latter-day Saints actually came into California during the year. Possibly many of them had been in the state for a considerable period of time, some of them no doubt may have been there for some years, but they have only now been recorded as members of the Church on the records of the mission or on the records of the stake.

There have also been a large number who have been transferred. probably thirteen hundred or fourteen hundred Church members have received their certificates of membership during the year, and have been transferred to other communities. This, of course, causes changes in officers. There have already been in the Los Angeles stake since its organization changes in four or five different bishoprics, and there have also been a number of changes in the high council. This is brought about by the fact that the Latter-day Saints who are in California as a general thing are not in the condition as home owners indicated by the report made by President Grant at the opening of this conference. They are not home-owners. There is but a very small percentage of the members of the Church in the California mission who own their own homes. They are wage-earners as a general thing. They are living, many of them, in rented apartments, in fact the great majority of them are in rented apartments, and many of them are living in furnished apartments, and it is an easy matter when one doesn't own a home if he hears that there is a little better prospect in some other section to pick up his grip and call for a drayman to take his trunk to the railroad station and go elsewhere. I am glad to say, however, notwithstanding the large number of people who have come to California who are Latter-day Saints, there has been work as a general thing in the past for all of this great influx of people as well as for tens of thousands who have come from all parts of the

nation. At the present time, however, conditions are not as desirable as they have been, from a working point of view in the past.

I would recommend that if there are any Latter-day Saints who have the thought in their minds of coming to California for the purpose of finding employment they be a little slow in putting such thought into execution. I think I can safely say that there are more men in California at the present time than there is work, and that there are many idle men in California. Rents are very high. California is a wonderful state, a beautiful country, a desirable place for habitation in many respects, but it is not a very desirable place for men and women to come to who do not have money in their pockets, and I would like to say that Latter-day Saints without money will be altogether better off, and they will be altogether safer, in these well-established communities where the people own their homes, than to migrate to California.

We have the experience in the California mission of having our headquarters in the city of Los Angeles and that is also the headquarters of the Los Angeles stake of Zion. We are performing missionary work just in the same manner that we conducted missionary work before the stake was organized. I think that our missionary service has been of very great value to the stake organization, for the local brethren who are tied up with their employment could not have gone out among the people and looked up these hosts of strangers and have established the organizations that have been established by the labor of the missionaries, and which has increased the organizations within the stakes from nine to twenty-two, as I have stated.

There are at the present time about six thousand members in the Los Angeles stake of Zion. There are a little less than nine thousand members in the California mission outside of the Los Angeles stake of Zion, so that we have there some fifteen or sixteen thousand enrolled members of the Church within the California mission, when we include the membership of the Los Angeles stake. There are thousands possibly in the state that are still unknown to us. We also have gone out into the Maricopa stake by the expressed desire of the bishopric of the Phoenix ward and the presidency of the Maricopa stake, and have performed some very effective missionary work in the city of Phoenix. Phoenix is the capital of the state of Arizona. I am glad to say that I recently heard from the lips of Bishop Price the very highest words of praise and commendation for the splendid services that were being rendered in the city of Phoenix, by California missionaries who through their labors are strengthening the hands of the bishopric, and drawing many strangers into the meetings. He reported to me that they had more strangers coming to their meetings since the last missionaries were sent into that city than had ever been in the habit of attending their meetings before.

We have also gone out during the same period into the northern part of the state, and at times have labored to some extent in com-

munities that form part of the Snowflake stake of Zion, but we have only gone there by the invitation and with the full permission of the authorities who preside over that stake. These things, I take it, are a little different to conditions that prevail elsewhere in the missions here in the United States or in other sections.

I am proud to be a missionary, my brethren and sisters. I am proud of my companionship. The young men and the young women who make up the missionary corps of the California mission, are not experienced men, they are not experienced women. They come into the mission with a very great degree of anxiety. They come oftentimes wondering whether they have any right or authority to speak in the name of the Lord Jesus Christ, whether they have authority to administer the sacred and holy ordinances of the gospel, but thanks be to God through faithful labor almost without a solitary exception they have found God, they have learned that by keeping the commandments of God, our heavenly Father is not very far from any one of us. They have received manifestations of the Spirit of God, they have laid their hands upon those who have been seriously afflicted and the Lord our God has heard their humble prayers, and by his mysterious power he has healed those who have been afflicted. He has poured into their souls understanding in relation to the doctrines of the gospel, until they have soon come to be able to stand upon their feet and bear witness of the truth as it has been revealed in the dispensation in which we live. And they are not doubting, they are full of conviction, they are full of understanding, they are full of determination, they are full of humility, they are full of willingness and ready to go and come and anxious to labor to the very best of their power that the message of the gospel may be preached among the people. We are trying to impress upon the minds of men and women with whom we come in contact that there has indeed been this revelation of the gospel that has been spoken of so frequently during our conference meetings, that in our own time the heavens have been opened, that the Lord our God has made his appearance, with his Son, our Redeemer, and that by the sending of holy angels he has conferred authority upon men to call people to repentance and that the missionaries speak legally in the name of the Lord Jesus Christ. The missionaries believe that they have that authority, and in the fear of God they are going among the people, calling men and women to repentance, expounding to them the principles that have been revealed, ready and willing and anxious to administer to them the holy ordinances of the gospel, if people will believe and repent. I am glad to be one with them.

My soul is filled with joy and thanksgiving and praise. The hands of the servant of God who presides over this Church were laid upon my head before I went to California, and blessings were pronounced upon my head that it seemed to me when I commenced my ministry in the midst of that people never could have fulfilment, yet

I stand here before this great congregation this afternoon and bear witness that in the mercy and providence, and through the power of God, he has fulfilled marvelously the promises that have been placed upon my head, and I feel that I am under obligation to give my service to my Father in heaven for the building up and advancement of his work.

God gave me my life in the days of my young manhood, and raised me up from a deathbed by his power, and I have covenanted with my Father in heaven upon many occasions that I would try to manifest appreciation for the marvelous power that was manifest in my own behalf when he raised me from that condition of death. I know that Jesus Christ is the Son of the living God. I know that this Church is in very deed the Church of Jesus Christ. I know that the power and authority of the Priesthood has been conferred upon men, and that by that authority men minister and expound and preach the gospel of the Redeemer of the world. Jesus Christ himself taught that it was in vain to teach for doctrine the commandments of men—"In vain do ye worship me, teaching for doctrine the commandments of men." That is just as true today as it was when those words fell from the lips of the Lord Jesus Christ, and we are not teaching the commandments of men, we are teaching the doctrines that have been revealed by the Lord, and we are under obligation to teach and maintain the truth. God help us to do it, I humbly pray, in the name of Jesus Christ. Amen.

ELDER LAWRENCE G. KIRKMAN

President of the Twin Falls Stake of Zion

This is a new experience for me. I am rather young in my office and rather young in the preaching of the gospel of Jesus Christ, and yet in humility I appreciate this wonderful privilege. It seems to me that the Latter-day Saints have experienced a multitude of sensations during this conference. It seems to me that never in my life have I had so many thrilling sensations during meetings of a conference as I have had during the last two or three days.

We live in sunny southern Idaho, an altitude a little lower than this, and a wonderful climate of about sixteen or seventeen hours of sunshine. In the summer time the sun rises at about 5:00 o'clock in the morning and at the longest day we have a most glorious sunset at about 8:20 in the evening. Perhaps that would be strange to you people in the mountains, but where we live there is scarcely a mountain either east or west of us, but some small mountains south and north; therefore the sun comes almost at is does in the east, from the ground, and sets in the ground in the west in the evening. We have been blessed wonderfully, it seems to me, in this splendid country, with the most wonderful soil, I think, in the United States, the most productive land

I have ever seen, and it is undoubtedly a selection of the best people from all over the United States, progressive men who have been willing to pioneer, leave their homes and their business and risk their fortunes in a new country. Such people seem to comprise the personnel of this country, and I have had a great deal of pleasure in explaining the gospel of Jesus Christ to a number of these broad-minded, sensible men. There is not the prejudice there that you would expect in a country of this kind. I believe we are treated almost as generously as any other church in that locality.

About eighteen years ago when we moved to Idaho, if you will pardon the personal reference, we had a membership of about two hundred people in the city of Twin Falls. Today we have two thriving wards, one with a Sunday school of two hundred twenty-five to two hundred and fifty members, and another Sunday school with about one hundred sixty or one hundred seventy-five members. A number of good Latter-day Saints have gathered in that locality and are making their homes there, and with the best prospects, and I feel that the Latter-day Saints have been fortunate indeed to cast their lot there. The gospel of Jesus Christ, it seems to me, is dearer to the people there than in other communities where I have lived. I can safely say there is not a member of the stake presidency, high council or any other stake officer who does not observe the Word of Wisdom. There perhaps are two or three stake members who do not pay a full tithing. I say this very humbly without the least degree of boasting, because I feel that the atmosphere in which we live is rather conducive to that condition, that we are forced to live the gospel of Jesus Christ because of the demand made of us by our neighbors, and it is a good thing, and the missionary element which President McMurrin has just mentioned is very noticeable there.

I wish the President would see fit to send missionaries into that country—the greatest missionary field in the world. I have traveled many days and many nights, sometimes for weeks, without an opportunity of preaching the gospel to a single soul during my missionary labors, but in Twin Falls every day we could have hundreds of opportunities. Men are commencing to inquire about the gospel; they are reading the Book of Mormon. We are giving out a great number of tracts, and I wish we could have ten or fifteen missionaries constantly to help us in that splendid field.

I pray for the success of the Church of Jesus Christ. I pray that the gospel may spread and that the honest in heart may gather out, that they may have this thrill that you people have been experiencing during the last two or three days. That sensation is not known to the person outside of the Church. He may seek other thrills and other experiences that are sometimes unwholesome. God bless us that we may cultivate and enjoy these pleasing, happy, stimulating thrills that will make men and women better. I humbly pray, in the name of Jesus Christ. Amen.

ELDER HARRY L. PAYNE

President of the St. Joseph Stake of Zion

My beloved brethren and sisters, I assure you it is with a feeling of timidity that I stand before this vast audience today, and I humbly pray that the few words I may utter may be guided and directed by the Spirit of the Lord. I rejoice in the opportunity that I have of being a humble servant in the work of the Lord. I am indeed grateful for the testimony which I have of the divinity of this work in which we are all engaged. My heart has been touched, and I have been thrilled, during the services of this conference in listening to the wonderful testimonies of our brethren, in listening to the words of inspiration which have been given to us through the power and blessings of the Lord, and his warning, advice, and admonition to this people.

Reference has been made by many of the brethren to the fact that as a people we stand upon our individual testimony. I want to say, my brethren and sisters, also that with this individual testimony there comes an individual responsibility to every one who has named the name of Christ. No one else in all the world can save me but myself. No one can work your salvation except yourself. It is after all an individual work, and we have embarked in the service of the Lord, and we have made covenants with the Lord that we would keep his commandments and do his will. The Master while here on the earth said: "I must do the works of him that sent me, while it is day, for the night cometh when no man can work." My brethren and sisters, the responsibility of doing this individual work is upon us today, not at some far distant time, and I am wondering, and have wondered, during the services of this conference, how many of us are going home and reduce to practice the admonitions and instructions that have been given us from the servants of the Lord. After all we have each and every one an individual work to perform. I think it was Emerson who said: "No man is born into this world whose work is not born with him." No one is born into the work of God whose work is not born with him.

"There is surely somewhere a lowly place,
In regions of a field so wide,
Where I may labor through life's short day,
For Jesus the crucified."

Surely my brethren and sisters, in the work of God there is a place, there is opportunity for every one of us to do that work which God and Jesus Christ, our Redeemer, our Master and Captain, expects us to do. I am reminded of the words of the poet who said:

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be,
For my unconquerable soul."

In the fell clutch of circumstance,
I have not winced nor cried aloud,
Under the bludgeonings of chance,
My head is bloody, but unbowed.
It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul."

God help us, my brethren and sisters, to realize the responsibilities resting upon us individually. May we be able to carry to our wards and stakes the words as they have been given to us from the servants of the Lord, and inspire anew a determination upon the part of our brethren and sisters who have not been favored to be here, to be more faithful in the future than they have hitherto been in the work of the Lord, for I bear you my testimony in humility, in fear and in trembling that I know as I know that I live that this is God's work. I know that Jesus is the Christ, I know that Joseph Smith was and is in very deed a prophet of the living God, and I know that Heber J. Grant who stands at the head of the Church today is God's mouthpiece and prophet. May God help us to realize the responsibilities resting upon us, and to discharge them faithfully and well, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES B. LARSEN

President of the Shelley Stake of Zion

My brethren and sisters, when I came into the meeting this afternoon I met a lady on the grounds with whom I lived when I attended school at Snow Academy, and, of course, I was very grateful and happy to see her, and she said to me: "I suppose when you were living with me you did not think that some day you would be a president of a stake," and I can assure you that I did not think, and had not thought, at that time, that I would ever occupy this position. But I can truthfully say that I am grateful that I have been called to this position, and I hope that I will be able to give real service in this work.

I have a testimony of the truthfulness of this gospel. I know that the Lord hears and answers our prayers. This testimony came to me while I was at that school, the Snow Academy, down at Ephraim, Sanpete county. I remember, on a certain occasion, that I wanted very much for the Lord to hear my prayers, and he did hear them, and all night long, or nearly so, I poured out my soul to him. Finally I went to sleep, and in the morning I awoke with an assurance that has never left me throughout all the years that have passed since that time. I knew somehow that the Lord had heard my prayer, and that my prayer was answered, and it has been answered and fulfilled to the letter. Everything that I asked for in that prayer has been brought about, and I knew that morning, when I awoke after having slept just

a very little while, that it would be just as I am telling you that it has been.

I rejoice in being privileged to be in attendance at this conference. Like the other brethren who have spoken, I have been thrilled. My eyes have been filled with tears many times during this conference, and the Spirit of the Lord has borne testimony to me, every fiber of my body has responded and said Amen, and what has been said is true. I add my testimony, my brethren and sisters, to those which have been borne already, that this is the Church of Christ, that this is the work of the Lord that we are engaged in, and I am grateful with you to be privileged to be of service in this great and glorious cause. I know that the Lord can bless us, I know that he can make us equal to whatever call is made of us, and if we will only humble ourselves, if we will only put ourselves in condition the Lord will bless us and make us equal to these responsibilities and duties and calls that come to us, and they are blessings to us.

I am grateful to have the privilege of working with our people. We have a wonderful people, in our section of the country, and my testimony is strengthened in everything I do, and the more I do, and the more I serve, in this Church, the greater becomes my testimony of the divinity of this work.

I leave my testimony with you that this is the Church of Christ, that we are engaged in the service of the Master, and I only hope that I may remain steadfast. I know that the Church can go on without me, and I do know that I cannot go on without the Church; so I hope and pray that I may be able to continue steadfast to the end, because I know that this is the work of God. May God bless us and help us that we may be able to remain faithful to the end, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and the General Officers of the Church; all of whom were sustained in their positions and callings by the unanimous vote of the large assembly, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

| | |
|---------------------|-----------------------|
| Rudger Clawson | Joseph Fielding Smith |
| Reed Smoot | James E. Talmage |
| George Albert Smith | Stephen L. Richards |
| George F. Richards | Richard R. Lyman |
| Orson F. Whitney | Melvin J. Ballard |
| David O. McKay | John A. Widtsoe. |

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

| | |
|---------------------|------------------|
| Jonathan G. Kimball | Charles H. Hart |
| Rulon S. Wells | Levi Edgar Young |
| Joseph W. McMurrin | Rey L. Pratt |

PRESIDING BISHOPRIC

Charles W. Nibley, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants : Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|---|-----------------------|
| Heber J. Grant | Joseph Fielding Smith |
| Charles W. Penrose | David O. McKay |
| Anthony W. Ivins | Stephen L. Richards |
| Willard Young | Richard R. Lyman |
| Rudger Clawson | John A. Widtsoe |
| Orson F. Whitney | Adam S. Bennion |
| Authur Winter, Secretary and Treasurer. | |

SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

| | | |
|-----------------|----------------|-------------------|
| Henry H. Rolapp | John C. Cutler | Peter G. Johnston |
|-----------------|----------------|-------------------|

TABERNACLE CHOIR

| | |
|----------------------------|---------------------------------|
| Anthony C. Lund, Conductor | B. Cecil Gates, Asst. Conductor |
|----------------------------|---------------------------------|

ORGANISTS

John J. McClellan
Edward P. Kimball
Tracy Y. Cannon

Alexander Shriener
Frank W. Asper

George C. Smith, Sec. and Treas.

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

PRESIDENT HEBER J. GRANT

CLOSING REMARKS

I desire to express my gratitude and thanksgiving to the Lord for the rich outpouring of his spirit during our conference. It seems to me that we have never had as large an attendance at any other conference within my recollection as we have had during this conference. I feel that all those who have spoken here have been blessed of our heavenly Father. As nearly as I can judge, the people have been deeply interested in what has been said to them and their hearts have responded to the teachings of those who have addressed them during the conference. I regret that we did not have at least another hour, so that I could have announced that during my presidency every stake president has had the privilege of speaking or of uttering a prayer from this stand. As it is, I believe all our 94 stake presidents have had that privilege with the exception of those chosen last year—not more than half a dozen.

SOURCE OF OUR POWER, SUCCESS AND UNITY

I know of nothing that I have enjoyed more in our conference than the brief testimonies of the men who stand at the head of the various stakes of Zion. There was a burning power in those testimonies of their individual knowledge regarding the divinity of this work. It is that personal knowledge, that still, small voice of revelation coming to every honest, prayerful soul, in answer to prayer, which gives the power to this Church. Without this individual testimony, coming as it does to men and women all over the world when they hear this gospel and supplicate God for his spirit, we would not be what we are today—a united people, one in heart and soul, one with God and one with our Savior.

That God our heavenly Father may help us to be loyal and true to him and that we may ever show by our faithfulness, by our honesty to men and women, and by the uprightness of our lives that we are in very deed the servants and handmaidens of the living God, striving for the spread of the Gospel of Jesus Christ, is my earnest prayer.

A PRAYER FOR THE PEOPLE AND THE LEADERS

I leave my blessing with the people who have assembled in this conference, and with all Israel, as well as the honest the world over. I

pray God from the bottom of my heart to bless the president of the United States of America, to bless his cabinet, to bless the senators, to bless the representatives, to bless those who stand at the head of all the states of our great country, that they may supplicate their God and their Redeemer for guidance, so that this country may in very deed be under the guidance of the Creator of the universe. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang, "Guide us, O thou great Jehovah."

Benediction was pronounced by Elder William H. Gallahan president of the Wayne stake of Zion, and the conference adjourned for six months.

President Anthony C. Lund conducted the singing, assisted by B. Cecil Gates. Professor John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball, Tracy Y. Cannon, Alexander Shreiner, and Frank W. Asper.

Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON, clerk of the conference.

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Ninety-Sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 96th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, October 4, 1925.

President Heber J. Grant announced the opening of Conference at 10 o'clock a. m.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson,* George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith,† Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith and the following assistants; Andrew Jenson, B. H. Roberts, A. William Lund.

Presidents of stakes with their counselors were well represented from the ninety-four stakes of Zion, and many other prominent officers representing the quorums of the Priesthood; also general, stake and ward officers of the Church auxiliary organizations were present.

Mission Presidents were in attendance as follows: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; John G. Allred, North Central

*Reed Smoot, absent in Washington.

†James E. Talmage was absent, presiding over the European Mission.

‡Junius F. Wells, absent in the East.

States; Chas. A. Callis, Southern States, and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

All available seats, and all spaces where people could stand, were occupied. Others were gathered in the Assembly Hall and Barratt Hall where overflow meetings were held. The services in the Tabernacle were broadcast and sent by radio to the large crowds gathered on the lawns on the Tabernacle grounds.

President Grant announced that the choir and congregation would begin the services by singing, "We thank thee, O God, for a prophet." Following the singing, in which all took spirited part, the opening prayer was offered by Elder Hyrum G. Smith, presiding Patriarch of the Church.

The choir and congregation sang: "The morning breaks the shadows flee."

PRESIDENT HEBER J. GRANT

I think the hymn to which we have just listened is entitled to the place it occupies in our hymn book, namely, the first hymn—the place of honor. It was written by the late Apostle Parley P. Pratt:

A FIRST PLACE POEM

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day,
Majestic rises on the world.

"The clouds of error disappear
Before the rays of truth divine;
The glory bursting from afar,
Wide o'er the nations soon will shine.

"The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed of sin,
Shall in their promised Canaan stand.

"Jehovah speaks; let earth give ear,
And Gentile nations turn and live,
His mighty arm is making bare,
His cov'nant people to receive.

"Angels from heaven and truth from earth,
Have met, and both have record borne;
Thus Zion's light is bursting forth,
To cheer her children's glad return."

I earnestly desire the faith and prayers of this vast audience to assist me in that which I may say to you today. I sense the great responsibility of addressing so large an audience—for this building is filled to overflowing—and I desire that my remarks shall encourage and bless the Saints here assembled.

A TRIBUTE TO PRESIDENT PENROSE

Since we last convened in general conference one of the great and faithful laborers in the Church has departed this life—the late

President Charles W. Penrose. Perhaps no man in all Israel has written more in defense of the people than Charles W. Penrose, and I believe that the literature from his pen has been more widely distributed than the writings of any other of our leading men. He spent nearly twenty years of his life as a missionary in his native land. As I announced at his funeral, during the last nine months that I presided over the European mission we distributed about eight million pages of the writings of Charles W. Penrose. I have been thrilled by his discourses from this stand, from my childhood days until the time of his last public address. He was inspired in his utterances, and he had the capacity and the ability to make plain the principles of the gospel of the Lord Jesus Christ as perfectly as any of our speakers that I have ever heard. We also rejoice from time to time in listening to the inspired hymns that he has written. We mourn his loss, but we rejoice in the wonderful record of labor and service that he made in the spread of the gospel of the Lord Jesus Christ at home and abroad.

WILLIAM JENNINGS BRYAN'S VISIT TO SALT LAKE CITY

At one of our general conferences some years ago we were honored with the presence of Senator Owen from Oklahoma and Honorable William Jennings Bryan. These gentlemen remained until after the conference session, when an informal organ recital was given in their honor. Perhaps a hundred or a hundred and fifty people were present and following the recital, requests came from different parts of the small audience that Senator Owen and Mr. Bryan make some remarks. They did so, and from the press reports of the occasion we read the following:

HIS ESTIMATE OF "MORMONISM"

"Mr Bryan said the truths he had heard expounded there that day he should endeavor to carry with him throughout life, and he believed that through him many people might hear the truth concerning 'Mormonism,' for he would endeavor to give an exposition of what he had heard in plain truth to the people with whom he associated. Mr. Bryan said he had been undecided about coming to Salt Lake. He had been asked to speak in Los Angeles Monday, but he had obeyed a whim almost and had come to Salt Lake. He did not know why, but now he said he believed it was providential. At any rate he said he had heard truths uttered that impressed him deeply, and he knows that he is better equipped to perform his work in the world for having heard 'Mormonism' expounded. Particularly was he impressed, Mr. Bryan said, with the 'Mormon' belief in the personality of God. It is a beautiful belief, he said, and one by which the world might profit. He referred to the application of the gospel in the lives of the 'Mormon' people, and said such principles applied to the problems of the world would in very deed solve the difficulties with which the world is beset.

He referred to the single standard of morality, as expounded by one of the speakers, and said that in very truth that is a principle that might well be applied to the lives of all men."

HIS LAST SPEECH SHOWS HIS PERFECT FAITH IN GOD

The publishing house of Revell & Co. have published a book containing the last address of William Jennings Bryan, which ad-

dress was prepared for the celebrated evolution case in Tennessee, but was never delivered. I have had the privilege of reading and re-reading the book. It shows that he had perfect faith in God our heavenly Father and in my judgment it is a very strong defense of the divinity of Christ and of the Godhood of our Father in heaven.

I had the pleasure of visiting with Mr. Bryan, after his remarks following our conference, and he said that he was expected to deliver three speeches in California before leaving, but that he believed the world at large would get more benefit from what he had learned in our conference than the people would have received had he remained in California and delivered those three speeches. He promised to send me a little pamphlet containing his ideas about God. After reading it I remember saying to my family that William Jennings Bryan ought to be a Latter-day Saint, because many of his views were in perfect harmony with our faith. Every Latter-day Saint upon the face of the earth believes in the individuality and personality of God our Father, and of the Lord Jesus Christ. A man who does not so believe has no right to be called a Latter-day Saint. Every Latter-day Saint believes absolutely that God conversed with Joseph Smith, and introduced to him the Lord Jesus Christ as his well-beloved Son.

PRESIDENT GRANT PRESENT AT HISTORICAL EVENTS

During the past six months I have had the privilege of visiting in California and meeting with the Saints there. I had the pleasure of being present at the official opening of Zion's National Park in southern Utah, and of attending the general conference in June of the Young Men's and Young Ladies' Mutual Improvement association, and also the Primary association. That great celebration of the fiftieth anniversary of the organization of the Young Men's Mutual Improvement association was one of the grandest that we have ever had. It was a marvelous outpouring of the youth of Israel upon the streets of this, the central city of Zion. The parade was an honor to the Mutual Improvement association and a credit to the Church. I believe that special credit for that parade was due to the insistence of Junius F. Wells, the man called originally by Brigham Young to organize the Young Men's Mutual Improvement association. For the very splendid and orderly way in which it was conducted, credit is due to Governor Mabey and to each and every one of those on the committees. Credit is also due to the various people who took part in speaking, singing, or giving orations or the various contests, musical and otherwise, at the conference. My heart was filled with gratitude and thanksgiving to know that we have today one hundred thousand young men and young women in these Improvement associations interested in laboring with zeal and energy for the advancement of the work of God.

I had the pleasure of being present at a celebration in connec-

tion with the great dam that is to be erected at American Falls, where millions of money will be expended and a vast empire redeemed through utilizing the waters of the Snake River. It was also a pleasure later to attend the Burley stake conference. Saturday evening I held a meeting at Oakley at which thirty odd per cent of the people of Cassia stake were in attendance. I first visited that section of the country forty-four years ago this fall, when it was only a branch of the Grantsville ward of the Tooele stake of Zion, numbering perhaps a hundred and fifty to two hundred and fifty Latter-day Saints. There are now in that section of the country a number of stakes of Zion, among them the Twin Falls stake. The city of Twin Falls has over eight thousand inhabitants. None of our people were located there at that time, but I rejoice in the wonderful growth of our people and others in redeeming that section of the country.

I was requested to go to Pocatello and dedicate an amusement hall—a fine large building. I thought back to the time when I first went there and met with just a handful of Latter-day Saints in a little rented hall, and when I contemplated the fact that there are now six organized wards of the Church at Pocatello, and thought of the wonderful growth of Latter-day Saints in that section, I rejoiced in the material and spiritual advancement of the people there.

VISITS MANY SCENIC WONDERS

I was requested to send a speaker to hold a meeting at the West entrance of the Yellowstone National Park the Sunday evening that I was at Pocatello. I made several efforts to secure a speaker to go there, but all those to whom I applied were engaged. So I decided to drive from Pocatello myself Sunday afternoon, and attend the meeting at West Yellowstone. The next day and the day following I had the privilege of going through the Yellowstone Park, and then driving down to Driggs, where I held a meeting Tuesday night. Yellowstone Park can be reached from here in a night's ride on the train and the scenery there is among the grandest in all the world.

Upon my return home Thursday I found an invitation from my son-in-law to climb Timpanogos the following Saturday, which I did. From the top of that mountain, the view of Wasatch, Utah, and Salt Lake counties, the cities therein, and other sections of the country in the distance, is one of the grandest that my eyes have ever beheld.

The following Sunday night I left for the scenic wonders of southern Utah, reaching Cedar Monday morning with President Ivins and wife, Sister Grant and my niece. We visited Cedar Breaks and Zion canyon, and the next day going to the Grand Canyon, or at least to the V. T. ranch in the Kaibab forest. We saw between two hundred and three hundred deer that afternoon as we were traveling to this ranch. The next day we visited Point Sublime and saw the Colorado river and that wonderful gorge in

which you could drop about one hundred Grand Canyons of the Yellowstone. It is twelve miles wide and one mile deep as compared with the gorge thirteen hundred feet deep and two thousand feet wide at the Grand Canyon of the Yellowstone. It is a sight that beggars all description. It is a marvel; it is a wonder! We drove that afternoon to Kanab and in the evening held a meeting with the Saints. I rejoice in the fine meeting house that they have erected there.

The next day we visited Bryce Canyon, and I was more charmed with it than the first time I visited this, one of the scenic wonders of the world. The next morning, Friday, September 11, I parted with Brother Ivins; he returned to Salt Lake by way of Fish Lake, and I returned to Cedar City via Cedar Breaks and was present in the afternoon at the opening of the bridge over Ash Creek, which connects with the Black Ridge. I had the privilege of traveling over the road fifty-nine years ago, when the wagon in which I was riding jumped from one black rock to another, seldom finding any ground to light upon. On that old route which was selected by the pioneers who first went into St. George there is now, over the Black Ridge, one of the finest dirt roads that I have ever had the privilege of motoring over. It is a real delight to travel upon it. The bridge over Ash Creek is certainly a very creditable structure indeed.

In my travels (in Europe) from Scandinavia on the north to Italy, on the south, and from Canada on the north to Mexico on the south, in Hawaii and in Japan, I have witnessed many wonderful scenes; but if they were rolled in together they do not compare with the Yellowstone and these wonderful sights in southern Utah—Bryce Canyon, Cedar Breaks, Zion Canyon and the scenic points from the north rim of the Grand Canyon of the Colorado.

THE GREAT MISSION OF THE LATTER-DAY SAINTS

Saturday and Sunday following the opening of the bridge over Ash Creek I attended the Parowan stake conference and enjoyed visiting there with the Saints and taking part in one of the conferences.

I rejoice in the wonderful growth in all the stakes of Zion from Canada on the north to Mexico on the south, and in the increase of interest and faith on the part of the Saints throughout the world. I rejoice that there is a cry for more missionaries, from all parts of the world. The one great mission of the Latter-day Saints at home and abroad is to preach the gospel of the Lord Jesus Christ, to preach the individuality and personality of God and of the Lord Jesus Christ, to preach the restoration again to the earth of the plan of life and salvation. There is nothing that qualifies a man so much for preaching the gospel of the Lord Jesus Christ as to study the revelations that the Lord has seen fit to give us in our day. In them he says:

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. * * *

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. * * *

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and earth pass away, my word will not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. * * *

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength; that ye may stand blameless before God at the last day. * * *

"And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea to do justly, to walk humbly, to judge righteously; and this is my Spirit.

"Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy. * * *

"Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. * * *

"Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and if you desire, you shall be the means of doing much good in this generation. * * *

"Behold, I speak unto all who have good desires, and have thrust in their sickle to reap. * * *

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. * * *

"Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed."

A CENTRAL THOUGHT APPLYING TO US

This last revelation from which I have read was given to Hyrum Smith, the brother of the Prophet Joseph. He was martyred with Joseph Smith, as you all know, in Carthage jail.

I wish to emphasize one passage in this revelation:

"Behold, I speak unto all who have good desires, and have thrust in their sickle to reap."

So that it applies to you, to me and to all the Latter-day Saints. The central thought in this revelation is that we are to keep the commandments of God. It is reiterated in this one revelation some three or four or five times, that the duty was upon Hyrum Smith to keep the commandments of God and to preach the gospel of Jesus Christ.

The previous revelation from which I quoted was given to the father of the prophet. I will repeat the words of that part of it, as I did before, and I wish to emphasize it with all my heart:

"Behold, a marvelous work is about to come forth among the children of men." (As I look at this marvelous audience and think of the people on the outside, who are hearing what I say, as well as the audiences in Barratt Hall and the Assembly Hall, surely I can say that this revelation, given to the father of the prophet and the patriarch, has been literally fulfilled.)

"Therefore, O ye that embark in the service of God, see that ye

serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

WORTH OF SOULS GREAT IN THE SIGHT OF GOD

I am well aware of the fact that it is tiresome to any audience to listen to a speaker when most of his time is occupied in reading; but when I contemplate the fact that my words uttered here today will be published in *The Deseret News*, which goes into the homes of the Latter-day Saints from Canada on the north to Mexico on the south; when I realize that what I am saying here is to be published in a conference pamphlet, copies of which will be sent to the missionaries all over the world, then I am far more anxious to have the words of the Lord and the Savior of the world published in this address than to make remarks myself. I desire therefore to read what the Savior said:

"Remember the worth of souls is great in the sight of God; For, behold, the Lord, your Redeemer, suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy shall be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

"Behold, you have my gospel before you, and my rock, and my salvation.

"Ask the Father in my name, in faith believing, that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

"And if you have not faith, hope, and charity, you can do nothing."

This quotation is from the 18th Section of the Doctrine and Covenants.

TESTIMONIES OF RETURNED MISSIONARIES

It fell to my lot two weeks ago today to sit upon the stand in the Assembly Hall and listen to the testimonies of five young men who had just returned from missions, and then listen to the testimony of James H. Moyle, the father of one of those young men. My heart was thrilled with the testimony they bore, and their undoubting knowledge that God lives, that Jesus Christ, the Redeemer of the world, the Savior of mankind, that Joseph Smith is a prophet of the true and living God, and that the gospel, commonly called "Mormonism" by the world, is in very deed the plan of life and salvation again restored to the earth.

A TESTIMONY OF THE DIVINITY OF THIS WORK

I rejoice in the absolute knowledge which I possess, of the truth

as contained in section 76 of the Doctrine and Covenants, which is known among us as "The Vision." I have been thrilled with the testimony there borne by the Prophet Joseph Smith, as I have repeated it itme and time again; and if it were repeated every day of my life, as I supplicate God from day to day, it would do me no harm:

"This is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him;

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him." (Thank God they are few and far between.)

"And now, after many testimonies which have been given to him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

When preaching to those not of our faith, in different parts of the world, I read, whenever I have the opportunity, the articles promulgated by Joseph Smith known as the 13 Articles of Faith of the Church of Jesus Christ of Latter-day Saints. I rejoice in reading them and in testifying to those who know not the truth that in very deed those articles have been vindicated; that we believe in God the Eternal Father, and in his Son Jesus Christ, and I testify to the world that we know that they live, because they appeared to Joseph; that we believe men must be called of God, and we know that they have been called of God in our day, because the apostles of the Lord Jesus Christ ordained Joseph Smith and Oliver Cowdery. We believe that men should receive the Holy Ghost, and we testify to all the world that they have received it in this Church. I rejoice that all the gifts and graces, that were enjoyed in ancient days—the speaking in tongues, the interpretation of tongues, the healing of the sick, and kindred gifts as enumerated in the Articles of Faith, are enjoyed by the Latter-day Saints all over the world, wherever this gospel has gone. I rejoice in the wonderful faith and knowledge of the Latter-day Saints regarding the divinity of this work. I am thankful beyond expression that wherever this gospel has gone, in answer to humble, faithful prayers, God has given to individuals all over the world a knowledge of themselves concerning the divinity of this work. What kind of men and women should we be, as Latter-day Saints, in view of this wonderful knowledge that we possess, that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God? We should be the most honest, the

most virtuous, the most charitable-minded, the best people upon the face of the earth.

That God may help us to live up to the knowledge we possess, that we may grow in the light and knowledge and testimony of the gospel, and that our lives shall be a bright and shining testimony of the divinity of this work in which we are engaged is my prayer, and I ask it in the name of Jesus Christ, our Redeemer. Amen.

PRESIDENT HEBER J. GRANT

MISSIONARY CALLS

President Heber J. Grant made the following additional remarks at the close of his opening speech, concerning missionaries, and missionary calls decided upon:

OPENING OF SOUTH AMERICAN MISSION

One announcement I intended to make, which undoubtedly all of you have seen in the paper, is that Elders Melvin J. Ballard, Rulon S. Wells and Rey L. Pratt, have been called to go to South America and open a mission there.

APPEAL FOR ONE MAN FROM EACH WARD FOR MISSION IN THE UNITED STATES

In addition to opening a mission in South America, as the President of the Church and the Apostles, we desire to make an appeal to the Latter-day Saints throughout the Church, from Canada on the north to Mexico on the south, that a special effort be made to secure in every ward, from among men of mature years and sound judgment, who have had experience in the preaching of the gospel, one missionary, and where possible more than one, who is financially able to go forth and labor in the mission fields of the United States, Canada or Mexico for at least six months, at his own expense, both going and returning.

MEN OF MEANS AND EXPERIENCE WANTED

Since there are a thousand wards in the Church, this would mean a thousand or more men of experience to perform this labor. We feel that men who have been prospered and blessed should be ready and willing to respond to such a call. We know more than a thousand, more than two thousand, have been so blessed. Many of them may have come to this land without a dollar. Some may have borrowed the money to come here. The parents of some of them were perhaps assisted by what was known as the Perpetual Emigration Fund. Many of these men are now worth twenty-five thousand, fifty thousand, one hundred thousand, and some more than one hundred thousand dollars. We ask, in view of the wonderful material blessings which God has bestowed upon them, that they be

and proclaim this gospel, and if they can stay longer, all well and good.

Many of them have gone on trips, time and again, for three and four months, for pleasure only, and spent large sums of their money. Now we want during the coming year to have the greatest of all the great missions that the Church has ever had, given to the people of the world by one or two thousand men who have been thus wonderfully blessed financially—men of experience, ability and testimony. We believe, in view of the wonderful harvests that will be of such great benefit to the people in all sections of the country where the Saints are located, that we are not asking too much when we, as the Presidency and Apostles of the Church, make this great appeal for missionary service.

The choir and Hyrum Christensen, and Alvina Ridges, grand daughter of Joseph Ridges, builder of the Tabernacle organ, sang the hymn, "An angel from on high," after the hymn had been announced and read in full by President Heber J. Grant.

PRESIDENT CHARLES W. NIBLEY

Sensing very deeply this great responsibility, I approach it in humility and with a desire in my heart that I may be assisted by your faith and by the Spirit of the Lord.

ENDORSEMENT OF THE MISSIONARY CALL

I wish to endorse most heartily the remarks of our president. He has given an outline of the great work in which we are engaged—the "marvelous work and a wonder" which the Lord said, through the prophets in olden times, that he would bring to pass in the latter days.

I believe it will be an easy matter for the Latter-day Saints to comply with the president's request to send out an additional 1,000 missionaries to the United States and Canada and probably some to Mexico, to labor for six months, or longer, if the missionaries feel that they would like to remain longer, and many of them will, no doubt. I believe it will be the greatest missionary effort that has been put forth in the history of the Church, and no man can foresee the great good that will be accomplished thereby. Some of the wards, many of them indeed, can easily spare two or three mature, competent, capable men who have had experience, and who will not only be willing, but glad to go. We may therefore have considerably more than one from each ward, in which event there will be more than 1,000 missionaries.

MATERIAL PROSPERITY AND BLESSINGS

I rejoice very much in the growth and development of this great work. I am thankful to the Lord for the privilege of assist-

ready and willing to respond to the call of the Bishops of their wards and the Presidents of their stakes to go out for six months ing in it. I have been thankful for that high privilege all the days of my life, and I have tried in my weak way to assist wherever I have been called.

President Grant has referred to the wonderful productivity of the soil during the past season. We have never experienced anything like it in our history. The earth is fairly teeming with riches, in its products of every kind, and they are bringing fair prices. May I turn from the very splendid spiritual talk that the president has delivered, to the material things for a few moments. "Mormonism" comprises both the temporal and spiritual; they go hand in hand, but the spiritual is first. If for a few moments, therefore, I talk about temporal things, I hope you will pardon me and that that advice and counsel may not be lost.

CAUTION TO THE PEOPLE TO WISELY CARE FOR THEIR WEALTH

What are we going to do with these great blessings of the earth that the Lord has given and is giving us this season? I was told only a week or two ago that down at Delta, and over in the Vernal country also, where they were threshing alfalfa seed, in fact, wherever it was known that a farmer had a little surplus money, certain individuals were swarming like vultures, seeking to present every sort of scheme imaginable to try to separate that farmer from his money. They were going to make him rich "quick." All he had to do was to invest his little surplus in some scheme which this glib talker could portray in glowing terms, and it would make him rich. The talker did not know how to make himself rich—of course not—but he was going to make the farmer rich.

TAKE COUNSEL BEFORE YOU INVEST IN PRESENTED SCHEMES

I have had some experience with this class of people, and with such schemes. I have been fooled myself more than once, though once ought to be enough for any man. I have tried mines, and I have tried oil—not the flow that Andy Gump pictures, but oil spouting from the ground, assuring riches quickly; and I have been fooled in every one of them. It is my advice, my counsel to you, my brethren and sisters, that you "pass up" the people that come with these get-rich-quick schemes. Otherwise you will be deceived; and you will be disappointed; you will lose your money. If you have surplus means to invest—and I hope you will have, consult the president of the stake, consult the bishop of the ward, consult your banker. Usually the banker in a community is a safe man to consult in respect to investments. There are plenty of safe and sane investments that may be made on which you can be absolutely sure and certain to receive a fair return. So my advice, my counsel is to turn away from men who are trying to make you rich over night. It can't be done.

THE SOUND COUNSEL OF BRIGHAM YOUNG APPLIES TODAY

President Young used to counsel the Saints in his day to invest in something that they knew about, such as land, cattle, sheep and the like. "Make your investments," he said, "in something you know about, and keep out of mining." The time, he said, had not come to develop mining. Mining, of course, is a legitimate business, we cannot do without the minerals and the precious metals. The world could not get along without copper, lead, zinc, tin and other minerals; even silver and gold are needed also. President Young's counsel at that time was, as you may read in his sermons: "You, brethren and sisters, who will stay here at home and attend to your farms, look after what you have, I promise you that you will be richer and better off than if you go away hunting mines."

Brethren and sisters, that counsel is just as sound today, to the Latter-day Saints, as it was the day President Young gave it. It is good sense yet. Let me say here that "Mormonism" is good sound sense. I know of investments that have been made in coal mines which have not turned out very satisfactory. Some fellow comes along, and he has a coal mine prospect. If you will only invest your money in a coal mine you are sure to get rich quickly.

Well, people invested up in Cache valley and in southern Utah. What is the result? Hundreds of thousands of dollars were frittered away and lost in that way. That is not good judgment, nor does it show good sense. And this is not only the case in coal mines; we have communications come to the president's office sometimes about "dream" mines. Some brother or sister has dreamed about a mine located in a certain place, and it is a sure thing, because it has been "revealed." Well, now, don't take any stock in such "revelations," they will not "pan out." You will only be disappointed. Save your means and use them wisely. If we have means, and we owe any debts, our first duty is to pay our debts. If we owe a mortgage, for goodness sake wipe out the mortgage before we buy a new car. It is fine to have a new car, and I rejoice to see the many thousands that are parked in the streets around this block. Every street seems filled with automobiles. I am glad you have them, but don't buy any new cars while there is a mortgage on the home or on the farm.

CULTIVATE THE SPIRIT OF THRIFT AND SAVING

Try to economize, try to save. We have almost lost the spirit of thrift and saving. We hardly know what it is. Our children run wild to picture shows. It is only 25 cents to attend a picture show, and there are only four or five children, and they only go three or four or five times a week, and the money is gone, frittered away. What good has been done with it? "Well," one says, "do you want the children to be shut up and not have any amusement?" No, people will have amusement; children need it; but we are going to extremes foolishly, spending money in excess of our

means. We do not save; we have lost the old-time spirit of New England thrift or of Scotch thrift. We don't know what it means.

REMEMBER YOUR OBLIGATIONS TO THE LORD

Then there is another debt that we will owe this fall, not to our neighbors, but to the Lord, who has given us this wonderful harvest. Will we remember and pay our tithes and our offerings to him, to help build up this work? If you could see the stack of applications for the building of meeting houses all over the world, you would realize that we will never get more than is needed. There will always be more applications, I believe, as this work grows and extends, than there will be means in hand to fill them. We cannot do better with our tithes than build good church edifices for the Saints to worship in, places where our young people may meet, instead of running here and there, wasting our money.

COUNSEL TO THE YOUNG TO MARRY

When boys and girls arrive at the age of manhood and womanhood they should be counseled to marry, to settle down and raise families. That is the very purpose of our being here. We are sent to this earth to pass through this stage of experience, to bring to pass the work of the Lord, and to make it possible for the spirits that are waiting to come and tabernacle in the flesh, to have the opportunity. So it is much better for the young people to get married and settle down rather than to be running hither and yon, spending their means, not knowing how to save, or how to curtail expenses. But today the tendency is, not only here but all through the country, to put off marriage. "We haven't means enough," they say; "we haven't saved enough." Well, a good young man and a good young woman, working together, can save money anywhere and any time, if they will only make up their minds to do it. All it needs is work, application and saving. Just five words spell prosperity, success and happiness—five words only—and they are these: "Spend less than you get."

SACRIFICE FOR THE GLORY OF THE LORD AND THE CHURCH

Brethren and sisters, shall we not sacrifice for this work? Are we losing the spirit of sacrifice that existed in the Church in years gone by? Are we forgetting what our fathers and mothers did, and the sacrifices they made? Are we not willing to respond to the call of the president and to work in the spirit of sacrifice for the glory of the Lord and the credit of his Church, that it may be built up and made glorious? Let us make this place the best there is in the world, as I believe it is now, in point of citizenship. A community of this kind, without a single beggar of our membership on the street, is the best I know of. A community of this size, with as low a death rate and as high a birth rate (although not high enough), is a community that I don't know the like of anywhere

in the world. So the Lord is working through us and is making us a little better; but we are forgetting, I fear, that spirit of sacrifice with which our fathers and mothers built up this country and passed through all the struggles and trials incident thereto. I hope we will try to impress that spirit upon our own minds and upon the minds of our children.

WE ARE ENGAGED IN THE LORD'S WORK

The Lord bless you, my brethren and sisters, and may he bless Zion. The Lord will comfort Zion, and will establish his kingdom. He is doing it. It is not the presidency and apostles, the seventy and bishopric, the presidents of stakes and the bishops of wards who are doing this great work, let me tell you. They are faithful servants, willing to be used, willing to help, willing to devote their lives to the upbuilding of the kingdom; but it is the Lord God Almighty who is building up this work, caring for it and leading it; and his power of leadership is just as strong in it today, through the president of the Church, as it ever was in the history of the Church. The Lord Almighty lives. He is the only true and living God, and we believe in him, and in Jesus Christ whom he has sent. May that faith in him and in his Son and in the Holy Ghost be increased in our hearts, and may we turn our hearts and minds to him and say: "Lord, take me and use me. I will devote myself and my energies to the upbuilding of thy cause and kingdom in the earth." I humbly pray that we may be endowed with this spirit, and I ask this blessing and all blessings upon this Church, upon this people, and upon this nation as well, and those who administer its affairs, as well as upon all the nations of the earth, where righteousness is sought, where the people desire peace on earth and good will towards men. I ask blessings upon all, in the name of Jesus Christ, our Lord. Amen.

PRESIDENT RUDGER CLAWSON

My brethren and sisters, this is a tremendous gathering of Latter-day Saints. I trust that by the aid of the radio my voice will reach you.

WHO CAN DRAW THE LINE BETWEEN SPIRITUAL AND TEMPORAL

In times past, and perhaps to some extent up to the present time, criticism has been offered against the leaders of the Church for being engaged in business affairs. It is said, by some people, perhaps even by some who are in the Church, that the General Authorities of the Church ought to be devoted entirely and wholly to spiritual affairs, and not be engaged in temporal affairs, or in business. I think the stand is taken through a misunderstanding. I am of opinion that, if the leaders of the Church should withdraw entirely from business affairs, the purposes of the Lord con-

cerning Zion would fail. I grant you, brethren and sisters, that the spiritual takes the precedence. It is of greater consequence than material or temporal things, but who among us has the wisdom to draw the line between the spiritual and the temporal, and to say where the spiritual ends and the temporal begins? I am sure that I haven't that wisdom, and really I don't think it can be done.

JOSEPH, THE PROPHET, THOUGH SPIRITUAL, HAD MUCH TO DO WITH
THE TEMPORAL

About a hundred years ago the Church of Jesus Christ of Latter-day Saints was organized, and in those early days, a leader was needed who had eminent spiritual talents and ability. It was necessary that that man should be in constant communication with the heavens, and should have the gift and power of revelation, that by this spirit he might declare the will of God to his people. He would necessarily occupy a parallel position to that which was held by the Apostle Peter when the Lord said to Peter that he would give unto him the keys of the Kingdom of Heaven, that whatsoever he should bind upon the earth should be bound in heaven, and that whatsoever he should loose upon the earth should be loosed in heaven. Such was the spirit and power and gift that rested upon Joseph Smith. The Lord said to him in a great revelation, Sec. 132 of the Doctrine and Covenants:

"And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

"And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse."

And so, in this manner, the keys to the kingdom of heaven were delivered to the Prophet Joseph Smith. Shall we say that he was spiritually minded? Yea, verily, for he had to do largely with spiritual things. The Lord said to him that his strength was not in temporal things, but in that which was spiritual. Nevertheless—and this is a thing I want to emphasize at this point—nevertheless the Prophet Joseph Smith had to do with temporal things. He with his associates founded the city of Kirtland; he founded the city of Nauvoo, which was sometimes called "Nauvoo the Beautiful." Truly it was a beautiful city, and surely it was a modern city. Joseph Smith, the Prophet, was a member of the first city council of Nauvoo. When the Nauvoo Legion was organized Joseph Smith, the Prophet, was elected Lieutenant General, which position he held until his death. He had occasion many times to counsel the people in temporal things, as well as to deliver to them the great spiritual commandments of God. Where can you find a separation there? Where is the line between the temporal and the spiritual?

BRIGHAM YOUNG WAS GIFTED IN BOTH SPIRITUAL AND TEMPORAL THINGS

When Brigham Young was called to lead the Latter-day Saints out of bondage, out from Missouri, out and away from Illinois, and away from Nauvoo the Beautiful; to lead that people into the wilderness, it was needful, I apprehend, that he should be endowed with high spiritual attainments, that he could counsel the people for the welfare of their very souls. It was needful also, surely it was needful, that he should have a practical view of life, that he should have some knowledge of temporal things and temporal conditions, and such was the case. Let me tell you, brethren and sisters, as Joseph Smith the Prophet was the man of the hour in his day, surely Brigham Young was the man of the hour in his time—a man of destiny, who led the people across the plains under the direction and inspiration of the Spirit of God. Brigham Young was a great leader of men. He brought them into these mountain vales, and here it was that he, with his associates, founded a great commonwealth. Cities and towns sprang up and were laid out in a spirit of wisdom and most excellent judgment. Look at Salt Lake City, with its wide streets, and noble shade trees, with ample room for turning around and getting through. Great foresight and wisdom were exhibited in the founding of Salt Lake City, Ogden and Logan on the north, Provo on the south, and other cities and towns. It was under the direction of Brigham Young that this intermountain region was pioneered and colonized. He had superior temporal gifts and superior spiritual gifts. Brigham Young was one of the first to recognize the advantage of cooperation. But he was not the first in this great latter-day movement. Joseph Smith the Prophet was the first, because he gave the people, by the gift of revelation, the principle of the United Order, which is a very high and advanced form of cooperation. Cooperation you might say is the lesser law. The United Order is the higher law. The Lord declared in unmistakable language that if we would become one in heavenly things we must also become one in earthly things, but when that will be I do not know. Cooperation is a step in that direction. President Brigham Young and his associates, the apostles and others, preached that doctrine both loud and long. All the day long and all the night long for years, the people were advised to come together and combine, and cooperate in their business affairs, in handling temporal matters, building grist mills, building woolen mills, in manufacturing sugar, in establishing a life insurance company, banking and in carrying on the mercantile business. This they have done.

THE PRINCIPLE OF CO-OPERATION APPLIES TO BOTH RELIGION
AND BUSINESS

It will be conceded, I think, by those who are familiar with present conditions in Zion, that the business of these enterprises

and institutions has been wisely administered, and the tremendous strength and power exerted by them are due mainly to the principle of cooperation. The principle of cooperation enables us to live rapidly and accomplish much in short periods of time. It might be illustrated in this way. One hundred men can accomplish as much in one day as one man can accomplish in one hundred days.

The cooperative principle applies as logically to farming and fruit raising as it does to banking and the mercantile business, or the manufacture of sugar, or the insurance business.

Dixie on the south has long been regarded as a somewhat desert country, dry and unproductive. Brethren and sisters, that is a fallacy.

CO-OPERATION IN FARMING VS. INDIVIDUAL EFFORT

At a priesthood meeting in St. George the other day, at which I was in attendance, several brethren, notably bishops, gave their experience regarding the matter of fruit raising in such places as Hurricane, LaVerkin, Santa Clara and St. George. By actual test on their part it was found that one acre of a hundred Delicious apple trees would produce four hundred bushels, which if sold at \$1.90 per bushel would bring \$760.—that one acre of Jonathan apple trees would yield fourteen hundred twenty-eight bushels, which if sold at \$1 per bushel would bring \$1,480. That an acre of apricot trees would bring \$1,093. That an acre of 100 trees of French prunes, dried, would produce a value of \$2,048. That an acre of 160 pear trees would produce a value of \$1,012. That one acre of grape vines would produce a value of \$556. Remember these figures were taken from actual tests. With wise and intensive cultivation it can be done. What is needed in Dixie as in other places in Utah, and other parts of Zion, is a united effort among the farmers and fruit growers, a careful grading of fruit, and the establishment of packing houses at convenient places by the fruit growers where they could bring their fruit, and from which places it could be shipped in carload lots to the market. In this matter cooperation means success—individual efforts often lead to failure, or partial failure.

The Lord bless you and prosper you, brethren and sisters, in the name of Jesus Christ. Amen.

The choir sang: "Watching over Israel."

The closing prayer was offered by Elder Henry H. Rolapp, of the Church auditing committee.

Conference adjourned until 2 p. m.

AFTERNOON SESSION

At 2 o'clock p. m., President Heber J. Grant stated that the choir and congregation would sing, as the opening hymn: "The Spirit of God like a fire is burning."

After the song, Elder George Ray Maycock, president of the Kolob stake, offered prayer.

PRESIDENT ANTHONY W. IVINS

It is a source of gratification, my brethren and sisters, that another opportunity is afforded us of assembling in general conference under the favorable circumstances which exist.

I stand before you this afternoon with great trepidation, facing this large congregation of people, and pray that I may have your support, and the support of our Father in Heaven, during the few moments which I expect to occupy.

THE SPIRIT OF PROPHECY VS. THE WISDOM OF MAN

As a basis for the remarks which I desire to make I will read briefly from the second general epistle of the Apostle Peter to the Church. He had been bearing testimony to the divinity of the mission of the Redeemer of the World, had recounted the many evidences of his divinity to which the people were witnesses, and concluded with these words:

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

The spirit of prophecy, my brethren and sisters, to which the scripture I have read refers, is the word of the Lord which comes to the Church, through the agencies he has provided.

It must always continue with the Church if one purposes of the Father, as they apply to his children, here upon earth, are to be accomplished, for without the word of prophecy, which is the word of the Lord, expressed through those whom he has appointed, and who have been sustained by the voice of the people who make up the membership of the Church, we are left to depend upon the wisdom of man, and if we are to judge the future by the past, the time will never come when the wisdom of man alone will be sufficient to lead us on to the ultimate ideal of the perfect life, to which we aspire.

At the afternoon meeting, on Tuesday, if we follow our usual mode of procedure, the names of the men who have been designated to direct the affairs of the Church at the present time, will be pre-

sented to you, and you will vote to sustain them as prophets, seers, and revelators.

I sometimes wonder if the keys of authority which belong to the office and calling of one who occupies this exalted position in the Church, is fully understood by the people.

CHARACTER AND DUTY OF PROPHETS, SEERS AND REVELATORS

A careful study of the etymology of the word and of the lives, works and character of the prophets of old makes clear the fact that a prophet was, and is, one called to act as God's messenger. He is to teach men the character of God, and define and make known to the people, his will. He is to denounce sin, and declare the punishment of transgression. He is to be above all else a preacher of righteousness, and when the people depart from the path which he has marked out for them to follow, is to call them back to the true faith. He is an interpreter of the scripture, and declares its meaning and application. When future events are to be declared he predicts them, but his direct, and most important calling is to be a forth-teller, or director of present policy, rather than a foreteller of that which is to come.

There is but little difference between the calling of a prophet and that of a seer, or revelator. Saul, who had been sent by his father on an errand which appeared to be impossible of accomplishment, said to the servant who accompanied him, let us return; but the servant, knowing that Samuel, the prophet of the Lord, was in the city where they chanced to be, replied: Let us go thither. Peradventure he can show us the way in which we are to go, and here we are told that before-time in Israel, when a man went to inquire of God, thus he spake: "Come and let us go to the seer, for he that is now called a prophet, was before time called a seer."

The scripture also tells us that when King David was up in the morning, the word of the Lord came to the prophet Gad, David's seer, instructing him to deliver a certain message to the king.

It will thus be seen that the words prophet and seer are used inter-changeably, and have practically the same meaning. In the revelations which have been given for the direction of the Church, in the present dispensation, the Lord says:

"The duty of the president of the high priesthood is to preside over the whole Church, and to be like unto Moses, Yea, to be a seer, a revelator, a translator and prophet, having all the gifts of God, which he bestows upon the head of the Church."

I have made these introductory remarks, my brethren and sisters, in the hope that you may better understand the calling and responsibility which develops upon these men whom you sustain as the presiding authorities of the Church, to be prophets, seers and revelators to it.

As I have defined the calling and responsibility of a prophet,

you are my witnesses that these men who are before you today are discharging the responsibility which has been placed upon them. They are expounding the scriptures, calling men to repentance from sin and transgression, and pointing out the way which, if you walk in it, will lead you back into the presence of our Heavenly Father, and Jesus Christ, his Only Begotten Son.

OUR PERILOUS TIMES NEED THE DIRECTING POWER OF PROPHECY

I believe that you, my brethren and sisters, and you my friends who may be present, who are not members of the Church, but are interested in and carefully studying existing conditions in the world, will agree with me in the conclusion which I have reached, that if there has ever been a time when the spirit of prophecy has been needed to compose and harmonize the conflicting forces which are warring one against the other. when the word of the Lord is necessary in order that these questions, which are shaking the very foundations upon which our religious, social and political structures are builded may be settled, it is the day in which we live.

In some localities the social laws which have from the beginning of time, as we count it, given protection to the family relation, and made possible the development of the world to its present social condition and civilization, are entirely ignored, while in others they are perilously near chaos.

The world war, instead of bringing the allied nations closer together, as we had hoped that it might, threatens, because of the financial complications which have arisen, to drive us farther apart, while in the school of religion conflicting opinions threaten to bring chaos to existing theories regarding our relationship to God, and the present and future state of man, as it applies to eternal life.

Already the people are assembling in two hostile camps, one calling itself fundamentalists, the other modernists, one professing to base its conclusions on the truths brought out by modern scientific research, the other on the Word of the Lord, as it has come down to us in sacred writ, regardless of its harmony, or lack of harmony with modern thought, or the onward march of scientific investigation.

It is not a new controversy, but one which has characterized every gospel dispensation which has existed from the beginning to the present.

Men highly educated, and trained in certain fields of scientific research, with but limited knowledge of the great plan of human redemption, provided by the Lord for the blessing of his children, proceed to point out certain obscure passages which may be found in the Bible, and which may have no bearing at all on the relationship of man to his Maker, thus seeking to bring the entire book to ridicule, and destroy faith in it as a divine revelation from God.

On the other hand men knowing little of the great truths which have come to the world through the investigations of men, denounce

all modern thought, sometimes even when it is demonstrated truth, if it does not appear to harmonize with their interpretation of the written word of the Lord.

The controversy, it appears to me, is one which might be more readily composed if the parties to it better understood both sides of the question under discussion, and were governed by a spirit of tolerance and reason, rather than one of dogmatism.

DIFFERENCE BETWEEN FUNDAMENTALIST AND MODERNIST

What is the difference between a fundamentalist and a modernist? If asked this question I would answer somewhat as follows: A fundamentalist is one who believes in the teachings and customs of the past, as they have come down to us by means of the written word contained in sacred writ, or secular history, preferring, where the ideas and teachings of today conflict with the past, and where definite evidence is lacking to establish one or the other theory to accept the old, rather than the more modern interpretation.

The modernist prefers, and accepts, the customs, philosophy and thought of the present in preference to that of the remote past.

The fact that a person may profess to be a fundamentalist is no evidence that he is either right or wrong, and the same rule may be applied to the modernist. Fundamentalism is that upon which a system or structure is builded.

In the first century after the ministry of the Redeemer of the world many conflicting opinions prevailed upon the subject of religion. Numerous churches were established, each professing to be followers of Christ, while differing greatly in creed. Paganism and idolatry were almost universal except among the Hebrew people, and even among them some were converted to the various systems which prevailed.

In the confusion which ensued, Mohammed, a descendant of Abraham, through his son, Ishmael, seeing the danger which threatened, arose and declared that there was but one God, the God of his father, Abraham, and called his people away from the worship of idols, to the worship of a living but invisible God. To the present day this doctrine remains the fundamental faith of Islam.

Buddha established a great system of religion on the theory that the spirit of man is eternal, that it may come to earth and tabernacle in the flesh at different periods of probation, perhaps more than once in the body of a man, perhaps in the body of an animal, if the man has proven to be unworthy, until in time it may go into the presence of God, or Nirvana. This is fundamental to the faith of the followers of Buddha. Thus we see that the Moham-medan and Buddhist, while greatly differing in creed, are both fundamentalists, but that is no evidence that either is right or wrong.

The same may be said in truth of the modernist. Looking back

over the history of the past it is plain that man cannot with safety ignore the lessons which it teaches, for truth, no matter when revealed, remains the same, and that great truths have been made known to man in the remote past cannot be denied.

Neither can we ignore the truths which have come to the world as a result of scientific research in the dispensation in which we live. The sure anchor, then, upon which we are safe in building our structure, is demonstrated truth, whether it be the truth of the remote past, or the living present. Thus we become both fundamentalists and modernists, with our feet firmly planted on solid ground.

WHENCE CAME MAN, AND WHITHER GOETH HE?

The question most discussed in the present controversy is that phase which deals with the origin and destiny of man. Whence came man, and whither goeth he?

Without reference to the many theories which have existed upon this question, and which still exist, I desire to refer briefly to the one which is today greatly disturbing the minds of the people. Was man created by the decree of God, our Father, and placed upon the earth in his present form, or is he the creature of some natural process of development, which has in the course of the aeons which have passed brought him to where he is?

The suggestion of Darwin, the great scientist, that man, by a process of natural selection and gradual development, may have evolved from a lower order of animal life to what he now is, although he did not declare this a fact, but only a theory, has resulted in much discussion, and too often in bitter controversy.

Closely allied to the Darwinian theory, but still quite different is the theory of evolution, which is being so widely discussed, and I sometimes think so generally misunderstood today.

Evolution is the process of evolving, or becoming developed. An unfolding or growth, from a latent state, or from a pre-arranged plan.

WHAT IS THE ATTITUDE OF THE CHURCH ON THIS QUESTION?

Naturally many, many people are asking, "What is the attitude of the Church on this important question, as it applies to the existence of man?" Let me answer briefly.

The foundation of the Church of Jesus Christ of Latter-day Saints rests upon faith in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

We believe that God is an existent, living personality, and that man was created in his image. "In the image of God created he him, male and female created he them."

We believe that Jesus Christ was, and is the Son of God, the Only Begotten of the Father in the flesh, immaculately conceived and born of the Virgin Mary. That through the atonement wrought

out by him all men are redeemed from the penalty of death, pronounced upon our father Adam, through the resurrection from the grave, which he made possible, and that by obedience to the divine principles of right living which he taught, mankind may be redeemed from personal sin, and brought back into the presence of the Father, to enjoy the fellowship and association of the Son.

We believe that the Holy Ghost is the agency through which the will of the Father is communicated to his children, here upon earth. That it takes of the things of the Father, and manifests them unto man. It bears record of the Father and the Son, is our comfort in sorrow and distress, our strength in weakness, and our guide when in doubt. It is the Spirit of the Lord, the light which lighteth everything that cometh into the world, and with which all men are endowed in a greater or less degree. It is the spirit of knowledge, by which man became a responsible agent, knowing good from evil, thus becoming answerable for the deeds done while here in probation, an account of which all men must render when they stand before the bar of God to be judged according to their works.

These doctrines are as old as the revealed will of the Lord to the inhabitants of the earth. It is, always has been, and will continue to be the doctrine of the Church. From it the Church has never receded, it never can recede; it is fundamental, and our faith in it makes us fundamentalists.

Unlike the sectarian Christian denominations of the world, the Church of Jesus Christ of Latter-day Saints believes and teaches, that birth into this life is not the beginning of the existence of man, nor is death the end of it, but that the spirits of all men existed in a pre-mortal state, before coming to this earth to be clothed upon with mortality. That after death they return to the spirit world to await the resurrection, when they will come forth from the grave, with glorified, immortal bodies, to receive the glory and exaltation to which their works while in mortality entitle them.

We believe that the earth is constantly undergoing changes which will eventually restore it to its paradisiacal glory, and make it a fit abode for glorified man.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

If, then, to have our faces constantly toward the future, if to be forward looking, forward moving men and women, if to believe that great stores of knowledge, hidden treasures of knowledge, are yet to be revealed by men who have the spirit of the pioneer, which impels them to reach out into new and unknown fields of endeavor, whether it be in science, sociology, or exploration, if this, I say, is modernism, and if these changes which have come, and which are to come in the future, through the exercise of the intelligence of man, which is the intelligence of God, and which is based upon demon-

strated truth, and not theory, is evolution, then are we evolutionists.

If, however, to be in harmony with modern thought we must renounce our faith in a living, personal God, the Creator of heaven and earth, not only the earth upon which we dwell, but the universe of which we form so small a part, that he holds dominion over it, shapes the destiny of its inhabitants, and controls the laws by which it is governed; if we are to deny the knowledge which has come to us by direct revelation from heaven that Jesus Christ is the only begotten of the Father; if we are to deny the truth which has been revealed which teaches that man was created in the image of God, was so in the beginning and will always remain so, while he goes on in intelligent development forever; if to be in harmony we are to renounce a single doctrine of revealed truth which has come to us, we unhesitatingly separate ourselves from modern thought and theory, and confidently await the time when revealed truth, whether it be the result of scientific research or the revealed word of the Lord, will vindicate our faith in his word, which through his mercy has come to us in this, the greatest of all dispensations of the world's history.

The earth and all that is upon it, the sea and all that is in it did not come into existence by chance. Man is not the accidental product of chance. We admit the changes which have come, and believe that others of mighty import are before us, but in it all the Church sees not a thing of chance, but a definite plan, being shaped and moulded by a master mind, for the accomplishment of a divine purpose.

THE REVEALED WORD OF GOD TO US CONCLUSIVE PROOF

Time will not permit a presentation of the many evidences which exist in support of this doctrine of the pre-existence and future destiny of man. I ask your indulgence, however, while I refer to a few of the outstanding facts in relation to it.

The life, ministry and teachings of the Redeemer of the World are sufficient, alone, definitely to settle the existing controversy. We know that there are those who do not regard the written word, as it is contained in the scripture as satisfactory proof, but to us it should be conclusive.

We concede to all men the right to believe as they choose, but to members of the Church we appeal to remain steadfast in their faith in the revealed word of the Lord.

There is one thing which characterizes his word which has always appealed to me. It never comes to us as an hypothesis, but always as a definite fact. In the beginning God created the heaven and the earth. And God said let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him, male and female created he them.

There is nothing hypothetical in this, nothing which admits of various interpretations, if we are to define words in their real meaning. It is a definite abstract statement of fact. The exact

process by which this was accomplished we do not know, nor is it essential that we know it, the fact is sufficient, and it will never be disproved by scientific research or otherwise, because it is the truth.

THE PRE-EXISTENCE OF JESUS CHRIST THE LOGICAL OUTCOME

That Christ lived in mortality is admitted by all people who are familiar with the history of his time, whether they are believers or not. That he was condemned and crucified on Calvary is not denied, and that after his crucifixion and resurrection from the dead he appeared to his disciples, and to many of the Saints with his glorified body is testified to by those who saw and communed with him.

Christ frequently declared that he was with the Father before he came to earth, and took upon him mortality, and that he returned to the Father after his work among men had been accomplished. That he revealed himself to the people of the world before his earthly existence, is plainly declared in the scripture, as the following will show.

Soon after the confusion of tongues, at the time of the building of the Tower of Babel, Jared, a prophet of the Lord, led a colony of people from the old world to the new. The brother of this man Jared had gone out to plead with the Lord in behalf of his people, when the word of the Lord came to him, as follows:

"Believest thou the words which I shall speak? And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

"And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence: Therefore I show myself unto you.

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and daughters. Seest thou that ye are created after my own image? Yea, even all men were created in the beginning after mine own image. Behold, this body which ye now see is the body of my spirit; and man have I created after the body of my spirit; and even as I appear to thee to be in the spirit, will I appear unto men in the flesh."

At a later date Samuel, a Lamanite, prophesied to the Nephites that Christ would be born at a certain date, and would appear to the people of this continent, and that he was the Redeemer of the World. Unbelievers, as has always been the case, were bitterly opposed to this doctrine, and declaring that the date fixed by Samuel had passed, set a day when all who professed faith in his teachings should be put to death. In this crisis Nephi cried unto the Lord in behalf of those who were believers, with the following result:

"And it came to pass that he cried mightily unto the Lord, and behold the voice of the Lord came unto him saying:

"Lift up your head and be of good cheer; for, behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world; that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets.

"Behold, I come unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world, and to do the will both of the Father and the Son. And behold the time is at hand, and this night shall the sign be given."

It was the voice of Christ, the Redeemer of the world, proclaiming to man in mortality his coming and the following day the babe of Bethlehem was born.

What evidence, my brethren and sisters, do we require more conclusive than this, of the ante-mortal existence of the Redeemer of the world?

MAN ALONE ENDOWED WITH REASON

Of all created things man alone is endowed with reason, which is the glory and intelligence of God. Of man alone the Creator has said: The man has become as one of us, knowing good and evil.

BY REASON'S EXERCISE MAN GOES FORWARD

It is by the exercise and application of this endowment that man goes forward, and will continue to go forward, forever. By the application of the intelligence of man, which is the intelligence of God, conditions are changed, and may become either better or worse. Remove the application of this intelligence and we have no knowledge of anything in nature which has gone forward, but we do know that the highest degree of perfection reached by man in development, when bereft of it, may rapidly retrograde, whether it applies to things of nature, individuals, communities or nations, and even where the intelligence of man has been applied to its fullest extent, but without the sure word of prophecy, without the supporting power of the Creator, our Father and God, chaos has resulted and it will continue to result, for it is the eternal decree of God that man whom he has placed here upon earth, shall recognize him, otherwise he cannot go on in eternal progression.

"IN THE BEGINNING, GOD"

My knowledge of geology, which is limited, was obtained through study of that subject from books written by J. Dorman Steele whose works on science were probably more generally used in my school days than any other. In conclusion I wish to read briefly from his *Fourteen Weeks in Geology*, the following:

"We have traced in the dim light of the past the history of our earth and its inhabitants. Everywhere we have found a divine hand shaping and moulding to accomplish a divine ideal. Was man created by God's fiat, or by some intermediate process of secondary causes? Alas for the impotence of science, and the scope of our finite intelligence. Primeval man shows no sign of development from the higher tribes of animals. No fossil yet found is a link between him and the monkey. No ape ever made any improvement on the condition in which he was born. Man, on the other

hand never stays where he starts, he continually progresses. In the beginning God. We can add nothing to the old Hebrew declaration. The study of science ought never to lead one astray from this great fundamental thought. God has assuredly never written anything in nature contradictory of himself. Science and religion are alike his offspring, both will ultimately vindicate him and his attributes. Forgetting then the rancor and bitterness of the past in the joy of newly found truth, they will clasp hand and together cast the crowns of their triumphs, the triumphs of science and Christianity, at the feet of their common author, and God will be proclaimed Lord of all."

LISTEN TO THE WORD OF GOD. NO TRUTH WILL CONTRADICT IT

My brethren and sisters, may these fundamental truths remain fixed in your minds, let nothing lead you away from them. Listen to the word of prophecy, as it comes to you through these men who sit before you this afternoon and I promise that you will never be led astray. No development of science will ever contradict the revealed word of the Lord, which has come to us. For the moment theories may appear to be in conflict with his revealed word, but demonstrated truth will always be in harmony with it, for he is the author of all truth.

That his blessing may continue with us, and his protecting arm be over us, I humbly pray, through Jesus Christ. Amen.

A sacred solo: "How beautiful upon the mountains," was sung by Louise Watson.

ELDER GEORGE ALBERT SMITH

I believe I fully sense the importance of this occasion and the value of the time that is passing for this great congregation. Of myself I have little to say, except to announce my belief in the gospel of Jesus Christ. During the two sessions of this conference my soul has been enriched by the truths that have been announced by those who have addressed us, and the music that seems almost divine. I have had the privilege of grasping the hands of dozens of my brethren and sisters who live in remote places, and who have left their homes and their own affairs, and have paid their expenses to come here to meet in this great conference. I am sure that when it is concluded the feeling will abound in the heart of each—that it has been well worth while.

AN IMPORTANT SUBJECT

President Ivins touched upon a subject, and I regret that he did not take more time to enlarge upon it, as I know he is capable of doing, to our blessing. He reminded me of a statement made only a short time ago with reference to what has been going on in Tennessee, where some of the brightest minds of this world were

in conflict—those who adhere to the plain teachings of the Old Testament and the New, and those who accept none of these teachings as divine. During the catechisation of an important witness reference was made to the first two chapters of Genesis, wherein it is stated that the heavens and the earth were created. And each day something was accomplished until the seventh day. After discovering by reading the same that all the various animals and the shrubs and vegetation had been created, the witness was asked: "Do you believe this?" And he announced that he did. Then he was asked: "What then is meant by this, and do you believe it: 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made'?"

'And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.' And then he read this:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, "And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

He said: "What does this mean? and do you believe it? Here we have the heavens and the earth, and man created in the image of God, male and female, and after the seventh day we find—after the completion of it—the statement that there was not rain upon the earth and there was not man to till the ground.

"But there went up a mist from the earth, and watered the whole face of the ground.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The witness could not explain, but he affirmed his profound belief in the statement contained therein.

TWO CREATIONS REFERRED TO

Now to this vast audience I could ask that question without hesitation, with the assurance that most of you would say, Why, there were two creations referred to. In the first place God created all these things. He formed the earth that was without form and void. He caused light to appear, he caused the waters to take their place, and the dry land to appear. He created spiritually, everything that dwells upon the earth; and after he had done that, the statement is made that there was not yet man to till the earth. Man in his spiritual condition was not prepared to till the earth, and so God formed his body for him. He prepared his physical being, and then the spirit that had been prepared before was placed in that body and he became a living soul. It seems to me that a splendid opportunity was lost to say to all the world, read the first and second chapters of Genesis carefully, and, to a very

large degree it will settle any doubt that may be in your mind as to the possibility of the various forms of life gravitating from one to the other, because we are told, "every tree and every seed bearing fruit after its kind."

THE LATTER-DAY SAINTS HAVE ANOTHER WITNESS

And then the Latter-day Saints have another witness, and I am minded to read to you, just briefly, the testimony of something that the world has not yet received, but which, to my mind, is the truth as contained upon papyrus, and I will read the heading of this:

"A translation of some ancient records, that have fallen into our hands, from the catacombs of Egypt; the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus." The Latter-day Saints accept the statement at face value, as contained in the first and second chapters of Genesis. Yea, we believe the Bible, all the Bible, to be the word of God, as far as it is translated correctly, and in addition we find in this translation that has been given to us from papyrus, by the Prophet Joseph Smith this statement by Abraham:

PRE-EXISTENT SPIRITS

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits,"

Let us keep that in mind: "For he stood among those that were spirits."

Not the physical tabernacles that we now possess.

"And he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate, and, at that day, many followed after him."

Of course there is a great similarity between this and the Old Testament.

THE CREATION OF LIGHT

"Then the Lord said: Let us go down. And they went down at the

beginning, and they, that is the Gods, organized and formed the heavens and the earth.

"And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.

"And they (the Gods) said: Let there be light; and there was light.

"And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness.

THE CREATIVE PERIODS

Then I will skip several passages:

"And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day."

Note the phraseology. Whether it was a period of twenty-four hours or whether it was a period of hundreds of years was not explained, but it was a period of time. And this record that is given as the words of Abraham, having been revealed to him by his heavenly Father, specifies it as a time. And so after each creation it is referred to as a first time, a second time, a third time, and so on.

"And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered;

"And the Gods pronounced the dry land, earth; and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed.

"And the Gods said: Let us prepare the earth to bring forth grass."

THE EARTH PREPARED TO BRING FORTH GRASS

Mind you, they were to prepare the earth to bring forth grass.

"The herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

"And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

"And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time."

THE ORIGIN OF SPECIES

We will now pass over a few paragraphs, telling of the preparation for bringing forth whales, winged fowl, creeping things, etc., then we read:

"And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

"And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.

"And the Gods took counsel among themselves and said: Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

"And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

"And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat."

Again I will pass over a few passages:

"And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens,

"According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

"But there went up a mist from the earth, and watered the whole face of the ground.

"And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.

"And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed."

That is another testimony to me of the origin of the species. It is to me the simplest explanation of the preparation of this earth for the habitation of animal and vegetable life that has ever been prepared. It has been my privilege to read the theories and to listen to the solutions of this problem by some of the wisest men of the world, but wherein they have differed from this plain statement of facts, as revealed by our Father in heaven to his servants, who were his mouthpieces to the children of men, the arguments of my Father's sons, my brethren if you will, whom I love, every one of them has been feeble indeed, to bear to my mind a comprehension of the origin of man.

THE TESTIMONY OF MODERN REVELATION

Then we come again to the story contained in the Book of Mormon, which adds also to the testimony we have of where we came from. Then we have the testimony of the Prophet Joseph Smith in our day, who has supplemented these things by revelations, that to me are beautiful explanations of the purposes of God toward his children, and his preparation of their peace and happiness throughout the ages of eternity.

A SURE KNOWLEDGE OF THE ORIGIN OF MAN

I am grateful that in the midst of the confusion of our Father's children there has been given to the members of this great organization a sure knowledge of the origin of man, that we came from the spirit world where our spirits were begotten by our Father in heaven, that he formed our first parents from the dust of the earth, and that their spirits were placed in their bodies, and that man came, not as some have believed, not as some have preferred to believe, from some of the lower walks of life, but our ancestors were those beings who lived in the courts of heaven. We came not from some menial order of life, but our ancestor is God our heavenly Father. I am grateful that we are not laboring under a handicap such as I feel that some men are who feel that they have grown up and evolved from some unknown condition; but, on the contrary, standing as we do, facing the problems of life, believing as we do that we were first created in the image of God, that he is the Father of our spirits, and that he created this earth for us that we might dwell hereon, under his wise counsel and direction, we may be happy, to rejoice in life and to prepare ourselves to go back into his presence, to live forever, when our life here upon this earth has been terminated.

NO DOUBT ABOUT OUR ANCESTRY

These are some of the things that have come into my mind during this conference, and I stand here, my brethren and sisters, again to say to you: grateful am I that there is no doubt in my mind as to our ancestry, and I believe, as I believe that I live, that if we will keep the commandments of God, as they have been handed down to us through his prophets from age to age, if we will avail ourselves of this glorious truth as it has been promulgated among the children of men, our lives upon this earth will be filled with joy and satisfaction and assurance, and in the end there will come to us the joy of eternal life and eternal companionship with those we love throughout the ages of eternity.

OUR MISSION

This is a part of your mission, ye men of Israel, to evidence by your lives, to teach by word of mouth, this truth, as also the other truths that are essential for men and women to dwell in the celestial kingdom of our heavenly Father. Gathered together as we are today under the roof of this building that has been dedicated to the worship of the Lord our God, how grateful we ought to be that there has been removed from us the doubt that exists in the minds of so many of our Father's splendid sons and daughters, that there has come to us that abiding assurance that God lives, that Jesus is the Christ, that he is our elder brother, and that if we are faithful, in his own due time he will cleanse and purify this earth on which we dwell, and it will be celestialized, and those who have prepared

themselves for the celestial kingdom will have the joy of dwelling hereon, to be directed, to be counseled, to be taught, and advised by the Lord of lords and King of kings, throughout the ages of eternity. What a wonderful promise, my brethren and sisters, has been given to the children of men, and oh, how I pray that there may come into the souls of the thousands and millions of God's children a knowledge of the purpose of their being, that they may prepare, while there is yet time before their final summons, for the time when we will be classified and placed in whatever kingdom we have earned the right to dwell in, when we go to the other side.

That the Lord may add his blessings, that the joy that comes from knowing the gospel of Jesus Christ may spread throughout the earth, that the truth that is necessary for the salvation of men may be disseminated by those bearing divine authority, that by and by when our Father shall gather his jewels, when the Lamb's book of life shall be opened that we, with those we love and all our Father's children wherever they may be, may be found enrolled there is my prayer, in the name of Jesus Christ, Amen.

ELDER GEORGE F. RICHARDS

My dear Brethren and Sisters: In using this form of address I do so not without thought or feeling, for to me the Latter-day Saints are dear. I love the faithful members of the Church of Jesus Christ of Latter-day Saints, and I sympathize with and pity those who are not faithful.

I am glad to be associated with you in conference, my brethren and sisters, and as a member of the Church I am glad to share with you whatever of ignominy may rest upon us as a people because of our religion, and being unpopular with the world. I am not ashamed of the gospel of Christ, for I know that it is the power of God unto salvation to all those who will faithfully obey the same.

THE SAINTS HAVE THE COURAGE OF THEIR CONVICTIONS

There are, without doubt, people listening in on their radio sets to the proceedings of this conference, who would be ashamed perhaps to be seen in our midst worshipping with us, and yet they have an inward conviction that we are right in our worship, and that this is indeed the true gospel of the Master. The Latter-day Saints are not of that character, they have not only a firm conviction but a true and abiding testimony of the truth, and they have the courage of their convictions.

I have no doubt that there are many others listening in who are interested in the doctrines which we teach, but who, because of what it would cost to be a consistent member of this Church, are manifesting no interest among us. The Latter-day Saints are not of that class, either—they have embraced the Gospel as the

straight gate and the narrow way that leadeth to everlasting life. They have accepted it as a gospel of sacrifice and self abnegation from beginning to end, and they realize that in order to be worthy disciples of the Master they must be willing to give of their substance in any amount that may be required, even to all that they possess if necessary, for the building up of the kingdom of God on the earth and the establishment of his kingdom. They understand that they must have it in their hearts to lay down their lives for the truth, if need be, and that none who is not thus willing is approved of the Lord. There are, of course, individuals among us who become lukewarm and indifferent. This fact we greatly regret and we are striving to bring all to a unity of the faith and to faithfulness in serving the Lord.

THE DANGER OF LOSING SALVATION

There are various causes that keep men and women outside the Church, who have investigated far enough to be assured that we teach the true scriptural doctrine. I would that they had the courage of the Latter-day Saints. I feel that all such are in serious danger, their salvation is in jeopardy. Jesus Christ, the Savior and Redeemer of mankind is also Mediator with the Father for us, and he has said that if we are ashamed of him, he will be ashamed of us before the Father. Men and women who are ashamed of the work of God and the followers of Jesus Christ I fear, will be regarded by Him as being of this class.

THE STANDARD OF WORTHINESS

I rejoice in my association with the Latter-day Saints. I believe that I love God, I hope and pray that I do, so as to meet every requirement that he has made upon me. I hope and pray constantly that my faith and testimony in the life, the existence and the mission of Jesus Christ as the Savior of the world may not be wanting. As often as I partake of the sacrament as emblems of his body and blood, I ask myself the question, "Am I ready, am I willing, if it should be required at my hands, to give my life for him and for this cause?" And if I am not thus ready and willing I have yet much to learn and to do, for I must reach that standard if I would be accounted worthy of an exaltation with him in our Father's kingdom. If I did not love the Latter-day Saints I should consider myself unworthy of the position which I occupy. I ought to so love this people that I would rejoice with them in their successes and sorrow with them in their misfortunes. I think that is a good standard for all of us. If I do not love my brother, I fear my love of God and of Christ as the Savior and Redeemer of the world is wanting, and I do know that salvation is the thing above all other things that I desire and that we all should desire. And I know equally well that we cannot hope to obtain the goal of salvation and exaltation unless we do believe in Jesus Christ as the Son

of God, not merely as a great teacher, but we must accept him as the Savior and the Redeemer of mankind. No man can be saved without this faith in Jesus Christ. That means that many men and women are going to be greatly disappointed in the end when they learn the whole truth.

AN INDIVIDUAL TESTIMONY

I am thankful to my Father in heaven that he has made it easy for me to believe on him as the God of this world and the Creator of the heavens and the earth and the laws by which they are governed, the very eternal Father of the spirits of all men; I have no doubts, every fiber of my being responds to that testimony and declaration. I am equally thankful that I have no doubts with regard to his Son Jesus Christ and his mission. I do know by the witness of the Holy Spirit, whose mission it is to reveal unto us the things of God, that Jesus is the Christ, the Savior and Redeemer of the world, the very Messiah. I thank the Lord that I have believed and that I have received the witness, and that I am without doubt with regard to these things. As a special witness of the Lord unto the people, not the Latter-day Saints alone, but unto this whole world, I bear my testimony, which I know I will have to meet hereafter, that I do know that God lives and that Jesus is the Christ, the Savior of the world, and that I do know this is his work, and that there must be faith in Jesus Christ, and obedience unto the laws and ordinances of his gospel, if we would obtain eternal life. These things we have accepted, and it is our desire and we are making effort to live up to the perfect law of Christ, the law of the gospel, which is a law of liberty. But we are mortal, we confess our sins daily before God, and before one another, still we have hope, notwithstanding our weaknesses, that we will endure in the faith, and that by persistent striving and with the help of the Lord, we will ultimately overcome evil and gain eternal life, and we can afford to be merciful and charitable to those who are less fortunate than are we.

OUR ACCEPTED PRINCIPLES ETERNAL

To those who are on the outside I would like to say this, that while members of this Church are mortal, and have weaknesses, and do err and do things that are not commendable, the principles which we have accepted are eternal, they are true and exalting, and we should be able to differentiate between the lives, actions and words of men, and the religion which they have received and which in their weakness they are trying to live. Now, I admonish you to repent of your sins and come and join us and be better men and women, if you can, than we are, and we will not be jealous or envious, we will love you the more.

God bless you all, members of the Church and non-members alike, our Father's children, may those who are in spiritual dark-

ness, be brought to see the light. May they be given courage to act according to the light and understanding they may receive, that all who would, may eventually be saved and exalted in the kingdom of God, I earnestly pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

SYMPATHY EXTENDED TO THOSE WHO MOURN

Since our last Conference, President Peter M. Hansen, of the Bear River stake, has passed away, also Brothers Arthur A. Paxman, Edgar A. Hunsaker and Hans C. Sorenson, Bishops of Washington, Mesa, and Mount Carmel wards, respectively.

The fine singing today reminds me of the fact that our organist, the late John J. McClellan, has also passed away.

We extend our heartfelt sympathy to those who have been called upon, through the death of their loved ones, to be separated from them.

The choir sang the anthem, "Great is Jehovah, the Lord," Jessie Williams singing the solo parts.

The closing prayer was offered by Elder Harry L. Payne, president of the St. Joseph stake, Arizona.

Conference adjourned until Monday morning, 10 o'clock, October 5, 1925.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock, Sunday Morning, October 4.

Elder Rey L. Pratt, of the First Council of Seventy and President of the Mexican mission, presided.

The music was furnished by a double quartet from the Thirty-first ward, Salt Lake City, Elder George H. Durham, conductor; Elder Tracy Y. Cannon at the organ.

The congregation sang, "Come, come, ye Saints."

Prayer was offered by Elder Harrison E. Jenkins, of Salt Lake City.

The congregation sang, "Come, let us anew."

ELDER SERGE F. BALLIF

Formerly President of the Swiss-German Mission

My beloved brothers and sisters, I feel very humble and weak this morning in standing before this great congregation of Latter-day Saints, and I trust that the words uttered in the prayer may be realized.

I am very thankful to my heavenly Father for the knowledge

and testimony that I have of the gospel of Jesus Christ. There never has been a doubt in my mind from my earliest infancy of the divinity of this work in which we are engaged. I take this book, the Bible, from cover to cover, as an inspired word, inspired of the Lord; and I have been taught all my life to believe it. Notwithstanding all that may be said by the scientists, I never have discovered anything in my life in the Word of the Lord that is not a part of all true science. I believe it with all my soul; I believe it is the science of all truth, and if we have the Spirit of the Lord with us when we read this book, we will be able to know beyond all question of doubt that it is the Word of God.

I was a little surprised, this morning, in reading the morning paper, to see my name announced as one of the speakers in this conference, this morning.

I have just recently returned from a business and pleasure trip throughout Utah, Idaho, Oregon, and Washington, and I also went over into British Columbia. In all the years of my life I do not believe that I ever saw the country so prosperous as it is at the present time. I never saw such crops of wheat throughout the northwest, such crops of alfalfa, of beets, and fruit as I have seen during my travels the last few weeks. And I was thinking that we all should feel that the Lord is mindful of this people. He has blessed the earth for our sakes, for our good; for we are all his people, all his children—we may not all see alike, but at the same time we are all the children of the Father—and he pours out his blessings upon us. And when he does that, he does it for the purpose that we will use these blessings to accomplish good. I hope that this will be a warning to our people that they should be mindful of these blessings and take care of the things that the Lord is blessing us with. I appreciate, beyond my power to say, the blessings that have come to me. I enjoy them and I appreciate them, and I want to show my appreciation by serving the Lord and keeping his commandments. And the only way I can do it, is by being mindful of the Lord's goodness to me, and doing my full duty in keeping his commandments and obeying his laws. What a wonderful thing it would be today if all the people this year should remember the Lord, not forget him at this time of prosperity! It is easy to remember him when we are in distress, in famine. Remember the Lord in the day of plenty. Remember that he has opened the windows of heaven and has poured his blessings upon us. Now, let us be good stewards and take care of what the Lord has given us, and pay our tithes and our offerings, and the Lord will continue to bless us.

Since coming into the room I have thought of this passage of scripture, which I am going to read to you. I believe in all the principles of the gospel. We have been preaching them now for practically one hundred years: faith, repentance, and baptism, and many of us—perhaps all of us present today—have rendered obedi-

ence to the first principles of the gospel. I remember so well that beautiful, matchless sermon of the Master's, the Sermon on the Mount. After he had concluded that sermon he spoke to the Saints as follows:

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

I think of this for myself very often. I would like to judge my brethren and sisters righteously and justly. I think that we are too often prone to judge harshly. O, it is a beautiful thing to be kind and charitable and judge righteously in all affairs pertaining to our everyday lives. This gospel of faith, repentance, and baptism to me does not end when we have been born again, but it goes on throughout our daily lives, and what we build here, we will inhabit; what we sow here, we will reap, just as surely as the Lord lives. And we cannot deceive the Lord, because the Lord is just and will mete out unto us justice in the fullest measure, and I believe, my brethren and sisters, that we should be careful in judging one another not too rashly and too quickly. Be careful and wise in your judgments.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

I believe those words with all my heart; I think they are all true. And I do not believe that I can sit down in my home and pray and ask the Lord to help me, and then, if I go out on to the road in my daily life in business, that I can deceive the Lord, if I am not honest and just with my fellowmen, do not pay my tithes and offerings, and am not honest in my daily labors. I believe that a true Latter-day Saint is true in every respect, and lives up to his professions in every respect. That is the doctrine of the Master, that we shall practice and live up to the principles of the gospel of Jesus Christ, that the world may see our good works, judge us by them, and glorify our Father in heaven.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

How are you going to knock? "Seek and ye shall find." My brothers and sisters, the Lord is not going to give us anything that we do not work for. We can sit here and pray for a thing, but faith without works is dead, and in all avocations of life, in my daily business, in my daily work, I commend myself every morning to the Lord. And O, how thankful I am for the teachings of my dear old mother! I can remember very well when I was a little boy, when my mother called her family about her knee and we prayed. We did not pray to an unknown God but to our heavenly

Father. And I can testify to you that our heavenly Father hears and answers prayers. I know that just as well as I know that I am living, and I know that he will answer the prayers of all his faithful and humble servants who seek him honestly and diligently.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?"

"Or if he ask a fish, will he give him a serpent?"

"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Ask him in faith and he will bless you. He often blesses us, I think, more than we are worthy of. He is kinder to us than we are in many instances to our neighbors, to our brothers and sisters.

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

I believe in that, I believe in every word of it. I never would ask a man to do a thing for me that I would not do for him. I was president of the Swiss-German mission in 1903. For about six years and a half I presided over that mission, but I always had this in mind that I would never send a man to do a thing in the mission field that I would not do and did not do myself. I believe in that principle, I believe in justice, and whatever I ask a man to do I am willing and feel that we should all be willing to do ourselves. That was the teaching of the Master.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

I was thinking of this scripture during my last travels. I was in the city of Portland, I was in the city of Seattle, and a great many of the large centers, and the first thing I looked for was the "Mormon" Church, the Church which claims to be the only true Church upon the earth, and I believe that absolutely, but in those large cities I had to hunt around as if for a needle in a haystack to find our people. I found them in Portland, but not in Seattle. I could not find them in many other places. No doubt they were there. I was there only a short time. But in visiting among those people I could see their condition—not that I condemn or blame them; they are living up to what they know, to what they understand perhaps to be right—but O, what a power it would be if the gospel of Jesus Christ could be made known to those people. In the city of Seattle I felt as if I would like to stand up on some high hill and proclaim the gospel to the people of Seattle. I believe they are a good people and are ready for the gospel, and it will be given them.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

"Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth not forth good fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Now, my message to you, by brethren and sisters, is to do the will of our Father which is in heaven, and you will find in the gospel of Jesus Christ restored in our day, the true and unadulterated gospel of Jesus Christ. I have no apologies to offer for the gospel restored through the instrumentality of the Prophet Joseph Smith. I know, and have always known, and bear testimony to you that I know, that Joseph Smith was a prophet of God, that he was the instrument in the hands of the Lord in establishing his Church here upon the earth. And I want to testify to you that I know beyond all question of doubt that all those prophets who have succeeded the Prophet Joseph Smith have been prophets, seers, and revelators, called and inspired of the Lord. And the man who stands at the head of this Church today, I want to bear witness to you, holds the keys; and when God has a message for this people, I promise you that that message will come through the proper channel. God bless you. Amen.

A double mixed quartet, consisting of Elders George H. Durham, John T. Siech, Sisters Ada Thompson, Aurora Hiatt, Jennie Thompson, Mrs. George H. Durham, and Elder Harrison E. Jenkins and June Sharp, sang, "The sermon on the mount."

ELDER ABEL JOHN EVANS

Of the Presidency of the Alpine Stake

My beloved brethren and sisters, I presume an apology is due from me for coming into the meeting late. I have been a subscriber to the Deseret News, and a reader of it for fifty years, but the notice that was published there escaped my attention and for that reason I was called from the congregation in the large Tabernacle by President Grant this morning, and I rejoice exceedingly this morning that I have been counted worthy to occupy a few moments of your time in this conference. I feel great diffidence in arising to address you, for I have long since learned that no elder of this Church can interest the Latter-day Saints except he be guided by the divine influence of our Father, and therefore I beseech of you an interest in your faith and prayers for a short time.

I rejoice in this great Latter-day work, and bear witness to the remarks made by Elder Ballif that I heard after coming into the building. That great apostle of the Gentiles, Paul, in writing to the

Corinthians, made this remarkable statement: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things God hath laid up in store for those who love him." And then let me add that "those who love him will keep his commandments." I sometimes fancy that perhaps we are not as appreciative of our membership in this Church as we ought to be, for when we remember that no person can occupy a position of trust in this Church without first becoming a member thereof, and that all these blessings and these wonderful experiences that we are permitted to enjoy and by reason of participation, in which our souls become enlarged, our vision extends, and we are better able to appreciate and see the handiwork of our Father. We realize that all these matters grow out of our membership in the Church of Jesus Christ of Latter-day Saints. I can say for one that I have been in the Church all my life, and at no time, during that entire period, have I been better satisfied, had more assurance, or ever felt in my mind more determination to continue to the end than I do this day. I thank God for that. It has been my privilege to traverse land and sea to the old world to preach the gospel, and I have sought in my humble way to explain the principles of our doctrine. I have borne my testimony in private homes, upon the street corners, and in assemblages of people in halls, bearing witness of the divinity of the restoration of the gospel anew—not a new gospel but the old gospel introduced and ushered into the world while we have been permitted to live in it. O, what a wonderful thing it is, and when we contemplate all the great multitude and millions of people extant upon the earth, we realize that but few in comparison have had their hearts touched and their souls lit up so that they have received a witness of the divinity of this great latter-day work. When I contemplate the condition of my own father and mother; and when I refer to that, it is not from a selfish standpoint, because many of your grandfathers and grandmothers were under the same condition—my father belonged to no church, he took very great delight in going and putting ministers to rout. He was a great reader of the Scriptures and could put them all to rout by the Scriptures themselves. When he heard a man by the name of Hanshaw had come to preach the gospel, he and his father went there for the very purpose of exploding the things that he would put forth. When he heard that witness, though in broken sentences, and with a stammering tongue, bearing witness that the Lord had revealed anew, that the Lord had come himself and brought his Son and introduced him to that boy, in answer to prayer, that he was to restore that lost gospel that had been obliterated from the earth for so many years, it touched his soul, and not a word came from his lips. And when they were going away, my grandfather said to him, "Abel, how is it you did not pitch into this man?" He said, "Father, that man has the truth, and I shall not be found fighting against God." And I think, as I understand it, that he was the second man bap-

tized in Wales. He devoted ten years of the best of his life from the time he was 25 years old to 35 years old in preaching that gospel in his native land. He then came out here to Utah, under trying circumstances, and endured the common hardships incident to pioneer life in Utah, and then was called from the Great Tabernacle without previous notice and sent back to his native land, and after a year and a half of service, laid down his bones in that land for the gospel's sake.

My mother, a girl of twenty years of age, never met my father until they were on the sea. She left the home of her father and mother, who were dear and good people, because her heart had been touched with that divine message, and went out into a world among strangers, knowing not where she was going, except that the voice had called and she had heeded it, "Come out of Babylon; the great Babylon is falling." When I think of these things, I wonder sometimes, my brothers and sisters, if we have been as true to them, if we have been as faithful to the trust and heritage committed to our keeping as we should be, when they endured what they did in these trials and circumstances!

So I rejoice in this great latter-day work, and my mind reverted back to a passage of scripture when Brother Ballif was reading this great Sermon on the Mount, considered and accepted as among the greatest sermons ever delivered to humanity. The closing part of it came to my mind: When ye read these things, if you accept them not you will be as a man that built his house upon the sand, and when the winds blew and the rains descended and the floods came and beat upon that house, it fell, because it was builded upon the sand; but those who hear these words of mine and do them, I will liken unto a man that built his house upon the rock, and when the winds blew and the rains descended and the floods came and beat upon that house, it fell not. Why? Because it was built upon a rock. I want to bear witness to this congregation here this morning that this Church of Jesus Christ of Latter-day Saints is builded upon the rock. And when the winds blow, as they have blown in the past, when the rains descend, as they have descended in the past, when floods come, as they have in the past, it will not fall, because it is founded upon a rock. All the persecution, drivings, scourges that have been put upon this people have left them standing firm, and unmoved from their mooring, because God is at the helm.

Now, my brethren and sisters, we should rejoice in this work. If there is one principle that has sunk into my soul and over which I rejoice, as much as any that has come into my life, it is because I am sure beyond the question of a doubt that men and women will be rewarded according to the deeds done in the body. If that is true, it should be an incentive to you and me, in every walk in life, to see to it that we shall give to the world, to our friends, to our Church, to our God, the best there is in us. That is the way

it appeals to me. We might deceive our bishop, brethren and sisters, we may deceive his counselors, we may deceive our neighbors, but let me assure you that you cannot deceive God. The Lord has told us that we should pay one-tenth of our interest annually into his storehouse, that the means may be provided for the Church that it may be carried on properly in conformity with the plan he has instituted to carry out his work. I wonder if we are doing it. If we are, then we are justified; if we are not doing it, we are not, for it is a most gracious and just law, the most equitable perhaps ever instituted in the world. If a man only earns \$100 a year he is only required to pay \$10; if he earns a thousand dollars, \$100; \$10,000, then a thousand. It is equitable, it is distributed properly and justly. And O, what a blessing it is that this system has come into our midst, that the Lord has revealed it anew in the Doctrine and Covenants, the law that was carried out anciently. You remember what the Lord charged his people with when he said, "This whole people have robbed me." If they were robbing God then, if we are doing the same thing now, we are robbing him now. Do you want to rob him, my brethren and sisters? I take it that you don't. But sometimes we lack just a little faith.

It seems now that the world is moving mighty rapidly; we must have automobiles, we must go to places of resort, we must dress in fine linen. That seems to be the rule, but I want to tell you and warn you now that there must be a curtailing in these things, that our hearts may turn to God and his purposes and his work in the world; for we are the salt of the earth, and don't forget it, and on us rests the responsibility of preaching this gospel to the nations of the earth, that all people may be warned to repent and come unto the Lord. That is our mission. And then in addition to that we are expected to gather in the genealogy of our ancestry, that we may be bound back to father Adam, for they without us cannot be made perfect, nor we without them. This is our responsibility. Will we discharge it? Each one must answer for himself?

May God help us to do it, my brethren and sisters, to see the light and then walk in it, for I bear witness that this is the work of the Lord. Joseph Smith was divinely called by the Father, and I have not any more doubt that the Father and Son appeared to Joseph Smith and that the Father instructed the Savior, and the Savior delivered the message to Joseph Smith, than I would have, had I heard it, because God has borne witness to me. You remember in the case of Thomas, when the Savior was resurrected and Thomas would not believe, unless he could see the prints and thrust his hand into the wound, this is what the Savior said when Thomas did see him, "Come hither, Thomas, and put your fingers in the prints, thrust your hand into the wound." Then he said, "Blessed art thou, Thomas, for thou hast seen and believed; but more blessed are those who have believed and not seen"—because of the witness and the divine impression of the Holy Ghost.

May God help us to do these things, my brethren and sisters, I humbly pray, in the name of Jesus Christ. Amen.

ELDER ADAM S. BENNION

Superintendent of Church Schools

My dear brethren and sisters, I sincerely trust that the time I may occupy may be occupied under the inspiration of the Spirit of the Lord. This is the first time that it has come to me to address a congregation in General Conference. I have sat through these conferences now for six years with a sort of safety, a safety akin to the security of the man who refused to take out any insurance because, he said, he had never died yet. And then, as a thunderbolt out of the sky comes the call from the tabernacle to come over here to join with you. I trust that I may catch the spirit of this gathering, that the spirit which has prompted both Brother Ballif and Brother Evans may be mine, to join with you in the spirit of that wonderful sermon, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I would that we might so hunger and thirst this hour and not be disappointed.

My testimony of the gospel of Jesus Christ grows with the years. It is stronger as I gain more experience. I am more grateful every day that I live that I belong to this Church. I find such evidence of its truth and its divinity that I am proud, though proud in humility, for my membership in it; and, like the brethren who have preceded me, I have been a member in it all of my life. I was born into it and therefore cannot claim the distinction that attaches to conversion, but the longer I am in it the more grateful I am for my membership. Very many times of late I have been running through my consciousness to discover the reasons for that gratitude. The subject is altogether too big to be launched here in its entirety; I find evidences at every turn, but there have been running through my mind of late thoughts which go back to California. As a matter of fact, they center in an experience that I had down in the University of California. The men on the faculty of the University of California used to make the observation frequently that in view of the fact that I had come from Utah perhaps I knew something about the Mormons, and when I said, yes, I was from Utah, and made the second revelation to them that I was also a Mormon, without an exception, when they heard that word they used to exclaim, "O—, O, you are a Mormon!" It has been exclaimed so many times that it began to get into the center of my interest. Just last summer, as we climbed up Timpanogos, a visiting teacher, who was giving work in the Alpine summer school, took occasion to make an observation with reference to God and his concept of Him, and as he explained that his idea of God, of course, was an intangible sort of being, not a being at all, for that matter—

a great universal force—he looked up and caught the expression, I suppose, on my face, and said, “O, I suppose I should not have said that to you, because you are a Mormon.” As I thought of those “O’s” so many times I decided that I would work out a little answer, and so now, when any of my friends say, “O, you are a Mormon?” I say, “O, yes, I am.” And I am going to leave you, if I may enjoy the spirit of this gathering, a few of the O’s which go into my little scheme of answer.

I take it we have gathered this morning that we may think through anew the gospel plan, in order that we may build up our own testimonies. For want of a better scheme, I would like to hang a few ideas about this little scheme which I call the O’s of Mormonism.

The first O that makes me grateful for my membership in this Church is the O of Origin. A noted writer, who has produced one of the outstanding books in religious education in this country, says that he is not very much concerned about origins, that the origin of a church does not bother him; he does not ask, “How did it get started?” but his test of a religion or church is, “What will it do for its members?” I grant you—and I hope to say something about that before I am through—I grant you that what a church does for its people really is a great test of a religion, but I am not prepared to go the full limit and say that origins do not make any difference. I find that is not true; this is a day of origins. I have been reading and rereading again that book by Dr. Wiggam, “The New Decalogue of Science,” and the whole foundation is a foundation of origins. He says that men and women become what they become essentially because of their birthright; given a noble family, in all probability out of that parenthood you will have worthy children; given inferior parenthood, and the chances are you will have inferior children; it is all largely a matter of origins. He opens one of the chapters in that book with the famous declaration that this has become a wonderful country very largely because it had its origin in a foundation of wonderful people. He pays them the tribute to say that they shot Indians through the porthole with one eye but that they taught the Bible to their children with the other; they lived on parched corn, it is true, but they preserved their parched learning, which centered in their idea of God. And America has been builded as a great commonwealth because America had a great origin. Wherever I turn, I find that origins count tremendously. I have just had the good fortune to enjoy this same trip that Brother Ballif has described, and along the way I have been struck with the thought that along with other wonders, the water supply throughout the Northwest is a very great source of satisfaction. Their water supply is pure, because its origin is right. It arises in the mountains. Very many cities in this great country of ours have the problem of a water supply, because they lack that origin. It is

hard to improve upon the water that nature gives us. Origin! we could spend the hour on origins. No breeder of animals but knows that he will produce the kind of stock that he breeds to. He knows that at every turn he will get in kind, and the kind of stock he raises will be determined by the origin of the stock. No man ever chooses a wife but he is tremendously impressed with the importance of origins. I cannot conceive of a man's going forward to say, "I have come to that time when I want a helpmate; I do not care at all about origins; I will just find an available girl, and quite apart from her family history and all else I will choose her." I have discovered that men of discernment choose out of worthy families. I am grateful to the comment of a brother-in-law who gave this humorous but tremendously helpful hint—I wish I had the genius to pass it on to the boys—he said, if he could give advice to boys he would tell them when they came to pick a helpmate, to find a worthy mother, and take any one of the daughters they could get. He was impressed that there is a tremendous force in origins. And yet some of our good friends would say that in this most vital of concerns in life, religion, the thing that binds us here and hereafter, which links up between time and eternity, it does not matter what the origin may be. I am glad to belong to a church that claims as its origin a revelation out of heaven announcing the voice of God Himself and His Son to declare His prophet, as was declared unto those of old. And that is the kind of origin I want my Church to claim. All Latter-day Saints may be grateful this morning that we belong to a church that has its origin in that divine pronouncement. The pronouncement was followed by others and with an ushering in of the power of the Priesthood and the giving of the keys of this last dispensation. Mormonism rises or falls upon that tremendous platform, that in its origin it goes back to God the Father and the Son. We could spend the morning on origins. I am simply throwing out a few hints for your more mature thinking, when you shall have left this conference.

Much has been said in the writings of this Church about our wonderful second O. I want to say only a word about it. The second O is the O of Organization. It was said a number of years ago that the two most perfect organizations in the world were the German army and the Mormon Church, and as I have said to my friends rather jocularly of late, "We know what has happened to the German army; I presume we have a pretty clear claim to the title." But I do not say it boastfully. This Church has a wonderful organization. It is possible for a message to go forth from the President of this Church to all the stakes of Zion, out through the wards, and within a week there can be aroused the membership of more than half a million, to any word that shall be proclaimed. It was the pronouncement during all the time of the war, during the campaign of enlistment, in the raising of funds and supplies, that it was marvelous how this Church could respond.

But I am not interested in that aspect of organization so much as I am in another. Not one of your speakers here this morning had announcement other than he may have picked up through the paper, and I suspect all of us were alike in not having yet read that issue, many of us being out at an early meeting long before this one was called. There are speaking at the sessions of this conference men who have had no previous notification. That lies within the genius of our organization. It is a very wholesome thing. I sometimes wish it might be extended. Nobody can be feeling absolutely safe today, because it may be his good privilege to occupy this same position. Going back to that same California experience: I took a good friend of mind down to our service at Oakland, and when the service was over he inquired, "Is that the kind of service you have regularly?" I said, "In general, that is the plan."

"Will that man speak next Sunday?" and I said, "No, he won't speak next Sunday."

"Who will?"

"I don't know."

"Well, who will speak the next Sunday?"

"I don't know."

"Do you mean to tell me that you have men speak there who are not regularly appointed to do so?" I said, "Yes, that is the scheme."

Then he made the observation—and I think he had not been particularly struck by what he had heard that evening—"Don't you think you would get better sermons if you had one man deliver them all and if you would let him prepare them carefully?"

I said, "I have just one observation to make in answer to that: I presume you might get a more finished product, but I will ask you which would make the stronger church—to leave all the sermons to one man and let him prepare them carefully, or to have a church membership any man in which knows that on Sunday he may be called to fill that responsibility? I will leave it with you as a question, which will build greater strength on the part of the members of our Church, your plan or ours?"

He said nothing, but the next day he came over to my desk and said, "I have been thinking over your question ever since you asked it last night, and you win; yours will build a strength which cannot be built in the other plan." That is the genius of this organization. I am delighted when I think that there is no caste or class or family control in this organization. Nobody knows who shall be called next to responsibilities in wards, stakes, or general positions. The membership in this Church has in its own being the potentiality of its own leadership. Let me put it the other way, the strength of a democracy lies in the fact that its leadership is always inherent; given great numbers, you have the chance for great leadership. It can come up from within. I say the second great O in this Church

is the O of Organization, and I am mighty happy in my membership in that organization.

But, let me run on, because I should like to expose you for a minute or two to two other O's that you may think about them. The third O grows out of the second. It is very much like the second, except that it is a double-headed one. I have said very many times, that it is as if it were a double link in a chain; the two segments always go together. I know of no way of separating them, and I should not want to if I could. One of the very great things that attaches to this organization lies in the fact that that organization presumes obligation on the part of all of the membership of this Church. And then I am struck with the companion thought—a man never encounters an Obligation in his life but he finds in it his Opportunity. Up in the northwest recently a young man was called into a bishopric, and under the suddenness of that call he felt depressed. He said, "I doubt that I shall ever be able to respond under this obligation." It occurred to me that the obligation that was placed upon him as a new bishop in this Church was the opportunity that opened the door to a great life for him. And at every turn in this Church I find that these two third O's go together. I call them the O's of Obligation-Opportunity. Nobody ever joined this Church because he anticipated having an easy time. I cannot imagine any one's coming into membership in this Church feeling that he was thereby opening the door of an easy access. The gospel of Jesus Christ, as taught by the Latter-day Saints, presumes obligation, and with it opportunity. From the time a boy is a deacon he is called to fill responsible positions, and from then on up until his declining years, he finds an office that is imposing obligation upon him. He is asked, and so are the women in this Church, to respond to calls, and no man living fully to his duty is free from obligation.

There came into my office only within the last two weeks, a young man who had been called to go upon a mission to a foreign land. He came out of a family that had not been well to do, and which had no funds to see him through the call. He had been working for two years to lay by a little sum to go to college, and there had come the call to go on a mission. He said, "It is the biggest obligation that has ever come my way, and I am wondering just what I ought to do. I have a mind to go through college. I would like to complete my training. I have saved enough. Should I go on a mission? I would like your judgment."

In the face of that obligation, calling for the expenditure of all that he had saved during two hard years of labor, that boy was willing to lay his all upon the altar. I am happy to announce to this congregation that he has left for his mission and will have spent all of his savings under that obligation before he returns, but I promised him that that obligation will be an opportunity greater than he could get in any college in all the world. I say it as a school man, and I am as satisfied as I stand here that there will come out of

that obligation and his rising to it a blessing which will cause him to pronounce it not an obligation but a tremendous opportunity. And the Church at every turn offers them to you and to me.

I see that I have run to within the margin of my time. I should like just to leave you with the fourth O of this little scheme, in order that you may run it through to your satisfaction. I must advert to the man I quoted in the beginning. After all, the test of a religion does lie in the kind of men and women it helps to make; so that my last O, of necessity, is the O of Outcome, or Output, if you prefer it. I am very happy to have my Church judged by the kind of men and women it produces. I have said it many times, and I like to repeat it, it is a tremendous challenge; if I could not discuss the gospel with friends, I would ask them just to do two things: let them find a representative group of young men and women who have been taught the gospel and have formed their habits of life under its inspiration; let them see that group of boys and girls as one side of the picture; and then let them find as they could in this audience this morning, men and women, silvered with years, who have spent their lives in the gospel, who have subscribed to its principles, who have loved and lived it; and I am willing to leave those two groups as my evidence to the world that this gospel is the power of God unto salvation.

I am happy, as I stand here, to know that this Church has produced clean men and women. When our young men went up to Camp Lewis, through which place I have had the privilege to go within the last two weeks, fifteen hundred of them reported for examination, and out of fifteen hundred only three gave any evidence whatever of social disease. I am proud to know that Utah ranked with three other states in this Union, the cleanest states morally that sent boys to the front. I am willing to be judged by the fruit of the tree. I am glad to know that we have one of the highest birth rates in the world today, 33 to the thousand. A high birth rate almost always carries with it a high death rate. Though we have a birth rate of 33, our death rate is only 7 to the thousand, one of the lowest in the world. I read that with pride when I read that Frances' death rate is 17 to the thousand, with an infant mortality of 96 to the thousand—almost one in 10 born to die within the first years of its career. I am glad to know that we lead Europe. I have quoted France—17 to the thousand; England follows, as I recall, with 11.6. Our death rate, in spite of our high birth rate, is only 7 to the thousand. We have a divorce record of which any people in the world could be proud. We have been charged with immorality, with a lack of standard of virtue, and yet I am glad to proclaim to the world that with all of our membership, numbering beyond a half million, there have been within the past year only 256 cases of divorce. I only regret them, but they constitute the barest fraction of a per cent of our total population. That kind of record cannot be held up to the world by a people whose lives have

not been based upon sound principles. I am happy to testify that judged by its fruit, the gospel of Jesus Christ has produced worthy men and women.

I just find in that a tremendous challenge to all of us. I wish we had the power so to live that men and women seeing us could come, as they have come on hundreds of occasions, to marvel at this work. May I close with the thought that was given me in California as I met people there who had been converted to our Church. I took occasion to ask them what it was that brought them into the Church. First of all, they said, they became interested in this gospel, because of the young men and young women who proclaimed its message. "Any church that will produce that type of men and women is a good enough church for me." God bless us with the strength to live this gospel, that wherever we go men and women will say of us that as members of that Church we are an Outcome that does honor to the Church.

And so, my brethren and sisters, when my friends exclaim, "O, you are from Utah?" or "O, you are a 'Mormon'?" I say, "O, yes, thank God that I am." And O that he would give us the power to live, to all of its possibilities, I pray, in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON

Assistant Church Historian

I have been greatly interested in the remarks already made at this overflow meeting, and one thing that impressed me in the beginning was the singing of "Come, come, ye Saints, no toil nor labor fear." I also became very much interested in one of those O's that Brother Bennion spoke of—the Origin of Mormonism.

It has been my privilege during the past two months to visit some of the so-called waste places of Zion, and adding these places to the list of those I have previously visited, I am now able to say that I am more or less acquainted with nearly all the places that have become sacred to the Latter-day Saints because of their connection with the early days of this Church.

It was a pleasant task for me to visit Sharon, Windsor county, Vermont, where the Prophet Joseph Smith was born, and to then follow in his wake to the western part of the State of New York and there to enter that sacred grove (a remnant of an extensive forest), where the Father and the Son appeared to Joseph Smith and gave him certain instructions about not joining the sects of the day, but to wait for further revelation. I also visited the old Smith residence, or the very spot where the angel Moroni appeared to Joseph Smith on that memorable night between the 21st and 22d of September, 1825, and then followed the young Prophet, as it were, to the hill Cumorah, where I have stood a number of times looking at the place where the angel Moroni showed the Prophet

Joseph where the plates containing an account of the old inhabitants of this land, were hidden, from which plates Joseph afterwards translated the Book of Mormon.

Then on my last visit I had occasion to go down to the Susquehanna River in Pennsylvania to visit old Harmony where the Prophet Joseph, after he had been driven by mobs from his parents' home, translated the Book of Mormon. The work of translation was done in the States of Pennsylvania and New York, but mostly in that part of the township of Harmony, which is now included in Oakland, Susquehanna county, Pennsylvania. I also had the privilege of visiting the place, or the vicinity, where John the Baptist appeared to Joseph Smith and Oliver Cowdery on the 15th day of May, 1829, and ordained them to the holy Aaronic Priesthood, and again, to visit the vicinity where the Melchisedec Priesthood was restored and where the voice of Peter, James and John was heard in the wilderness on the banks of the Susquehanna River between Harmony, Pennsylvania, and Colesville, Broome county, New York.

It was indeed a blessed privilege to me to stand upon these holy places, for such they are classed with me. I have also been permitted to enter the Kirtland Temple in the State of Ohio, and to stand in the very pulpit where the Savior himself appeared on the 3rd of April, 1836, and spoke to Joseph Smith and Oliver Cowdery, telling them that he had accepted of the temple which had been built to his name by the Saints in the days of their poverty. It was in the same pulpit and on the same occasion that Moses appeared and restored the keys for the gathering of Israel from the lands of the north, the isles of the sea and from other places to which Israel was driven thousands of years ago. The giving of these keys to men in mortality meant the fulfillment of prophecy to the effect that God who scattered Israel will gather them again in the last days. The congregation of Saints in this building and the thousands and thousands of people congregated upon this Temple Block today, attending this General Conference of the Church, are here as a result of those keys given by Moses in the Kirtland temple on that memorable 3rd of April. On the same day, Elijah the prophet, who was taken up to heaven without tasting death, appeared to Joseph Smith and gave unto him the keys for turning the hearts of the fathers to the children and the hearts of the children to their fathers. And as a result of the restoration of these keys we witness today the work going on in the Temple for the salvation of not only ourselves but for our ancestors who have passed away without a knowledge of the true plan of salvation. It has brought love into our hearts for our progenitors and we hope the children after us will do their duty in continuing this great vicarious work.

The visits to the earth of these holy beings and the restoration of the keys of the Priesthood is the origin of "Mormonism," the beginning of it. It is a known fact that water never rises above its

source. All our mountain streams rise high up in the mountains and hills and they continue to run down grade, forming streams and rivers; thus a creek or river does not rise above its source. So with "Mormonism"; it must be traced to its source. The origin of Mormonism is revelation from heaven. God has spoken from his heavenly abode and restored unto the earth the gospel of Jesus Christ, with its Priesthood and authority. Based on such a beginning, we can boldly say that the doctrines taught by the Church of Jesus Christ of Latter-day Saints are true and stand out in great contrast with doctrines taught by men. Joseph Smith was not permitted to join the sects of the day because the preachers of these sects taught for doctrines the commandments of men; they honored God with their lips, while their hearts were far away from him; they had a form of goldiness, but denied the power thereof. But the Gospel which the Latter-day Saints advocate and which has brought such grand and glorious results is different. It has also brought into the world some of the best men and women that can be found anywhere on God's footstool. These indeed are the fruits of Mormonism, or the restored Gospel of Christ. If it had not been for the divine origin of Mormonism, and the truths revealed to us from heaven—not by the cunning craftiness of men but revealed by God himself—our success as a Church would have been altogether different. Christ himself revealed to the inhabitants of the earth in our day his own religion, and that is why we claim that we possess Christ's Christianity—not a German Christianity, not an American Christianity, not an English or Dutch Christianity, but Christ's own Christianity, which in its nature is today similar to the doctrines advocated by the Savior in that grand and glorious Sermon on the Mount referred to by a former speaker.

During my late sojourn in the East it was my privilege to travel over the Pioneer trail. I passed over it the first time fifty-nine years ago, as a little white-haired Danish boy traveling with ox teams, and to follow the same trail now and to see Chimney Rock and many other important and interesting points of interest made by heart rejoice and reminded me of the days of my youth. I was pleased to think that I, who in 1866, walked all the way from the Missouri River to Salt Lake City as a lad, now had the opportunity to go over the same trail in an automobile as one of the Church historians, for the purpose of locating that trail so accurately that our children and all generations to come may know what is meant by the old "Mormon Trail," and to a certain extent be made to understand how their fathers and mothers, grandfathers and grandmothers, made sacrifices for the Gospel's sake. Many of these weary pilgrims rest in unknown graves. There is scarcely a mile between Nauvoo, Illinois, and Salt Lake City, Utah, which would not have been marked by graves of the Latter-day Saints who fell as martyrs by the wayside, if a knowledge of their resting places had been preserved.

There have been several classes of martyrs in this Church. Those who have been put to death violently by mobs number about fifty, and those who have died in the missionary field, like Brother Abel Evans' father, number about four hundred; these of the latter class sacrificed their lives while traveling in the different missionary fields preaching the gospel. And then more numerous than any other class of martyrs are those hundreds—yes, thousands—who died on the journey from Nauvoo to the west or later as emigrants from Europe died on the voyage across the ocean, on the passage up the Mississippi and Missouri rivers, and on the plains while trying to reach the homes of the Latter-day Saints in the Rocky mountains.

I visited Nauvoo—beautiful Nauvoo as it once was—with its old "Mormon" cemetery. It made me think of Palestine which once was a land flowing with milk and honey, figuratively speaking, but the people in that country transgressed the laws, changed the ordinances, and broke the everlasting covenant, and brought the whole country under a curse. Thus, when I visited Palestine, many years ago, I could scarcely see anything interesting there except reminders of the good old times that once were but are no more. The curse of the Almighty has rested upon that land ever since the day of Isaiah, of which its present barrenness amply testifies, though some changes for the better may have taken place of late years since General Allenby of the British forces took possession of the country.

When I saw Nauvoo, once a beautiful city, with a great temple costing a million dollars—a city that covered almost the whole of the peninsular on which it was built, I felt sad to witness its desolation. Between New Orleans and the twin cities (St. Paul and Minneapolis) there is not a more beautiful place for the location of a city than Nauvoo. But what is Nauvoo today? A wilderness! I crossed the great Mississippi river, from Montrose to Nauvoo (which in years gone by had been crossed by so many of our people). I wanted to see Nauvoo once more, though I had seen it before; but on this, my last visit, I took occasion to visit certain places in and around Nauvoo that I never visited before. On my first approach to it, I wondered where the city was, for I wandered through the weed-covered streets, one after another, and only here and there saw a human habitation surrounded by weeds. On the banks of the river, where one of the old stone houses stood as early as 1839, I encountered thousands of vicious birds which swarmed around my head apparently with evil intent. And besides these there were millions and millions of flies—"Mormon" flies, they call them—though I think the "Mormons" had nothing to do with originating them. The people from the surrounding country do not like to visit Nauvoo for fear of being eaten up by flies, ravens and other vicious birds which circle around the visitor where there was once a high grade of civilization. Nauvoo, the Beautiful, is now a little

insignificant village. I came to the conclusion that a curse had indeed rested upon the place ever since the Saints were driven from there by wicked, bloodthirsty mobs in the memorable year of 1846. Some of the best houses in Nauvoo today are those erected by our people eighty years ago, among them the old residences of Brigham Young, Heber C. Kimball, John Taylor, Parley P. Pratt, Orson Pratt, Edward Hunter, and a score of others. Only a few houses of any consequence have been erected since that time. The beautiful Nauvoo temple is no more; not one stone is left upon another of that grand structure in which so many of the faithful Saints received their blessings before starting for the mountains.

The "Jack 'Mormons'," who succeeded the Saints in Nauvoo came into possession of the city for almost nothing. The Icarians, a French community, came next and tried to turn the temple into an academy, but did not succeed. They split up almost entirely as an organized community while endeavoring to make Nauvoo their home. Then finally came a German population, the present inhabitants of Nauvoo. Germans are good pioneers, usually, and have made good in the United States; they are generally classed among the best settlers and most industrious citizens who have come across the Atlantic to America, but even they cannot flourish in Nauvoo. The blood of the prophets which was shed there, and many others of the Saints who were mobbed and killed by their enemies is crying from the earth against their murderers and plunderers. The Lord was vexed because of these evil deeds and has caused a blight to rest heavily upon the country. The same thing is true, more or less, of Far West, the country around Haun's Mill, and the Crooked river country, in Missouri, where the Latter-day Saints once lived and prospered.

In following the Pioneer trail from Nauvoo on the Mississippi river I visited Sugar Creek, where a number of women gave birth to children prematurely through being exposed to the inclemencies of the weather. Richardson's Point, where a number of our people lie buried. Chariton River, so well known to our people who crossed the plains in 1846 and following years, and Garden Grove, founded by the Saints in 1846, where many of our people lie buried in a "cow yard." This made my heart bleed. At Mt. Pisgah, Iowa, a monument has been erected marking the graves of some 250 of our martyrs, who fell by the wayside through being driven away from Nauvoo in the dead of winter, these exiles suffering as only few people have suffered in this western land.

Continuing my journey I crossed the Missouri river to old Florence, or Winter-Quarters, Nebraska and there visited the old "Mormon" graveyard. What did I find there? A lonely spot where some six hundred Latter-day Saints lie buried under the sod—men, women and children, who could not stand the hardships of the journey any longer. Some of these martyrs were exiles from Nauvoo, while others had come up the Mississippi and Missouri rivers

from the European countries. They took sick and died with cholera and other diseases, brought about by over exertion and privations, and their bones are resting in the cemetery at Florence to this day, waiting for that glorious resurrection which awaits God's faithful sons and daughters.

Now, my brothers and sisters, the origin and foundation of "Mormonism" is of such a nature that we can safely build upon it. Let us then be true to our God and to the gospel of Christ, true to our parents, to the pioneers of Utah and to the faithful Saints who died by the wayside. Let us ever remember that the origin of "Mormonism" is revelation from God, and that it is not a temporary organization, but rather what the late Patriarch John R. Murdock of Beaver, once said, when he referred to "Mormonism" as "the greatest thing a-going." Let us be true to our fathers' God and to every truth that we have espoused, and let us realize that we have within our reach the obtaining of a testimony, if we do not already possess it, to the effect that God is the founder of this work, that it is organized in the right way, and that it is expected of us to become the salt of the earth and to be a light and an example to all the world. Christ, addressing his disciples on the Mount said, "Ye are the light of the world * * * Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This passage of scripture is also applicable to the Latter-day Saints. May God bless you, one and all; may we be true to our God, who is our fathers' God, true to our religion which is true Christianity, and true to every obligation which we have taken upon ourselves, and may we also teach our children to walk in the paths of righteousness, I sincerely pray in the name of Jesus Christ. Amen.

The quartet sang, "What manner of man is this?"

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I sincerely trust, my brethren and sisters, that I may be able to crowd into the brief ten minutes left, some few of the thoughts that have been in my mind this morning. I have listened very attentively to all that has been said, and bear witness to its truthfulness. I have been charmed by the beautiful singing of this session and particularly by this last rendition, and truly, my brethren and sisters, we might marvel and exclaim, "What manner of man was this that has wrought so much in the world and that we believe is to do so much in the future in shaping the destinies and bringing about the well-being and the salvation of our Father's children, even all that have ever lived upon this earth!" My thoughts have cen-

tered upon him and his great mission and the great faith that we should have in him. I will read to you from our Articles of Faith: "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel. We believe that the first principles and ordinances of the gospel are: first, Faith in the Lord Jesus Christ. . . ." I will leave you, my brethren and sisters, to follow out the quotations and read what the others are, but I wish to dwell particularly this morning upon our belief that underlying all in this Church stands first and foremost faith in our Lord and Savior Jesus Christ. It has been the moving power to all action in all ages of the world.

I would like to read to you here what Paul says in regard to faith:

"Now faith is the substance of things hoped for, the evidence of things not seen.

"For by it the elders obtained a good report.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

"But without faith, it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

I commend to your perusal, my brethren and sisters, Hebrews 11; that shows to us to be a fact what I have asserted, that all the great and mighty works of the prophets and apostles and the great men of old were guided and were wrought by faith. By faith they knew of a surety their status before God, they were able to serve him, they were able to keep his commandments. By faith Daniel was able to live in harmony with the teachings of his Israelitish parentage even in Babylon and become a mighty factor in shaping the destinies of that great nation and of his own people. And Moses was guided by faith. Abraham, Isaac, and Jacob, and all the old worthies were guided by faith, and they did all they did by faith. It was by faith that Moses smote the Red Sea and its waters rolled back and the Children of Israel passed through dry-shod. It was by faith that they were not consumed by famine in the desert, but God sent them daily that which was necessary to sustain them and see them through their years of pilgrimage.

Brethren and sisters, in this day reference has been made to the origin of this Church and its accomplishments and its privations and sufferings and persecutions that have been heaped upon it. What has been the underlying factor to all this that has been done in this dispensation in which we live? By faith Joseph Smith, a mere boy, was able to bring down to earth the revelations of

Almighty God for the redemption of his people, for the establishment of righteousness. By faith he saw the Father and he saw the Son, and he learned and has proclaimed to the world that we are in very deed in the image of our Maker. By faith he learned his status before the Lord and received further revelation through the angel Moroni. By faith he learned of all the restoration that was to be and was the instrument by which it was consummated in the earth. By faith he found the record of the ancient people who inhabited this land, and by faith he translated it and brought forth a new witness for God in this day and age in which we live. By faith he was able to establish the Church and perfect this wonderful organization of which has been spoken today. And by faith it has continued on down to the very moment of time in which we live. By faith he and his people were able to withstand the trials and persecutions heaped upon them, for they saw, over and above and beyond, Christ; and they knew he was a reality. They had faith in him as the Son of God, the Redeemer of the world, through whom should be consummated the salvation of men here upon the earth. It was faith that made it possible for Joseph Smith to turn back and go to his certain martyrdom—for he knew where he was going; he said he was going like a lamb to the slaughter. But by faith he went and sealed his testimony with his blood.

Bringing it down to the present day, my brethren and sisters, it is faith that is taking your boys into the world today to proclaim this same truth to the untold millions of our Father's children who are yet in darkness. It is by faith that the fathers and mothers sustain them with means to pursue their labors in the world.

I marvel, my brethren and sisters, when we contemplate what a wonderful thing this faith is. The point I want to get to is this. We are living in a day and age and hour when all the powers of the adversary are combining to destroy faith in the hearts of men. Within the churches and without the churches, every device and every means that can be brought to bear is being brought to bear to destroy faith in the divinity of Jesus Christ, and from the pulpits of the world men who profess to be Christian ministers are doubting and booing the belief that Jesus Christ was in very deed the Son of God. They are endeavoring by all means to discredit his origin as the Son of our Almighty Father. And faith is being attacked from every standpoint—by immortality, by dishonesty, by unchastity—the young people, one after another, are coming to a point in many instances where they are face to face with the issue, "Is there anything in this or not?" And their faith is being assailed, their faith is being attacked.

There were some O's referred to here today, and the last particularly struck my attention, "Opportunity and obligation" that rests upon us today in Israel. O my brethren and sisters, let us by every means within our power kindle, if needs be, and if it is there, keep alive, the faith of our young men and women. Do not let it

be destroyed; do not let it be overcome by any sort of teaching which may be going around today. Have in your family circles prayer daily together, that they may witness the exercise of faith in prayer, that the blessings of the Lord may be upon your households. Teach your children the simple principles of the gospel as they have been received through our Lord and Savior Jesus Christ, for in nothing else is there safety in the world today. O my brethren and sisters, what the steering gear is to the automobile today, is faith in the life of young men and women. We are going at a headlong pitch. And did it ever occur to you what happens to an automobile when the steering gear is broken or defective and ceases to operate? Always, with that irresponsible speed with which the machine flies, it goes on to certain destruction. Did any of you, my brethren and sisters, ever lie in a trough of the sea, in a little vessel, with both rudder and sail gone? I have, for six hours, when the waves were slopping over everywhere. And I have thought that what the rudder or sail was to that little vessel—that would have saved us, and did ultimately when we got them into operation—so would be faith in Jesus Christ in the life of every young man. Did any young man, boy of yours or otherwise, ever come to you and show you with the look in his eye and the anguish in his soul, when he came asking, "Is there anything to this or not?" and you saw that somebody in some insidious, dastardly way had trifled with, and partly destroyed the faith in that young man's life? If you ever did, my brethren, you saw an object of pity, an object of sorrow, and it has been my good fortune and good pleasure to assist to kindle again and keep alive the faith in many young men, that has seemed to have been lost. And in many of them their faith has been attacked in associations here at home. I have been through sorrows in my life; I have laid parents, brothers and sisters and children away, and only God knows how I have loved them! I wonder sometimes if I love more intently than some people. It seems that my love for them makes me suffer, and the more I suffer the more I love them. I would rather they would all go and I could lay them away, with faith in God, than to have one of them become the richest man or the greatest ruler or the greatest intellectual man but without faith; for without faith he is without anchor, and without faith he has nothing to keep him in the path of duty, that makes for happiness, not only in the great hereafter, but makes for happiness and well-being here in this life in which we live. So that now then, when faith is being attacked in all sects and denominations and through all the schools, through the teachings of dubious science, science that after all is only a theory; hold to the faith that our fathers have cherished, I say, hold to the faith in Jesus Christ that is the foundation rock upon which we can surely build for a salvation in our Father's kingdom! The Lord help you to do so, the Lord bless the youth of Zion and keep them in the faith of their fathers, and keep us all, that we may work out

our salvation in his presence, is my humble prayer, in the name of Jesus Christ. Amen.

The congregation sang, "Guide us, O thou great Jehovah."
Benediction, Elder Arthur F. Barnes, of Salt Lake City.

SECOND OVERFLOW MEETING

A second overflow meeting was held in the Assembly Hall, Sunday afternoon, at 2 o'clock, October 4. Elder Joseph W. McMurrin, of the First Council of Seventy and President of the California mission, presided.

The singing was directed by Professor George H. Durham of the L. D. S. University, Salt Lake City. Elder Frank W. Asper, officiated as organist.

The male chorus of the L. D. S. University sang, "God bless our mountain home," after which the chorus and congregation sang, "We thank thee, O God, for a prophet."

Prayer was offered by Elder William C. Parkinson, former president of Hyrum stake.

The L. D. S. University mixed chorus sang, "Still, still, with thee, my God."

ELDER JOSEPH R. SHEPHERD

President of the Logan Temple

I feel very humble, my brethren and sisters, this afternoon in being asked to address you in this gathering. I sincerely ask that you may give me your faith and prayers, that I may enjoy the Spirit of the Lord while attempting to address you.

One of our Articles of Faith reads, "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God." This principle of continued revelation is one of the prominent characteristics of the Church of Jesus Christ of Latter-day Saints. It is distinctive, for while there are many good Christian people in the world who put great confidence and faith in the Scriptures, as they have been given to us in the Bible, yet a large proportion of them deny that God has communicated with his people since the days of the Saints of which the Bible speaks, and believe that there are none now who receive revelations from God the eternal Father, but that revelation has ceased and that we have all that is sufficient for our guidance in life contained in the Scriptures as they are bound in this volume called the Holy Bible. Is it any wonder, my brethren and sisters, that those who reject continued revelation should find among the many honest Christian people in the world such differing views concerning God and his

will concerning us? As we study the condition of Christian people today and note the differing views as expressed by their leading men, men who claim to be the teachers of the word of God to the people, noting the contention that exists, the widely varying views regarding God and his will, is it any wonder, I say, when they by their own free will and choice deny that God can speak to them today and that he has authorized servants to speak in the name of God and give his word concerning these things of which I have spoken?

Wherever the spirit of revelation exists there will be harmony, peace, and contentment, but where there is no revelation from God and where people will not accept revelation from God, you will find discord, discontent, and contention. One of the peculiar things that has been manifested in the Church of Jesus Christ of Latter-day Saints, from the beginning up to the present time, has been the unanimity in which the people find themselves. It is seldom that you find anyone contending concerning the doctrine of the Church. It is seldom that you find anyone who is disobedient to the authority of the Church. The people are noted as being a united people. In fact, a great many people outside of the Church have rather felt to find fault with the "Mormon" people, as they call them, because of the unity that exists among them. They complained for the reason that the people were always willing to follow their leaders and to do as they were told. Rather a strange indictment to be brought against the people of God! And what is the secret of the unity of the people, my brothers and sisters? It is that they are actuated by the spirit of revelation, through its President and those who are sustained as prophets, seers, and revelators, but the membership of the Church is entitled to revelation also. The members as individual members are not entitled to revelation for the Church as an organized body, but the same spirit of revelation may be enjoyed by them for their own use, for their own blessing, and for their own support. Every man who stands at the head of a household in the Church of Jesus Christ is entitled to revelation for that family—not for somebody else's family. Every member of the Church is entitled to revelation for his or her guidance, though not for the guidance of any one else. Every bishop is entitled to revelation for the direction of the affairs of the ward over which he presides, and so forth; every person according to his position; but there is not a member of the Church who is not entitled to the principle of revelation, and upon that principle does the strength of this Church stand, and so long as we continue to live in such a way as to receive revelation, my brethren and sisters, there never will be discord or disunity, because it was upon this very principle that the Lord founded his Church.

Let a man stand up here before you and teach a false doctrine, something that is not true, something that is in opposition to the revealed word of God, and there is not one in the congregation but

may detect it, if he or she is in possession of the Spirit of God, and the testimony of Jesus which is the spirit of revelation. Occasionally someone will say something—not very often; very seldom have I heard any one from the stand speak anything that was not perfectly orthodox, but occasionally there has been something a little of what we might call a little off-color, and immediately you would see everybody pretty nearly in the congregation looking toward one another. They can detect it in a moment. Why? Because they have the spirit of revelation and they can detect error, and they cannot be deceived in doctrine.

Now, how may we have this spirit of revelation, my brethren and sisters? We may have it as a right by the possession of the Holy Ghost. And how may we receive the Holy Ghost? By first having faith in God and in his Son Jesus Christ, and in the gospel of the Lord as he has revealed it unto us: repentance of our sins, being baptized in water for the remission of sins, and receiving the laying on of hands by one having authority for the gift of the Holy Ghost. And this Holy Ghost is the power and the means by which we may have constant revelation.

There are some people, indeed there are a great many, in the world, who will not accept anything as a truth except it can be demonstrated to them through the five senses. It has to be proved to them by the wisdom and the skill of men, and if that cannot be done, they reject it. We are taught in the Scriptures that no man can say that Jesus is the Christ except by the Holy Ghost. Is it any wonder that we find the condition existing in the world today, when they will not accept the plan of salvation as laid down by the Savior himself? On the day of Pentecost, when Peter, preaching to the vast throngs, declared unto them the gospel, and the condition in which the people found themselves at that time, convicted them in their hearts and they cried out, "Men and brethren, what shall we do to be saved?" They were told directly what they should do. They all believed or they would not have been convicted in their hearts, but as the next thing, "Repent of your sins, and be baptized for the remission of sins," and then they would receive the Holy Ghost. It is essential, my brethren and my sisters, that we shall have the Holy Ghost as our companion in order that we shall not be deceived and misdirected and that we may always know the truth from error. A thorough Latter-day Saint does not require some truth that God has revealed to be demonstrated by the skill and wisdom of men. He does not have to have it proved; he knows it. And how does he know it? By the power of the Holy Ghost. Upon one occasion Jesus, in talking to those around him, said, "Who do men say that I, the Son of man, am?" "O, some say this and some say that; some say that you are John the Baptist risen from the dead, or one of the old prophets come again." "But who say ye that I am?" What was the answer? "Thou art Christ, the Son of the living God." There was no hesitancy in that answer; it

was positive and to the point. "Thou art Christ, the Son of the living God," said Peter, in answering. "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church." Now, you know there has been a great deal of contention as to what was meant by that. There is a large body that believes that it meant that the church was built upon Peter, but that was not it at all. It was that spirit of revelation that came from God to Peter, that made him say without any hesitancy, "Thou art Christ, the son of the living God." That is the rock upon which the Church is built. It is upon that assurance, that testimony, that witness, that spirit of revelation that comes from God directly to the individual. And that is the rock upon which this Church is built, my brethren and sisters, and I want to say to you that the testimonies of our brethren and sisters that are given in our fast meetings give evidence of the truthfulness of that statement, for the reason that that testimony, though it comes not through the teachings and wisdom and knowledge of men nor the scientific learning of the world, comes unadulterated as the mind and will of God to the conviction of the person bearing testimony, and they rise up and say, "I know that this is the work of God, that God lives, that Jesus Christ is his Son, and that Joseph Smith was a prophet of God." Now, that is a knowledge that never can be transferred from one man to another by that man's wisdom or knowledge; it can only come as the knowledge came to Peter, that Jesus Christ was the Son of God.

We have as a people absolutely no fear of any discovery of scientific men. Men, under the inspiration of God, are beginning to find out little by little something that God has known for ages, but God may and does reveal truths that men have not yet understood. And simply because we or men cannot understand them is no justification why they should be rejected. Latter-day Saints under the spirit of revelation, may know whether Jesus Christ is verily the Son of God or not. No man can prove it that I know of by any of his learning or anything that he has found out. Unless we have faith in God, we cannot please him. Without faith it is impossible to please God. We must exercise faith, and the principle of faith, in and of itself, is a thing that is difficult for some men who have been scientifically trained; because they have been taught to accept nothing as a truth except it can be demonstrated by the wisdom and learning and skill of men. Above all of this, my brethren and sisters, is that blessing, that gift, that is one of the fundamental doctrines of the Church, the reception of the Holy Ghost that comes through obedience to the laws and the ordinances of the gospel; and as long as the Latter-day Saints shall be in possession of that gift, we need have no fear as to what the outcome of this Church shall be. And when men in the world, who claim to be Christians, will honestly accept of the gospel of our Lord and

Savior Jesus Christ and submit to the ordinances of the gospel that the Lord himself has prescribed, they, too, may receive the Holy Ghost and then they may know and will know of the doctrine, whether it is true or not—and not until then. There have been some men, and probably women, converted, or at least becoming members of the Church simply because of the logic there was in it, because of the splendid evidences that are manifested by the people in their lives and in their homes. Some are attracted to it because of the wonderful government that exists in the Church, or because of its teachings regarding things pertaining to every-day life, because of the law of health that is taught by the Church, and for other reasons, all good. But the only reason, and the only thing that will keep any man or woman in the Church of Jesus Christ is to be in possession of the Spirit of God or the Holy Ghost, through obedience to the laws and ordinances of the gospel.

May the Lord help us, my brethren and sisters, to remain humble and faithful and true, and not be disturbed by what this man may say or what that man may say, or what this man may deny or what he may reject. Let us not want to prove that what God has said is true by comparing it with that which has been discovered by men. That is getting the cart before the horse. But let us have faith in God that what he has said is true, so that we can be able to say that God lives, that Jesus Christ is his Son, and that he did shed his blood that all might come back unto our Father in heaven, that we do know that this work is true and that Joseph Smith was a prophet of God, not because of any reasoning or any proofs that men by their wisdom and judgment may give us, but because the Spirit of God, the Holy Ghost, bears witness to us in our souls that it is true, I humbly pray, in the name of Jesus. Amen.

The L. D. S. male chorus, Earl Martin, Irving Beesley and Wilford Leonard, then sang a selection.

ELDER JOHN P. LILLYWHITE

Recently President of the Netherlands Mission

I am very happy to be associated with you here this afternoon and to be in attendance at this conference. I feel tremendously the responsibility resting upon one who is called to occupy this position, to bear testimony of the truth and to give evidence of the faith that we have in the gospel of Jesus Christ, but I rejoice in the gospel and in the many blessings that I have received through the same and pray God that the few words that I may utter this afternoon may be directed through his Spirit to the good of all those gathered here.

The throngs that have come into the buildings on these grounds today and that are on the outside bear witness to me of

faith of the Latter-day Saints in the divine mission of the boy who knelt in the grove in Palmyra. I say these multitudes stand as a powerful witness and a beautiful tribute to "the man who communed with Jehovah," the man who spoke with God our eternal Father and with his son Jesus Christ in holy vision. The brethren and sisters who have come from near and far to be present during the sessions of this conference have come with a faith in the divinity of "Mormonism," a faith in the divine mission of the Son of God and the Prophet Joseph Smith. Otherwise you and I probably would not have come here to Salt Lake and been in attendance at these meetings. Our presence here is an evidence and a witness unto the world that the labors and the lives and the faith of the early leaders of this Church and the Saints, that faith that impelled them to make the march across the parching plains and over these rugged mountains into these valleys, that subdued the wilderness and made the desert as it were to blossom as a rose, has not been in vain; that they did not live in vain, but that their example, their faith has come down to us; and we witness to them and to all the world by our presence on these occasions that we are determined to carry on the work which they began, until the last son and daughter of God redeemable has been redeemed. The gospel of Jesus Christ is beautiful in every detail to the man and the woman who is willing to live it and keep the commandments that God has given us. There is no peace nor comfort nor cheer nor gladness that can come unto the souls of men from any other source, so great as that experienced through the gospel of Jesus Christ. To have a witness, a testimony of the truth, to know that God lives, to know that Jesus Christ was indeed his Son, and to know that Joseph Smith was a prophet of God, called to open the work of this last dispensation, is greater, more glorious, than to be in possession of all the riches and wealth of the world.

This gospel, this marvelous work and a wonder, that the Lord said was about to come to pass, is exemplified and fulfilled in the thousands who come here to receive the word of God from his living oracles in the Church today. The Master, on one occasion when he was preaching to the Jews and many of them had believed in his words and accepted the truth by reason of the miracles which he performed among them, said to those who believed in him, "If ye continue in my word, ye shall know the truth, and the truth shall make you free." And the Jews wondered what he meant, and said, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Then the Master answered, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." That is the message to the world today. This gospel message that is carried to the nations by the elders of this Church is to the believing of the

world, those who profess to believe in the word of God. After it is explained to them and they accept it, they are told in the words of the Master, if they continue in this work, the gospel of Jesus Christ, faithfully keeping his commandments, observing the laws and ordinances, they shall know for themselves if the doctrine be true. Yea, "you shall know the truth," is the promise, "and the truth will make you free." And that is the freedom that the Latter-day Saints enjoy today. It is not the freedom of riches, of wealth, it is the freedom of the truth, knowing that God lives, that Jesus Christ is the Son of God, the Redeemer of the world, knowing that Joseph Smith was a prophet of God, has made them free, free in the expression of the hope and the faith that they have in their existence here and hereafter. It is that freedom that is expressed in the lives of the missionaries, the young boys that are sent into the nations. They are not very far advanced in the gospel, not with a great knowledge of the principles of life and salvation, yet by their living, by the truth of the message which they are sent to bear to the nations, by abiding in the Word of God, they have learned the truth, and the truth has made them free, and they stand up in the meetings or on the street corners, whenever an opportunity presents itself, and declare unto the world that God lives, a personal being, that Jesus lives, a personal being, each separate one from the other, yet united in the things of God pertaining to the salvation of the children of men. They declare that they know that Joseph Smith was a prophet of God, and that the gospel called "Mormonism" is the gospel of Jesus Christ, the plan of life and salvation, given to the children of men.

The world cannot bear that testimony. Then men and the women who have not accepted the word of God and who do not abide in the word of God cannot bear that testimony and say that Jesus is the Christ, with knowledge and with conviction. That belongs to the men and the women who have followed him in the path of the regeneration, who have been born anew in the kingdom of God and have received the Holy Ghost to lead them unto all truth, to make things known unto them, the things of God and the vital things of life; for that is the mission of the Holy Ghost. And as we were told this afternoon by President Shepherd, every man and every woman born into this Church through the waters of baptism has conferred upon them the gift of the Holy Ghost by men who are in authority to administer this ordinance; and if they are faithful, if their repentance has been genuine and sincere and they seek God in the humility of their hearts, they have a right to the gift of the Holy Ghost; and that gift is knowledge, intelligence, revelation; for he will take of the Father and of the Son and give it unto you, leading you unto all truth. That was the promise of the Master. So we are right when we say, if we know it, and feel it, and have received the gift of revelation, we know that God lives and that Jesus Christ is indeed his Son, the Redeemer of the world.

I was thinking, during the remarks of President Grant this morning and of President Shepherd this afternoon, how many people are there in the world not of the faith of the Latter-day Saints who would stand up and say, if the Master appeared unto them or if he came and presented the question as he did to Peter, unto the apostles, "Who do men say that I am?"—how many would declare as Peter declared, "Thou art Jesus Christ, the Son of the living God"? I tell you, there are not many in the world who believe in that doctrine. There are not many men and women outside of the Latter-day Saints who will declare with conviction that they know that Jesus Christ is the Son of God. They doubt it. Many of the men who are called to preach the doctrine of the Master deny his divinity and attribute to him another origin aside from his heavenly siredom. The Latter-day Saints, one and all, the thousands that gather upon such occasions as this, if the question were put to them and they were asked if they knew and could declare with conviction that Jesus Christ is the Son of the living God, that our eternal Father in heaven, indeed, is his Father, and that he was born of the virgin Mary—every man and woman almost without exception would answer in the affirmative that they know it, because they have received the truth and have abided in the truth, and the truth has made them free.

So I glory in the gospel of the Master, its message to the world. This message is to every nation, kindred, tongue, and people, that they must repent and turn to the Lord, keeping his commandments, obeying his laws, if they will have peace and escape the judgments which God has decreed shall be poured out upon those who forget God and forsake his ways. I pray that we shall ever be humble and prayerful, seeking constantly the guidance of the Spirit of the Lord in all our undertakings, in our everyday life, that our acts will be circumspect, that our lives will be clean before God and man, that the lives we live will speak more eloquently of the gospel which we have embraced than any words that we have power to utter. That this may be our desire, I pray through Jesus Christ. Amen.

ELDER A. WILLIAM LUND

Assistant Church Historian

I feel keenly, my brethren and sisters, the position that I am called to occupy, and most humbly ask for an interest in your faith and prayers, that the few words that I may speak this afternoon may be spoken under the influence of the Holy Spirit. I am proud that I am a member of the Church of Jesus Christ of Latter-day Saints. I am proud of my father and my mother and the teachings that they have given me in my youth, and I do hope and trust that these teachings, which I know to be true, may always be

uppermost in my life, because I realize that by obedience unto them I shall gain eternal life.

When Brother Shepherd spoke to us concerning the faith of our fathers, I was proud, too, my brethren and sisters, that my grandparents on my mother's side were pioneers in this valley, that they came here in 1849, and helped to subdue the wilderness, that they were among the early settlers of Lehi and helped to build that place; that later my grandfather was one of those who helped to build up Sanpete County and became the president of the Sanpete Stake of Zion. I rejoice that my father was a pioneer of this state, that he came in the early days and helped to build up this wonderful commonwealth. I rejoice in the faith that he always exhibited, in the Church of Jesus Christ, of the knowledge that he had that this Church taught the gospel, which is the power of God unto salvation. I rejoice, too, in the faith that my mother has always exhibited, with other mothers in the Church, in sacrificing the association of her husband, the pleasure and friendship of her sons, by helping them go upon missions whenever they have been called by the Lord, our God. It is a sweet memory to me that faith has been planted in my heart by my parents for I realize that men and women grow old and cannot be with us forever. Our fathers and our mothers cannot always be here to guide us, but the truth, the gospel, that Brother Lillywhite has mentioned can be our guide, can make us free, and obedience to it will lead us back into the presence of our Father in heaven.

The mothers of this Church, in the early days, sacrificed greatly for the advancement of this Church and of God's work. Many a time when the leaders of the Church have been called upon to go forth in the world to present the gospel of life and salvation unto the nations, these mothers have been left behind sick and with little children, some of them even in bed with a newly born babe, my own mother being one of these; but they never said not to go, when their husbands were called to go forth for the work of the Lord. Men went forth in the early days preaching the gospel of Jesus Christ without purse and without scrip, working their way by their own hands from Nauvoo to New York, or to whatever field they were called to labor, chopping wood, in fact, doing anything they could, to get a few cents on the way to pay their fare. They never hesitated when God called them. They never said no, it mattered not what the circumstances were, under which they were placed. I do not believe that that faith is dead, I believe that today the faith of the Latter-day Saints is still that of sacrifice, that they will give of their time, that they will go forth and do God's bidding. I appeal to the young men and the young women here this afternoon to do what they are asked by the bishops of their wards. You cannot expect to gain a reward unless you do the thing that is required of you. You never saw a steam engine run without steam; luke-warm water will not turn the wheels. Neither

will luke-warmness in the Church of God bring to you that joy, that happiness that is ours if we will work. We must love the work of God.

The story is told of the great violinist, Ole Bull, that he loved his violin so well that he took it to bed with him, always had it with him. That love was repaid when he became one of the great masters of that instrument. So our love for the gospel of Jesus Christ should be taken with us always, that whenever we are called we are ready to do and ready to go; that we may be masters of the inclinations and passions that are in us as individuals, that we may control them and go forth, clean, sweet and pure, into the world to preach the gospel of Jesus Christ. There is not a missionary who goes out into the world but that the prayers of his mother and his father ascend to God that he may go forth in humility, be clean and keep himself unspotted from the sins of the world. The Lord has instituted a way for you and for me to keep ourselves clean, and that way is going to our Sacrament meetings, going to the house of God, partaking of the Sacrament, remembering Jesus Christ, who atoned for us that we might come back into his presence. Go there faithfully and listen to the words of the men of God who are sent to give unto us the bread of life. If we do that we are prepared to meet the world, to meet sin, to know it and overcome it.

This gospel which we have obeyed is the power of God unto salvation; there is no doubt of that in my mind. I have often heard President McMurrin, in bearing his testimony to the people in the Tabernacle and in other places, say that he knows that the gospel is the power of God unto salvation; I have that same testimony and I believe that every missionary who has been out in the world, who returns home and strives to do the will of the Lord, will retain the wonderful blessings that are given to him in the testimony that he receives that God lives, that Jesus is the Christ, and that this Church has in it the power of God unto salvation, this gospel that we believe and teach.

We all look forward, the whole world I might say, to the coming again of Jesus Christ upon the earth. We look forward to that time when he shall rule and reign, and if he should come while we are living, my brethren and sisters, are we going to be prepared to meet him? It is a question I ask myself, "Am I ready, so that I would be prepared to meet him, if he came?" We ought to take inventory of ourselves, especially we younger boys and girls in the Church of God, and find out if we are living according to his commandments. If not, we should then turn our lives in that straight and narrow way that will lead us unto God; for he is merciful, loves his children, and has given unto us that wonderful principle of repentance; that we may turn away from our sins, turn away from our evil ways, and gain, through the Lord's mercy a forgiveness of our sins. True it is, that we must have first obeyed the

ordinance of baptism for the remission of sins, by one having authority to perform that ordinance, in order that we may get into the kingdom of God. But the Lord loves his children, and has given us also, the principle of repentance, that we may turn unto him again, as he wants us all to come back.

Brethren and sisters, the Lord could shake this world and bring you and me upon our knees mighty quick, if he desired our return to him in that way. But he does not. He loves us and wants us to have our own free agency; he has given this to us. Even before we came here he gave us our freedom of choice. We chose in heaven whether we would serve him or follow the one who would not obey God's commandments. So we have that free agency now. We may choose good or evil. God wants us to choose the good, because we are his children, and he desires that we may be saved in his kingdom. For that reason he has given us these laws and commandments known as the gospel which is the plan of life and salvation. Whenever God has had a message to deliver to the people of this earth he has always sent his prophets before him. When the cities of the plains were to be destroyed he sent his servants to preach unto them and call them to repentance. So in these days in which we live, God has again sent the gospel message forth as a warning unto all the world before the end shall come. There is a way and only one way of going back into his presence, and that way, we testify to the world in all soberness, as members of the Church of Jesus Christ, has been opened by our Father in heaven, through the instrumentality of Joseph Smith, that boy who was called in his youth and who remained true to his testimony that he did see God and Jesus Christ, and that the Father spoke unto him, saying, "This is my beloved Son, hear him." The most glorious vision, I believe, that has ever been given in the history of man is this vision of the Almighty God and his Son Jesus Christ showing themselves to this boy, Joseph Smith.

Later angels came unto him and brought the authority of the holy Priesthood of God; because, my brethren and sisters, we know, if we will stop and think for one minute, that unless we have the proper authority, nothing can be done and be valid, whether it be in civil law or religious law. The Lord understood this and sent, to this Prophet, angels bearing the holy Priesthood of God. John the Baptist came on the 15th day of May in 1829, bringing the Aaronic Priesthood and bestowing it upon Joseph Smith and Oliver Cowdery, giving unto them the right to baptize in the name of God for the remission of sins, giving unto them the keys of the preparatory gospel, also the right of visitation of angels. Some few weeks later, we do not know the exact date, Peter, James and John did come and give unto them the Melchizedek Priesthood, the power of God to act in his name in all the ordinances of life and salvation. In the Historian's Office we have, in the handwriting of Oliver Cowdery, the statement telling the story of John the Bap-

tist's coming, of his ordaining them, and of Joseph and Oliver baptizing each other in turn after they had received the Aaronic Priesthood; and in his writing he states that Peter, James and John did come and confer upon them the Melchizedek Priesthood. There is the evidence, if we need it, that the words of this man, this prophet whom we love and revere, are true. Other angels came bringing the keys of the different gospel dispensations—because this is the gospel dispensation of the fullness of times, in which all others shall be gathered together in one and shall be returned unto God by his Son in completeness. In order to do that there must be other keys given. Some of these keys were given on the third day of April, 1836, just one week after the dedication of the Kirtland temple, which dedication was witnessed by the people there that God approved of that temple. Even people of the city came and wondered what was going on at the dedication of this temple.

On the third day of April, 1836, Oliver Cowdery and the Prophet Joseph Smith went into the temple to pray. As was their custom, when they needed light, whenever they wanted information, they went to God and asked him for it. They went into the temple on this day, and kneeling before the altar were asking God certain things pertaining to this kingdom, when a most glorious vision came unto them, Jesus Christ, the Son of God, appeared standing, as it were, upon a breastwork of gold directly over the altar, and he spoke unto them with a voice sounding as the rushing of great waters, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

"Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

"Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

"For behold I have accepted this house and my name shall be here; and I will manifest myself to my people in mercy in this house."

A wonderful statement from the Redeemer of the world. After that glorious vision had passed then came Moses the prophet of God, holding the keys of the gathering of all the Tribes of Israel, and he gave those keys to these two men. After that vision had closed, then came Elias, a prophet who lived, we are told, in the days of Abraham. Then, when that vision had closed, came the marvelous vision of Elijah, the prophet of God, of whom Malachi spoke, saying, that he should come before the great and the dreadful day of the Lord, who came giving unto these two men the keys of the sealing power, the keys of sealing the living and also the dead.

It is a wonderful thing, that the Priesthood of God, and all its keys, have been restored to these two men and handed down, my brethren and sisters, by ordination according to the call and direction of our Father in heaven. My testimony is to you that every man, Brigham Young, and all those who have succeeded Joseph

Smith, have received, by the laying on of hands of those in authority, these keys, and that President Grant has them today—every key necessary to turn the lock that will open the door into the celestial kingdom of God, if we will but obey and keep the teachings of this man who was called of God directly by revelation unto the apostleship, and, I believe firmly, by revelation placed at the head of this Church, and I know holds the keys of this Priesthood. Oh, how we ought to rejoice, as young men and young women, that we may grow up under such a wonderful influence and realize by the gift of the Holy Ghost, who testifies of the Father and the Son, that these things are true.

In all soberness I leave with you my humble testimony that I do know that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of the living God, and that all the keys necessary for life and salvation are in this Church. May it be our happy lot, my brethren and sisters, to gain eternal life, God's greatest blessing to man, I humbly pray, in the name of Jesus, our Redeemer. Amen.

The L. D. S. University ladies' trio, composed of Sisters Nellie Priestley, Zella Benson, and Nellie Durham, sang, "Trust in God."

ELDER EDWARD J. WOOD

President of Alberta Stake and Canadian Temple

President of Alberta Stake and of the Canadian Temple

I feel that the time remaining belongs to Brother McMurrin. I am sorry we cannot give him longer; we all like to hear President McMurrin bear his testimony and preach the gospel, which he has done ever since I can remember.

Like the rest of you, I always feel it my duty to respond whenever called upon. I have listened with interest to the testimony of the elders and the beautiful music rendered, and I rejoice also this morning in hearing the presiding authorities, as far as they spoke in the Tabernacle, especially when we were told by the First Presidency that each ward should furnish one missionary to go on a short-term mission—brethren with past experience.

I come from Canada, as was mentioned by Brother McMurrin, the land of the north. I bring you glad tidings from some of the lost Ten Tribes, and we are pleased to report everything in very good condition we think, in our three stakes in Canada; and also that the temple work is progressing very favorably. We find the person who goes to the temple most regularly is the one who goes to the Sacramental meetings and pays his tithing more regularly than anybody else. So my advice is that we always take a little time to go to the temple and work for the dead as well as the living. As always, I was delighted to be in the company of Brother Shepherd; I have felt for years the spirit of temple work.

Speaking of the missionary movement, I feel keenly the value of temple work and missionary work this afternoon. I do not believe for a minute that the Church built the temple in the Hawaiian Islands only for the benefit of a few of the Sandwich Islanders. I have been on the Islands three times, also to the Samoan and Navigator Islands, and I love that people very much. I have heard President Smith say he did not think that Utah and Idaho, or any of the North American colonies, or stakes, would ever be the permanent dwelling place of the Polynesian Islanders. I know how he felt. When I heard that Brother Ballard was appointed to open up the South American mission, with Brother Rey L. Pratt of the Mexican mission, and President Rulon S. Wells, I thought then of the many times that I heard President Smith say we have got to do something for the benefit of the Polynesian Islanders, to prepare them for the future, without assisting them or encouraging them to emigrate to Utah. When I heard of the building of the temple, this is what I thought: I think I see the stopping place for the Polynesian Islanders, a place to prepare them for some future work. But just as soon as I heard of Brother Ballard's being called to Buenos Ayres, South America, I thought, there is my hope. I believe firmly that the great hope and faith of the Latter-day Saints regarding the home of the ancient inhabitants of North and South America, the Lamanites and Nephites, will receive blessings on the Sandwich Islands, prepare the Samoan, the Maori, the Tahitian, the Hawaiian, and the Tongan in that temple to get ready for the opening up and the preaching of the gospel to their own countrymen in South America. It is just a delightful thought to me to feel that way.

In the first section of the Doctrine and Covenants the Lord says:

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them."

In 1916 I was called to make my third trip to the Islands. The company, my old acquaintances and others were leaving Salt Lake. President Smith told me to be here at a certain time, that we might leave San Francisco on a certain boat. But I am a Canadian-British subject, although born in Salt Lake, and they never knew it. I did not tell them. Let me tell you what happened, through the power of faith and prayer. There are a good many young people here, and though I do not like to mention myself, I want, above all things, that the young people, our boys and girls, our future missionaries, shall believe firmly in prayer. I was to leave at a certain time. I had sent to Ottawa, the Washington of Canada, for

my passport, and it had not arrived in Cardston in time. We were fourteen miles north of the international boundary line. What should I do? The First Presidency requested that I be here at a certain time to report, to leave San Francisco at a certain time. Well, I told the Lord. Of course he knew it, but I always think, like any other father; he enjoys being told. If your children ever get anything they long for, they do not get it, generally, by asking just once or twice to show their parents they want it. It is not what we want but what we need. Our heavenly Father is willing to grant us, I believe, what we most need. I told the Lord I did not have my passport and I was to leave at a certain time. The Spirit said, just get ready and go. I did. I went to the boundary line, met the emigration officer, and he said, "How do you do, Mr. Wood? Where are you going?" "I am going to Salt Lake." "Where is your passport?" "I haven't any?" "Why didn't you get it?" I said, "Ottawa did not get it here in time." He said, "All right, when you get it, send it to me." I came to Salt Lake. The passport was to be in Salt Lake by the time I was to leave, giving three days grace between the time I got here and the time I left. The first day it didn't come. I waited until the morning of the third day to be set apart. I did not tell President Smith or any of the presiding brethren that I did not have a passport. I was afraid they would say, "You had better wait and go on some other steamer." President Smith, when he set me apart, said, "Brother Wood, you will go with this company." When he said that a thrill went through my whole being. I did not have my passport. How could I go with the company? He said, "You will go with the company; you will perform the mission for which you are sent, and you will return in safety." So we got ready. They all thought I had my passport the same as the others. We arrived in San Francisco, where I would have to present my passport to get my ticket, and then again on the steamer. We went to get our tickets. The emigration officer was very busy. He said to me, "Mr. Wood, you are in charge of this little company?" "Yes." "Sit down here and give me some assistance." I sat down and helped him take the passports from all the other passengers. We did not get through that day. Tomorrow came. We met early in the morning. "Mr. Wood, you were here yesterday. All right. You are a British subject? Go right on board. Thank you very much. I have your passport." I thought, "You haven't, but it is all right."

I went on board the steamer. Two days out from San Francisco the purser said, "Mr. Wood, better come in and give me your passport with those of the rest of the company." All right, I said. We went into the purser's office, got talking about the gospel, when he said, "Well, if all you have said is true, you do not need a passport to go to preach to the nations of the earth." He never asked me for it. I read him what I read to you.

I thought then, I am on the steamer; but it may be harder to

get off at Samoa, where I was to land. Out of about four hundred passengers there would be only fifteen or twenty for Samoa. "What will I do to get off?" So I prayed with the company that was going to the Samoan Islands, just a few of the elders. I told the Lord we had gotten by the Canadian officials and the United States officer at San Francisco, "and now comes the most severe test of all, the immigration officer on the Samoan Islands, where there are only a few, nothing to take up his time." When the steamer came up to the wharf there were the natives with whom I had been acquainted years before, when four of us were pioneers, and then later the same good old faithful Latter-day Saints. One of our elders had a Samoan band, one of the finest bands in the Islands, which came to meet me, and here I was: I could not get off. Could not? I knew if they learned I did not have a passport I would either be deported or taken on to Australia. Samoa is 2,100 miles south of Honolulu, Australia is 2,000 miles away from Samoa. I would have to be taken to Australia if I could not present my passport, and here were the natives trying to reach my hand, delighted to think I had come back the third time to visit them again, and some were crying, so overcome with joy, as their love is very great indeed for the elders from Zion. They will give all they have to help a missionary. They were making way, so that I could come down and shake hands and rub noses with them. Wouldn't it be a disappointment if I could not get off! So I told the Lord, "You have said, 'My messengers will go to the four corners of the earth;' here I am, no passport; help me now." Well, we lined up. Here was one immigration officer and there was another, and a lot of people in front of me. I did not know whether to come first, last, or where. So when we got right up to within the last man, the other immigration officer said to the man he was examining, "You are an anarchist." The man with me jumped up and went over and sat down and they had a few moments talk, and I was praying. After he got through he was very much irritated, very much out of patience. He said, "Mr. Wood, I have your passport; thanks very much; go right on."

Brothers and sisters, I know it pays to pray. Young folks, attend to your Sacramental meetings, go to the temple, perform work for the living and the dead. God bless all Israel, wherever they may be, is my humble prayer and testimony in the name of Jesus Christ. Amen.

ELDER JOSEPH W. McMURRIN

Of the First Council of Seventy and President of the California Mission

It is almost time, my brothers and sisters, to bring this meeting to a close. I suppose there may have been some wonder in the minds of some of the people, especially those who heard the an-

nouncement made in the morning session by President Heber J. Grant, regarding Dr. George H. Brimhall, who was named as one of the brethren who would speak in this meeting this afternoon. Dr. Brimhall had made a promise to attend the funeral services of a friend in Provo, and for that reason was excused from being in attendance at this meeting.

I have very greatly rejoiced in the testimonies that have been borne by our brethren. I have had the thought in my mind, what a wonderful blessing it is to be associated with the Church of Jesus Christ of Latter-day Saints when all of these marvelous things that have been spoken of have taken place, and the Lord our God, in his mercy and kindness and in keeping with the promises that he made to holy prophets in ancient times, has revealed anew the everlasting gospel and sent from his presence holy beings to clothe mortal men with power and authority to legally teach the things of the kingdom of heaven, and to legally administer sacred and holy ordinances that are essential to the salvation of the children of men. We should be a most grateful people. No other people are possessed of such blessings as we enjoy.

I hope that the testimony that has been borne, in relation to the virtue and power of prayer, may find lodgment in the hearts of the people, that not only young men and women may believe in this power, but that older men and women also may have the same belief, that they may understand and realize that God, our eternal Father, is a living, intelligent being, and that by means known only to him he is able to hear our humble petitions, and he has the power to bless us with the blessings that will be for our advantage. And I know that the Lord our God is hearing the prayers of his people. I sometimes think of what advertising would be done by some of the so-called healers in the state of California under like circumstances; for we have "healers" there, men and women who profess, through the power of prayer, to heal the sick, and they tell some very remarkable stories in relation to the healing that oftentimes follows their ministry. And sometimes Latter-day Saints are disturbed because of hearing that somebody has received a blessing through prayer. I often think of the statement made to me by President Charles W. Penrose, when discussing this angle of the question, that there were healings taking place, and his answer was, "Well, what of it?" I was a little startled for the moment, but the more I have given thought to that answer the more sensible it appears to me. What of it?

No healings that take place among the inhabitants of the earth, no matter who may be healed, take from us today the authority that was given by the sending of holy angels, that that authority might be conferred upon men. We have healings, marvelous healings, from time to time, in the state of California. It might surprise people, because generally when people think of California they think of pleasure, not of religion, not of prayer; and yet we have

praying men and praying women in California, Latter-day Saints, who believe in the ordinances of the gospel of Jesus Christ and the power and virtue of the authority that has been restored. One of those men is Bishop Thomas, who formerly lived in Idaho Falls. He went as a patriarch, at the call of a sister who was afflicted, not long ago, and she commenced to tell him that she was going to one of the "healers," a woman that has attracted great attention in the city of Los Angeles, and she wanted a patriarchal blessing before she visited this woman. The patriarch did not feel like giving her a blessing, just at that time, but he taught her the doctrines of the gospel, told her of the promises that had been made by the Lord our God through the holy Priesthood, that if any were sick they were to call for the elders of the Church and anoint with oil, and the prayer of faith should save the sick. This woman had been bedridden for four years, but she commenced to grasp the importance of the teachings that were given her, and then she sought a blessing in the way appointed of the Lord, at the hands of Bishop Thomas, she was blessed by the authority of the Priesthood, and the next morning, before Bishop Thomas left his home, there was a rap at his door, and when he opened the door the husband of this woman was standing there and said, "Come out, come out, and meet my wife; she can walk." The woman that had not walked for four years was healed by the power of God. How such a thing would be heralded, if it had been brought about by one of these so-called "divine healers"! It is not heralded so much in the Church of Jesus Christ. Those are incidents in connection with the Lords' work that are transpiring all the time, and they are treasured in the minds of the people but are never advertised to the world for gain.

I myself not long ago went to the Los Angeles county hospital, and I looked upon a girl who, in my own judgment was dying, and the doctors said she was dying. They had telegraphed to Salt Lake City for her father and mother to come. The father works over here in the Bishop's building. And at the girl's request, as she gasped out word by word with what seemed to be her dying breath, for the healing ordinance, we administered to her, and when I left her, to go to the railway station a mile or two away, I thought, I wonder if that father and mother coming in on the train within a few minutes will be in time to see their beloved daughter alive. When we returned, the dying girl had been healed by the power of God—not raised up to health and strength instantaneously, but that dying power that had seized upon her had been banished away, that look of death was gone, and she was able to converse with father and mother and she also was healed by divine power in answer to prayer.

I rejoice in this authority that God has restored to men upon the earth. I know its value, I know its truth. I thank God that the ears of my own parents were saluted with this gospel message in their native land, and that in the mysterious providences of God

and by his power and by the operation of his Spirit, they were brought to understand and believe the message of the gospel, and that because of their faith and their belief and their travels from afar, they gave me birth in the land of Zion. I rejoice in it. I praise the name of God for my birthplace here, in this choice land, and I believe, with all my heart, that this is a choice land. I believe that when President Brigham Young made the announcement, as he looked over this valley, "This is the place," that he made a declaration of greater importance than he himself comprehended. And as time has gone on and development has taken place, we have learned something of the richness of the soil here in this barren American "desert"—no richer soil upon the face of the whole earth. We have learned something of the richness of these mountains, teeming with their precious wealth—mountains of iron and mountains of coal, and mountains of copper and many other precious minerals. We are just beginning to learn something of the marvelous scenery of this country, and people are being attracted to our beloved Utah.

We are preparing a stereopticon lecture to deliver to the people in the California mission, and we will probably have the hardihood to give that lecture the title, "Utah, the Wonderland of America." Some such title is necessary to carry over to the minds of people the thought that we have in our own minds that this is a choice, a marvelous, a wonderful section. We purpose to show the scenic beauties of Zion Canyon and other wonders. We ought to praise God that through his mercy and by his power and the inspiration of his Spirit the feet of our fathers were planted here, and we ought to believe that "This is the place."

God help us to so believe, I humbly pray, in the name of Jesus Christ. Amen.

The congregation sang, "The Spirit of God like a fire is burning."

The benediction was pronounced by Elder F. F. Hintze, former president of the Turkish mission.

THIRD OVERFLOW MEETING

A third overflow meeting was held in Barratt Hall at 10:30 a. m., Sunday, October 4.

Elder John M. Knight, president of the Western States mission, was in charge.

The music was furnished by the Tenth ward choir under the direction of Norman Martin.

The congregation sang, "Praise to the man who communed with Jehovah."

Elder Charles S. Martin offered the invocation.

The choir sang, "In our Redeemer's name."

ELDER JOHN G. ALLRED

President of the North Central States Mission

The Lord has been very good to the children of men ever since man's advent upon the earth. In the very beginning the Lord sent an angel to Adam and gave his instructions concerning the plan of redemption. He later talked to Noah and Moses and Isaiah and Jeremiah and gave them instructions to give the people with reference to their conduct in the earth. Last of all he sent his Son Jesus Christ into the world not only to give the plan of redemption but to give us an example of a perfect life.

The children of men from the very beginning have shown a disposition to disregard the teachings that the Lord has given them. They stoned the prophets and imprisoned those who believed in them, and when Christ, the Master, the Son of God, made his appearance they rebuked him as they had the prophets who preceded him and put him to an open death. But not until he had established his work among men and commissioned his apostles to go forth and make proclamation of the messages which he had entrusted them with. Every one of these apostles suffered an ignominious death. Not one of them was allowed to die in his own home surrounded by his family and friends. The same blood-thirsty desires which put Jesus Christ, the Master, to death were still lingering in the souls of men and they were not content as long as there remained an apostle or prophet in the earth. Not only the leaders, but the followers themselves were hounded and prosecuted and put to death, until there was not a representative of the Lord Jesus Christ left among men. The Bible came to be the only surviving witness that Jesus was the Christ, and the time finally came in the history of the world when even the Bible and its teachings were confused, and men who professed to be teachers of the doctrine of Christ began to doubt the divinity of his mission, and when this time arrived infidelity and unbelief began to spread more abundantly in the earth.

The Lord saw fit in his wisdom and mercy to the children of men to bring forth another witness to substantiate the teachings of the holy Bible, for unknown to the world there was another witness which the Lord in his own due time was to bring forth, which was to testify that Jesus was the Christ and bear witness of his work which had been instituted on the western continent, for in the lonely Hill of Cumorah for fourteen hundred years this mute witness had been waiting the command of God when it should come forth to bear witness in connection with the Bible that God lives, that Jesus is the Christ, and that the plan of redemption which he instituted was the same today that it had been in all ages of the world. When this witness came out the whole world declared against it, that it was not divine, but the Lord gave evidence to a few of his servants by the power of the Holy Ghost that this record

was true, and since the world was in such a deplorable condition spiritually, this witness came forth at a very opportune time.

Joseph Smith, who was the instrument in the hands of God in introducing the Book of Mormon, had received while yet in his boyhood, one of the most glorious and wonderful visions ever given to mortal man. He had looked into the face of the Lord and his Son Jesus Christ, and had heard from them their message in unmistakable words that the world was wrong, that they had changed the ordinances and broken the everlasting covenants, and that the Lord had seen fit not only to bring forth this witness of which we have spoken, but to reveal to the Prophet Joseph Smith the gospel in its fullness with all its primitive power and its beauty, with every officer, doctrine, and ordinance which had been promulgated by Christ and his apostles, again revealed to the earth with the power of the holy Priesthood to officiate in these ordinances for the redemption and exaltation of God's children.

It is the mission of the Latter-day Saints to make proclamation to the world of the things that the Lord has done in our day and generation, for the Lord desires that we should make known to the world that he has spoken and raised up an ensign unto the nations, and that his servants were to go forth with all the earnestness, power and zeal of their souls, to declare to the people of this generation that the Book of Mormon is a divine witness and that it bears record that Jesus Christ, the Savior of the world, visited the American continent after his crucifixion and resurrection, and established among the residents of the western world the gospel of the Lord Jesus Christ; and that he effected his organization among them with apostles, prophets pastors and teachers just as he had done among the Jews.

As missionaries and elders of the Church, we are bearing witness of these things to the inhabitants of the earth, and declaring to them with all the sincerity and seriousness of our souls that these things are true.

Many people believe that "Mormonism" doesn't bring anything of importance to the inhabitants of the earth, but those of us who have become acquainted with its teachings, are convinced more and more that we stand in the same relationship to the world that the Apostle Paul occupied when he went on to Mars Hill and saw the inscription "To the unknown God" and said to the people on that occasion: "You are altogether too superstitious, for whom you ignorantly worship, him declare I unto you." The elders and missionaries of this Church are in the world to tell the people of this generation that they are altogether too superstitious and that they have an unknown God whom they are ignorantly worshiping, and him we are declaring unto this generation, for be it remembered that the angel whom John saw fly through the midst of heaven was carrying the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and

people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea and the fountains of water.

The God of heaven who made the seas and the fountains of water was a personal God that we are declaring unto the inhabitants of the earth, a personal God who speaks to man, not two thousand years ago, but now, and we are bearing witness with all the power of our souls that God has raised up a prophet in this day and age who has the power and the authority to say to this generation, "Thus saith the Lord." Not two thousands years ago, but today to this particular generation, this is our message. This is our witness and we rejoice before the Lord that we are privileged to engage in his ministry to prune the vineyard for the last time, preparatory for the coming of our Lord Jesus Christ. Amen.

ELDER BRIGHAM S. YOUNG

President of the Northwestern States Mission

Dear Brethren and Sisters: It is a great pleasure to know that the great congregations which fill the buildings provided for our annual and semi-annual conferences, are being supplied with the necessary spiritual food to enable them to live their lives as our heavenly Father desires.

The world needs the gospel of Jesus Christ, because of the almost hopeless condition of human spiritual thought. The world lacks the idealism the gospel furnishes, in that it does not know the objects of earthly life. If men knew their destiny, the object of their creation, and God's purposes concerning them, they would not drift to the extremes of folly and crime which are everywhere so apparent. The "Mormon" people are blessed with knowledge of what God intends in giving us mortality. Men flounder in the mazes of human understanding attempting to solve the problems of life from "human basis" of understanding. To attempt to explain why we are here from purely human sources of information is impossible, and unless we include God and what he has taught us, through the revelations of the gospel of Jesus Christ, it is impossible for us to comprehend life or its possibilities.

The theology of the world has involved men in such a maze of incomprehensibility that no consistent conclusions are possible. Many cannot reconcile the teachings of Christianity, either with the scripture or with common-sense, because of the inconsistency of its professed teachers.

It is a great thing to have the assurance that we had a place and being with our Father before we came to earth; to know that we had a spirit life and companionship and understanding, and that our experiences and attainments opened for us the possibilities and experiences we are enjoying in mortality; to know that through the birth into mortality and the uniting of the spirit and the body we can attain to what God

has destined respecting our future; that through the acceptance and faithfulness to the gospel we can reach higher stages of development and that eternal progress lies before us, if we shall comply with what the Almighty has taught and demands of us in the observance of the principles of revealed religion. If men could be convinced of the possibilities of eternal development and progress, and that attainment is not limited to mortality, there would be a greater striving among men to lead better lives, to accomplish more good, to attain to higher development, than they are now striving for, through a lack of the knowledge of the gospel.

Men of the world do not appreciate the truth because they do not know it. If they knew that every wrong done had to be righted; if they knew that every obligation contracted had to be discharged; if they knew that they would be literally judged according to their records, there would be much greater care exercised in their conduct in life. The Latter-day Saints, through the revelations of the Lord Jesus Christ, know what life means. How they may eternally progress; how they may acquire an ever-widening field of intelligence until in time they shall possess capability to assume positions of power, that are now inconceivable to them. If men knew their chosen lines of endeavor, that they could eternally continue to progress, it would furnish them an incentive to labor in intelligent righteousness. Philosophers and scientists, if they knew that their work could be extended into the eternities, and they become masters of information that would give them inconceivable power, they would accept the gospel and would live it righteously and rigorously because of their great desire for progressive development. It is given us to know these things and we, therefore, are a highly blessed people.

Compared with the idealism of "Mormonism," there is nothing in literature or science that reaches the wonderful possibilities of that which God has supplied in giving us a knowledge of the truth. Men can only be brought to a comprehension of these marvelous truths by accepting the gospel of Jesus Christ. How necessary it is, then, that through diligent preparation, we should fit ourselves to make adequate appeal to men of high intellectual understanding. For that reason we encourage in our community the highest standards of education, and it is for that reason that, as missionaries, we are continually striving for higher and higher planes of intellectual as well as spiritual power. Men are saved only as fast as they get knowledge, which means that they can only have that to which they are entitled, and as we develop or educate our bodies through observance of the laws of life, so will those bodies be prepared to go into the degree of power and glory that we have educated or developed ourselves to fill. There is no limit to human achievement, so it follows that there will be none to eternal achievement.

God help us to understand, my brethren and sisters, is my prayer in the name of Jesus Christ. Amen.

A girls' chorus sang: "Lift thine eyes."

ELDER CHAS. A. CALLIS*President of the Southern States Mission*

I pray that I may be led by the Spirit of the Lord in the remarks that I shall make so that they may be edifying and faith promoting. The fatness of the fields in these peaceful vales, the abundant crops with which God has blessed the people, ought to fill our hearts to overflowing with gratitude to the Giver of every good and precious gift.

As I have looked over these fruitful fields I have thought of the words of the Savior in which he described the growth of the crops, leading up to the harvest. The Master says: "For the earth bringeth forth fruit of herself; first, the blade; then the ear, after that the full corn in the ear." (Mark 4:28.) Truly we are rejoicing in the "full corn in the ear."

Faith, sacrifice and obedience must precede blessings. We are told in the Book of Mormon that we receive no reward until after the trial of our faith. This great lesson the Savior teaches in John 12:24. He says: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

If the farmers had been content to let their golden corn and wheat remain securely stored in the granaries there would not have been these bounteous crops to sustain life. The husbandmen with faith and sacrifice took the wheat, corn and other seeds, planted them in the ground, watched for the blade, cultivated it when it appeared, until it developed into the "full corn in the ear." God gives the increase.

The Church of Jesus Christ of Latter-day Saints has grown great in service and sacrifice. This Church will always be a missionary church, and its glorious work will be performed in a spirit of service and sacrifice. Sacrifice will bring forth the blessings of heaven.

The Lord, of course, in the verse which I have quoted was foreshadowing his own death and the eternal blessings his atonement and resurrection would place within the reach of mankind. Because he lives, we also shall live. Though he was rich, yet for our sakes he became poor, and we, through his poverty, as the Apostle Paul says, have become eternally rich. The fruits of the death and the resurrection of Jesus Christ are holy and glorious.

We should not accept the blessings of God, the harvests of the fields, as a matter of course. They are gifts from the Creator. In the Doctrine and Covenants, Sections 59:21, we read, "And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." The Lord is willing for us to enjoy the good things of this life in moderation and wisdom; provided we receive

them "from the hand of the Lord with a thankful heart in all things."

Even in affliction it is well to acknowledge his hand. "Before I was afflicted," the Psalmist David said, "I went astray; but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." (Psalms 119:67, 71, 72.)

Sins unrepented of bring a penalty; for God will bring every work into judgment. An ancient prophet said: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." (Eccl. 11:9.) They who sow their wild oats shall reap a harvest of trouble. "For whatsoever a man soweth that shall he also reap." He that soweth the wind shall reap the whirlwind.

Forgiveness, like repentance, is not always obtained for the asking. Sins cannot go unpunished. Repentance, without the offender making all the restitution that it is in the power of his hand to make, is as dead as faith without works.

We are told in holy writ that Satan provoked David to number Israel. It was the "time that kings go out to battle." God was displeased. He sent his prophet to David. "So Gad came to David and said unto him. Thus saith the Lord, choose thee, either three years' famine; or three months to be destroyed before thy foes, * * * or else three days the sword of the Lord, even pestilence in the land, and the angel of the Lord destroying throughout all the coasts of Israel. * * * And David said unto Gad, I am in a great strait; let me fall now into the hand of the Lord; for very great are his mercies; but let me not fall into the hand of man. So the Lord sent pestilence upon Israel." (I Chronicles 21.) Let us take these lessons to heart for they were written for our admonition. Before the day of trouble comes let us make the Lord of hosts our friend. Don't wait until judgments come before repenting. Now is the time to repent.

A great deal of the South has been afflicted with a severe drouth this summer. Fields are desolate and bare. Brimming rivers have dwindled to small streams. The governor of Georgia issued a proclamation to the people of that state in which he called on them to "humble themselves, acknowledge their sins, and make supplication for relief from present distressing conditions." Similar proclamations were issued by the governors of South Carolina and Virginia. It would not be long before the beautiful southland would be transformed into a land of desolation if the heavens did not give showers to satisfy the thirsty soil.

The Lord, in the Doctrine and Covenants, section 101, says of those people who in the days of prosperity were slow to hearken

unto him: "In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."

The mission of the Church is to fill the earth with the knowledge of the Lord. We are divinely commissioned to perform this mission. In the doing of this duty there is peace and joy that passeth all understanding. The Lord is with us. Without him we are nothing. We know and testify that Jesus Christ, the Son of God, is the Redeemer, and that Joseph Smith was a prophet of God.

I pray that we will keep foremost in our lives and affections our mission on earth, and that our precious testimony will fill our souls, our whole beings, with a constant, broad and a glowing light, is my prayer in the name of Jesus Christ. Amen.

ELDER JOHN M. KNIGHT

President of the Western States Mission

The splendid discourses delivered this morning have been a real inspiration to me. I hope they have made a deep impression upon your souls. We need the gospel of repentance preached at home as well as abroad. I believe the home to be the place where our children should be taught the things they should know with respect to virtue, honesty, temperance, truthfulness, etc. I fear there is a false modesty existing between many fathers and their sons, likewise between mothers and daughters, and our young people often get the wrong impressions of life from their associates instead of being told the things they ought to know by their parents.

I appreciate the splendid auxiliary organizations we have in the Church, and the wonderful influence they are having upon the lives of our young men and women in creating within them faith in God and inspiring them with a testimony of the gospel and the divine mission of Jesus Christ. All these things are fine, but parents, too, have a great responsibility.

I have faith in the youth of Zion, I believe in them. No finer or cleaner men and women can be found anywhere than those who come into the mission field. I count it a blessed privilege to be associated with them. Without exception they are developing into splendid representatives of the Church capable of giving a reason for the hope that is within them.

While the religious world is being split wide open over the most fundamental doctrines of Christian faith, while churches are divided and pastors forced to resign because of their modernistic views, and the intellectuals are ridiculing religion, calling it superstition, good enough to hold the ignorant in check, our missionaries are going right ahead preaching the gospel of repentance, and contending for the faith once delivered to the Saints. There is no schism, no controversy, no difference of opinion with respect to the

saving ordinances of the gospel, to be found in the Church of Jesus Christ of Latter-day Saints. I am frequently asked why we do not center our efforts on the heathen in Africa, and other foreign countries, rather than here in Christian America! Some feel we have no right to proselyte among members of other churches. My answer has been that our message is to every nation, kindred, tongue and people, and is as much needed in this country as anywhere in the world. We have a message for all people if they will but receive it. We have no apology to offer for our presence in the world. God has again spoken from the heavens and established his work in the earth; we are his representatives and the gospel we preach is the power of God unto salvation.

In the *World's Work* for Feb., 1924, W. P. Merrill makes this statement:

"It is time we were facing the question: What right has a denomination to exist? It is plain truth that no organization of men or women has a right to call itself a Christian church which is not built on Christ's line. * * * If Christ did not found the Church and lay down its lines, it has no divine authority. If he did, then to change those lines to alter conditions, to demand what he did not demand, to insist on that which he ignored is indefensible."

We are glad to face the question, because we are built upon Christ's lines. He is the author of our faith, the founder of our Church, and is the chief corner stone upon which it is built. We are demanding only that which he demanded; implicit obedience to the ordinances of the gospel, and we teach that every doctrine and principle advocated and taught by Christ and his apostles is part of the great plan of salvation. We affirm that we have divine authority to teach the gospel and administer in the ordinances thereof. We declare that holy angels have been sent from the very presence of the Christ to restore the holy Priesthood, and to commission men with authority to organize the Church of Jesus Christ upon the earth. We identify the angels, Moroni, John the Baptist, Peter, James, John, Moses, Elias, Elijah; we state when they came, where they came to, and what they said and did. We affirm that we have the same kind of an organization that existed in the primitive Church, with apostles, prophets, pastors, teachers, evangelists, elders, seventies, high priests, bishops, priests, teachers, and deacons; that they are in the work for the perfecting of the Saints, the work of the ministry and the edifying of the body of Christ, and that they will continue in the Church until there is unity of faith in the world. We invite the most searching investigation of our claims, and go so far as to declare if men and women will make that investigation, with a sincere desire to know the truth, God will manifest it unto them by the power of his Spirit. Furthermore, we are making no compromise; we are not altering conditions or changing gospel ordinances.

Recently I was in Grand Island, Nebraska. A convention of one of the great Protestant churches, for that district, was in session. Baptism was being discussed. One of those present said,

"Baptism when properly administered, is a beautiful and inspirational sight, that is why we are reluctant about giving it up." Think of it! Not because it is a commandment from God, not because it is the door into the fold of Christ, not because it is the only ordinance through which we may receive a remission of sins, not because it is an outward sign of an inward grace; the answering of a good conscience toward God, but because it is a beautiful and inspirational sight. Such trifling with sacred things can have but one effect; the destroying of faith in religion as a means of salvation. I am grateful to belong to a Church which states its position in very definite, concrete terms upon all these matters that are so vital to the Christian faith.

I testify to you that I know God lives, that Jesus Christ is the very Son of God, and the Redeemer of the world, that Joseph Smith was and is a Prophet of the living God; that what is known to the world today as "Mormonism" is the gospel of Christ; which is the power of God unto salvation. I pray that we may have a broad vision of our responsibilities, that we may give loyal and willing service to the cause which is so dear to our hearts, that we may all be saved in our Fathers' kingdom, in the name of Jesus Christ. Amen.

At the close the choir sang, "Hosannah."

The benediction was pronounced by Elder F. F. Hintze.

FOURTH OVERFLOW MEETING

A fourth overflow meeting was held in Barratt Hall, Sunday, October 4, at 2 o'clock p. m.

Elder David A. Smith of the Presiding Bishopric presided.

Music was furnished by the Tenth ward choir under the direction of Norman Martin.

The choir sang, "How firm a foundation, ye Saints of the Lord."

Elder John L. Anderson, of the Granite Stake Y. M. M. I. A., offered the opening prayer.

The choir sang, "Rouse, ye mortals."

ELDER SAMUEL O. BENNION

President of the Central States Mission

I desire, my brothers and sisters, that my remarks may be directed by the Spirit of God, and that I may be led to say that which the Lord would have me say here today. I have enjoyed the spirit of this conference very much and was much impressed with the remarks of President Grant in his sermon this morning, and was led to conclude that it is always safe to refer to the word

of the Lord in preaching the gospel. It is more necessary than it has ever been, it appears to me, that the Latter-day Saints should familiarize themselves with the revelations of God to his people in this day, when doubt and theory are everywhere present, leading so many of the children of men away from God.

Solomon said, "Where there is no vision, the people perish" (Proverbs 29:18), and had it not been for revelation from our Father in heaven to the Prophet Joseph Smith, the entire world would be perishing in unbelief, and the correct form of worship would not be known in the earth, neither would there be the certain knowledge that God lives. Thousands of our young people throughout the land today are being taught the Darwinian theory, and many of them are accepting it as a fact, and not as a theory, which it is. The Latter-day Saints believe in the evolution tending to progress, but not according to the theory that is being so prominently placed before the young people of our country in the schools of today.

There is a lack of faith in God among the children of men, and men are trying in their own wisdom to account for the creation of the world and the creation of the human family. How much better it is to believe in the gospel of Christ, our Lord, as recorded in the Bible, in the Book of Mormon, in the Doctrine and Covenants, and in the Pearl of Great Price. Light and peace and joy come through the study of the holy scriptures. To believe that we are the children of God, and that we are made in his image, is elevating and inspiring, while to believe that we have descended from some lower form of life has no such result. All people take a natural pride in feeling that they have been born of goodly parents, that they come through an honorable line of ancestry. Associated with that, to feel and to know that God is truly our Father, and that we are made in his image, brings true happiness. But were it not for the fact that God revealed himself to the Prophet Joseph Smith in this dispensation, a true knowledge of God could not be found in the earth. If the men who are moulding the lives of our young people throughout this great land would give more time to the study of the holy scriptures, they would gain more true knowledge of the origin and purpose of life than they ever will gain from the study of rocks and fossils, and the minds of our young people would receive an inspiration that would lead them to live better lives. The Honorable William Jennings Bryan said that men should be more interested in the "Rock of Ages than in the ages of rocks," and I heartily agree with him.

No man can obtain a knowledge that God lives, that he made man in his image, and that he has revealed himself in this dispensation to men in the earth, except he places himself in a condition to receive the impression of the holy Spirit of God, which leads to him; and no man can find God except he walks in the paths which God, our heavenly Father, has ordained.

Joseph Smith testified to the world that he had seen God the Father and his Son Jesus Christ, and that they are tangible beings, for he saw with his own eyes that he was made in their image. He bore testimony to the world that an angel of God delivered unto him the plates from which the Book of Mormon was translated, and that the truths contained in that book were given unto him to be distributed in all the world, as a witness that the God of heaven has truly revealed himself to men in this dispensation. We have also the testimony of the three witnesses to the Book of Mormon, that an angel of God appeared to them, and brought and laid before their eyes the plates from which the Book of Mormon was translated. In addition to that, eight witnesses saw the plates, and they also bore testimony of the fact to the world. Is not the testimony of the Prophet Joseph Smith and these eleven witnesses worthy of consideration? Is it not more reasonable for us to conclude that it is true than it is for us to believe in the unproven theories of men who have tried to solve the problem of life in their own way and have failed?

In my judgment it is wrong to teach the youth of this great nation such theories as would lead them to conclude that we are not truly the children of God, made in his image, as men have testified who have seen God, both in this generation and in the generations of the past. Is it not more reasonable to believe that God made man in his image than it is to believe that we have come up from the lower forms of life? Is it not more reasonable to believe that this world was made by Jesus Christ our Lord, under the direction of God the eternal Father, and that Jesus made the world before he was tabernacled in a body of flesh and bones, as the Scriptures testify? Is it not reasonable to believe that God fore-ordained prophets, as we read in Jeremiah, first chapter, and that we were in an ante-mortal state able to act and to perform works under the direction of our eternal Father—the Father of our spirits—who gave us bodies in the beginning, and that our parentage goes back to that eternal Sire who governs and controls the destinies of men, according to their obedience to law?

I prefer to believe the things that God has revealed to me, by the power of the Holy Ghost, rather than to believe the theories of men who have not that witness. I prefer to believe that God our Father did not leave his sons and daughters here on the earth without a true witness that he is our Father, and that we have been given this earthly existence, with its duties and experiences, to prove ourselves whether we are worthy to be exalted and glorified with his faithful sons and daughters or whether we are not, for if we prove ourselves worthy we can return unto him, and if we do not prove ourselves worthy we cannot return unto him.

I never saw Joseph Smith, nor any of the eleven witnesses to the Book of Mormon; but I have received a witness from God, through the power of the Holy Ghost, that our heavenly Father and

his Son Jesus Christ did appear to the Prophet Joseph, that the men who have testified concerning the Book of Mormon have told the truth, and that the work we are engaged in is truly the work of God. Through this witness I know that I am his son, and that he is my eternal Father, and that neither my body nor any part of it has come from any other form of life than the life that now produces humankind. Our Father's decrees are unalterable, and so are his plans concerning the destiny of the human family. Men may seek by every means conceivable to disprove the truth as God has revealed it to his servants in ancient as well as in modern times; but the time will come, and I bear witness of it, that they will be weighed in the balance and found wanting. May we cherish the truth, as God has revealed it again in these latter days, for the salvation of the children of men, I humbly pray, in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

I appreciate the privilege of meeting with you good people in the conference meeting, at Barratt Hall. I am sure that there is always a desire in our hearts to learn of the gospel and to partake of the good spirit that always prevails in our conference meetings.

A few days ago, a young lady asked my why it was that there were so many young people who did not have a testimony of the gospel of Jesus Christ. In our conversation I told her that I believed it was because the young people were not giving the attention to these matters in the same degree that they were giving their attention to other things. I am of the opinion that there is a sentiment among some of our young people that a testimony of the gospel will come to them in some peculiar way, and that all they have to do is to sit around and wait for it. Others expect the testimony to be theirs, irrespective of the lives they live, or the attention they give to the observance of the laws and commandment of the Lord. However, we as a people know that no one can receive a testimony of the gospel without searching for it, and observing the conditions upon which a knowledge is founded.

We do not apply the same principles of reasoning to our religious experience as we do to other affairs of life. The student would not expect to go into school and acquire a knowledge of the subject under consideration without considerable study and application. For example, a student who is studying chemistry would not think of combining two acids and getting the proper result if the combination were not the correct combination. But sometimes in religious affairs he feels that there is no obligation on his part to apply the truths he has received in religious lines as he applies the truths that have been found out by investigation along other lines.

A testimony of the gospel can only come to people who are willing to apply themselves in first learning the gospel, and the

things necessary to be done and then observing and putting into practice these principles. As in the example of chemistry the result comes after a time when the proper combination is made, so it is with the gospel, the desired result cannot be obtained except by the proper application of the truths involved.

We occasionally have people who come into our Church with an idea that something very remarkable is going to happen to them in the way of manifestations or miracles that will be an outward demonstration to them of the truthfulness of the gospel, confirming without question this thing that they have believed to be right. I remember a young man who had investigated the principles of the gospel and done some research work. He had been in the war and had been injured so that it was necessary for him to use crutches. While he had investigated in a fair way, still he continually had doubts and questions about some of the principles. These doubts kept him rather undecided as to whether it was right or wrong. However, eventually he decided that the principles were true, and felt that he had received a sufficient testimony, so that he applied for baptism. On coming up out of the water, I am convinced that he expected to be healed of the injury that he had received in the war and that this remarkable miracle or blessing would be given to him as an added testimony, removing from his mind any particular doubt that he had. But there was no outward demonstration of the power of the Lord in his behalf. Hands were laid upon his head and he was confirmed a member of the Church. He went along for awhile rather feeling that this blessing should come to him, but nothing particular was given to him as far as an outward demonstration was concerned. Because of this absence of any outward sign, he decided that the Church was not true and left the Church.

We had another case where a woman had been in touch with the principles of the gospel from her childhood but had not taken the opportunity of coming into the Church. In the later years of her life, she felt that she could not stay out any longer, because of the testimony that had come to her, the truths that she had heard from time to time, as the elders visited at her father's home. She applied for baptism, and afterwards she expressed herself as being rather surprised that she felt no particular difference after being baptized than she did before. It was her idea that undoubtedly the Lord would so impress her that she would know beyond any shadow of a doubt that she was absolutely right in coming into the Church. Of course, in a way, she was rather disappointed that this outward manifestation was not given to her.

I am of the opinion that often our young people, as well as our older people, are waiting for some of these remarkable things to happen to them, feeling that their faith all at once will be made almost perfect by the demonstration that they will receive from their heavenly Father, as to the divinity of the Church. This is not the

way that the Lord usually acts towards his people, and all of us will be rather disappointed if our faith is dependent on outward signs. The way has been shown and marked out in a very plain and unmistakable manner, the following of which will bring us safely to a knowledge of the truth.

I sincerely trust that our young people will feel that it is necessary for them to follow out the usual methods of receiving a testimony observing that marked path which has been given to us. If they will, there will be no question about their receiving such manifestation, the power of the Lord, as will indicate to their souls that they are in the right Church, that the Lord lives, that Jesus is the Christ, and that Joseph Smith is his prophet in these latter days.

The Lord has indicated that it is obligatory on the part of parents to teach their children the principles of the gospel, but in the final analysis of the thing, it is quite necessary for the children themselves to investigate, and to find out for themselves concerning the truth of the principles that have been taught to them by their parents.

I trust, my brethren and sisters, that we will do what we can to interest our sons and daughters in the gospel, and guard them along intelligent lines, so that they will not have to go at it blindly. Then they may be shown how to apply the principles that will bring to them the desired blessings and the testimony, so that in the end our young people, as they grow to manhood and womanhood, will not be left in doubt as to the truth of the gospel. They will have the staunch, firm testimony that their fathers and mothers had because of their application of the principles which bring a testimony.

If we as parents will only do our part and follow the commandments given to us, as far as teaching our children are concerned, the boys and girls will continue to work out for themselves the different processes necessary to be gone through in order to get this definite knowledge from their heavenly Father.

Let us live the gospel, and lay up treasures in heaven by keeping the commandments of the Lord, so that when the time comes that we are especially in need of blessings, we can draw on the account that we have with the Lord, and find that our balance is on the credit side. This knowledge will give us greater confidence in going to the Father, in faith, for blessings that we may stand so much in need of, which blessings may be in being able to reach the hearts of our sons and daughters, impress them with the testimony and faith of their Fathers.

A tenor solo was sung by Charles S. Martin, entitled, "In my Father's house are many mansions."

ELDER JOSEPH QUINNEY, JR.

President of the Canadian Mission

Never in my life have I felt more joy and happiness in proclaiming and teaching the gospel of Jesus Christ to mankind than I do at

the present time. It seems to me that there is a vital need of the simple faith that the gospel provides among the children of men. I am happy, therefore, in the thought that we as Latter-day Saints stand firmly on the ground that the quality of faith that will bring both spiritual and temporal salvation to human kind is the kind that leads us to know without a question of doubt that Jesus is the Christ, the resurrection and the life of man, the Redeemer of mankind, and that through him and by yielding obedience to his great plan of life we are to become like him in that we are to have immortality and eternal life.

When one takes into consideration the fact that there are extant in the world today many who are advocating and teaching from the pulpit, in homes, in conversation, and through the printed pages of newspapers and magazines, the idea that the Son of God was merely a great moral teacher and not the Savior of mankind, that the mighty works he did were only myths, that the literal resurrection of his body was not a fact, then it seems to me that our mission should be more intensified in teaching mankind everywhere the necessity of cultivating a vital faith in him so that the witness that God has implanted in our beings will spring up into everlasting joy, so much so that we will be able to impress the divinity of the Christ upon the hearts of those with whom it is our privilege to meet from time to time.

A few Sundays ago, together with some of my missionary companions, I attended the services in a very fashionable church in one of the great cities of the land. We were interested in the services, and more especially in the sermon delivered by the minister of the church. His remarks partook more or less of the changes that take place in the lives of individuals who, when they are touched with some superpower that brings about a reformation in their lives, then after this change they step out and devote themselves to a cause, and usually the cause is along the lines of moral subjects which they teach quite religiously. His sermon was built upon the idea that we must be touched with a supernatural power before we are able to bring to pass anything worth while. I think his remarks were well received and suggested, at least, the idea that improvements were always in order and that we arrive at great heights only when operated upon by this power which gives us vision.

I have often told missionaries that the greatest and most sacred thought that can enter the hearts of men is a thought of God, and then allow that thought to develop and expand until it becomes the dominating power of life. A pure faith must be built upon this thought of God. He is the greatest we know and a knowledge of him is measured more by vital faith in him than the use of any device or mental process we can possibly adopt. We can soon come to our limitations in real faith when we use only our minds, but there are no limitations to our faith when we build it upon spirituality. If we were to judge the faith of Moses we would come to an understanding that it was built upon spiritual power. It was not until he was touched by the light of God's

Holy Spirit that he reached the zenith of his power. This great leader of nations knew full well the value of faith in God, he led Israel out of bondage because his trust in God was so great that it seemed, as we read the story, that he could talk face to face with Jehovah whenever the occasion required. There was no doubt, it seems, of a perfect understanding as to where he would receive help when he needed it. He also was conscious of the fact that to maintain this quality of faith he must devote himself to living righteously before God daily.

The holy scriptures abound in testimonials where the quality of faith has always been operative in communing with God. Indeed, one is inspired when he reads the testimonies of the prophets regarding their talks with, and seeing, God. It seems that faith and trust in God have always been the gateway to joy and happiness.

In the days of the Christ great principles of righteousness were taught and lived by him to demonstrate his divinity and have mankind believe in his mighty mission. We hear him constantly telling his followers that to believe in him was to have faith in him who sent him, and that to know him and his Father is life eternal.

Let us pause for a moment and feel the effect that the Son of God had upon his disciples through this quality of faith. He had made them the promise that when he went away he would send the Comforter, the Holy Ghost, and he, the Holy Ghost, would teach them all things, and above all he would bear witness of the divinity of the Christ. Mark you, when Christ was gone from among them they had only one alternative, and that was to return to their former occupations. Then it was that they were touched by that light and power, and by their faith in the things that the Christ had taught them they increased their hope, faith, and knowledge, until they at last lost no time in doing the works that he had taught them to do. Only their faith impelled them to move among the people and preach Christ and him crucified. This faith, as their shield, went with the most of them to a martyr's grave. A faith in a righteous cause will live after men are dead and gone. We know what it means to have a vital faith in our Lord and Master. We have some idea of the character of work we must do to enjoy this kind of faith.

It is written by a gifted writer:

"Faith is a necessary faculty of the soul; the power by which we commit ourselves to any object that wins our devotion and commands our allegiance. No man avoids its use, and men differ only in the objects toward which their faith is directed. Of all the tragedies caused by the misuses of human powers, none is more frequent and disastrous than the ruin that follows the misuse of faith. With this necessary and powerful faculty in our possession capable of use on things high or low, to what determination can a man more reasonably set himself than this—'Since I must and do use faith on something I will choose the highest'? It is with such a rational and worthy choice that the Christian turns to Jesus. He is the best we know. We will direct our faith toward him. This does not mean that in the end our faith does not rest on God—it does, for Jesus is the way, the door, as he has said, faith in him moves us up through him to the One who sent him.

"Faith in Jesus is the most vivid, true, and compelling way we have of committing ourselves to the highest and best we know. In the light of this truth we can understand why John called such faith the supreme work which God demands of us."

This very hope we have within us when crystallized into a vital faith is the greatest assurance we have of our immortality and eternal life. To me, this thought is wonderful, it drives me on in that channel whose tributaries are ever flowing into that stream of faith which makes me know and feel the Creator and Founder of the eternal plan of life. It is only when we deal in the complex things of life that our faith in Christ becomes skeptical and doubtful. The things that Jesus did while here upon the earth were simple and generous. They were even great and powerful in their simplicity. They added joy and happiness to those who were affected. Yet we find many today who are trying to belittle and destroy faith in these mighty truths. Who is there here that would care to have removed from the scriptures the simple story of the poor woman who had spent all her twelve years earnings on doctors to rid herself of the dread disease she was troubled with? Not one, I'm sure. Yet in a moment of absolute faith in the Christ and his healing power she has left us an example of pure faith that cannot be excelled. In face of opposition she declares that "If I can but touch the hem of his garment I shall be made well." Then the Savior, with all the power needed, said to her, "Be made clean." Shall we let this, together with all the other incidents filled with faith, slip away from holy writ and have people say they are only myths? God forbid. There are too many such things being wrought by the power of God today to permit anything to come along and mar the beauty and power of this circumstance as it stands in the Bible.

My dear brethren and sisters, to have faith in God and his Son Jesus Christ is the greatest thing we should strive for. It can be ours, this great gift of faith, by bringing ourselves to our knees and in the silent hour of prayer asking God for the fortifying power of his holy Spirit, and by responding to the principles of righteousness as contained in the mighty plan of life and salvation established by our Lord and Master, Jesus Christ.

I bear witness with all the power I have that Jesus is the Christ, that Joseph Smith was a prophet of God, and that through him the gospel has been restored in power and authority. I do humbly pray that our faith will never wane, but that it will continue to develop and grow into an absolute fellowship with God and his Christ. Amen.

ELDER ANGUS T. WRIGHT

Former President of the New Zealand Mission

My dear Brethren and Sisters: I rejoice in having this privilege of addressing you for a few moments in the overflow meet-

ing. My remarks, if I am so led, will be more in the nature of a report of the labors of myself and wife while traveling to and from New Zealand and some of our experiences while there.

I must say first that I appreciate the honor which was conferred upon me in having had the privilege of representing the Church of God in that far off foreign land, to have been a messenger of salvation to those who are in darkness, and those who know not the plan of salvation.

When my wife and I were set apart for this work, we were promised that we should be blessed and preserved to go in peace and to return in safety, and if we were faithful and diligent we should enjoy the promptings of the Holy Spirit of God. I want to testify here and now that those promises were fulfilled completely and I was frequently surprised to receive impressions and promptings that when followed, led me aright every time and were really a source of wonder and consolation to me. President Grant, who was mouth, told me also to go and be a father to the young elders over there. I tried to remember and obey this admonition always, and so when I could not be a father, then I was a brother to them; I tried to enter into their joys and to sympathize with them in their troubles and their sorrows. We had our annoyances—yes, among fifty elders one could not expect to have perfection in all, particularly when most all were very young—18, 19 and 20 years only, the majority of them were, of course, inexperienced, but infractions of the mission rules were confined to but one or two of them.

On our voyage over we were so unfortunate as to have a case of smallpox develop in the steerage, and in consequence, when in the Waitemate harbor, in sight of our friends on the wharf, the vessel was put about, and we all were taken to the quarantine island, fifty miles distant, and kept there for two weeks. It was all for a good purpose, however, as on the second Sabbath, I was asked if I would speak in the evening service for twenty minutes. I gladly consented and it was so arranged. Before beginning I was asked if I would speak on two subjects, namely, Polygamy, and, did we as "Mormons" believe in Christ? The time arrived and the large upper room was filled with the whole passenger assembly of about 300 souls. I told them frankly that we were not there to preach polygamy. In the year 1890 the practice had been discontinued through a manifesto from the then President of the "Mormon" Church, since which time no plural marriages had been solemnized in any place, nor by any officer in the Church over which the Church had any control.

As to the second question, do we believe in Christ? Yes; we not only believe, but we know that Jesus is the Christ and that he lives because we have seen him. It is no longer a question of simple belief, but an absolute knowledge, as the Father and the Son appeared to our Prophet Joseph Smith and talked with him, and this is the important message which we have to bear to you, that these holy personages, after whose images we were created, came to the

earth and restored the everlasting gospel in its fulness, and this is what we preach to you today and bear our testimony to you that it is true, is God-given, and we call upon you to repent and to embrace the gospel.

I felt well and spoke to them for thirty minutes, and then they said I quit too soon. We made many firm friends among fellow passengers and removed much prejudice. While in that land we met many of the high government officials, also a number of other prominent men, and know that we removed much prejudice and feel well pleased with the results of our two years' labor.

The principal newspaper at Waunganui had printed several scurrilous misrepresentations of our traveling elders, having been influenced by stories which had appeared in English papers to the effect that these Utah elders were sent out to induce young women to join the Church, who were then sent in large companies to Utah for immoral purposes, etc.

I said to him: Now, Mr. Editor, I want to say, first, that these statements are all false, that we don't confine our work to the young ladies, that we are here to preach Christ and him crucified, and to warn the whole world of his second coming and to induce the whole people to be prepared to meet him; that to pay \$250 per head to land young women in Utah, where there is already a great plenty and of the best quality, for immoral or any other purpose is preposterous, and as a business man you know that the emigration laws of New Zealand are so strict and each person applying for a passport is so closely scrutinized and thoroughly questioned, that this is all a physical impossibility; and besides, the American laws governing immigration and the quota allowed would absolutely prevent any wholesale transfer of young or old to Utah. Now, Mr. Editor, be fair to these young elders who have come thus far at their own expense to bear their testimonies to this people; publish no more of your damaging reports until you have personally investigated them.

He promised to do this and give us a fair write-up in the next issue of his paper.

Now, my brothers and sisters, I must not take up more of the valuable time lest I encroach on the time of Brother Smith. I have much I would like to say to the parents of the elders over there, but time will not permit. Again I rejoice in this privilege, especially to be found in the company of these stalwarts, these mission presidents, some of whom have served in this capacity for a score of years. I testify that it is a noble work, that it is the work of God. I have been blessed in this labor, and I desire to continue to serve. May God keep us all true and faithful, I ask in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric of the Church

There are only a few moments left, but I feel that I should take the time to comment upon a thought expressed by one of our speakers, who said that he was asked why our young people do not have a testimony of the gospel. I think that the person asking this question was either misinformed, or was not acquainted with the young people of the Church. It is true that few of them feel to express themselves as having a testimony of the gospel, but when put to the test, they soon learn the difference between that strong feeling they have that the gospel is true and the assurance that causes them to say they know.

In my opinion, one reason for this apparent lack of knowledge, on the part of the young people, is that, as parents and officers in the Church organizations, we have not taken advantage of the means provided and have not given the encouragement needed to bring out this important fact. Perhaps we are not setting the proper example, and many of us fail to show the proper interest in this great gift, for we are told that a testimony is the gift of God and does not come unsought.

Some of our young men go into the mission field and express themselves as not knowing for a surety that the gospel is true, but they feel that it is, and hope soon to gain a testimony. If they had been put to work and given more opportunities to bear testimony at home, this gift of God would have come to them, just as it does later in the mission field. It should be the aim of every parent and every officer in the Church to assist the young people to gain a testimony, for those who are not of our faith do not understand why we send young men and young women into the world to preach the gospel who seemingly are not fully converted.

I read a letter the other day from a young man who a few months ago was attending the missionary class here. He is now laboring in one of the large cities in Europe. In his letter he calls attention to many little incidents that tend to impress him with the great importance of the service in which he is engaged, and of the guiding influence of the Holy Spirit.

I will repeat one incident. One morning he awakened early and could not go to sleep again. His companion complained of his restlessness, which the elder could not explain. He finally arose from his bed to study, but could not apply himself to his study and so decided to take a walk. As he started out, he was impressed to go to another part of the city, where two other elders were living. On the way there he met a man and his wife from Utah whom he knew. They did not have the address of any of the elders or Saints in that city, and in their prayers had asked the Lord to direct them. This boy, being the only elder in that city who was acquainted with them, was led to them by this unseen Power, and his vision was

opened to the great power of prayer and the willingness of the Lord to answer the prayers of his children.

Similar incidents of the manifestations and power of the Holy Spirit could be related by nearly every member of the Church of Jesus Christ of Latter-day Saints. Even so, are we fully impressed with the importance of these manifestations? Do they enter into our lives and cause us to turn to our heavenly Father in humility, with a desire to serve him with all our might, mind, and strength?

Two or three days ago I met a young man on the street whom I have not seen for a great many years. As I stopped to shake hands with him, he said that he wanted to have a visit with me and a long talk. We stepped to the curb and he told this story:

Having left school in his youth and obtained employment which took him away from home, he had very little opportunity to labor in the Church. His companions and associates having but little time for religion, he drifted from active participation in Church affairs. After two or three children had been born to him, his thoughts wandered to his early home teachings, and to the prospects of the future for his family. In his youth he had been taught to pray, and had never turned from this practice.

Finally, the elders were called in to administer to one of his children who had been given up by the attending physicians. Almost instantly the child was relieved and continued to improve until it was soon in perfect health.

This little incident brought forcibly to his mind the teachings of his childhood, and he was so impressed that his whole soul is now centered upon so living that he may go with his family to the temple, there to have the promise of the new and everlasting covenant sealed upon them. This young man's mother has been a constant worker in the temple for many years, and her prayers have gone out to the Lord, asking that the heart of her son be touched, and in the Lord's own way and in due time these prayers have been answered.

Thus, we see the importance of loving one another, as we are commanded to do and we should constantly be found serving the Lord by serving our fellow men and encouraging them in their efforts to earn as their reward salvation in the celestial kingdom.

May this be our lot, is my prayer in the name of the Lord Jesus Christ. Amen.

The choir sang, "Daughter of Zion."

The closing prayer was offered by Elder John Keddington.

SECOND DAY

MORNING SESSION

At 10 o'clock, Monday morning, October 5, 1925, the meeting in the Tabernacle was opened by President Heber J. Grant who announced that the choir and congregation would sing, "Come, come, ye Saints."

After the song, Elder Bryant S. Hinckley, President of the Liberty stake of Zion, offered the opening prayer.

A solo, "The Seer, the Seer, Joseph the Seer," was sung by William Russell.

ELDER ORSON F. WHITNEY

DIVINE REVELATION

The Church of Jesus Christ of Latter-day Saints stands for the doctrine of divine revelation, immediate, continuous and direct. "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Such is the language of one of our Articles of Faith, written for the Church by its founder, Joseph Smith, prophet, revelator and seer.

My reason for referring to the subject at this time is a remark attributed to Colonel William Jennings Bryan, of honored memory, during the famous Evolution trial at Dayton, Tennessee. He is reported to have said that to destroy the Bible would be to destroy revealed religion.

MAN IN THE IMAGE OF GOD

Before going any further into that, I wish to say that I was in full sympathy with the Great Commoner in his general attitude on that historic occasion. I believe that when God made man in His own image, He made a man, and not a monkey, nor any other animal out of which man has evolved. I do not believe that the first of our race was a savage, or a cave man, who courted his wife with a club and carried her off by force. Such creatures there may have been, and there may be now. I do not dispute the findings and the facts of science—real science—which is knowledge, not guess-work. But I do deny that the great father of the human family was a creature of that kind.

ADAM'S ANTECEDENTS

Adam was no ordinary character. How could he be, with such a mission and such antecedents as were his? In the heavens, before this earth was formed, he was Michael the Archangel, leader of the

loyal spirit hosts that vanquished Lucifer and his rebellious legions, winning the right to take bodies upon this planet, to become "souls" capable of endless increase and advancement. What Latter-day Saint can doubt that Adam was among "the noble and great," referred to in the Book of Abraham as "rulers," chosen before they were born into this world to play leading parts in the divine drama having as its purpose the uplift and promotion of "the lesser intelligences" who became God's sons and daughters—the end designed by the all-wise, all-benevolent Creator from the beginning?

THE EVERLASTING GOSPEL

Bear in mind that the Gospel of Christ is not a mere life boat or fire escape—a way out of a perilous situation. It is all this and more. It is the path to endless glory and exaltation, the plan of eternal progression, designed by the wisdom of the Gods before the foundation of the world. Adam's fall was a part of the great plan. It brought death, spiritual and temporal death—for Divine Justice demands a penalty for every transgression,—but it also produced the human race, so far as mortal bodies are concerned, a race redeemed by the great Atoning Sacrifice, which paid Adam's debt, mended the broken law, repoiised the unbalanced scale, and restored the equilibrium of right. Thenceforth man, by pursuing the path marked out for him, might go on to perfection. It was Adam's mission to bring us into this world. It is Christ's mission to lift us up out of this world, when the object of our sojourn here is accomplished.

THE DISPENSATIONS

Adam was the first to receive and obey the Gospel, revealed to him out of Eternity at the very beginning of Time. Since his day it has been upon the earth repeatedly, in a series of dispensations, of which this is the greatest and the last. Adam presides over all the gospel dispensations, including the Dispensation of the Fullness of Times—he presides over them all, just as the President of the Church presides over all the Stakes of Zion and all the outside Missions, though each has its own immediate presiding authority. Joseph Smith is the immediate head of this dispensation, and Adam is the general head of all. Standing next to Christ in the Priesthood, whenever that divine power is revealed from heaven to earth, "it is by Adam's authority." So says Joseph Smith.

The world has not seen the last of Father Adam. He is coming again, as the Ancient of Days, to fulfill the prophecy of Daniel. He will come to the valley of Adam-ondi-Ahman, where of old he blessed his posterity, foretelling what should befall them to the latest generation. He will call a council and assemble his righteous descendants, to prepare them for the glorious advent of the King of Kings.

This is a part of the divine program, as made known by modern revelation.

NEITHER APE NOR CAVE MAN

Dismiss from your minds, my hearers—if any of you entertain the notion—that Adam, the Ancient of Days, the great Prince and Patriarch of our race, was ever a jungle-inhabiting ape, or even an unenlightened cave man. He knew more about religion than all the theologians of the world combined. He knew more about science—the sources of science—than any evolutionist has ever dreamt of knowing. How can anyone whose soul has been fed with the revelations of God, whose mind has been illumined by the spirit of the Gospel, the gift of the Holy Ghost, conceive of Adam, the first of the human race, as anything less than the Bible represents him to be—a man formed in the image of his Maker?—which is tantamount to saying that the Maker is in the form of man.

BRYAN ANSWERED

And now as to that remark of Colonel Bryan's. Is it a fact that the destruction of the Bible would mean the destruction of revealed religion? According to my reckoning there are at least three books, in addition to the Bible, that would have to be destroyed before revealed religion could perish. I refer to the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which three, with the Bible, are the accepted doctrinal standards of the Church of Jesus Christ of Latter-day Saints. All these sacred volumes have to do with revealed religion, and they would have to be destroyed before it could see destruction. Even then it would survive if a man like Joseph Smith remained, to receive from God the revelations of His will.

NOT DEPENDENT UPON BOOKS

Revelation does not depend upon books. It is an eternal principle, a perennial, ever-flowing fountain. Books may come and books may go, but revelation goes on forever.

The Bible is one of the best books in creation. We do not undervalue it. To the Latter-day Saints it is the word of the Lord, save for the errors that have crept into it through faulty translation. But it is not the source of eternal truth, nor the foundation of all righteousness. No book can claim that distinction. Religion could exist without the Bible, and it did exist, as revealed from Heaven, before that ancient volume was compiled.

There were prophets before Moses, he who wrote the Pentateuch or first five books of the Bible; and their inspired utterances (some of which have been brought to light in modern days) are just as sacred as the writings of Israel's great law-giver. But they are no substitute for revelation; they do not constitute the foundation of religion. Religion rests upon the Rock of Revelation, and that rock is Jesus Christ, the Savior of the world.

Some critics think they have discovered that Moses did not write the books attributed to him. But there was no such thought

in the mind of the Prophet Joseph Smith, when he revised, by the Spirit of Revelation, the writings of Moses, as they now appear in the Pearl of Great Price. He plainly identifies Moses with the authorship of the Book of Genesis. Surely the testimony of a prophet of God is quite as worthy of consideration as the theories of college students and the carpings of "higher criticism."

The Book of Mormon is also the word of the Lord, and that it was translated correctly, we have the Lord's declaration to the Three Witnesses. But the Book of Mormon is not the basis of our religious faith. It rests upon a much solidier foundation.

The Bible is not the Gospel; neither is the Book of Mormon; though both may be said to contain it. Such books are records of the Gospel's experience among men, and are a means of preserving a knowledge of the truth and handing it down to posterity. Books are a great convenience, an almost priceless boon, but they are not absolutely indispensable. Religion could live without them.

THE SCIENCE OF SCIENCES

But it could not live without God. He is the Source of all true religion and all true science, revealed or unrevealed. What is science but a part of religion, a branch or form of revelation? And what is religion but the science of all sciences—the science of eternal life? Music, poetry, and other arts—they also are forms of revelation, means used by the Giver of every good gift to make known the beautiful and the sublime—things that we "seek after," and ought to seek, for they are portions of the Divine Message, accessories to the Everlasting Gospel.

THE HOUSE OF ISRAEL

The Bible is a history of God's dealings with an ancient people—the House of Israel—the descendants of Abraham, Isaac and Jacob, in whom Jehovah purposed to bless all nations, and did so when He came through the lineage of those Hebrew patriarchs as the Redeemer of mankind. He also blessed the world when he dispersed his chosen people among the nations, thus sprinkling them with the blood of the faithful, the blood that believes, and with spirits answering to that blood. The Bible is likewise a prophecy of God's intentions toward the human family, and a repository of laws and ordinances that His ancient people were commanded to observe and obey.

LAWS ACTIVE AND OBSOLETE

Some of those laws are still in force, notwithstanding the lapse of ages. Others are obsolete, out of date. This cannot be said of the Ten Commandments, the Sermon on the Mount, or the principles of the Everlasting Gospel; but it can be said of many parts of the Holy Scriptures. They make good reading, but their day is past; they are not in force upon the present generation.

The same is true of parts of the Book of Mormon and parts of the Doctrine and Covenants. They have no reference to us whatever; and I'll prove it in a twinkling.

MODERN ILLUSTRATIONS

In the month of January, 1847, the main body of the Latter-day Saints were encamped upon the Missouri River, prior to crossing the great plains to the Rocky Mountains. President Brigham Young, who was then the head of the Church, voiced to its members "the word and will of the Lord," now constituting Section 136 of the book of Doctrine and Covenants. It directed all the people of the Church and those who journeyed with them to be organized into companies of hundreds, fifties and tens (meaning wagons) preparatory to the passage of the plains. This meant that they were to yoke up their ox teams, hitch them to their covered wagons, and organize as directed, "with a covenant and promise to keep all the commandments and statutes of the Lord our God."

Now, this part of the revelation is still alive and in force. We are all required to keep the Lord's commandments, such as apply to our case and condition. But we are not required to hitch up ox teams, organize into companies of hundreds, fifties and tens, and cross the plains to the Rocky Mountains. Yet that requirement, obsolete as to us, was the word and will of the Lord to our fathers and mothers, our grandfathers and grandmothers, encamped upon the Missouri River in January, 1847.

Another illustration: Many years ago there came to Salt Lake City a learned prelate of the Greek Catholic Church. He visited one of our Sacrament meetings, and was greatly shocked to see the Saints sipping water instead of wine at the table of the Lord. He afterwards said to me: "Why do you do this? Jesus Christ authorized the use of wine when he instituted the Sacrament at Jerusalem." "Yes," I assented, "and He also authorized wine when He instituted the same ordinance among the Nephites here in America, as told in the Book of Mormon. But what has that to do with us? We are living in another dispensation. We are not governed by what Jesus told the Jews to do, nor by what he told the Nephites to do. We are governed by what He tells the Latter-day Saints to do; and the latest word that comes from Him through his living oracle at the head of the Church, must always take precedence over any former commandment given by Him to us or to any other people. We also will use wine in the Sacrament whenever the Lord requires it; but since He has said that it matters not what we eat or drink at such times, so long as we do it with an eye single to His glory, we use water instead."

THE CHURCH OF THE LIVING GOD

No book is good enough to preside over the Church of God and direct its activities. Books are not a sufficient guide for a pro-

gressive people on their way to the celestial kingdom. They are good as far as they go, but they do not go far enough. We have something better—a living, heaven-inspired Priesthood, with the restored Gospel, the gifts of the Holy Ghost, and the principle of immediate and continuous revelation. Other churches are built upon books, traditions, decrees of councils and synods, private interpretations, man-made doctrines, maybe-so's and peradventures. But the Church of the Living God stands where He has placed it, upon the Rock of Divine Revelation, and the gates of hell cannot prevail against it.

A BRAVE FIGHT

No, Friend Bryan. You meant well, and you made a brave fight for the truth as you saw it, though somewhat hampered by tradition, and probably by environment. And the Lord will bless you for it and remember you when He makes up his jewels. But you fell short, through lack of further light and understanding.

No, the destruction of the Bible would not destroy all that God has revealed. It would not destroy what the other good books contain, nor seal up the heavens against future revelation. It would remove only a history or a hand-book of religion, one of the means used by the Almighty to preserve among men the truth as Heaven has revealed it.

TRUTH THE ETERNAL

What is Truth? Joseph Smith says: "It is the knowledge of things as they are, as they have been, and as they will be." John Jaques, inspired by the Muse of Poesy, which is only another name for the God of Truth, built upon the same great thought when he gave us this glorious hymn:

O say what is truth? 'Tis the fairest gem
That the richest of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant's hopes.

Then say what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er:
 Though the heavens depart and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

ELDER DAVID O. McKAY

AUTHORIZATION OF CHRIST TO WITNESSES OF HIM

"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

These men who were to be witnesses were eye witnesses of the resurrection of the Lord Jesus Christ, and that is the principal fact to which they were to bear witness in all parts of Judea, Samaria and unto the uttermost parts of the earth.

THE REALITY OF CHRIST AS DEITY

My beloved brethren and sisters, in the world today belief in Jesus Christ is too perfunctory, too conventional. The reality of Christ as Deity does not seem to possess the souls of men. The resurrected Lord is a something apart from most men's lives. I think I cannot better illustrate this thought than to read a few lines written by one of the soldiers in Flanders, when he was in the midst of shot and shell and facing death. Writing of the Christ he says:

"We had forgotten you, or very nearly,
 You didn't seem to touch us very nearly.
 Of course we thought about you now and then—
 Especially in any time of trouble—
 We knew that you were good in time of trouble—
 But we are very ordinary men.

"Now, we remember, over here in Flanders—
 (It is not strange to think of you in Flanders)—
 This hideous warfare seems to make things clear.
 We never thought about you much in England—
 But now that we are far away from England—
 We have no doubts, we know that you are here.

"We think about you kneeling in the Garden—
 Ah, God, the agony of that dread Garden—
 We know you prayed for us upon the cross.
 If anything could make us glad to bear it
 'Twould be the knowledge that you willed to bear it—
 Pain, death, the uttermost of human loss!"

Too many in the pseudo Christian world today can say as truthfully as the soldier:

"We had forgotten you, or very nearly—
 You do not seem to touch us very nearly."

The reality of God the Father, the reality of Jesus Christ, the

risen Lord, is a truth which should possess every human soul. God is the center of the human mind as surely as the sun is the center of this universe, and once we feel his Fatherhood, once we feel his nearness, sense the divinity of the deity of the Savior, the truths of the gospel of Jesus Christ follow as naturally as the day the night, and as night the day.

HOW MAY WE KNOW GOD AND FEEL HIS NEARNESS?

How may we know God, how may we feel that nearness to him? That is the question that young men are asking today. Boys and girls are not naturally irreligious; they are not profaners because they love to be. I know they seem indifferent, but in their very hearts, they are asking these eternal questions, and they long for the answer.

ONE WAY, TO THINK, TO REASON

There are three ways, among others, to which we should like to ask the young men of Israel, particularly, to seek their God and to feel his nearness. One is to think, to reason. Reason though only an insecure guide will lead us to him. However, "Dim as the borrowed rays of moon and stars to lonely, weary, wandering traveler—is reason to the soul," but it is a guide, and too few men use it positively with a desire to know the truth.

ANOTHER, TO ACCEPT THE WITNESS OF MEN OF INTEGRITY

Another pathway is to accept the witness of men who have known him, who have seen him. I think we pay too little attention to the value of these witnesses. I have read in your presence this morning the authorization of Christ to his apostles who were to be witnesses of him. The very first act of the Twelve after Christ's ascension was to choose a man from among those who had been eye witnesses of Christ's resurrection. That was what they wanted the apostle to be who was to take Judas' place. (Read in the first chapter of Acts)—a witness of his resurrection. Mind you, many men in the world today accept Christ as a great teacher, but that is not the fact which is going to transform their souls. He was a great teacher, the greatest teacher of men, but he was also God. Through him we know God; through Christ, God reveals himself to men. It is the Christ, the Redeemer of the world of whom I speak when I plead for young men to come close to him and to think of him as a reality after his death, after his burial. Of the resurrected Christ were the early apostles to be witnesses in all Judea, and in Samaria and unto the uttermost parts of the earth.

Now let me here say that we ought not to question the integrity of these men. I believe in them, I cannot believe that they wanted to deceive, I cannot believe that they were deceived, I cannot. In measurement of time we are a long way from them, I know, but if we study carefully their lives and their histories we

shall find that their testimonies are reliable and that the integrity of their lives is unquestioned. To emphasize the value of their testimony, let me call your attention to what Mr. Roger W. Babson, author of **Fundamentals of Prosperity** has written about integrity, how our entire social structure is built upon it:

"The first fundamental of prosperity is integrity. Without it there is no civilization, there is no peace, there is no security, there is no safety. Mind you also this applies just as much to the man who is working for wages as to the capitalist and every owner of property. Integrity however is very much broader than the above illustration would indicate."

Before this quotation, he shows that there is no value at all in the bank book, no value in the deeds and mortgages that we hold.

"The value of them lies in the integrity of the lawyers and stenographers who draw up the papers, in the integrity of the officer and clerks who sign the documents, in the integrity of the courts and judges who would enable us to enforce our claims; in the integrity of the people, the citizenship who will stand behind that enforcement, and make our claims legal and valid."

"Integrity," he continues, "applies to many more things than money. Integrity requires the seeking after as well as the disposing of truth. It was their desire for truth which founded our education institutions, our sciences and our arts. All the great professions, from medicine to engineering, rest upon this spirit of integrity, and only as they so rest can they prosper or even survive."

TESTIMONY OF MEN WHO SAW THE RESURRECTED CHRIST

These men who were to be witnesses declared before their enemies, the very men who had put Jesus Christ to death on the cross, that they had seen the risen Lord. I will first read Peter's testimony given immediately after the resurrection:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know;

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

"Whom God has raised up, having loosed the pains of death; because it was not possible that he should be holden of it . . .

"This Jesus hath God raised up, whereof we all are witnesses."

Ah, but the doubting critic says, and he says conscientiously, if we had absolute proof that this was Peter's testimony, it would have force. But remember, he says, that the Acts of the Apostles were not written until eighty years after Christ, or nearly half a century after the event of which Peter testified took place. Right. But let us remember also that in the severe test to which modern science has put all these ancient scriptures during the last half century, especially every ancient document that purports to contain any witness of the resurrected Christ, many documents have been thrown aside as spurious, the "Acts of John," the "Acts of Andrew," the "Acts of Peter," and others, have been thrown aside,

but the **Acts of the Apostles** has emerged from that criticism with its **authenticity established**. Then we know that the author—we accept Luke as the author, and that, too, is fairly well established—Luke received the witness personally of the men who saw Jesus Christ after he was resurrected. We know that Luke was in Rome with Mark, and we know that Mark was in Jerusalem at the time that these great events took place. It is not thoroughly established but it is quite certain however that Mark was the young man who ran into the Garden the night of the betrayal. We know that Luke was in the house of Philip, the evangelist, and stayed many days at Caesarea. We know that at that time he went to Jerusalem, he conferred with James who presided over the Church at Jerusalem—James the brother of the Lord, who had accepted the gospel after the resurrection. The testimony of James, Luke heard, and in all probability the testimony of Peter, because Peter was there as one of the leaders when Luke went up to Jerusalem on that occasion, and he would hear first hand Peter's testimony. Men were living, five hundred of them at that time, who had seen the resurrected Lord. What about the integrity of men, integrity of witnesses? What right had Luke to suspect them? He did not, he accepted their testimony as valid, and their testimony of the resurrected Lord convinced him of the divinity of the work of Jesus Christ to which he subscribed and of which he became a member.

He heard from Paul, day after day and night after night, the testimony that he gave, and if there is any question about the direct testimony of Peter we have the direct testimony of Paul in the oldest recorded testimony extant, older than the Acts—a testimony written in the first twenty-five years of the Christian church. Paul testifies that he saw the risen Lord. With that testimony you are all acquainted. He further testifies that the risen Lord was seen of Cephas (Peter), "then of the Twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles. And last of all he was seen of me also, as one born out of due time."

I cannot doubt that testimony. Why can the world? This testimony is of the **resurrected** Lord, not Jesus the teacher, not the Jesus of Nazareth, who went about as any other Jew, but Jesus the Lord, the Redeemer of mankind.

THE MODERN TESTIMONY OF JOSEPH SMITH

Let me call your attention to another witness nearer to us than the ancient apostles—the testimony of Joseph Smith the prophet. This comes closer to us. These other men are a long way from us in measurement of time. Joseph Smith testified that the risen Lord appeared to him, that he was introduced to the boy prophet by the Lord himself, the Father, who said, "This is my beloved Son; hear him." If that testimony stood alone it would be, as Christ said his

testimony would be, of no avail when he spoke of himself. If Jesus were the only witness it would not be of force, but he had also God's testimony and the Scriptures. And so, Joseph Smith has other witnesses whose integrity cannot be questioned. Of Joseph's wonderful testimony I have not time to speak, I am merely suggesting a line of thought that young men may follow and come nearer to Christ if they will be conscientious and true, and not "play pranks with their souls," but be honest as Joseph Smith was honest, and as these other men were honest to death in their testimonies.

THREE WITNESSES CORROBORATE THE VISION OF JOSEPH

Three witnesses corroborated Joseph Smith's wonderful vision, and in that testimony which they give they bear record of another truth, the immortality of man. For if Jesus Christ lived after death, and the angel Moroni came as these three witnesses declared, then you and I shall live after death! Man is immortal. Oh, what a wonderful revelation, what it means to men who now but perfunctorily and in a conventional manner accept the gospel of Christ! These three men testified:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have **seen the plates** which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for **His voice hath declared it unto us.**"

"Oliver Cowdery, David Whitmer, Martin Harris."

I will not take time to read all.

One of the most pleasant features of an interesting and profitable visit that I recently made with President B. H. Roberts through the Eastern States mission, was our coming in contact with scenes in early Church history. When we were at Palmyra I read in one of the local papers a testimony, or memorandum, given by a man who knew these three witnesses personally. He has never joined the Church, but in that local paper I read this testimony of the integrity of one of these witnesses:

John H. Gilbert, on September 8, 1892, the man who set the type of the Book of Mormon, says this of Martin Harris:

"Martin Harris was a good farmer owning a farm of about one hundred and fifty acres about a mile north of Palmyra village, and had money at interest. Martin, as everybody called him, was considered by his neighbors a very honest man."

Martin, the honest man, says to the world, "God's voice declared to us that the plates from which the Book of Mormon was translated are true; an angel of God came down and he brought and laid before our eyes, that we beheld and saw the records." "A very honest man," bears the witness, why should we doubt it?

I rejoiced at the last meeting in Pittsburgh to hear President Roberts bear witness in a most inspirational meeting, that he heard

David Whitmer, another of the three special witnesses, testify in these words of the book:

"Young man, if that book (pointing to one of the early editions of the Book of Mormon) is not true, then there is no truth in this, God's world."

The integrity of these three witnesses cannot be successfully questioned. Men who heard these testimonies direct from the witnesses themselves are with us, and their witness is true.

THE WITNESS OF THE SPIRIT

But there is a greater witness than the witness of men, great as that is. If we receive the witness of man, the witness of God is greater, for this is the witness of God which he has testified of his Son: "He that believeth on the Son of God hath witness in himself." There is a witness of the Spirit. God does reveal today to the human soul the reality of the resurrection of the Lord, the divinity of this great work, the truth, the divine and eternal truth, that God lives, not as a power, an essence, a force, as electricity, but as our Father in heaven. Oh, why do men try to make that power, recognized by science and religion everywhere, a mere force. I sometimes wish that such men would kneel down and try to pray to electricity. Imagine trying to pray to electricity! You can't do it, and yet that is one of the greatest known forces. You can, however, pray to God the Father, a personal being. God reveals to the soul his existence. He reveals the deity of the Lord Jesus Christ, who came to earth to give to men the great reality of the existence of God and his Son; and in that spirit and with such witness in my soul I bear testimony today that Jesus Christ is the Redeemer of the world:

"I know that my Redeemer lives,
What comfort this sweet sentence gives,
He lives, He lives who once was dead;
He lives, my ever living head,
He lives, all glory to his name!
He lives, my Savior still the same,
O the sweet joy this sentence gives,
I know that my Redeemer lives."

God help us and all the world to sense the reality, that the gospel of Jesus Christ is established among men, and through obedience to it the Fatherhood of God and the brotherhood of man may become realities to every son and daughter of Adam. God hasten the day when that testimony will be real in every heart, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

I feel very humble and never have I felt more than I do today to rejoice in the revelations of the Lord, especially in those that have come to us in this dispensation. It has caused my heart to

swell within me as I have listened to the testimonies from our brethren as they have borne witness that God lives and that Jesus Christ is our Redeemer and the Son of God. I desire to add a few words of testimony to these great truths, knowing as I do that not only the brethren on this stand, but you, my brothers and sisters, are also able to bear the same testimony, because these things have been made known to you by the power of the Holy Ghost.

TO KNOW GOD AND JESUS CHRIST IS LIFE ETERNAL

In a prayer uttered by our Savior just before his death, he said: "And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent.

"I have glorified thee on the earth; I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

I know, as these our brethren know, that God lives; that Jesus Christ is the Only Begotten Son of God in the flesh, and the Redeemer of the world. But I have not learned all that there is to know about him and our Father, neither have you, for in this mortal life it is impossible for us fully to comprehend the mission of our Lord and Redeemer, to know him and just who and what he is, and the extent of the great work he accomplished. But if we shall be worthy to enter into the presence of God the Father and Jesus Christ his Son and there be crowned with exaltation, it will be necessary for us to know them in the fullness. However, until we do enter into their presence and receive this great blessing, we will not fully know the only true God and Jesus Christ whom he has sent.

THE PRE-EXISTENCE OF CHRIST

A very significant thing in this prayer is the expression, "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." The work accomplished by our Savior did not begin when he came into this world a babe at Bethlehem. A great work had already been accomplished by him before he came here, and he exercised authority in the eternities, under his Father, before this world was framed, but not with a body of flesh and bones.

John, the beloved disciple, bearing witness of this, says:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehendeth it not."

THE WORK OF CHRIST TO BRING TO PASS IMMORTALITY AND ETERNAL LIFE

Jesus Christ was the light of men before he came here to die.

Under the direction of his Father he created worlds—great earths for habitation by the children of God—and exercised authority as the Son of God, the first begotten in the spirit, beyond that which we can comprehend. In the scriptures, known to us as the Writings of Moses, we have some account of this great work that was performed by Jesus Christ. I want to read a portion of the conversation, had by Moses with the Lord, and recorded in this scripture:

"And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.

"And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

"And the first man of all men have I called Adam, which is many.

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

"And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and thy servant will be content.

"And the Lord God spake unto Moses, saying: The heavens they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

So we see by this that Jesus Christ is the light and the life of men, he was a Creator before this world was made. But we are not concerned so much just now with the works he then performed, nor are we concerned just now with these other worlds and their inhabitants.

LIFE DID NOT ORIGINATE ON THE EARTH

This we know, and that will suffice until all things are revealed, the inhabitants of these worlds created by Jesus Christ, are begotten sons and daughters unto God. Life did not originate here; man did not first come into existence here. We are told by our Father in heaven, that man is eternal, that he has always existed, and that all life on this earth came from elsewhere. We may not be able to comprehend all this now, but the time will come in the providence of the Lord, when all these things shall be made known and we shall have knowledge in the fullness.

THE FAITHFUL PROMISED ETERNAL LIFE

The thing we are vitally interested in in this life is stated in that expression: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." This

truth is vital to every faithful Latter-day Saint, for we have had committed into our care the gospel of Jesus Christ, and have been commissioned and given power through the Priesthood, to go forth and proclaim this message of salvation in all the world. We are to bear witness to the fact that God our Father, through the redemption made by Jesus Christ his Son, has granted unto all men the power of forgiveness and remission of sin through their faith, repentance, and baptism in water, by which they may come back, if they will be faithful in keeping his commandments to the end, and enjoy eternal life in his presence. Through the mercy of God all men are to receive immortality, and to those who are willing to serve and be obedient to all the commandments of the Lord, he has promised another great blessing known as eternal life. Immortality means life without death, and eternal life means much more than that, it is life in the presence of God and in the presence of Jesus Christ his Son, there to receive the fullness of the blessings and the power which the Father has promised to his sons and daughters who, through the keeping of the commandments are found just and true. All who receive the gospel and endure in faith to the end are heirs to the blessings of this great promise—eternal life.

When the Savior stood at the well in conversation with the woman of Samaria, he gave her some very important instruction regarding eternal life. There he also declared himself to be the Son of God. He asked her for water to drink, and in turn promised her and all who would believe on him and keep his sayings, that to them he would give water which if they would drink of it they would never thirst. It is written:

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again," (He was speaking of the water in the well), "but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well springing up unto everlasting life."

On another occasion when teaching the Jews, they asked Jesus what sign he could show, or what great work he had accomplished, to prove his ministry. They referred to Moses and to the manna that the Lord had sent to the children of Israel when they were in the wilderness. The Lord answered them thus:

"Verily, verily, I say unto you Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

"For the bread of God is he that cometh down from heaven, and giveth life unto the world."

So he declared himself to be the water of life and the bread of life, and made the promise that those who would receive this water and this bread should never thirst, and never hunger, their souls would be satisfied. They misunderstood him; the woman thought he spoke of water which quenches thirst. The Jews thought he spoke of bread which sustains the body, but he was speaking of the principles of the gospel, these principles of eternal life which, if the

people would live them, would bring them back into the presence of the Father.

Again he said:

"I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."

This is my testimony. I know these things are true. I know that if we are obedient to the laws and principles of the gospel as they have been made known to us, if we will walk in righteousness and endure in faith that we shall obtain eternal life. This life will bring us back into the presence of God, there to dwell in the fullness of light, there to know our eternal Father, the only true God and Jesus Christ whom he has sent. Those who do not dwell there shall not know them, for they shall not be blessed with eternal life, which is God's life, although they may be in possession of immortality, for all men will receive the gift of the resurrection through the atonement of Jesus Christ. We must have faith in Jesus Christ as the Son of God. We must believe in the Father, in the Son, and in the Holy Ghost, as three separate and distinct personages, the Father and the Son having bodies of flesh and bones, not blood. We are misunderstood by many people when we say that Jesus Christ has a body of flesh and bones and his Father also, and they naturally conclude that such a body must be quickened by the blood, but the body after the resurrection is not quickened by blood, but is quickened by spirit, and is immortal. We must believe in the Father, Son and Holy Ghost as the great governing power of the universe. It is necessary for men to repent of their sins in order to have perfect faith, and after repenting of their sins it is necessary that they have their sins remitted in the waters of baptism, that they be cleansed in the manner which the Lord has provided and receive the gift of the Holy Ghost, by which they may come back again from spiritual death to spiritual life, to dwell in the presence of the Father and the Son.

CONDITIONS UNDER WHICH MEN MAY SECURE SALVATION

In conclusion let me read these words by revelation to the Prophet Joseph Smith, the day on which this Church was organized:

"And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.

"And we know that justification through the grace of the Lord and Savior Jesus Christ is just and true;

"And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true to all those who love and serve God with all their mights, minds and strength.

"But there is a possibility that man may fall from grace and depart from the living God.

"Therefore let the Church take heed and pray always, lest they fall into temptation."

We are not saved now. I have stood on the street corners and heard men declaring that they are saved, because they have received religion and been converted. No man is saved as long as mortality endures, unless he is faithful to the end, and there is always a possibility, as I have read to you here, that men may fall from grace.

So, it behooves us, as Latter-day Saints, to be faithful, to keep the commandments of the Lord, to walk in righteousness all the days of our lives. Thus through obedience to those commandments which are set forth in the Gospel of Jesus Christ, and by continuance therein, we shall receive immortality, glory, eternal life, and dwell in the presence of God the Father and his Son Jesus Christ, where we shall truly know them. Oh, I pray that we may endure, that we may receive these blessings, in the name of Jesus Christ, our Lord. Amen.

The choir and congregation sang, "O ye mountains high."

The closing prayer was offered by Elder Datus E. Hammond, president of the Pioneer stake.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

At 2 o'clock, President Heber J. Grant announced the opening hymn, "Do what is right, the day-dawn is breaking."

After singing by the choir and congregation, prayer was offered by Elder William R. Palmer, President of the Parowan stake.

The choir and congregation sang the hymn, "Now let us rejoice."

ELDER STEPHEN L. RICHARDS

I am humbled in the presence of this vast assembly. It is the earnest desire of my heart to make at least a small contribution to this great conference of the Church. I recognize, however, that I can hope to do that only through the aid of our Father's Spirit, and I sincerely pray that I may have his Spirit to guide and direct me in the remarks which I shall make.

THE NATURE AND VALUE OF TESTIMONY

I, with you, have listened with great interest and profit to the testimonies which have been borne during this conference, and I have sat under the spell of the inspired words which have fallen from the lips of those upon whom the Spirit of God has been operating. I have thought of the value of testimony, and I should like, with your indulgence, to discuss for a few moments the nature of testimony. What is the testimony of Jesus Christ? I do not have reference to a differentiation between and among the various terms of scripture which are used to designate the testimony of Jesus. I am not particularly concerned that in some instances it may be called the gospel, or faith, or the Holy Spirit, or the Comforter, or

even the Holy Ghost. It is the nature and essence of this Spirit which brings conviction to the hearts of people that has brought me to think and reflect upon it.

MORE THAN JUST A MENTAL STATUS

Is it more than just a mental status, a psychological phenomenon which may be changed with the state of a man's mind, today believing and knowing, and tomorrow forgetting and denying? Has it constituency, essence, and force? These questions have given me food for much thought and reflection. I am persuaded that the testimony of Jesus is something indescribable, but nevertheless some real tangible thing that has force and power, something which serves, when once taken into the structure of a man's life, to work therein a transformation, to change some of the vital elements which are part and parcel of his life.

GREAT SPIRITUAL FORCE

Great physical forces themselves defy the efforts of science to fully describe and comprehend them. Science has not given the constituency^o of gravity. What is light? What is electricity? What is heat? As I understand it, we know these great forces of nature only by the effects which they produce. We see their manifestations and we conclude that they exist, but can we describe them? I believe that with all the advancement made in the processes of scientific research and investigation they are yet mysteries to the intelligence of man. Is it unthinkable that just as light, heat and gravity are great forces of nature, bringing to bear upon the whole universe the results and manifestations of their power, that there may be in the world of men a force somewhat comparable, coming from God, which takes lodgment in the very beings of men and there brings about these transformations, these remarkable manifestations, not at all incomparable with those manifestations that come from the operation of the physical forces.

That a transformation is worked in the being of a man into whose heart comes the testimony of Christ is beyond all question. Examples are so numerous that they would, of course, not bear extensive repeating at this time.

THE MIRACULOUS CHANGE WROUGHT BY TESTIMONY

When Saul received into his heart and soul that something which we call a testimony, was he the same man who before had persecuted the Christians. No, he was a changed man. All his ideals, his conceptions, his works were changed by something that came into his life and wrought a miracle within it. When our missionaries go out into their fields of labor, stand upon their feet, and there proclaim the testimonies within them, do they not give expression to a force, a power, which has been operative within the very structures of their lives, and does

not that very force in some way go from them to others to work a miracle? Is it just what they say, or the description which they give of the gospel plan, or their appeal to reason, which touches the hearts of this one and that one, out of great multitudes, and brings someone to say: "I know what they have said is true?" Or is there a transfusion in some indescribable way of a thing of essence from the personality of that humble servant of God into the convert that makes him feel and know? What is it that causes a man who has strayed from the path of truth, who has been inactive in the Church, after years, perhaps, of waywardness, when all at once confronted with the necessity of defending the faith, prompts him to rise and stand up like a man and say: "After all, I know the gospel is true"? Has there not been something ingrained within him that stays with him, a very integral part of his makeup?

TESTIMONY COMPARABLE TO PHYSICAL FORCE

Sometimes I have thought that testimony, this something which has such tremendous force and power in the life of a man, is not uncomparable to those antitoxins which science has discovered to procure immunity from disease. I doubt not that but a few years ago if the world had been told that there were ways of warding off yellow fever, typhoid, smallpox and other highly contagious diseases that there would have been general disbelief. Today these are proven facts. The mere injection of a serum into the blood will procure a substantial immunity which has saved the lives of thousands and hundreds of thousands of people from these diseases which once mowed down the human family in great epidemics, as the machine would mow down the ripened grain. May there not be something akin to this in the form of testimony that is injected into the very blood of a man, which wards off the disease of sin and makes a man immune from those microbes that come from the hand of Satan, scattered about among the human family to encourage wrong-doing and departure from the established course of righteousness? I do not know that such a comparison is proper or illuminating, but this I do know, that sin is disease and that the testimony of Christ procures immunity from that disease. Not that man is deprived of his agency, but that while he reacts and responds to the great force and power of testimony, disease in the form of sin has no power over him, and into his life there comes a protection against a more dreaded disease than any of those contagions which have been mitigated by the discoveries of science. This protection, this immunity from disease and sin, is open to all.

THE BLOOD OF ISRAEL SUSCEPTIBLE TO THE INFLUENCE OF THE SPIRIT

It seems to me, however, that there runs in some blood strains a higher susceptibility to the refining and saving influence of testimony than in other strains. I don't know that I understand it, but

I have thought that the significance of the "blood of Israel" is that there is in that great blood strain, following the blessings and promises of God, a susceptibility to the influence of the Holy Spirit, that does not run in other strains. Science has made some rather remarkable discoveries upon the inherited traits and qualities that go with blood strains. I have been reading of late some very interesting material with reference to the development of that phase of scientific research. It is pointed out that experiments conducted on very large scales demonstrate beyond substantially any doubt that intelligence is inheritable, and, we with our training, can readily believe it. It would not take much to convince us that there descends from father to son tendencies and traits which make for or against the improvement of the race. These very things are said to run in the blood itself. I believe that testimony runs in the blood. I believe that it is inheritable, and that the tendency to faith may descend from father to son. It seems to me that Paul had that in mind when writing to Timothy, he said in substance: "I do perceive in thee the faith that was in thy grandmother Lois," thus recognizing that this tendency to faith, this susceptibility to testimony, courses along in the very blood strains of the race.

IS TESTIMONY SUSCEPTIBLE TO PROOF?

Is this that we call testimony susceptible of definite, tangible proof? To me it is. I recognize that by the use of my ordinary senses,—hearing, smelling, seeing, and touch, I demonstrate the existence of things. I prove to my satisfaction their materiality and the operation of the laws of nature so far as I know them. To me the operations of the Spirit of God within the structure of my life are as tangible, as susceptible of definite, concrete proof as the operations of many of the laws of nature. When I respond to this that I call my testimony, my heart warms, my body thrills. I feel the tingle of it. A satisfaction, a peace, a contentment, a joy that transcends description, envelops me. It is the proof to me that it is there, and so I assert it is susceptible of tangible proof and demonstration. Is it susceptible of scientific analysis? Yes, if the scientist will apply the test which is prescribed to demonstrate its truth. We may say to any scientist, to any man who inquires, just what God has said: "If you do my work and my will and keep my commandments you shall know whether it be the work of God or man." Are we justified in taking any other method than the method prescribed to determine the existence of testimony? I leave that thought for the reflection of those who would test the actuality of a testimony, for I know that it will come to every one who applies the prescribed method of attaining it.

TESTIMONY PRODUCES GOOD FRUITS

This testimony which is such an actuality always produces good fruits. Its results never vary. I know that it is said that

monstrous and terrible crimes have been committed in the name of religion. That may be true, but I say that no crime and no offense against the justice of God has ever been committed under the influence of the testimony of Jesus and the Spirit of God. Men who have professed religion in organized or individual capacity have been guilty of heinous sin, but they were not under the influence of the testimony of Christ when they committed such sin. Testimony always brings to pass those things desirable for the race, because it is consistent with truth, being the very spirit of truth.

THE CRIME OF PLACING OBSTACLES IN THE WAY OF OBTAINING
TESTIMONY

This testimony is acquired by many with difficulty. I suppose that we often wish that it could be more easily obtained, and that it would come more generally to the people of the world, but God in his providence has made it somewhat difficult of attainment. Being so difficult to acquire, it seems to me to be a very serious thing to place one obstacle in the way of its attainment. I have wondered how it is that men who profess great learning and intelligence can throw an obstacle into the way of him who seeks the acquisition of this testimony. It may be that it is often done innocently. It may be that those who destroy faith are not fully aware of the consequences of their acts. If it be so, I trust God will be merciful to them, but I cannot think but that the Lord will hold responsible any man or woman who has increased the difficulty of another to obtain this light, this testimony of the divinity of Jesus Christ.

It is a matter of great regret that in our schools and colleges there are those who pass under the designation of educated men and women, who seem to rejoice in the destruction of the testimony and the faith of young people. I warn them that a persistence on their part to destroy faith and to keep this great thing we call testimony from reaching the hearts of students, young men and young women, will constitute an offense in the sight of God for which they shall be held accountable.

LET NOT THE THEORIES OF DOCTORS OF PHILOSOPHY DESTROY YOUR
TESTIMONY

I could wish that the faith of our young folks were so well established as to give them security, even in the face of these dangerous situations. We can say to them, God has revealed the truth, that truth will never change, all the discoveries of science will in the end but serve to confirm it. Therefore, young men, young women, keep your minds open, do not forsake the wisdom of the ages for the theories of a Ph. D.

TESTIMONY INSEPARABLY ASSOCIATED WITH HAPPINESS AND JOY

I thank God that I have a testimony. It is the greatest possession of my own life. It is inseparably associated with all that

makes for happiness and joy. It contemplates with me everything that really makes life worth living—my intelligence, my priesthood, my relationship to God, to man, to my family,—all comes from this testimony, that God has been good enough and kind enough to implant within my soul. I know that it exists. I know that it has essence, that it is a real thing, and that it will always be in me. I do not know that I will always respond to it as I ought. I pray to God that I shall always have the courage to do it, because I know that it will always lead me to right and to happiness.

I pray too that everyone may feel the full import and impress of this great and wonderful blessing that God has given, a testimony of the Christ. Would that all of our young people could know just what happiness it brings and just how it enriches their lives. May the Lord in his mercy make it possible for every young man and every young woman to receive a testimony of Jesus Christ as a bulwark against sin and danger and temptation, I humbly pray, in the name of Jesus Christ. Amen.

A soprano solo, "Calvary," was sung by Mrs. Edna Stromberg.

ELDER RICHARD R. LYMAN

The virility of the Church is the testimony of which Brother Stephen L. Richards has just spoken. We have in the mission field thousands who are giving their time and paying their own expenses, and preaching the gospel—because in their souls there burns this satisfying and impelling testimony. I predict that many of our older and more experienced church members who have this same testimony burning in their hearts will respond to the appeal that has been made by President Grant to go for about six months into the various parts of the United States and our neighboring countries at their own expense and preach the gospel of Jesus Christ. What but this testimony could induce people to render such a service?

A TRIP TO THE MEXICAN MISSION

I returned recently from an extremely interesting trip with President Rey L. Pratt and Dr. George W. Middleton through the Mexican mission. Our neighbor on the south is a country with great resources and unusual possibilities. The climate, especially in those great valleys around the City of Mexico, is neither too warm nor too cold. The temperature rarely reaches 70 degrees and very rarely gets as low as 60 degrees. No provision is made for heated buildings, artificial heat being unnecessary. The history of the country thrills with romance. The ancient ruins of temples, cities, and palaces, showing a knowledge of engineering and construction which it is well nigh impossible to explain, has an intense interest to all of us who are familiar with, and interested in, the Book of Mormon.

The president of this mission is thoroughly filled with a love for the Mexican or Indian people who reside in our neighbor republic. Average people have hardly a greater interest in their blood relatives than has President Rey L. Pratt in the Mexican people. An eloquent speaker, he knows their language more perfectly than many of them know it themselves.

You who have sons and daughters in that mission have reason to be proud of them. They are dignified, business-like, earnest and unselfish. They are carrying to the people of Mexico lessons in sanitation, agriculture, and even in ventilation. They are helping to build churches; and, more important than all else, they are carrying to them lessons in honor and honesty, truth, virtue, and faith, which constitute the gospel.

A TRIBUTE TO JOHN J. MCCLELLAN

While I would like to say more about the Mexican mission, I shall not do so now because I feel that this occasion demands that I say something concerning the life and accomplishments of my friend, and yours, that master musician, the late John J. McClellan. I little thought six months ago when, in conference, we were stirred by the strains of the great organ, operated under his skillful touch, that he would not be here today.

It is twenty-nine years since he came to Salt Lake City. A little more than thirty years ago he and I were boys together in Ann Arbor, Michigan. I was a student in the Department of Civil Engineering at the University, and he was studying in the Michigan School of Music. I have sat at the end of his piano by the hour, thrilled by the story which his music told. In those days he was kind enough to say that my enjoyment of his music was his greatest encouragement.

His heart was deeply and truly religious as well as musical. Once when a group of young people in that college city were holding a testimony meeting, I said, "John, will you play for us?" Thinking I had asked him to pray, he arose and poured out the genuine fervor of his soul in a prayer that touched our hearts.

At twenty he led the Catholic choir in Ann Arbor. He composed the mass presented in that great music center on Easter. He not only led the choir and prepared the parts for the singers, but also arranged the parts for the orchestra. Elsewhere this achievement would have been greatly to his credit, but it was unusually so in that great musical center.

The Columbian organ, constructed for the World's Fair of 1893, and secured by the Michigan School of Music, was the first great organ on which McClellan played. His teacher was Professor Stanley, and when the professor himself could not appear at recitals, McClellan was his substitute. Even in those, his boyhood days, he thrilled the audiences which filled University Hall.

Shortly before his death Elbert Hubbard cancelled his reservations to hear McClellan play. Later in the *Fra* he wrote:

"If any man has the spirit of old Bach it is this man McClellan. He is a wizard of the keys.

"I thought I had heard organ playing before, but the exquisite modulations, the tones and tints of sweet sounds that this man produces cannot be described. They must be heard—and more, they must be felt. McClellan does not play with his hands and feet; he plays with his heart and head, and the keys respond to love's caress. Only high intelligence, sympathy, and superb imagination can produce such music.

"What Paderewski is to the piano, McClellan is to the pipe-organ.

"The 'Mormons' make great use of instrumental music. Their choral societies deserve to rank as a pattern for all America."

When his death was announced, telegrams and letters of sympathy came to his family from England, France, Germany, even from Japan and the islands of the sea. Wherever people are found who are interested in music, there it seems John J. McClellan is not only known but loved.

A letter to the professor himself from one of his students in France, which came after his death, says in part:

"We have quite a little colony here, and you are often the subject of our conversation. We are all intensely interested in your welfare. . . Dupre gave a recital on the new organ recently. It was of course a great performance. He talked to us after the concert and inquired especially of you. He expressed deep interest in you personally, in your work and asked to be remembered to you most sincerely." (Dupre is one of the world's greatest organists.)

The secretary of the Municipal Band of Long Beach, Calif., writes:

"Mr. McClellan was known to nearly every member of this band, and they admired and esteemed him for his high character and they felt honored in his friendship. In his personal and professional life he has left a monument in which his family and friends may take the utmost pride. . . Many in Long Beach have been looking forward to the time when we might have a new auditorium, with John J. McClellan seated at a wonderful organ exercising the magic of his musicianship on the keyboard in the style in which he had so few peers."

Mr. H. C. Bush wrote from Chicago:

"He was a genius in his personality as well as in his art, and his light shone brightly all over this broad land. . . He was ambitious beyond his physical strength, and like a good soldier, he died fighting."

Wrote one tourist from West Virginia:

"John J. McClellan was born with the soul of a genius and the heart of an artist. Probably a million people heard him in Tabernacle recitals. As one of the million I attended a recital eight years ago. I acknowledge therefore a debt which I can never repay."

King Albert of Belgium was so pleased with his music that he decorated McClellan with the order of the crown. He never played games, he was not interested in football, no one ever saw him dance. He devoted himself exclusively to his art. He and I were young men together in the old Salt Lake stake when it covered all of Salt Lake County. On many occasions while I was stake superintendent of the Mutuals he went with me to do the playing, Thomas Ashworth to do the singing, and B. F. Grant to do the speaking. The

meeting houses in Salt Lake County were never large enough to hold the multitudes who came out to attend.

He was always ready to render service. The last time I saw him it was to ask if he would be willing at an irregular hour and on an unusual day to give a recital for the members of the American Society of Civil Engineers. As usual he answered promptly, "I will." As I left his studio with William R. Wallace I said, "He is not able, nor will he be, to play at that recital. He is not well. I fear we may never hear him play again."

While I have not seen him since, the words he handed me on that occasion concerning the great organ, I used in a public address. Among other things he wrote:

"The organ in every department is well nigh perfect. It is one of the world's greatest—a master instrument. For tone it has no equal. Notables from all over the earth, including four Presidents of the United States, Senators, Congressmen, the nobility of Europe and the king and queen of Belgium have been entertained by its music. It is used in more public affairs than any other dozen organs. It has a corps of five organists who use it daily."

I have been told by many who have had experience in the mission field that without exception they find friends in those who have heard the great organ. And not tens of thousands, but hundreds of thousands, during his twenty-five years of service, have heard this instrument. To me it is a source of keen regret that I was too far away to attend his funeral. How appropriate that the services were held in this great, this historic building, every fiber of which has vibrated with his divine music. How appropriate that the great organ should be draped and should, during his funeral, be silent.

While he has held no official position, yet for hours before the funeral hundreds came to take a last look at that friendly, intelligent face from which had come so many smiles and looks of kindness. When the hour for the funeral arrived, this great building was packed. The multitude came to do honor to a genius, a gentleman, a friend.

This man's father and mother were pioneers. He was purely a product of the "Mormon" Church. A commanding personality, a courtly manner, a disposition affable and charming, his life was full of love, laughter, and sunshine. The tenderness of his heart and the refinement of his mind, were expressed in his music. His eyes were always full of smiles.

May heaven be good to the wife of my lifelong friend. May kind Providence remember his excellent son and his charming daughters to enable them always to remember the virtues of their talented father. May kind Providence comfort the heart of his widowed and pioneer mother, bringing comfort to her who bore him, and who, mother-like, was devoted to him, with the fondness of unceasing love, I humbly pray, through Jesus Christ. Amen,

ELDER MELVIN J. BALLARD

I desire very much to say a few words upon this important occasion about the great responsibilities which rest upon the Church of Jesus Christ of Latter-day Saints. There is no more important responsibility than that to which the President of the Church has referred, in issuing the call during this conference for men who have already rendered missionary service, who are at present qualified to preach the gospel, to re-enter that field and assist the youth of Israel who are at present laboring as missionaries of the Church, particularly in the United States missions, to discharge this great responsibility which is resting upon the Church.

MISSIONARY WORK A FIRST GREAT RESPONSIBILITY OF THE CHURCH

I rejoice in my heart that this call has come, for it has been a dream of mine about which I have talked a good many times. Only six months ago I recall it was the theme of some remarks which I made in the conference. I do hope that the call shall be answered by the able men of Israel, that we shall recognize that God has placed the responsibility upon this Church to give to all flesh the news that he has spoken. I hope that this responsibility will be accepted by all classes. I have said, upon this point, that I believe the doctors and the lawyers might do well to consider responding to such an invitation, and that they owe something to the men of their own profession whom they can reach better than any one else, to carry the message of the gospel to them. Likewise men in the business professions whom we have excused from long-term missions, they may, with profit to themselves and without injury to their business, accept of this invitation to render service for a shorter period of time.

ADVANTAGES IN MISSIONARY WORK

I believe that every man who responds to this call will prolong his life. There is nothing so invigorating to the health, so uplifting to the spirits of men, as to preach the gospel. I believe that the money spent will be well invested in the good health that shall come, in the prolongation of life.

While it has been a tremendous sacrifice on the part of parents particularly to send their sons and daughters into the missionary field, a constant and continual drain upon their resources, a drain that probably no other community on earth could stand, and we could not stand it were it not for the blessings of God; nevertheless, I have never met in my associations, with hundreds of parents of missionaries, a single one who has ever regretted the money he spent in sending missionaries into the field to declare the gospel message. So far as the personal advantages to the missionary are concerned, I am sure that the money never could have been spent to equal advantage. If a young man had been sent to a college, or given a training in any other field, it would not have brought him

so large personal advantage as his missionary experience. It has developed those finer qualities of the mind, faith, confidence in one's self, as well as confidence in God, and has given him the opportunity to study human nature and to be able to succeed in winning those who are opposed to his views, and that in itself is a valuable asset to any man, when his missionary experience is concluded, I care not what his business may be.

In addition to that, the valuable testimony, about which we have heard, can be obtained in the missionary field as nowhere else. It is worth more to any young man in Israel to have in his very heart and soul a burning conviction, a knowledge that God lives, and that Jesus is the Christ, than to be possessed of much wealth and to be devoid of this blessing. There are few, indeed I know of none, who have gone into the missionary field to discharge this obligation and have done their duty who have not been endowed with an abiding testimony that God does live, and that Jesus Christ is his Son. This in itself is worth everything. Indeed we have proved, in our missionary experiences in this Church, that it is more blessed to give than to receive; for if we have given to the world—our time and service—that has been a blessing to mankind, and it has returned with added blessings upon our heads. We have been enriched as communities by the breadth and depth of understanding, and have become cosmopolitan in our conception of things because of the varied experiences that these returning missionaries bring from all lands; for, the best of all lands is brought back to us. In addition to that, we are discharging the great obligation that God has placed upon us, to bring to his sons and daughters the light and the knowledge of the eternal truth, preparing them to come back into his presence and to rejoice in the restoration of the everlasting gospel.

NONE WHO ARE PREPARED TO GO ARE EXEMPT

In responding to this call, I trust that bishops of wards will not excuse themselves. Perchance, one may go. Perchance, it may be possible that one of the stake presidency may respond, and indeed no one should feel himself exempt. It will be profitable to respond, to any who shall accept of this invitation. We need you, we need your strength in this cause. In addition to that, let those who are in need of assistance be helped if necessary by the cooperation of their brethren, because the responsibility is upon each ward to furnish at least one of these brethren, the kind the President has been calling for, and by a cooperative effort on the part of every one in the ward it may be easily possible to help one who could not go without assistance from his associates. I want to invite you also, my brethren and sisters, to prepare yourselves for a continuation of this work, for while the call now is but for a short period, in the ensuing year, I hope and I trust, that the number we are asking for shall continue to go into the missionary field. Men of the class

we are asking for are the kind of men we need to strengthen young and inexperienced men in the mission field, and to carry the gospel to the people whom it is difficult for these young and inexperienced men to reach.

THE RESPONSIBILITY OF CARING FOR OUR MEMBERSHIP

Now the other point, the other responsibility that I have in my own mind, and about which I feel great concern, is the responsibility of taking care of those who come into the Church, all those who are born heirs of the gospel, children of the Latter-day Saints, keeping the flock within the fold, training them, preparing them for the future work which God has for this Church, and to prepare themselves for his coming. I feel great concern that we shall be successful in saving our own. I observe in our own Church records that we have had, so far as births are concerned, nearly four times as many children born to Latter-day Saint parents as all our baptisms number in the world, and that has been true for each of the last several years. While our baptisms in the world have been good—indeed they are a little better each year—we have nothing to complain about, so far as they are concerned, but the future growth and strength of this Church depends upon our ability to save our own. I feel that there is no greater responsibility placed upon us than to feed the sheep and to feed the lambs, and to keep them within the fold.

NEED OF WATCHMEN ON THE TOWERS OF ZION

I would like to say to the presidents of stakes, the bishops of wards and leaders in Zion, that there is need of the watchmen who are upon the towers of Zion, to exercise themselves vigilantly just now, a little more so perhaps than we have found it necessary heretofore. Yet it has always been necessary to be alert and active if we would preserve the flock. But by reason of conditions that obtain in the world, just at this time, I feel that we need to guard our flock against the inroads of the wolves in sheep's clothing. For, so far as the world is concerned, it is very evident to me that we have reached what I call the age of self-indulgence. The experiences through which we are passing reveal the fact that there is a spirit of indulgence in the world that leads men to the violation of the law in order to gratify appetite. The statistics of the United States Government reveals the fact that so far as the consumption of tobacco is concerned it has increased four hundred per cent. in the last ten years. It has doubled in the last two years, and the most sorrowful item they call attention to is the fact that perfumed cigarettes, manufactured to be sold to women, has shown the greatest increase in consumption, and that they cannot be manufactured in quantities sufficient to satisfy the demand. The cost of tobacco alone, in the United States last year, was a little over three billions of dollars. The increase in the consumption of tea

and coffee has also gone forward, to say nothing of the violation of the Eighteenth amendment to the Constitution of the United States, prohibiting the manufacture of and indulgence in alcoholic beverages. Men know that these things are contrary to our physical health, contrary to the peace and the safety of our nation; but the appetite is stronger than the will. Passion and desire rule in many quarters today. Men in positions of trust and confidence, in ever-increasing numbers have shown a lack of fidelity and trustworthiness until surety rates, guaranteeing the honesty and integrity of men in business, have been doubled in the last two years. I could go on calling your attention to these things indicating what I say, that the spirit of the age is the spirit of self-indulgence, and it finds its final expression in self-degradation, in the violation of the law of God, in the committing of sexual sins that are destroying the life of men and women.

LET US KEEP CLEAN AND FREE FROM THE SINS OF THE WORLD

I am not an alarmist, nor do I see anything, particularly just now, that would indicate that there is a serious condition in the Church of Christ, but I see outside the storms that are gathering. I see the influences that are at work. The Lord said that he gathered us into these stakes of Zion to preserve us against the storms when they should break forth without measure upon the inhabitants of the earth. These storms are reaching us. Their influence will come. Individuals will come with their pernicious doctrines that will destroy, if listened to, the faith of the Latter-day Saints. I am anxious, therefore, that the young men and young women of Israel shall keep clean and undefiled from the sins of the world. The greatest evil that is threatening us, yes, and threatening the world, is the evil of immorality. So I am pleading with you that if you want to keep these boys and girls able to receive this witness and testimony of the gospel of Jesus Christ, we must keep them clean, morally clean, and we must adhere to our standards. For we have been taught—I received it from my mother's knee, you have heard it, you men of Israel, from your childhood—that next to the crime of murder itself is the crime of sexual impurity, and that rather than to be found guilty of these things we would better be found dead. Let us therefore adhere to this, our high standard, and we shall survive the storms, no matter how severe they become. We can save ourselves and save these young men and young women of Israel.

PROSPERITY SHOULD RESULT IN SALVATION TO US AND OUR CHILDREN

I rejoice in the bright prospects that are before us, so far as crops are concerned. That is good, that is splendid. It is of importance as a means, however, to a glorious end, and the glorious end is the salvation of ourselves and the salvation of our sons and daughters.

I wish to read a few words on this point from the Lord Jesus Christ, given to the early elders of this Church, and equally applicable to us in this present time. I am reading from the 16th Section of the Book of Doctrine and Covenants, a revelation given to Peter Whitmer, Jr., in the month of June, 1829:

"Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer.

"For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

"And I will tell you that which no man knoweth save me and thee alone—

"For many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.

"And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father."

There is nothing in all this world that can be compared to the value of a human soul, redeemed, sanctified, and made worthy to receive the blessings of God our Father. There is no investment which you men can put your money or your time into that will pay you so well in time or in eternity as to invest in a human soul, whether that shall be in the missionary field or at home, in the care of those precious ones who have come under our supervision. We have already heard scripture in this conference, from the Lord Jesus Christ, wherein he declares that the worth of souls is great in his sight, and if we should labor all our days and as the result of that labor bring, save it be but one of those precious souls, how great will be our joy! I know that I need not convert you to the fact that this is a true doctrine, but we constantly need to be appealed to, to be willing to give ourselves and our means in the accomplishment of this, the greatest work there is in all the world.

CONCERNING GOING ON THE MISSION TO SOUTH AMERICA

My brethren and sisters, I respond to the call that has come from the Presidency of the Church, to leave home and loved ones and my native land, to go with Brother Wells and Brother Pratt into the great South American country. I do not go with any feeling of elation that it is going to be a great pleasure trip; I go in fear and in trembling, trusting in the Lord, knowing that we shall be utterly helpless, save the Lord shall be with us. I have felt in my soul that the time would come—and I thank God that it has come—that that great country may hear the Gospel of the Lord Jesus Christ. I believe that it, too, is Zion, as the Prophet Joseph Smith has told us. I believe that it is altogether fitting and proper that more than half of the missionaries of the Church should be in the United States missions; for it is unto this land, the land of Zion, that the spirit of gathering has called Israel from all over

the earth. They have been coming here, and here are the majority of our converts. As I recall it, three years ago one million two hundred fifty thousand people were permitted to come into the United States, and the quota was full. Yet, at that time, twenty-five million people applied to come. Since then, however, the government has seen fit to further reduce the privileges of immigration to this country, until today only three per cent. of the foreign population of any nation in this country, in 1900, may now come in, which means that not more than about two hundred thousand can enter this land in any single year from all nations of the earth. Where are they going? According to the evidence that I am gathering since this call came, millions of them are going to South America. I have hoped and prayed that we shall find that there, too, the spirit of gathering has called men and women from all nations of the earth. They are there in large numbers from all nations, and if God is willing to open their hearts and bless us with the ability to reach them and carry the message of the gospel, it is our desire that they who are from the Gentile nations may also, with others, have this privilege of hearing the message of the gospel and come into the fold of Christ. I know not what purpose God may have in their being in that great southland, the other part of Zion. These matters will all unfold in the Lord's own due time. And then it may only be the beginning of that other glorious work that we are anticipating shall come, for the Book of Mormon came to us, not for our sakes, but especially for the sons and daughters of father Lehi, who have dwindled in unbelief. May the day speedily come that this revelation shall also go forth in that land to the millions of sons and daughters who have the blood of father Lehi in their veins, that the day of their redemption may come.

TESTIMONY

May God bless the Saints at home, that they may preserve in the fold safely these precious ones that have been given to us, that they may be ready in preparation for the further extension of the Lord's work, and may his work go forth, that his kingdom may come, that all men may hear and the honest, obedient souls may have a witness and a testimony that he lives. I know with my brethren that God lives, as surely as I know that I live. My testimony is not based upon books. It has come to me by the revelations of the Lord Jesus Christ to my spirit, through the manifestations of the Holy Ghost upon my soul. In the thirteen years I have already spent in the missionary field there have come to me innumerable witnesses and testimonies of the truthfulness of this great work. I know that Christ lives as well as I shall know it when the veil of his tabernacle shall be parted, and he shall be revealed, when I may have the privilege of hearing his voice and looking upon his face, or be invited as he did invite the Nephites to come up and touch him, to see and handle his hands, to feel the prints

of the nails. If that shall some day be my privelege, as I hope it shall, I shall not know any better than I know today; that he lives, that he visited the Prophet Joseph Smith, that he did restore his gospel, and that what the world knows as "Mormonism" is indeed the gospel of the Lord Jesus Christ.

Knowing this, there is no sacrifice too great. To leave father, mother, houses and lands, the world and all things for it, is not too big a price to pay for the thing that is the most precious and the most glorious.

THE DESTINY OF ZION CERTAIN

God help us that we shall keep in our hearts, burning sacredly, the desire to fulfil these great obligations that rest upon us, that Zion shall arise and shine, for her destiny is as certain as the rising of the sun. If only we keep the commandments of God, every promise shall be verified, and fulfilled upon our heads. May God help us to do it and speed the day of the redemption of all his sons and daughters, and bring the ungodly and the sinners to repentance; for they shall come to repentance, if not through the preaching of the gospel, through the judgments of Almighty God, for he is speaking, and he shall speak to the nations until they shall hear. God bless you, my brethren and sisters, and his peace be with Zion and all her interests, at home and abroad, I pray, in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding-Bishop of the Church

In occupying this important place, my brethren and sisters, I greatly need your faith and sympathy that I may be able to say something that shall be of profit. To that end I desire to enjoy the light of the Holy Ghost.

I would like to read a few words to which President Grant referred in his opening remarks of the conference. The Prophet Micah, in speaking to the people of Israel, and calling their attention to the things which the Lord desired of them, wherein he stated that more than their sacrifices and offerings of rams and oil, the Lord desired their hearts, he made the following statement:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

I would like to read also a portion of that which President Grant referred to—that brief but important revelation given to Joseph Smith, the father of the Prophet:

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

In the important responsibility that has come to me I am sensible of the consideration of my brethren. I cannot express to you the appreciation I feel of their confidence and the confidence which I feel the Lord has in me. My only desire is that I may be worthy of that confidence and the confidence of all of you, my brethren and sisters, and of all the members of this Church. In accepting the place that has been assigned to me I realize the high standard which has been set by Bishop Nibley and his counsellors. I am glad to have the privilege of working with his associates, Bishops David A. Smith and John Wells, and all of the members of the department to which I have been assigned. I realize the great work that is there to do. I appreciate what has been done, the care and attention and the accuracy of the work, temporal largely as it is, that is assigned to that important department of the Church.

I desire with all my heart to do my part, to give the very best that is in me to advance this work, and if it were possible to even increase the care and the efficiency in looking after every interest that shall be intrusted to us in that department, to magnify the callings that come to us, and in every way to promote sympathy, kindness, love and good will among all the members and officers of the Church. That is my only desire. I have never sought any office in this Church. I have always desired, since the years of my maturity, to endeavor to help in the building up of the work of the Lord. Since I have been able to appreciate the responsibilities of life and of the Church I have endeavored to labor and to live constantly with this expression in view contained in this revelation given by the Lord, through the Prophet Joseph, to his father—to labor "with an eye single to the glory of God."

We were reminded yesterday afternoon by President Ivins and Brother George Albert Smith of the fact that we are created in the image of God, and that when the Lord created man he gave him dominion over all things of the earth. As stated by them, man is the only creature who has within himself the power of reason and of initiative. Men cannot lift themselves off the ground by their own boot-straps, but they can lift themselves out of their condition, mentally, spiritually and physically.

There is an opportunity for every man and every woman upon the face of the earth to grow, to develop, to progress. Every one of us can testify of that because all of us, directly or through our parents or grandparents, have accepted the gospel out in the world—have accepted that clear call that has come to us of the truth—and have had the power within ourselves, through the blessing of the Lord, to grow and increase in knowledge and power and understanding and faith in all the things that are true and divine.

We have been enabled to grow and to break away from the influences and the traditions of life which have interfered with the progress of man through the centuries.

The Lord has given man dominion over all things, though we may some of us think that we have not very much dominion, so far as the things of this earth are concerned. Some of us are very grateful when we have the opportunity to enjoy and to call our own a very small portion of God's earth. If we have a home of our own some of us think we are very fortunate, and some even haven't that much. We may think that we are far removed from that condition, when man had dominion over the earth and over all things pertaining thereunto and when he could look to the utmost bounds of the everlasting hills and call that dominion his own. But every one of us has a certain portion of the things of life and of this earth which the Lord has given to us.

We may not consider, or man may not always consider, that it comes from the Lord. They may forget that "the earth is the Lord's and the fullness thereof," but if we realize our relation, if we sense our position, we cannot deny the fact that all that we have and all that we are comes from him. If we appreciate our responsibilities we must recognize the fact that we are only stewards here upon the earth, that we cannot take from this earth anything of a material nature; that all we can take from here is that which we have stored up in our minds which has helped to develop us, the qualities which we have acquired and the service that we have rendered. For the material things will remain. They will be of no benefit to us hereafter. Unless wisely used they may prove a curse, not only to us but to our descendants.

What is our responsibility? What is the responsibility of men generally? All men should recognize their stewardship in all that they possess, whether it be little or great, whether it be of a small nature or whether their wealth amounts to millions. Some men in the earth today are recognizing that fact. Some of those who have acquired great fortunes through business transactions and in other ways, have recognized, in a measure at least, their accountability and their stewardship. They have given and are giving large amounts of their fortunes for the welfare of humankind, for research and investigation which shall inure to the benefit of the human family, and for the promotion of greater and better conditions of health and of peace and of general welfare. The obligation is upon every one of us, that we should ourselves have constantly in mind this important injunction, that we labor "with an eye single to the glory of the Lord." The laborer, the farmer, the miner, the clerk, the professional and business people—all can put their very best thought and effort each day into the work that is before them, with the incentive to better qualify themselves and to achieve all in their power for the promotion of God's work and the welfare of his children. All that we do, all that we have

and all that we are is the Lord's—not only our means but our time—as has been expressed here today by Apostle Ballard and has been expressed previously by others of the brethren. We should not be content with one mission, but if we have the means and if we labor “with an eye single to the glory of the God,” diligently and faithfully and wisely, the Lord will bless us and will increase our store and our means, and enable us to give more time, greater talent, greater energy, to the advancement of his purpose. We shall then not be content with preaching the gospel on one mission only, abroad, but we shall be laboring continually here at home, as well as abroad, and by our testimony and our teachings, as well as by our lives and examples, evidence that we realize our responsibility, that we appreciate the opportunity that has come to us, and that we are striving to exemplify these things in our lives.

Let us, every one, endeavor to impress upon our children, boys and girls, the thought that all that we have and all that they have belongs to the Lord and that they should not claim these things selfishly. If we have that spirit in mind constantly and if we strive to impress upon those who come after us, that they should use their means and their time, with the purpose in view to be of the greatest benefit and blessing to the work of God, and to the promotion of the welfare of mankind, then shall we have joy and satisfaction. We shall increase in these qualities which shall make us most nearly the men and women that God would have us be.

May the Lord bless us and help us that we may grow in the knowledge of these things! May we constantly have this in mind, that we shall be willing to serve the Lord and be prepared to give to him not only one-tenth of our means, not only one-tenth of our time, not only one-tenth of all that we possess, but that if it should be the Lord's will we shall be prepared to consecrate our properties, in the assurance that we should receive our stewardship and be dealt with in justice and integrity and in propriety for our welfare and progress and development and for the welfare of all human kind, I pray, in the name of Jesus Christ. Amen.

The hymn, “High on the mountain top,” was sung by the choir and congregation.

The closing prayer was offered by Elder Joseph K. Nicholes, President of the St. George stake.

Conference adjourned until Tuesday morning, October 6, 1925, at 10 a. m.

THIRD DAY

MORNING SESSION

The Tabernacle was comfortably filled as President Heber J. Grant opened the meeting on Tuesday morning, October 6, 1925, at 10 o'clock.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

Elder Heber J. Meeks, president of the Kanab stake, offered the opening prayer.

A sacred baritone solo entitled, "There is no death," was sung by J. H. Wood.

ELDER JOHN A. WIDTSOE

My Brethren and Sisters: I ask that while I stand before you this forenoon I may be guided by God's holy Spirit, so that the words I speak may be of value to those who have come here this day in hope of spiritual food. As I look back over my life, it seems to me that in halls of learning or among the affairs of men I have had ample self-confidence and sometimes just a little self-assurance; but when engaged in the work of the Lord, in this great latter-day program, I always feel my utter and complete dependence upon the Lord and his Spirit, if I would do my work well. In the high calling which has come to me in the Church—and I do not understand why that calling has come to me—I feel that I must be as clay in the hands of the potter, must be as an instrument in God's hands, by which divine purposes may be accomplished. So, I ask that I may have your assistance in the words that I may speak to you this morning.

TESTIMONY AND GRATITUDE

It seems that the theme of this conference has been that this Church is a latter-day witness to the reality and personality of our Father in heaven, of his Son Jesus Christ, and of the divine validity of the mission of the Lord Jesus Christ. I desire to bear witness with my brethren who have spoken that I know that God lives, that Jesus Christ was his Son, that we are engaged in working out an eternal plan for the salvation of mankind; and that Joseph Smith was called in his boyhood, by God, to initiate the work of the restoration of the gospel in our day. I am grateful beyond my power of expression for this testimony, and I bear it gladly to all who care to listen.

THRILLED BY THE CALL FOR MISSIONARIES

I have been fed and instructed by all that has been said by my

brethren during these two days; but I must say that the one thing that pierced my heart and thrilled me during this conference was the call of our President, the living Prophet of God, for an army of mature men, one thousand strong, to go into the mission field to preach the everlasting gospel to those who do not yet understand it. I felt as if I heard the voice of the prophets of old, who asked if there were faith in Israel. I believe that there is faith in Israel, I believe that the call that was made will be answered, that the men who go out will be blessed abundantly, that the wives and the children who remain at home, in sacrifice that their husbands and sons may go out, will likewise be blessed and comforted, and that Zion and the world at large will be blessed by this call and the obedience that we shall give to it. When the call came, it seemed to me that I could see the army going out—an army to battle for righteousness, to battle against wickedness, an army which has no weapon save that of truth, an army devoting itself simply to the cause of truth. I am certain, my brethren and sisters, that we were all touched in our hearts when that call came from the lips of our President.

THE WORLD NEEDS THE LIGHT OF THE CHURCH

My own experience tells me that the world has need of such an army, waging the battle for righteousness in the name of the truth of Almighty God. It has been my duty, with the consent and knowledge of the First Presidency, to spend a part of this year in traveling over the Western states as an agent of a department of the government, which has given me intimate association with many men not of our faith. I have come out of this association and this labor with the conviction that the world now, as perhaps never before, needs the light that issues from this Church, and the truth for which we stand. We are indeed ready, as a world of God's children, for the army for which call has been made at this conference.

HIGH QUALITIES OF LEADERSHIP CAUSED BY PERFECT DOCTRINE

Not long ago in one of the states to the north of us, in the company of a local delegation, I called upon one of our branch presidents. The little branch numbered about a hundred people, had been organized only a few months ago, and was presided over by a young man who has been brought up in one of the stakes of Zion. After we had had a chat with this brother, as we left, the leader of the local delegation, who served as our guide, said to me: "We are keeping our eyes on this young man. He has been here less than two years, but he has in him the qualities of leadership. We believe that if we are not careful that 'Mormon' boy will soon be the leader of our community." Then he added: "Will you tell me why it is that so many of your people appear to possess such high qualities of leadership, that we must recognize them, even in so young a man as the one we have just left? Is it because of your doctrine, or is it because of your wonderful leaders, and their wise

leadership, irrespective of doctrine?" I answered this man as best I could. My thought went back to a statement made by a modern prophet, President Brigham Young, when a similar question was asked him many years ago; and when he paraphrased the words of one of the ancient apostles:

"In conversation not long since with a visitor from the Eastern States, said he, 'You as a people consider that you are perfect.' 'Oh, no,' said I, 'not by any means. Let me define to you. The doctrine that we have embraced is perfect; but when we come to the people, we have as many imperfections as you can ask for. We are not perfect, but the gospel that we preach is calculated to perfect the people, so that they can obtain a glorious resurrection and enter into the presence of the Father and the Son.'"

A SYSTEM OF TRUTH LEADING TO PERFECTION

Here is a definition given by one of the great prophets of our Church. We do possess a perfect doctrine; and what a gift it is! I wonder if the Latter-day Saints are fully appreciative of the fact that they are in possession of a system of truth which, if applied and used, embraced and wholly consumed by man, may lead man into perfection. As I read human history, ever since the beginning of time, the great thinkers and leaders of the world have sought to formulate systems of government, doctrine or thought, to lead people into a perfect state of living. Thus, we have the great men of the ages: A Confucius, arises in China, in search of a perfect guide to human conduct and achievement. We have a Buddha in India; a Mohammed in Arabia, a Plato in Greece, and many others seeking for this one thing that we declare to all the world that we possess. The Gospel of Jesus Christ is a system perfect in itself, which, if used by human beings, may lead every soul into a perfected state of life, both on this earth and in the life to come. Perfection is the ideal of Latter-day Saints—nothing short of it. A tremendous ideal it is; smiled at by those who do not understand; nevertheless our ideal.

We live by our ideals, we die by our ideals. Nations grow large, or they dwindle, according to their ideals. A humble people, years ago, found the truth of God,—the only God, the living God, the personal God,—and Israel ever since its foundation has been a teacher of nations because of that high ideal. In our own day, within the memory of children in this congregation, a nation arose which formed as its ideal a godless superman, a man who would be like unto God, but without God; and as a result of that ideal came the bloodiest battles and the most destructive warfare recorded in history.

CAN PERFECTION BE ATTAINED?

Our ideal is perfection; but, no doubt, the question arises in the minds of every one of us: "Is it possible for man to win perfection? Do we have reason to believe that there lies in the gospel

of Jesus Christ the power to lead us into a perfected state of existence?" As I have attended these conferences, these many years, I have often heard statistics read concerning the birth rate and death rate and other vital statistics, which point out that those who live the gospel of Jesus Christ are indeed being perfected. I had the privilege a short time ago to read the manuscript of a book written by Dr. Franklin S. Harris, the President of the Brigham Young University, in which he has taken the statistical facts concerning the Latter-day Saints, recognized by the world at large, and used them, according to the methods accepted by the world at large, to test out the fruits of "Mormonism." From chapter to chapter it is shown that the fruits of "Mormonism," when "Mormonism" is properly lived, are a condition of increasing perfection, or a perfected state of living.

AN AID TO PHYSICAL PERFECTION

Let me call your attention to one principle which has in it the power of producing physical perfection. More than ninety years ago the Prophet Joseph Smith was inspired to write for us the Word of Wisdom. We know by our own experience that physical perfection may be achieved in part—that we may at least be on the road to physical perfection—by obedience to the Word of Wisdom. It is interesting to note that, ever since that Word was given, men of science have discovered, and are discovering, evidence upon evidence confirming the soundness of the statements in the Word of Wisdom. Alcohol is no longer regarded as a good thing for the human body; and I am glad to know that our Nation is now a dry Nation, that we by acts of our Congress and Legislatures have declared that alcohol is not a good thing for man. Brother Ballard stated yesterday that the use of tobacco is increasing. Nevertheless, the findings of men of science, in their laboratories and studies, are to the effect that tobacco is not good for the human body. Likewise it has been shown that tea and coffee and all other stimulants are harmful and retard physical development.

SMOKING A CAUSE OF MENTAL DEFICIENCY

The last bulletin of Antioch College, one of the colleges in the East, has just reached me. This bulletin is devoted entirely to a study of the effect of tobacco on the students in that institution. I shall not take the time to read this to you, but only to quote the summary, on the first page, of the man who wrote it. Further on in the body of the bulletin he tells how very carefully the work had been done. He says:

"A careful study of smoking among men students at Antioch does not disclose any permanent effects of smoking upon blood pressure, lung capacity, or pulse rate; but a definite relationship is established between smoking and low scholarship. Among men students, 31.8 per cent of nonsmokers fail to maintain required grades, while 62.3 per cent of heavy smokers similarly fail. Inhalers fail most often. Before this study began

the more susceptible smokers had been eliminated, since many more smokers than non-smokers had failed and been dropped from college."

And he concludes with this statement:

"With these figures before us, it is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency."

A Latter-day Saint cannot read a statement like this without remembering the promise which is contained in Section 89, that those who obey this Word of Wisdom shall find "wisdom and great treasures of knowledge, even hidden treasures of knowledge"—it seems to be a literal confirmation. So, in every field of Church activity, or teachings, whether with respect to the physical, mental or spiritual aspects of life, we find that within the teachings of the Church lie the germs and powers of achieving perfection on the part of human beings.

THE GOSPEL A POWER THROUGH WHICH PERFECTION IS ACHIEVED

Brother Stephen L. Richards spoke to us yesterday about the testimony that may be won by a correct approach and search for testimony. I thought, then, of the scientific equivalent of a testimony. In the laboratory the chemist may take an element and, by heat and pressure, change it completely in its physical properties. It is possible to take black amorphous charcoal and, under the influence of heat and pressure, to change it into transparent, crystalline diamonds. If lifeless, inert matter may be changed, a greater transformation may be expected in the souls of men, when, under God's influence, by the power that comes from the use of the truths that God has revealed to his children, men obey the gospel. Such a change, coming into human lives, is greater than that from the black charcoal to the luminous white diamond. The lives of Latter-day Saints, by the tens of thousands, attest that such a transformation is possible; that there lies in the gospel of Jesus Christ the power for man to achieve perfection, even in this life, physically, mentally, spiritually and in every way, if only he will give himself to the ideal of perfection.

The question uppermost in my mind is whether we as a people are using to the full the principles of the gospel of Jesus Christ; whether indeed we are perfecting ourselves as we should. We dream of a great day, a day to come when Lord and Master Jesus Christ shall come to reign and rule upon the earth, when he shall be the King, and all shall bow to him. That is our great dream. We are here to hasten the coming of that day; to prepare the way for the coming of the Lord. The question with respect to myself and my fellows is always whether we are so living, so conducting ourselves, so approaching perfection, so strong in courage, so fearless that that work is being done in a manner to hasten the great day. The Lord uses us, men and women of flesh and blood, made in his image, possessing his eternal doctrines, to work out his purposes. We must qualify ourselves so that the Lord may

work his purposes rapidly and well through us, men and women. What a tremendous responsibility we are under. We need to go out fearlessly and we can go out with courage, for we have the tremendous fund of knowledge and the irresistible power that come from a knowledge and testimony of the gospel of Jesus Christ. We must not hesitate to do that which lies before us, and which the Lord requires of us.

A NEWSBOY'S PROUD ANSWER

I like to recall my experience with a little newsboy. My wife and I stood at the west door of the Hotel Utah, in the company of a most distinguished American and his wife. We were talking about the gospel of Jesus Christ as taught by the Latter-day Saints. Somebody said something about the Priesthood, and mention was made of the fact that in this Church all men may make themselves worthy to hold the Priesthood. Someone remarked—perhaps my wife—that even the boys after a certain age held the Priesthood. Just then a little lad came along the sidewalk calling out the afternoon paper—"Deseret News! Deseret News!" On the spur of the moment I said: "Perhaps that little boy holds the Priesthood." I called him to me. He thought I was a tourist, about to buy a paper. I said: "Are you a 'Mormon,' my boy?"

He straightened up, put his heels together, looked me in the eye, and said: "I am."

I said: "Do you hold the Priesthood?"

He said: "Yes, sir, I hold the Priesthood."

I said: "What office in the Priesthood do you hold?"

The little boy gave me the salute of the Boy Scout and replied: "I am a Deacon, sir."

There was the fearlessness of the child, the pride of his possession, though understanding only as a child, dimly, the meaning, the spirit and the vastness of this latter-day cause. We who have grown to maturity, must possess, in a larger degree, the same fearlessness to conquer ourselves and to make ourselves worthy of the call which has come to us, to go out to teach the nations that which we have received. God bless us and be with us and make us the mighty Church which he designs we shall be, I ask, in the name of the Lord Jesus Christ. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I desire very much to enjoy that same sweet spirit which has attended the remarks of my brethren. It is a very important privilege to associate with these men whom the Lord has called in this important day and time to proclaim and defend his work. In humility I wish to express my appreciation for the privilege that

has come to me as one of the youths of Zion to take part in this important work, in the manner in which I have been called.

I have made some very remarkable observations, in my brief ministry as a worker in the Church. I have observed that we have some of the best people in all the world from the young men and women to the aged fathers and mothers, and grandfathers and grandmothers in the Church. I have observed also that we are living in just a little different time from that of our great-grandfathers, and perhaps the obstacles which were before them were not the same kind that are before us as young people today. While our grandfathers and grandmothers had their responsibilities, their trials and their struggles, I am sure we, as young people, today, have ours. But in my anxiety to discover the greatest support, the greatest help to battle with these trials, responsibilities and obstacles, I know of no other that compares in any way with the privileges and possibilities that come to us as young people to work in the Church of Christ. There are constantly being taught to us the principles of defense, the principles and powers that will aid and assist us to more fully enjoy our privileges and blessings in the great time and day in which we are living. It is true that we are living very near to the world. There was a time, perhaps, more than there is today when people could observe that we as so-called "Mormons" could be recognized by our attitude and our very appearance, but today we are so near to the world that sometimes it is almost impossible to tell by our physical appearance whether we are of the world or not.

As one of the youth of Zion called to stand upon her watch towers, I desire to express my faith and my belief in the fact that the Lord has not forgotten us, that his preserving and protecting care will continue to be with us, if we will only hearken unto the teachings and counsels which we have received. If we as young people will only observe the teachings of our parents in righteousness, to keep ourselves worthy of the great blessings which the Lord, for generations, has prepared to be administered unto the children of Israel in these the last days, we need not be disappointed.

I have observed this very important lesson. You have just heard Elder Widtsoe, one of our great students in the Church, declare that under certain conditions the crude charcoal could be made into the lustrous diamond. Under natural conditions oil and water will not mix. To make them mix they have to be treated by heat and other agents, but just as soon as you come back to natural and normal conditions again, the oil separates from the water and the water separates from the oil. While this is a crude example, I wish to bring it to you for this purpose. It is the best example I think of at the present time to explain the thought I have in view, that it is impossible under normal conditions for us, as members of the Church of Jesus Christ of Latter-day Saints,

whether old or young, to enjoy the blessings of the Church, as they are designated to us through the teachings of the Church, and live in the world, as the people of the world live. If you or I desire to enjoy those precious blessings which the Lord, through his holy prophets, has been declaring from the early ages up to the present time, we must obey the principles, and the laws, which govern those blessings. We may go through the form of receiving them but unless our hearts are in tune with them, through obedience to the laws that govern them, we will not receive the blessings. Just as soon as we come to our normal condition in our conduct in life, we will be just like the oil and water when they are in their normal condition. They do not naturally combine. So let me urge upon you, my brethren and sisters, to be careful in your conduct, in your ways of living. Do not deceive yourselves that you can break the Word of Wisdom, known among us as members of the Church as the "law of health" and the word of God to us as a people. You cannot break those commandments and those laws and expect to get the blessings that are enjoyed by those who do not break the laws. The Lord is kind and merciful, but like any other parent, he cannot give us the blessings that he would like to give us unless we prepare to be worthy of them.

Through observations which have come to me, day by day and year by year, I am impressed more fully with that humble testimony that this is God's work and that he is ever blessing those who are laboring under his tuition and spirit to carry out his work, that he has been very mindful of his people. He has blessed us in our homes, in our fields and flocks and herds. I don't know when I have ever seen a more blessed year than this has been to the people of this intermountain country, and I do pray that the Lord will inspire, within the hearts of the people, a true devotion to the Giver of these blessings, that he will not be forgotten.

Already men are responding to the great call that has been made by the President of the Church. Men in business, men in the professions, are already beginning to arrange their affairs, and I am sure there will be a response of willingness and gratitude, in the midst of the Church, to go forth and express in work, and make a great defense of this work, that men of the world may discover that there is an important period in their lives in which the Lord has been mindful of his children, and that the Spirit of the Lord will be poured out in mighty power upon those who express themselves in willingness to turn unto God's work, and take part in it, to proclaim it, and defend it, both at home and abroad.

I pray that the Spirit of the Lord may be upon the members of the Church wherever they live, that they may express that appreciation of their blessings in right living, that they remember the Lord in gratitude and in thanksgiving and in proper conduct; and not be deceived by their carelessness and their indifference. Nephi,

the great character of old, taught his people in his time that those who thought they could do a little here and a little there, telling a lie here and a lie there, or steal a little today and steal a little tomorrow, that they could forget the Lord today and remember him tomorrow, procrastinate and put off, that they would be deceived in the end, that the adversary who was lying in wait to destroy the faith of the people then, that adversary still lives and is still in wait to take advantage of the follies of the people, and to place barriers in their pathway. But I want to promise you, my brethren and sisters, that though he is alive and in waiting for the weaknesses and follies of the people, that if you will observe the teachings of your faithful parents, that if you will observe the teachings of the elders in Israel, if you will observe the laws of nature and the words of wisdom, as they have been taught unto you from the beginning of this Church, since they were revealed to us, that the God of heaven will give you power every day of your lives to defend yourselves, that you may keep yourselves worthy of the blessings that the Lord has in store for you, and that you will have power to triumph over these barriers, to live and enjoy this happy, wonderful testimony that God lives, that he is the giver of life, that he forgives sins, that he gives you power to overcome weaknesses, that he will spare your lives in usefulness, that he will bless the labor of your hands temporally and spiritually, that he will give you understanding through the quickening of your minds and your desires and your ability to see and to understand. I have faith that the God of heaven will hear your prayers and answer you, he will remember you in mercy and bless you beyond your power to appreciate your blessings.

I desire to express my appreciation for the blessings that the Lord has granted unto me, for my faith in and my knowledge of God and his works, for I know that God lives, that he does hear and answer prayers, that he does forgive sins unto those who honestly repent of their sins, forsake them and live in obedience to the teachings of Christ.

I pray God to bless the officers and members of the Church throughout its entire organization. May faith, knowledge and obedience increase among the people to the glory of the Lord and his work, through Jesus Christ. Amen.

A duet, "Hail to the brightness of Zion's glad morning," by J. R. Boshard and Mrs. Hugh Peterson, was sung.

ELDER BRIGHAM H. ROBERTS

*Of the First Council of Seventy and President of the
Eastern States Mission*

I thank God for music, and for these gifted sons and daughters of God who vocally and on instruments can produce it. If I

could only preach the gospel as these gifted sons and daughters of God sing it, and could produce in the souls of men the thrills that come to me when the truth is set to music, and artistically rendered, I would ask no other wealth or gift from God.

When the sessions of our conference closed on Sunday afternoon I felt that if nothing more should be added, this conference would go down in history as of great importance, because of the treatment that had been already given upon great and fundamental principles, principles of highest importance, and especially at this present time, and in view of the waves of religious thought and irreligious thought that are sweeping over our nation, and I presume over other nations also. But when I stand before you to make my own very humble contribution to this historic conference, it is with a great deal of misgiving, and I approach that brief and humble task with much trepidation.

On my way home from the Eastern States I bought some magazines with which to while away the tedium of the journey, and in one of them I was attracted by this title: **"It Is a Wise Father Who Can Answer His Own Child."**

In the course of setting forth that thought the father who wrote the article describes how a son about eight years of age said to him one day:

"Daddy, why are people?" The father felt that "an armful" had been handed him, according to his own confession. So he stalled a little and replied to his son that that was a question that had been debated some five or ten thousand years, and it was not quite certain yet that anybody had found the right answer.

"Well," said the boy, "that's funny." Then, after a silence he said again: "Daddy, don't you think that is funny?" The father again stalled and he said: "Well, it is just possible that if we knew everything, life would not be so very interesting." "Well," persisted the boy, "I think it is funny. Now I have to go out and play ball the rest of the afternoon, and if you find out anything I would like to hear it at dinner."

Now of course that may be a strange way of presenting a great theme. It has been much thought of, and the question put in a more worthy form. I think perhaps the poet-prophet of Israel, King David, stated the question in a manner much more worthy, and I call your attention to it. It is very familiar to you, but I am sure it is worthy of your further consideration:

"Oh, Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens. . . .

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him, and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

"All sheep and oxen, yea, and the beasts of the field;

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

"O Lord, our Lord, how excellent is thy name in all the earth!"

David here asks some very important questions. He does not answer them, however, either in this psalm nor in any subsequent one. St. Paul quotes this passage from David in his letter to the Hebrews, but he does not answer the questions. This passage brings up the question of the purposes of God in the creation; but these two prophets, David and Paul, do not give answers to the questions they ask. None of the philosophers outside of those cults that have been recognized as founded upon revelation from God have ever answered these questions in any authoritative way. It may seem like a bold statement, but it is true, nevertheless, that there is no answer contained in the Old Testament to these questions. In all the revelations that are given in the Old Testament there is no declaration made of the purposes of God in the creation. I am going to ask you to go one step further, and to bear with me while I say to you that neither in the New Testament is there any adequate declaration that satisfies the inquiring mind upon that subject. The only scripture that comes anywhere nearly touching it is found in the following:

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11.)

That is the nearest, either in the Old or in the New Testament, in all that is written—the nearest approach to an explanation of the purpose of God in the creation. I think you will agree with me that that is not very satisfactory to you or to me or to mankind in general. God has created all things and for his pleasure they are and were created. All right, but where do we come in? And what explanation is that to us of the purposes of God in our creation?

I call your attention to the fact that this father to whom the lad propounded his question, confessed that he had been "handed an armful." He did not, however, regard the question of his boy as "silly." "On the contrary," said he, "it is so fundamental that it quite bowls one over." And then he adds this thoughtful remark:

"Think what it would mean to the human race to have an answer that every one of us would accept. That I should say would be quite a neat little achievement;" that is to give an intelligent, acceptable, and, I will add, an authoritative answer to the question, "Why are people?" Or in other words, what is the purpose of God in the creation of man? I have rather boldly said that you can find no answer in the Old Testament nor in the New Testament.

But now I will ask you to follow me for a few moments in some suppositions I am going to make.

Suppose that in some catacomb in Egypt, or some musty tomb of ancient prophets, a fragment of parchment could be found that could be well established as containing the very words of the great prophet Moses; and suppose that fragment should contain this statement:

"THIS IS MY WORK AND MY GLORY, SAITH THE LORD, TO BRING TO PASS THE IMMORTALITY AND ETERNAL LIFE OF MAN."

What would be the result upon the thought of the world if by human means such a fragment of parchment could be brought forth and established as undoubtedly the utterance of the great prophet of Israel, Moses? It would be regarded, I warrant you, as the most valuable utterance that had occurred among men. Aye, its value would be greater in giving enlightenment to men as to the purposes of God in the creation of man, than all else that is written in the Bible; and as a discovery it would be as important as the discovery of the original tablets on which were written the Ten Commandments would be.

Again I will ask you to suppose that under similar circumstances and by human means, another literary discovery was made that should read as follows—this is a second fragment that we will suppose has been discovered:

"Man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy. And when separated, man cannot receive a fulness of joy." * * *

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

"The glory of God is intelligence, or, in other words, light and truth."

That is to say, the light by which truth is discerned. I would like to make this addition to the foregoing quotation. It does not occur in this same passage, but I would like to make this addition to this scrap of supposed parchment, and have it included in our whole supposition:

"The body and the spirit is the soul of man, and the resurrection from the dead is the redemption of the soul."

Now let us add these statements together in these supposed parchment fragments, then put the two together—the one from Moses and this passage just quoted. We would then have:

"This is my work and my glory—to bring to pass the immortality and eternal life of man. . . .

"The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy. . . .

"The spirit and the body is the soul of man; the resurrection from the dead is the redemption of the soul."

Now I begin to see forming a marvelous, a splendid, a worthy conclusion, out of these discovered fragments—the purpose of God in the creation of man. It is the purpose of God to bring to pass the immortality and eternal life of man, because a union of spirit and element is essential to the fulness of man's joy. That immortality and eternal life is brought to pass by the indissoluble union of the body and the spirit of man, by which he becomes soul—one, united, inseparable, an entity indestructible, and put in the way of attainment of a fulness of joy. But the end is not yet.

I will ask you to suppose the discovery of another fragment of manuscript from ruined temple, from catacomb or from musty tomb, and yet its antiquity and its authenticity as going back to an inspired man of God—a prophet—may not be questioned. We will suppose this third discovered, sacred parchment should say this—I will ask you to mark the beauty of it:

"All things have been done in the wisdom of Him who knoweth all things."

Now that has in it the music of inspired poetry, to me. It also has a depth of philosophy that is quite wonderful.

"All things have been done in the wisdom of Him who knoweth all things."

Perfect wisdom can come only from perfect knowledge, and here you have the two combined,—perfect wisdom rising from perfect knowledge; all things ordained for the earth and the inhabitants thereof have been wrought in the highest wisdom, according to the declaration of this third discovered fragment we are supposing. And then the rest of the fragment must be read to get the full import of its meaning. I will read the two beautiful lines I have in mind together:

"All things have been done in the wisdom of Him who knoweth all things:

"Adam fell that man might be. Men are that they might have joy."

And thus these fragments of truth—we will say for the moment from ancient parchment just discovered—have enlightened the world on this great theme as no other utterances have ever enlightened the children of men. If they could only be discovered in the way we have supposed, it seems to me that there would rise up from all the hosts of men peans of praise to Almighty God, for this great light shed abroad upon the minds of men with reference to the purposes of God in the creation; and especially as to the creation of man.

Now we will drop the suppositions assumed. These three great utterances constitute the message of "Mormonism" to the world upon this great theme. The first comes from a fragment of the teachings of the prophet Moses, found not in musty tomb or ruined temple, but revealed to the Prophet Joseph Smith before this Church of ours was six months old. The second comes from a

revelation from God to him, in the year 1833. The third contribution comes from our Book of Mormon, and is the contribution of sleeping nations once inhabiting the American continents, a message through their prophet leader to the modern world, and a contribution to the modern world for its enlightenment. How splendid all that is!

We are not quite through, however, with this magazine lad's questions yet; nor with David's sublime questions. We have learned a little about the purpose of God in the creation, but the other part of the question still remains: What is man that God is mindful of him? Or the son of man, that he visits him, and gives him dominion over his works?

Only just a moment can be devoted to the great theme. I quote the words of the Christ in that last prayer of his in Gethsemane:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

I quote that scripture because without any equivocation it declares by the lips of the Christ himself the fact that he is the Son of God; and now he says:

"Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Here the Christ proclaims both the pre-existence of his own spirit and the glory he had with his Father before he came to the earth. These doctrines used to puzzle those among whom he moved when in his earth life. In controversy with the Pharisees on one occasion, when they were boasting about Abraham being their father, he said:

"Your father Abraham rejoiced to see my day: and he saw it and was glad." "Oh," said they, "you are not yet fifty years old, and hast thou seen Abraham?" And he answered, "Before Abraham was, I am."

Reference was made by President Ivins on Sunday to that most marvelous of all revelations on the pre-existence of the spirit of the Christ given to Moriancumer, the brother of Jared. So complete was that vision, so certain it was, that the Prophets as he beheld the finger of the Lord stretched forth, exclaimed: "I knew not that the Lord had flesh and blood." This view was corrected by the Lord, who said:

"This is the body of my spirit, and as I appear unto you in the spirit, so will I appear unto my people in the flesh." In other words, it was the spirit form of the Christ which Moriancumer beheld. It is the spirit that gives form to the whole man. The spirit out of the elements in this earth-life clothes itself with this beautiful garment, the human body, which in the providences of God shall be made immortal. This through the processes, first of birth into mortality—earth life; and after that, birth into immortality through the resurrection. Through these processes shall come forth those personages that shall be eternal—a union of spirit and

element that shall be indissoluble. The mortal state is but a prelude to that immortal life, and to that "eternal life" which shall include with it an eternal union with God, a union that shall lead to the eternal progress and development of the divine intelligences that inhabit these bodies.

Now, Jesus Christ is the Son of God. All right, what is our relationship to him? He met Mary early in the morning of the resurrection, and when she would approach him and place her hands upon him in loving affection, he said:

"Touch me not, for I am not yet ascended to my Father." It seems he was reserving contact with his resurrected, immortal body, for the first embrace of the Father. "Touch me not, but go and tell my brethren," referring to the apostles,—*"tell my brethren, that I ascend unto my Father, and to your Father, to my God, and to your God."*

I know of no other scripture that so beautifully sets forth the relationship of brotherhood of man to the Christ than this passage; unless perhaps it might be this one:

"For both he that sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." Showing that our origin is the same as the origin of the Christ. Now I understand Paul clearly when he says:

"We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

Now ask the question, David; "What is man that thou art mindful of him? Or the son of man, that thou visitest him?" The answer is: Sons of God, brothers to the Christ, sparks struck from God's own eternal blaze—parts of him—parts of God! Hence, God is mindful of man; hence he visits them, hence he places all things under their feet, and gives them the high mission to multiply and replenish the inhabitants of the earth, and to have dominion over it.

How blessed this doctrine! How high and lifted up it is above the notion that man has his origin in the slime of the ocean, and the protoplasm which rises from it, until it differentiates into the various forms of life, and man comes from some one or other of the many lines that lead out from this common source of life!

I have been thrilled in this conference by reference to that vision that the Lord gave to Abraham of the intelligences that were organized before the world itself was formed. In the great host before the throne of God there were many noble and great ones—noble and great ones! And God looked upon these spirits, "and they were good;" and he said to Abraham: "These I will make my rulers. Thou, Abraham, art one of them." I pray you note the characterization of these prominent spirits—"noble," "great," "good"! These are characteristics that embrace all other virtues. They include everything that could be desired in the way of character elements. How splendid that is! Of course we common

men, doubtless stand far below that high level on which God placed these "noble" ones, and "great" ones, and "good," in the vision he gave to one of the noblest—Abraham. But how comforting it is, and how blest it must be to have the assurance that though far below, in excellence, these whom God has selected to be his rulers, we nevertheless are brothers to them; and in lesser degree possessing that which they possess, with the opportunity and privilege granted to us to approach if we may not attain to their excellence. Then to be brothers to him—brothers to the Christ; and brothers to that worthy host that has been chosen to be associated with the Christ in leadership of those things which make for the accomplishment of God's purposes with reference to the existence of man in the earth. That affords me much more comfort than to think of man as being related—even though distantly related—to the brute creation.

I close with this scripture:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; * * * and it doth not yet appear what we shall be." That is, we cannot estimate the possibilities growing out of that truth, and that relationship—"it doth not yet appear what we shall be." Eye hath not soon, ear hath not heard the depth and height of the glory which God designs for his children. We may not fathom it upward or downward, "It does not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (I. John 3:1-3.) God grant that it may be so, I pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

I, too, sincerely pray that the Spirit of the Lord may be with me in the very few minutes that I speak. My heart, my spirit, my mind, have been raised to praise for the power of the Almighty God, and for gratitude that I am called to be one of his servants.

This conference has been impressive for the fact that our faith in God, more and more, has been expressed by every speaker; and not that I could carry on the great thought that has been expressed the last few moments to the end that we might be raised to still greater faith, but let me please add the thought that has impressed me during the morning session of this conference; namely, that in all history, in the story of the development of God's children to the present moment, we find that they who have had faith in him as the Creator of the heavens and the earth, they, the races, the peoples, the nations, the individuals who have been converted to the ways of Christ, and have been able to raise their voices in expression of the living faith in Christ,—those people and nations have

been the ones who have made the great contribution to man's uplift, and have given the assurance to the human race of the meaning of life and of the destiny of man.

There is something great that we must contemplate in the mission of the Master. He did teach the glory of God, he did give unto us the teaching that man is divine and that the power of the intellect and of the spirit are not limited, but are unlimited. Another great thing that Jesus has left to us as an abiding testimony is that the kingdom of God, a literal kingdom, will be established upon this earth, a kingdom of God over which Christ Jesus will rule, and we shall be members of that kingdom, as we place our faith in God and know for a surety, from day to day, in the very living of our lives, in our contemplation and in our work, in those things shall we become members of Christ's kingdom.

It is a mistake, a great mistake, today, to lose sight of the fact that man can know God. In that masterful work *The World and Life* that was put out just previous to the death of Alfred Russell Wallace he did rise to an occasion, and when the pastor said in his previous book entitled *The Place of Man in the Universe*, "Man cannot know God," yet he did conclude in his latter work that "man can know God, but there is only one way, and that is by divine revelation which," said he, "man has not had." We Latter-day Saints give our testimony to the world that man may know God, and he knows God by revelation. It is our testimony to the world, it is the only true way, it is the only way in which we understand the relationship of ourselves to our Maker.

My brethren and sisters, there are two great sources that will make the world move onward to the Christ and to the kingdom of God. They are education and religion. Religion is the inner light. It is something within and not without. Our greatest power lies in the spirit, and it will be by the spirit that we will work out this problem. It must come from within. It is a condition of mind, a condition of spirit, this religion, this vision; and the trouble with the world today is that there is no vision, and the world is perishing for the want of it. We claim to have the vision, and we have, but that vision comes as an inner light, and our power is the inner light, and it binds us to our Maker. Now men do search for truth, and men will find out truth; and, continuing this theme of President Roberts, I think the words of Isaiah stand, then, as a fitting complement, if you please, to this great truth that has been uttered:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

And Luke, continuing this same great thought, says, in the first chapter of his writings:

... That comes "to give light to them that sit in darkness, and in the shadow of death" he comes "to guide our feet into the way of peace."

And we might add—truth and right and understanding. For the light and the glory of God will be understood as we come to place ourselves in a position to understand, and understanding

comes through the condition of our spirits, and our spirits are cleansed, made clean, by righteous living and an attitude toward all mankind, showing that we love them. Truth expresses itself in love and happiness and joy and peace. For this reason the Latter-day Saints should not only be thankful for vision, they should be grateful for the happiness that has come to us, for the spirit of the gospel of Christ is one of happiness and joy and thanksgiving. We should be the most encouraged people in all the world. That God may grant that we may continue in the vision, that the vision may continue with us, one by one, each and every one of us, that the vision of the Father, the power of God and the establishment of his kingdom may remain in our hearts to lead and direct us, I ask, in the name of Jesus Christ. Amen.

The congregation sang, "How firm a foundation, ye Saints of the Lord."

The closing prayer was offered by Elder George W. McCune, president of the Los Angeles stake.

Conference adjourned until 2 o'clock p. m.

CLOSING SESSION

On Tuesday afternoon at 2 o'clock, October 6, 1925, the closing meeting of the Conference convened in the Tabernacle.

President Heber J. Grant, presided.

The congregation sang, "Guide us, O thou great Jehovah."

Prayer was offered by Elder W. Oriel Stephens, president of the Summit stake.

The hymn, "Redeemer of Israel," was sung by the congregation.

PRESIDENT HEBER J. GRANT

PRESIDENCY OF THE PRIMARY ASSOCIATION REORGANIZED

We will now present the General Authorities and the general officers of the Church and of the auxiliary associations for your support. Before doing so, however, I wish to announce that Sister Louie B. Felt who, for forty-five years, has faithfully and diligently presided over the Primary General Board, has requested that she be released from those labors; and her counselors, Sisters May Anderson and Clara W. Beebe, will naturally be released with her. These sisters are released with our love and blessing and with our sincere thanks for their very splendid labors. Sister Felt not only has presided for forty-five years, with dignity and energy and for the benefit of these Associations, but she was also, as I remember it, the president of the second Primary Association organized in the Church, which was in the Eleventh Ward of this city.

Sisters Louie B. Felt and Counselors were released as the

Presidency of the General Board of the Primary Association, with a vote of thanks.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and the General Officers of the Church as follows. All were sustained in their positions and callings by the unanimous vote of the conference:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Joseph Fielding Smith

Reed Smoot

James E. Talmage

George Albert Smith

Stephen L. Richards

George F. Richards

Richard R. Lyman

Orson F. Whitney

Melvin J. Ballard

David O. McKay

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

Joseph W. McMurrin

Rey L. Pratt

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

GENERAL CONFERENCE

SUPERINTENDENT OF SCHOOLS

Adam S. Bennion, and the General Church Board of Education
as now constituted.

AUDITING COMMITTEE

Henry H. Rolapp

John C. Cutler

Peter G. Johnston

- TABERNACLE CHOIR

Anthony C. Lund, Conductor

B. Cecil Gates, Asst. Conductor

ORGANISTS

Edward P. Kimball

Alexander Schreiner

Tracy Y. Cannon

Frank W. Asper

George C. Smith, Secretary and Treasurer

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Clarissa S. Williams, President

Jennie B. Knight, First Counselor

Louise Y. Robison, Second Counselor

with the General Board of Relief Society as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent

Stephen L. Richards, 1st Asst. Gen'l Supt.

George D. Pyper, 2nd Asst. Gen'l Supt.

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent

Richard R. Lyman, 1st Asst. Superintendent

Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Martha H. Tingey, President

Ruth May Fox, First Counselor

Lucy Grant Cannon, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President

Sadie G. Pack, First Counselor

Isabelle S. Ross, Second Counselor

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I rejoice with you in all that has transpired and been said during this conference. I have never believed, since I have been active in the Church, that God gives to man fear. I know that God gives to you power and love and a sound mind when you are under the influence of the holy Spirit and have the spirit of your office and calling. I appreciate the fact, perhaps better than some men do, that it is very difficult to be understood. God's declarations to the children of men (it is self-evident from what has been said during this conference) are misunderstood by many of his children, and they misinterpret them. The Savior, the Son of the living God, came upon this earth and went through all his sufferings and did the things he saw his Father do, but he was not understood. He was misinterpreted, and some of his children did it conscientiously, no doubt, and some very wickedly, Joseph Smith, a prophet of God, a man whom I have honored all my life—I was taught it by my father in my childhood—see how he was misinterpreted! In the Southern states, when I was presiding over elders in that mission, I told them, "You want to make friends, but when under the influence of the Spirit of God, you testify that Joseph Smith is a prophet, it will bring you all the trouble you can endure." I found that true, but among God's children we found good people who would be willing to accept the gospel. All great men have been misunderstood. So I conclude that to be misunderstood is greatness; that is, if you speak the truth.

I want to tell you in a few words that there is nothing in the world that the wicked dislike so much as the truth, and if you will tell the truth under the influence of the holy Spirit you will have to have faith in God and realize that you are in his service. I have a paper here—I did not write it for this conference as I never like to read, but sometimes I have to do it in order to make myself clear—it is the impressions of J. G. Kimball. You ought to know who I am by this time:

"It is not difficult, in fact it seems to me natural—it is just as natural as water running down hill, to accept God's own declaration of truth as it has been revealed and to uphold and sustain the prophets as mouthpieces of God. It is not difficult for me, I do not know anything else. I have never been taught anything else. The very foundation of the Church of Jesus Christ is faith in God and in his Son Jesus Christ, and one of its chief corner stones is authority. The perfection of righteousness is implicit faith in God, in his revelations, in his disciples, and in their teachings. The very essence of goodness is not to doubt, as doubt is sometimes the very opposite of faith. It could not be otherwise, as it is easy and natural for Latter-day Saints to accept God's declaration, as given through Joseph Smith the Prophet, as the word of God, and to sustain all

those who are mouthpieces for God. We make the further claim that the elder of the Latter-day Saint Church is also called of God, and his commission is from above and his position is eternal."

I set elders apart, assisting the brethren—almost every week. I never hesitate when placing my hands upon those young men, to say, "You have been called by divine authority through the presidency of the Church of Jesus Christ of Latter-day Saints." I try to impress them that they were not called by the bishop, or by the presidency of the stake, they were recommended and their names were sent in properly endorsed; but they are all called by revelation, just as I was in 1883, among a body of missionaries. I was the only one in that whole number of men who was not ordained a Seventy, as my first mission in the south was filled as an elder, I enjoyed the same spirit and the same blessings that the Seventies enjoyed because I was called by the same authority, and the spirit of my appointment went with me.

An elder is sent out not to represent his personal views or the views of the people, but to proclaim the truth as it is revealed. He is not chosen as a spokesman for the people, not just as a messenger, but the bearer of a message to the people.

We reach the final conclusion that this is the Church of Jesus Christ of Latter-day Saints, the gospel of Jesus Christ restored through the Prophet Joseph Smith. The religion that we advocate is Christ's religion, not "Mormon's religion"; that is, it is the word of God. We do not teach for doctrines the commandments of men.

That is my testimony. I do not think I have to get myself all exercised and all wrought up and tear my lungs all to pieces to impress you, after forty years of labor in the ministry. Notwithstanding all my mistakes and blunders I have had this testimony from the beginning, and the beginning was in the Brigham Young Academy, under the teaching and instruction of Brother Karl G. Maeser. President Grant told us last evening of a spot of ground he will never forget. And it impressed me with a feeling which never can be blotted out—my experience as a pioneer in Bear Lake when I went into that log meeting house and heard Brother Maeser talk, and he was talking about the gospel, I shall never forget, though I have never remembered what he said, but I know how I felt, and my brother Elias and I, and our mother with us, made as great a sacrifice as I have ever made to go on a mission, when we moved from Bear Lake down through Evanston and through the deep snow by team, and not by railroad or auto. It took us three or four days to reach Provo. We went to school. I attended two years and my brother Elias went three. I am telling you this because I have felt, as I have not felt for a long time, the inspiration through the prophets of God when they concluded to send out a thousand missionaries; and it seems that some of our people did not understand President Grant, they got the idea that they were sending them all to South America. It is a mighty good

thing that they did not do so because it would have created persecution. If you ever rush a thousand missionaries into a place I will tell you legions of devils will turn loose and drive them out. You have got to go in by degrees. I know that. That is what happened to Heber C. Kimball and those great missionaries in England, when they fell as if dead, and for one hour they laid there and had a vision and heard the trampling of feet of legions of devils or evil spirits. The devil always kicks up a row. I remember in President Roberts' day, when they began to persecute us and drive us out of the South—I remember when Brother Roberts was coming home with an emigration and I was left in the office. Letters came from all over the mission in 1884, one of the terrible years of the South, "What shall we do?" I wrote to President Taylor and asked him what I should do? He only wrote a few lines, "When they persecute you in one place, flee ye into another." I wrote that hundreds of times, when the mob was after the elders, "Flee to another place, and just as soon as you can, come back." But if they drive you out and tell you never to come back, if you do go back they will kill you just as they did the brethren in Cane Creek. They told them not to go back, but they needed a resting place, and they killed them. I know, I was in the mission.

Brethren, what I want to talk to you about a few minutes is my own experience. I know more about myself than any man living in the flesh. I am getting pretty well acquainted with myself. I am surprised sometimes at the things I do and say, more than you are. I remember after I went to school I came home and went to Bear Lake. I came down here on a little business which I happened to have with William C. Spence, of the President's office; he said, "Brother Kimball, President Taylor sent you a letter calling you on a mission, and he is disturbed because you have not answered." I said, "How could I answer it, when I never got it?" "Well, you'd better go in and see him." I went into the President's office, the first time since I was a young boy with my father, and I met that great and wonderful prophet. I said, "President Taylor, I never received your letter." "Well, Brother Kimball" (he was so kind, he thought so much of Heber C. Kimball and that made him think a lot of me), "you cannot go now." I had been praying for it, I had been asking the Lord why I could not go. My mother had been praying that God would send me out. I said, "President Taylor, give me one hour and I will give you my answer." I went out on the street, and the first man I met was Bishop Thomas Jenkins of the Seventh ward, who had been to Bear Lake and I knew him. I said, "Brother Jenkins, will you sign my note for a hundred dollars?" "You bet, I will." So we went down to the Deseret National Bank and he endorsed my note, and I came back to the office with one hundred dollars in my pocket, and I said, "President Taylor, I am ready." I went on that mission. No greater blessing has ever come into my life.

That is the first time I ever saw Elder B. H. Roberts. No greater favor ever comes to a man than to be called on a mission. I met a nephew last night, one of Heber C. Kimball's grandchildren. He said, "Uncle Golden, when I was a young fellow"—he is now a High Councilor in one of the stakes—"you came to me and said, 'Are you ready for a mission?' I answered you as I should not have done, but the greatest mistake I have ever made in my life was that I did not respond at that time and have you present my name."

There is a little story in connection with this that I want to impress you with.

I remember when we arrived at Chattanooga, Brother Roberts sent me and a son of an apostle into Virginia. When our visit in Chattanooga was over, and we had paid our expenses I had ten dollars. When we got to the end of the railroad I said to my companion: "Let's ride in a carriage, it will be the last time we will ever see one." I did not know that I was a prophet, but it came true. When we reached our field of labor we lay around there for about three weeks. I said to my companion, who was from the Brigham Young Academy, "Let us go up into the woods and see if we can sing," (I couldn't carry a tune, I never tried to sing in the Academy), "and let us go up and learn to pray." We did not have any audience, only those great big trees. And I said "Let us learn to preach." I would advise young elders to do that before they start out and not practice so much on the people; we practiced on the trees. So I prepared myself and occupied the time. My companion was prepared, and we sang. We made an awful mess of it, but after a while—and that is another testimony—God brought the tunes to us, and we could sing the songs that we had listened to in the Academy. Then I preached. God was kind to us and he loosed our tongues and we found we were able to express the things we had studied. I remember my companion was dismissing. We had our eyes shut and our hands up. I thought he would never get through; and when he said, Amen, we looked back, and there were four men standing behind us with guns on their shoulders. I said to my companion, "That is another lesson, from this time on in the South; I shall pray with one eye open."

So, I will conclude my remarks by saying that I filled that mission. Brother Roberts and Brother John Morgan are my witnesses that I completed it, although I was broken down with malaria. But I came home with an honorable release; it was in 1884 that I came home. I worked in the Mutuels, started in Bear Lake with the elders. I wound up as superintendent of the Mutuels. I traveled from Evanston to Soda Springs in snow and cold weather, and suffered. By the way, when I went on my first mission I told President Taylor, "If you will let my brother Elias stay at home, I can fill my mission." That put the idea in his head, and Elias was called right after I was, and we both went, we left our cattle and our horses and everything we had.

Then came my second mission. There was no noise about it, word just came, "You are called to preside over the Southern States mission, and Brother Spry will take you down and turn the mission over to you." He did, and he did it mighty hurriedly, too, and left me to preside. During my first year I came home with an emigration, and while I was trying to comfort my wife who was sick, Brother Roberts wired me to come down and be ordained as one of the First Council of Seventy. They never asked me, they never consulted with me, they just sent for me, and I have been in this Council thirty-three years. I filled my mission. One day Brother Reynolds and I came out of the Council meeting, and when we got to the gate, he said, "Brother Kimball, you are released, and your brother Elias is appointed." The two of us spent ten years in the south and when we came back we didn't have a thing but our families and our lives.

The Lord has been good to me. No man in the Church has been favored more or treated more kindly than I have. I have got all that I have deserved and a good deal more. My brethren and sisters, that is my testimony. I have been among the Seventies for the past year. My health was not very good last year. I have never allowed a Sabbath day to pass me, if I could make an appointment, that I have not been among the Seventies. I am acquainted with the Seventies. If you want Seventies to go on missions I can speak for them. If you call them they will go, but if you want them to stay home they will do so, and so will I. I will go on a mission if called. I am not just talking either, God knows it, and I know it. I would go if I were brought back in a casket, and I do not know but I would be tickled to death to have it come that way.

I have never been more greatly impressed than by Colonel Bryan, a man of the world who died fighting for God and testifying as far as his knowledge went. What more can any man do? That is the way I feel. I shall stay in this work. I uphold it. Inasmuch as you need a thousand missionaries for six months' missions there will be no trouble in getting them. I have asked hundreds of Seventies and had them stand on their feet and asked, "How many of you have filled missions?" (They would stand up). "How many of you have not filled missions?" "How many of you have never been asked to go on missions?" And I am astonished at the hundreds and hundreds of the Seventies who have never been asked to go. They may have been considered by the presidents of stakes and bishops. But if you want a man to go on a mission, call him.

I pray the Lord to bless you, to bless the authorities of the Church, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I have been very greatly impressed during the meetings of this conference with the wonderful drama that has been enacted on the stage of this earth upon which we dwell. It has been said by a Latin scholar that history is the witness of time (*Historia testis temporum est*), and it seems to me that there is nothing that is more indelibly imprinted upon the history of the human race than the purposes of the Almighty, that there is a Providence over all, and he is guiding and directing the destinies of his children. I think it has been made plain that this history, if we are to properly understand it, begins before the foundations of this earth were laid; that we who dwell upon the face of the earth today, counted as we are by many hundreds of millions, and those who were before us, even from the very beginning of time, have at one time dwelt in that primeval world in the presence of our Father in heaven as his children; and the scenes that are now being enacted are in pursuance of the great plan that was evolved by him in the very beginning, in that primeval state that we read about in the holy scriptures, when the morning stars sang together and all the sons of God shouted for joy. Then and in that pre-existent state, as it is now, there were differences among the children of God, there were some who were noble and great and good; there were some who were evil and had many weaknesses, and fell far short of doing the things that were necessary for their own progress and exaltation. But in the midst of all the children of God, when the plan was announced, there were some who fulfilled their first estate, not all in equal degree, but they were different, some of them were great and noble and were chosen to be the rulers among men. There were some who were choice, though in lesser degree, who were worthy of some distinction, and still others who were not so worthy, yet all of them having fulfilled their first estate were permitted to dwell in mortal life upon the earth, and they were known of the Almighty and he was interested in the welfare of them all.

Among the great ones, as we have been told, was Abraham. Abraham was a man whom God loved; and he, too, loved the Lord, and the Lord knew him. He knew that he would keep his statutes, that he would obey his commandments, and not only that but he would teach his own children after him. It is through that lineage that we today have the knowledge of the true and living God. It is through that lineage that a record has been preserved among the children of men, giving a history of the dealings of God with his children. Those that were more favored because of their faithfulness in that pre-existent world were the ones that were to come through the lineage of Abraham, for the Lord blessed Abraham and promised him that in him and his seed should all the nations of the earth be blessed. Those who were faithful to a marked degree in

that pre-existent state were privileged to come in due course of time through that lineage, the children of Abraham. What greater privilege could a child of God desire than to be numbered among those whom God permitted to come through that lineage, that should bring into this world and preserve among the children of men a knowledge of the true and living God that they might be taught in his ways?

In the progress of this human drama the Lord delivered his chosen people out of their bondage in the land of Egypt, directed and guided by a great prophet of God, Moses. He brought them out into the wilderness and endeavored to eradicate from among them the idolatrous ideas they had imbibed in the land of Egypt. And the Lord took his servant, the Prophet Moses, up into the mountain and delivered unto him the word of the Lord regarding the plan of life and salvation. The tablets upon which it was written, when he came down from the mount and saw them worshipping the golden calf, were broken into pieces in the anger of that mighty man of God. He was called again up into the mount and brought back with him the law of carnal commandments, that men might repent of their sins and avoid the evils of the world and be schooled that they might disseminate among the inhabitants of the world a knowledge of those principles that had within them the power of God unto salvation.

And in further process of time, after having sent so many prophets, whom they stoned and persecuted, came the Only Begotten of the Father in the flesh, to restore anew that great law, the law of grace, the gospel of the Lord Jesus Christ, that the world might not be without it and the children of God might be saved, and might be brought to repentance and prepare themselves for that eternal glory that was thought out and planned from the very beginning. Notwithstanding the rebellious spirit that manifested itself throughout all these ages, there has been committed to that lineage a knowledge of the things of God, and of him who was indeed the God of Abraham, Isaac and Jacob. Great promises were made unto that lineage, and I am going to read just a little from the scriptures, to be found in the forty-ninth chapter of Genesis. Abraham was the father of Isaac, and Isaac the father of Jacob, whom the Lord named Israel, who became the father of the twelve tribes of Israel; and that great and mighty man, when his days began to draw to a close, called around him his twelve sons and bestowed upon each in their order his blessing, to be fulfilled upon their heads, and to Joseph he gave this blessing:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall."

And later in that same blessing said he:

"Even by the God of my father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under."

I have oftentimes thought, what can these references mean?

Here is a family, a lineage, a seed scattered among the children of men, by which all the nations of the earth are to be blessed. That was the blessing that was given to Abraham, and the Lord gave him a promise, and led Moses into the promised land, which was to be the land of their inheritance, the land of Palestine, the land of Judea, the Holy Land. This was the land that was given unto the seed of Abraham to be an everlasting inheritance unto them. But here we have him pronouncing the blessing upon the head of Joseph: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." What did it mean? Did it not mean that this blessing was being realized when father Lehi left the shores of old Arabia and crossed the great waters, even the mighty Pacific Ocean, and landed probably on the western coast of Chile in South America, in Valparaiso? One would almost think that father Lehi and his family had suggested the name, for that was the valley of Paradise. Surely they felt that under the guidance they had received they had come to the paradise of God, Valparaiso, the valley of Paradise. Here then, it seems to me, although vaguely stated, might be a fulfillment of this promise unto Joseph, whose branches, but not all of the house of Joseph, ran over the wall. Rather vague, perhaps, but let me read another paragraph following, wherein it says:

"Even by the God of thy father, who shall help thee; and the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under."

Here then is another inference. What else could it have referred to than the land of America, standing as he was at that time in Egypt, saying that his branches should run over the wall, and that the blessings of heaven above and of the deep that lieth under should be given him. He seemed to have understood at that time that the world was round, and that that part (which is now America) that lieth under was to be the land of Joseph. Even this may be considered a somewhat vague reference. But let us read on. It would seem that there was a determination to banish all doubt from our minds when we read these words pronounced upon the head of Joseph, for it says here: "The blessings of thy father," (that was Jacob, called Israel) "have prevailed above the blessings of my progenitors." Who were they? Abraham, and Isaac, the blessings that were pronounced upon them, and the giving to them of that land of promise,—Palestine, Judea,—to be an eternal inheritance to the seed of Abraham. But here was something above and beyond pronounced upon the head of Joseph. Said he:

"The blessings of thy father (Jacob) have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills."

O, how plain it would seem; the vagueness disappears; But that pertained to the house of Joseph: Let us read on:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills, and they shall be on the head of Joseph and on the crown of the head of him that was separate from his brethren."

And here we are in the land of Joseph; and through the interposition of the Almighty, his purposes are written in the pages of history, wherein he has sent the seed of Abraham all over the world, that all the nations of the world are to be blessed in his seed. The Jews are to return to the land of their inheritance, but Joseph must be gathered upon the land of Joseph, which is North and South America. And so we are gathering them from the countries of Europe. Those who came with father Lehi were mostly the children of Manasseh, the son of Joseph, but most of those who have been scattered in the different nations of the earth are the children of Joseph through his son Ephraim, and these are they who hear the voice of the good Shepherd and are being gathered to the land of Joseph through the ministrations of the elders of Israel in these days, and in whose veins flows the blood of Abraham, Isaac and Jacob, and of Joseph; for they belong to the tribe of Joseph. Have our patriarchs not prophesied upon our heads, O ye children of Israel, ye sons and daughters of Zion, have we not been told that we were the children of Abraham through Joseph and Ephraim? And so, I say, the children of Ephraim are being gathered upon the land of Joseph, a choice land above all other lands, extending from the north pole to the south pole in this great western hemisphere.

I rejoice therefore in having the opportunity of doing my little part in the bringing about of this great work, in carrying the message to the lost sheep of the house of Israel, and in gathering into the fold the children of Abraham, by bearing the message of life and salvation, searching them out wherever they may be. I accept, as Elder Ballard did, the call that has come to me, and I rejoice in having the opportunity of playing a small part at least in the opening up of that great work in the southern hemisphere among the children of Lehi, and I hope and sincerely pray that the Lord will qualify me for that mission. I rejoice in the companionship that we have in Elder Ballard, an apostle of the Lord, a witness of the Lord Jesus Christ. How I feel to uphold and sustain him, and will endeavor to assist him with all my might that he may be able to accomplish all that the Lord would have him do in this great mission. I rejoice in the companionship of Elder Rey L. Pratt, whom I have learned to love as my fellow laborer in the Council to which I belong, and in my association with him. With the help of the Lord I desire to go and discharge myself of the duty that now lies incumbent upon me; and in this labor I hope and pray that we may have the faith and prayers of the Latter-day Saints, that the purposes of the Almighty may be furthered, and that in that continent where the gospel has not yet found a foothold, there may be an opening, that the children of Israel, the descendants of Abraham, the descendants of father Lehi, may be brought to a knowledge of the truth and rejoice in the blessings of the gospel of our Master, and I pray for this in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy

I need the sympathy and faith of this audience and the blessings of the Lord if there is to be fulfilled during the short time that I stand before you the earnest prayer in which you joined this afternoon, that the spiritual feast might be continued. I trust that it may not be marred, but that if possible it may be added to.

John, in his first general epistle, uses this language:

"For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

It has been made clear by the remarks of the brethren during this conference that there are two classes of witnesses, the first, the Divine witness, as spoken of very clearly by Elder Whitney, and also by other speakers during this conference, and human witnesses, mentioned particularly by Elder David O. McKay. The first great class is illustrated in the last chapter of Moroni, which is the last chapter in the Book of Mormon, wherein we are told that by the power of the Holy Ghost the truth of all things may be made known unto us, and the formula is given for obtaining the power of the Holy Ghost as that witness—by prayer to God the Eternal Father in the name of Jesus Christ, with a sincere heart, with real intent and with faith in Christ.

Human witnesses are provided for as shown by the twenty-seventh chapter of II Nephi. The importance of this class of witnesses is emphasized by the promise of the three witnesses and eight witnesses in support of the divinity of the Nephite scriptures. In the scriptures we have human as well as divine testimony to support the truth. I appreciate both classes of evidence. I am impressed with the testimony of Mary, the mother of the Master. Her testimony is recorded in holy writ in language that has always thrilled me when I read it. Of all the witnesses except the great testator, the Holy Ghost, it seems that Mary, the mother of Jesus, should know as well as anyone the divinity of her son. Her testimony is recorded in the first chapter of Luke, beginning at the forty-sixth verse, when she realized that she was favored above all women, as the angel had informed her. She exclaimed:

"My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior.

"For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed.

"For he that is mighty hath done to me great things; and holy is his name."

Elizabeth, her cousin, had the same witness. She knew that Mary was greatly favored above women. The same divine testimony came to Joseph, and he understood the honor that had been bestowed upon him and upon his espoused.

A little later, Simeon was privileged to perform the law, and when he takes the babe in his arms he feels that the honor is sufficient for him; that he is now ready to depart. He exclaims, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine

eyes have seen thy salvation, which God hath prepared before the face of all people, a light to the Gentiles, and the glory of thy people Israel."

There was also the promised son of Elizabeth to testify to the coming of the Master, the voice crying in the wilderness, calling to repentance and announcing that there came one after him whose shoe latchet he was not worthy to stoop down and unloose, He who was to baptize with fire, as he, John, was baptizing with water.

Then there was Jesus' marvelous ministry. At twelve years of age, the boy in the temple asking and answering questions with the wise men. Later the matchless Sermon on the Mount, after hearing which the people were astonished because he taught them not as the scribes, but as one having authority. Then his wonderful ministry of which a ruler of the Jews, Nicodemus, could say to him, "Rabbi, we know that thou art a teacher sent from God for no man could do the miracles that thou doest except God be with him."

And yet after all testimonies of Jesus' ministry we have reached an age when study and scholarship seem to darken these great truths. Those of us who have accepted as a reality the introduction of the Son by the Father to the Prophet Joseph, the revelation upon which the restoration of the gospel is founded, can scarcely realize the darkened condition of the minds of some so-called Biblical scholars. I am not in the habit of repeating things that are not constructively helpful, but it is not enough to be satisfied ourselves, but we have the duty of assisting the world to come to a knowledge of the great truths which we rejoice in. There were published in some of the recent magazines of international value the remarks of a professor of one of our great institutions, upon this subject of the divinity of the Master—a man who had written a good deal concerning Jesus, and yet who seemed to become more darkened the more he wrote, because in an article in the *Hibbert Journal*, on Jesus, he asserted that the divine incarnation is alien to the teachings of Jesus Christ and to those of the original disciples, and that we cannot longer regard the teachings of Jesus as of unique authority or of permanent validity. These critics profess to give greater weight to the so-called synoptical gospels, Matthew, Mark and Luke, than to the writings of John or of Paul. Since reading this assertion of this professor I have re-examined the sayings of Jesus as recorded in some of the synoptical gospels, particularly Matthew, to see whether it was possible that I had been mistaken all this while in the thought that these gospels did give indication that Jesus proclaimed that he was the Christ. We have had some of these instances testified to during this conference. The answer to the question that he asked his disciples as to whom men said he was—the final answer of Peter, "Thou art the Christ, the Son of the living God," and the reply of approval by the Master, when he said, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

And yet in the light of such scriptures there are so-called pro-

fessors who will declare that it is alien to the teachings of Christ that he claims incarnation, or to be the Messiah of the world.

I have noted many passages of scripture, particularly from Matthew, that indicate he was more than mortal. For instance, in the raising of the boy with the palsy, when he said: "Thy sins be forgiven thee," and then, reading the thoughts of the Pharisees, questioning that he had that power, he asked them whether it was easier to say, "Thy sins be forgiven thee," or, "Arise and take up thy bed and walk?" He performed healings under circumstances that one could not doubt that he had the power also to forgive sins.

When the mother of Zebedee's children came to him and asked the privilege for one of her children to sit upon his left hand and one upon the right, he told her that privilege was not his to bestow, but was the right of his Father.

He spoke of ascending in glory.

I shall not take time to refer to any considerable number of these instances, but just a few to illustrate how presumptuous and blasphemous it would have been for the Savior, had he been a mere mortal, to have assumed the authority and uttered the words that he did, in the authority of his high calling as the Messiah and the Redeemer of the world. He spoke of the time when the Son of man shall come in his glory and all the holy angels with him. "Then shall he sit upon the throne of his glory, and then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Again, at the time of his crucifixion, "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?" And then the circumstances of the administering of the holy sacrament to his disciples, and the concluding commission to them: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I have given you, and lo, I am with you always even unto the end of the world." What presumption would it have been to so speak, if he had been merely human?

These professors shy at the teachings of St. John, although his gospel has been called the most influential book known to the literature of the world, a book, by the way, which is replete with testimonies pertaining to the divinity of Jesus. Let me quote a few of these:

"I and the Father that sent me."

"Ye neither know me nor my Father."

"That which I have seen with my Father."

"He that hath seen me hath seen the Father."

"I am the Light and the Life of the world."

"I came forth from the Father, and have come into the world."

"The glory which I had with thee before the world was."

"The Word was made flesh."

"In whom dwell all the fulness of the Godhead bodily."

Many more expressions along this line, are found which time will not permit to call your attention to. But there is much, particularly

in the writings of John, in support of his claim of Messiahship, which some modern writers, in the sterility of their learning, seem to take pleasure in denying. There is a type of mentality which seems to think it an indication of freedom and independence on their part to deny the most vital and well established truths.

The testimony of the divinity of Jesus by the Prophets of old, you are no doubt familiar with. The expression of Isaiah taken from the ninth chapter of this prophet: "For unto you a child is born, unto us a Son is given, and the government shall rest upon his shoulders, and he shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

May the Lord help us to cherish this precious testimony which he has given unto us of the Prince of Peace, this Mighty God, our Savior and Redeemer, the Lord Jesus Christ. Amen.

ELDER JOHN WELLS

Of the Presiding Bishopric

This conference has been one of joy and pleasure to me, and I have listened with appreciation to the doctrines, teachings and instructions of my brethren. These meetings give us all new life, new vigor, a new outlook, new thoughts and new resolves; and I believe that we shall go home from this conference filled with the bread of life.

When President Grant announced the great missionary movement and the call for one thousand mature men to go on missions for short terms, it filled my soul with gladness. I saw these vigorous, mature men, able defenders of the gospel, accepting this call, coming to Salt Lake, being set apart under the hands of the servants of God; I saw them arriving in the various fields of labor, receiving counsel and advice from their mission presidents; then going forth to the villages, hamlets, and the great cities of this land, and perhaps of other countries, preaching the gospel of Jesus Christ and crying repentance to all people.

I saw these devoted men, and perhaps women, knocking at the doors of the people's homes, offering tracts, soliciting entertainment, sometimes being rebuffed and sometimes welcomed; delivering tracts which convey the gospel's message to those who will open their doors. I saw them on the street corners, addressing ever-shifting and changing congregations; in the civic centers, in the parks, upon steps of public buildings; and, in fact, wherever the police will permit them to preach. I saw these men, happy and thankful for the privilege of raising their warning voices once more to the inhabitants of this and other lands.

As a result of this preaching and tracting the hearts of some will be truly touched by the message of the gospel; some will stop and listen; others will invite the missionaries to call; still others will hear the message through their friends. A few words will sink

into the hearts of some of the listeners, and they will want to hear something more of this work. They will attend the little meeting places, sometimes a rented hall, sometimes a small chapel owned by the Church, and now and again a nice building.

This work has been done by the bearers of the gospel thousands of times. Men will say to themselves and to one another: What shall we do? They will hear the message through the servants of the Lord, and some few will accept it and become valiant defenders of the truth in their own communities. They will receive the Holy Ghost by the laying on of hands, and this will drive out of their minds, if they will but permit it, all sectarianism and dogmatism from which the world is suffering today.

Then I thought: It is probable that under the inspiration of the Lord our brethren have called this multitude of men to labor on these short missions so that our great nation may be once more warned. During the last few years there has been a slipping away from religious ideals and spirituality in the missions. Great controversies have been waging. Only recently this happened in Tennessee, and prominent men have shaken the people's faith in a living God and in the fundamental teachings of the Lord Jesus Christ and his atonement and the resurrection. Is the Lord sending out our brethren to warn these people to hold fast to the truth and to acknowledge the redemption and saving power of Jesus Christ?

So, in my opinion, a great mission will be accomplished. It will stand out as an epoch in the history of this Church because of the mighty effort that will once more be made to call all the inhabitants of this nation and other nations to repentance.

I had in mind this afternoon to say a few words concerning the poor, but time will not permit me to express all my thoughts. In Section 52 of the Doctrine and Covenants there is a statement given by the Lord, which startled me for a moment when I first read it: "And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." Is it possible that in our haste and hurry and in the rush of life we have not digested this thought? It may be that some have said to themselves that the poverty and misery people suffer is usually brought upon them by their own folly; but King Benjamin in giving his final message to the people of Nephi says this: "Perhaps thou shalt say: the man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just." But that good man said unto them: "Whosoever doeth this, the same hath great cause to repent." It is a common habit for us to express ourselves in that way.

I will also quote you a favorite passage of Bishop Nibley's from the writings of the Apostle James in the New Testament: "Pure religion and undefiled before God and the Father is this, to visit

the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Then, our Lord and Savior, when talking to the lawyer, made two definite propositions: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

I hope we shall all go home, thankful to the Lord for the abundant harvest, for the way the land has been blessed, for the opportunity that has come to the people of the Lord to get out of debt; and with all these blessings we shall not forget the poor, the sick, and the afflicted. If only our people could remember that even ten cents a day each month would do so much and if each church member would give this amount, the bishops would have in their hands each month \$50,000. Then widows could be provided with homes and some of the comforts of life, and we could give more intelligent service to the sick, the afflicted, and all those who need our help. We are not doing enough of this.

May the Lord bless us and help us to remember our responsibilities to live up to our privileges and to keep his commandments, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

INTRODUCING ELDER REY L. PRATT

If this were a picture show or some silly thing we could laugh at, we could stand it for two hours and a half and perhaps three, but if we should run ten or fifteen minutes over the time today I expect many of you would get up and go out.

Before the close of this conference I desire to hear the testimony of Brother Rey L. Pratt. I desire this grandson of Parley P. Pratt who was one of the greatest of all the great writers of inspired hymns in our Church, and one of the great preachers, to bear testimony to us before departing upon his mission to South America. And if there is anybody who cannot stay until Brother Pratt gets through, I would be much obliged to them if they would leave now.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I am very happy, my brethren and sisters, to have the opportunity this afternoon of standing before you here and bearing my testimony concerning the divinity of the gospel of our Lord and Savior, which has been restored to this day and age in which we live. I am indeed happy to have been deemed worthy to be the least of the three chosen to go into the land of South America for the purpose of establishing a mission there, and opening up in that land the work of the Lord for the preaching of the gospel to our Father's children who reside there. Particularly am I happy, my

brethren and sisters, in the thought that the gospel is to be carried to more of our Father's children in the house of Israel, verily the Lamanite people, who reside upon this land of America; and my heart has been thrilled, my brethren and sisters, with the sure and faithful teachings of this conference.

I realize that I am going into a southland, that I shall pass over the tropics, that I shall go through the lands where monkeys dwell, and I rejoice in the testimony that has been given unto me that I do not have to consider them the cousins that I am going to preach the gospel to. I am of the house of Israel through Ephraim, according to the patriarchal blessing that I have received, in which I believe implicitly. The people that we go to preach to are of the house of Israel, of Joseph, through Manasseh principally, also with a sprinkling of the blood of Ephraim among them. They are our brethren and sisters, they are our blood relatives, they have an inheritance upon this land, they are heirs to the gospel. The Lord has foretold in words of plainness this day that has now dawned upon us, and for which I do most truly thank him.

If I may impose upon your time just a moment or two I should like to read from the Book of Mormon a number of predictions that to me seem to be fulfilled now. Of course, the work is all before us, and I do not undertake this work with my brethren in the thought that we are going down there to have particularly a good time, in the sense in which many deem it a good time, but I realize fully the responsibility of our call and the enormous amount of work that it will take to bring about the prophecies of the Lord that I should like to refer to here this afternoon. If you will turn to the first chapter of the 2nd Book of Nephi, you will find recorded the following:

"And now it came to pass that after I, Nephi, had made an end of teaching my brethren, our father, Lehi, also spake many things unto them—how great things the Lord had done for them in bringing them out of the land of Jerusalem.

"And he spake unto them concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea.

"And he also spake unto them concerning the land of promise, which they had obtained—how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem.

"For, behold, said he, I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished.

"But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

"Wherefore, I Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord.

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which

he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.

"And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.

"Wherefore, I Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land, and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance and they shall dwell safely forever.

"But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer of their God, behold, the judgments of him that is just shall rest upon them.

"Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten."

My brethren and sisters, Lehi foresaw what would be the condition among his children if they would live in harmony with the commandments of the Lord that he had received for his children upon this land—that it should always be for them a land of security, the land of their inheritance, and that they should possess it unmolested by other people. But when they should turn away the reverse would be the case. History tells us that they turned away from the God of the land. They rejected Jesus Christ after his kingdom had been set up here, and behold the curse of the Lord has rested upon the land. I was in company with Elder Richard R. Lyman and Dr. George W. Middleton, only recently traversing the parts of Mexico where many important ruined cities lie, and it is marvelous to note the wonderful civilization that has once lived there, and it is marvelous to note how completely even the memory of them has been wiped out, and they are nowhere to be found. Were it not for the sacred volume of history from which I have read there would be no answer to the great riddle of those wonderful cities that were built with such wonderful architecture in that land. Huge stones that we measured and calculated would weigh more than twenty tons, fitted closely together, having been brought a distance of three miles, and the joints fitted without mortar. So close are they fitted that the pen knife which we carried with us could not be inserted between the joints. This bespeaks a people who were mighty. It bespeaks also the fulfilment of the word of the Lord in regard to the destruction of this people. Prophets of that time, particularly Nephi the son of Lehi, foresaw

all these things as a consequence of neglect among the people. What greater fulfilment of the word of the Lord could we desire?

These prophets stated that they should be scattered and smitten by other people. Other prophecies in the book state that it should be the Gentile nations that should come in among them, that they should reduce this people to a remnant. The descendants of the builders of those mighty cities, my brethren and sisters, have verily been reduced to a remnant. Statistics given out by Jauregue, a statistician and historian of Guatemala, are to the effect that of all the native tribes south of the Rio Grande, since the coming of the Spaniards they have been reduced nine-tenths. They have become a hiss and a by-word, they have become the hewers of wood and drawers of water for the Gentile oppressors who have come in amongst them.

But I rejoice, my brethren and sisters, in the prophecy that I shall not take time to read, but merely to refer to, the word of the Lord that came to Nephi; you will find it recorded in I Nephi 13, wherein he saw all these terrible things that should befall his people, but he said that he saw that in the providences of the Lord he would not permit the Gentile nations to utterly overcome and wipe out the remnant of his seed, that should be among his brethren the Lamanites. Neither would he permit them to utterly overcome the seed of his brethren and wipe them out from the face of the land. If you will turn then to II Nephi 30, you will find wherein the Lord said that there should be a church established among the Gentile people, and a book should come forth. Many among the Gentiles should believe the words of the Book that was to be written, and they should carry it back to the descendants of those who wrote it, for their redemption, for it should contain the fulness of the Everlasting Gospel, and it should be preached among the descendants of those who wrote the book, and not many generations should pass away save they should become a white and a delightful people again.

Then if you will turn to III Nephi 21, you will find recorded there the time when we might look for the beginning of this wonderful work of restoration and redemption among that people who have been cursed of the Lord, and who have suffered so much and so long. Only those who have become intimately associated with them, my brethren and sisters, and have been touched by the ages of sorrow that they have wallowed through, know how they have suffered. And the Lord said that when these things should begin to come forth unto the seed of Lehi from the Gentiles to whom these things should be committed, and the seed of Lehi should begin to believe, then the Church, then the world, then all men might know that the Lord had set his hand to establish his work among that people, and to bring to pass his promises, and the great redemption that he had prepared for that people.

I bear you my witness, my brethren and sisters, this afternoon

in all solemnity, that I know that this is the work of the Lord, and for nineteen years have I labored in the land of Mexico and we have hundreds and thousands of valiant, true, faithful Latter-day Saints who believe the message of the gospel as it has been restored. They have not only begun to receive it, but they are now receiving it in considerable number. I wish to call your attention to the fact that so far this year already in the Mexican mission many pure-blooded Lamanites have been baptized. Yes, even more than were baptized during the ministration of Moses Thatcher, as president of the Mexican mission, with those who succeeded him; namely, August Wilson, Anthony W. Ivins, Heleman Pratt, Horace H. Cummings, and Henry Eyring. More have been baptized this year than were baptized during the ministry of all those men.

So I have faith, my brethren and sisters, that the time has come, and I feel that our leader, under the inspiration of the Lord, has made no mistake in opening up the work in that land. I hope to play my part well. I have no desire other than to serve God by serving his children who need my services in that land or in any other land. I have dedicated my life to this work, I have given all upon the altar, and I have had to make sacrifices. As President Ivins said last night, we labor and we do sacrifice, and I have had it brought home to me that the Lord sometimes takes us at our word when we say we are willing to make sacrifices. I have cast my lot in that foreign land to sacrifice for this work, and I wish to continue faithful, my brethren and sisters, I wish to go with the faith and the prayers and the good will of my brethren. I know, as I stated in the beginning, that I only go as a helper. I am contented, I am proud, I am willing to go as an assistant in this great work of the Lord in that land. Oh, how my heart rejoices to think, as I picture now those great buildings that we visited the other day, that those who built them might now be smiling, they might now be rejoicing in the fact that God has moved upon his servants to call some others of his servants to go and bring the truth to their descendants, to call them out of their lethargy, out of their superstitions, out of the traditions through which they have wallowed all these generations, that there might come to them that faith, the greatest thing in all the world, faith in the Lord Jesus Christ, upon which this work is builded, that it may be kindled in their hearts and burst into a flame, that they may become workers of righteousness.

I rejoice in this great work. I pray for the blessings of the Lord to be upon the Saints at home and to be upon us who shall go so far away. I have brethren come to me and congratulate me upon my call, which I accept gladly, and they have said: "I wish that I could go. I wish I were numbered among those who are going to that land." Let me give you just one little hint. If you really and truly mean it, prepare yourselves for the work, for I think I can see, as this work begins to open up, the necessity for

the calling, not of one thousand men, but of ten times one thousand men, to reach all of our Father's children who yet need the blessings of the gospel. Prepare yourselves by study. Prepare yourselves by getting out of debt. Prepare yourselves by shaping your financial affairs so that when the time comes you can answer, "Aye, Lord, I am ready, take me, and do with me as thou wilt, in the consummation of thy great work among thy children here upon the earth."

May the Lord bless you, my brethren and sisters, and bless us all in his service. My testimony to you is that God lives, that I know he lives, and that Jesus Christ is his Son, and that I, even I, in company with all of you, am made in his image and in his likeness. Oh, how I rejoice to know these things; oh, how I desire to keep alive in myself the faith that I have in Him, and how I anguish and how I grieve when I think of the possibility of that faith being destroyed in my children whom I am obliged to leave to the mercies of the schools of the age, the Church schools and otherwise, and know that there are conditions and that there are men who, if it were possible, are anxious to destroy that faith in my children. I love them as I love my life, but more than anything else, I desire that they shall keep alive the faith that is the foundation of eternal life, faith in the Lord Jesus Christ. I bear you this testimony and invoke the blessings of the Lord upon us all, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

TESTIMONY OF MILANDO PRATT

"President Heber J. Grant, Beloved President: My bosom has swelled with exceeding joy in listening to the most interesting conference services over the radio, from my bedroom, where I have spent most of the time for the past nearly ten years, through a severe operation, followed by a prolonged, painful illness. I have heard distinctly all the tabernacle services, about three miles distant from my home. I am quite sure all the speakers were greatly inspired. Your brother in the Gospel,

"MILANDO PRATT."

Milando Pratt is a cousin of our last speaker, and a son of Orson Pratt who was one of the greatest writers and defenders of the truth that the Church has ever had.

Brother Roberts reminds me that way in the 50's the grandfather of Brother Rey L. Pratt, namely, Parley P. Pratt, first carried the gospel to the land of Chile, in South America.

ELDER JOSEPH BARLOW DEAD

I overlooked announcing that Brother Joseph Barlow, counselor to the President of the Raft River stake, has passed away since our last conference. We extend to the family our sympathy.

MISSIONS ESTABLISHED SINCE LAST CONFERENCE

There have been established since our last conference the North Central States mission, with John G. Allred as President;

and the German-Austrian mission, with Elder Fred Tadge as President, formerly president of the Swiss and German mission.

NEW PRESIDENTS OF MISSIONS

Six presidents of missions have been appointed as follows since last conference: J. Howard Jenkins as president of the New Zealand mission; Herbert B. Foulger, acting president of the Tahitian mission; John H. Anderson, president of the Swedish mission; Hugh J. Cannon, president of the Swiss and German mission; and Ernest C. Rossiter, president of the French mission.

MISSION PRESIDENTS RELEASED

Mission presidents released since our last conference: Angus T. Wright, New Zealand mission; Ole B. Peterson, Tahitian mission; Hugo D. E. Peterson, Swedish mission; Russell H. Blood, French mission. All of these released mission presidents have our love and blessing and full confidence, and also those who have been appointed.

ABSENT

There have been absent from this conference, as you know, Elder Reed Smoot, of the Council of the Twelve, in Washington, and Elder James E. Talmage, of the Council of the Twelve, who is presiding over the European mission. The reports from Brother Talmage are very encouraging and very satisfactory, and he is thoroughly enjoying his labors. The newspapers keep us well posted on the very wonderful and magnificent labors that Senator Reed Smoot is performing in Washington. These brethren have our love and confidence and constant prayers for their success.

APPRECIATION AND GRATITUDE EXPRESSED

I feel to say on behalf of the Presidency of the Church that we are very grateful for the wonderful outpouring of the people during this conference. We are grateful for the light and inspiration of the Spirit of the Lord accompanying those who have spoken to us, and we give to the Saints the love and blessing of all of the General Authorities of the Church, and we echo the sentiment that has been uttered here, time and again during this conference, in the opening and closing prayers and in some of the remarks, that the inspiration and spirit of this conference may be carried by the people who have been here to the various stakes of Zion.

May God bless you one and all. May each and every one of us who have a testimony of the divinity of the work in which we are engaged, so order our lives that those who know not the truth, seeing our diligence, our faith, our humility, and our desire to serve God, may be led to investigate the truth that we have to bear to them. This is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

A sacred solo was sung by Walter Wallace, "Lift up thy heart."

The congregation sang the Doxology.

The closing prayer was offered by Elder John M. White, president of the Yellowstone stake.

Conference was adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates. Accompaniments and interludes on the great organ were played by Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner and Frank W. Asper.

Stenographic reports were made in the Tabernacle by Frank W. Otterstrom, assisted by Joseph Anderson; in the Assembly Hall by Frederick G. Barker. Owing to no previous notification being made of the overflow meetings in Barratt Hall, no provision was made for reporters for those meetings, each speaker furnishing his own synopsis.

EDWARD H. ANDERSON

Clerk of the General Conference

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FIRST DAY

The 96th Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday morning, April 4, 1926.

President Heber J. Grant presided. The conference opened promptly at ten o'clock a. m., at which time every available seat was occupied and hundreds were standing in the side aisles and in the gallery. There was an over-flow meeting at the Assembly Hall, which building was also packed to capacity. The services in the Tabernacle were broadcasted by radio to the surrounding country, so that it is estimated that at least fifty thousand people heard the proceedings.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson,* George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith,† Stephen L. Richards, Richard R. Lyman,‡ John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy:§ J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young,||

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, A. William Lund, Junius F. Wells.

Presidents of stakes with their counselors were well represented from the ninety-four stakes of Zion.

*Reed Smoot absent in Washington.

†James E. Talmage absent, presiding over the European mission.

‡Melvin J. Ballard absent in South America, engaged in opening a mission there.

§B. H. Roberts excused on account of engagements in the Eastern States mission.

||Rey L. Pratt absent in South America, assisting in opening a mission there.

The Priesthood Quorums, including the high priests, seventies and elders, and bishops and their counselors, from all parts of the Church, were in attendance; officers of the auxiliary organizations both of men and of women were present, and also members of the Board of Education.

Mission Presidents were in attendance, as follows: John H. Taylor, Northern States; Samuel O. Bennion, Central States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Joseph Quinney, Jr., Canada; John G. Allred, Northcentral States; Charles A. Callis, Southern States; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah, and Kenneth Haymore, acting president of the Mexican mission in the absence of Elder Rey L. Pratt who was in South America.

President Grant announced that Elder J. Golden Kimball would preside at the Assembly Hall overflow meeting; and that the music would be furnished by the Murray First ward and by Millcreek ward, of the Cottonwood stake. Appointments were also made for speakers.

The choir and congregation sang the hymn on page 198, "Now let us rejoice in the day of salvation."

Prayer was offered by Elder C. Clarence Neslen, bishop of the Twentieth ward, Salt Lake City.

The choir sang: "The morning breaks, the shadows flee."

PRESIDENT HEBER J. GRANT

This is a very wonderful gathering of Latter-day Saints, the Tabernacle being crowded to overflowing. It is certainly an inspiring sight, and bears witness to the interest and devotion of the Latter-day Saints. I humbly pray that while I stand before you this morning I may be able to say something that shall in some small degree fulfil my share of this conference, and which you can take away with you and feel that you have received some benefit by leaving your homes, some of you from Canada on the north to Mexico on the south, and from New York to San Francisco.

CAUSE FOR REJOICING

I rejoice in the growth of the work of God. I rejoice in the integrity and devotion and the willing self-sacrifice of the people. I am very thankful for all of the many blessings that have come to us as a people, from the time when that great pioneer, Brigham Young, and that wonderful band of men and women, one hundred and forty odd, first came to this valley. I am thankful for the blessings of the Lord that have attended the Saints, notwithstanding the drivings and the persecutions and the mobbings that they have had to endure during the 96 years since the organization of the Church.

It is generally expected that at the April conference of the Church something shall be given in the nature of statistics regarding the condition of the Church. Therefore, before making any special remarks, I shall give you a few items of interest.

CHANGES IN OFFICERS, AND CHURCH STATISTICS

Stake Presidents Honorably Released.

Mark Austin, Fremont stake; Peter M. Hansen (deceased), Bear River stake; Nelson J. Hogan, Idaho stake; Heber C. Austin, Idaho Falls stake.

New Stake Presidents

George S. Romney, Fremont stake; Milton H. Welling, Bear River stake; J. Fred Corbett, Idaho stake; Frederick A. Caine, Idaho Falls stake.

Mission Presidents Honorably Released

Albert R. Peterson, Norwegian mission; John S. Hansen, Danish mission; Charles S. Hyde, Netherlands mission; Herbert B. Foulger, Tahitian mission (acting).

Mission Presidents Appointed

Martin Christopherson, Norwegian mission; Joseph L. Peterson, Danish mission; John P. Lillywhite, Netherlands mission; Alma G. Burton, Tahitian mission.

STATISTICS

There are at present: stakes of Zion, 94; wards, 909; independent branches, 76; missions, 26; branches in missions, 716, making a total of 1701 wards and branches now in the Church.

There were less than twenty stakes of Zion at the time I was chosen to be one of the twelve apostles of the Church, 43 years ago.

Since our conference in 1925, 69 stake and ward meeting houses have been erected and 24 buildings in our missions, which makes a total of 93 structures during the year.

We have not yet completed the Arizona temple, but the expenditures up to the 31st of December, 1925, on that building were \$540,000.

We rejoice in the wonderful growth of work in our temples. In the Salt Lake temple, I learn from brother Geo. F. Richards, we have had as high as 1800 people go through in a single day. Many companies go through there each day, laboring for the salvation of their dead.

In our Church educational system we have enrolled: in Church schools, 4,184; in Seminaries, 10,341; in Religion Classes, 57,000;

Total number receiving week-day religious education, 71,525.

This says nothing of religious education that is being given to 59,000 women in our Relief Societies, 100,000 in our Young Men's and Young Ladies' Mutual Improvement Associations, and a quarter of a million in our Sunday schools. And I am informed that the enrollment of our children in Primary Associations now reaches 100,000.

There were ordinances performed in the temples for the living and the dead last year, 986,321.

Number of people recommended to the temples, 55,695.

We have somewhat more than 2,500 missionaries in the field at the present time.

FINANCIAL STATEMENT

Following are the expenditures from the tithes of the Church for the year 1925:

Stake and Ward Purposes

There has been returned from the tithes to the stakes and wards for building construction, maintenance and operation, \$1,486,351.81.

Education

Expended for the construction, maintenance and operation of Church schools, \$958,440.67.

Temples

Expended for the construction, maintenance and operation of temples, \$319,415.

Charities

For the care of the worthy poor and other charitable purposes, including hospital treatment, \$172,352.74.

Missions

For the maintenance and operation of all the missions and for the erection of places of worship and other buildings in the missions, \$769,926.79.

Making a total, which has been taken from the tithes and returned by the trustee-in-trust for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and for mission activities, of \$3,706,397.01.

Other Charities

In addition to charities paid from the tithes, as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society, in the sum of \$442,868.07, which amount, added to the \$172,262.74 paid from the tithes, makes the total charity assistance rendered by the Church, \$615,130.81.

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance, \$131,941.31.

STATISTICS REGARDING THE GROWTH OF THE CHURCH

Children blessed and entered on the records of the Church in the stakes and missions, 20,233.

Children baptized in the stakes and missions, 14,390.

Converts baptized and entered on the records of the stakes and missions, 6,373.

SOCIAL STATISTICS.

Birth rate, 32 per thousand; marriage rate, 15 per thousand; death rate, 6.7 per thousand.

Divorces—There was one divorce in every 20 marriages. Average in the United States is one divorce in every seven marriages.

Families owning their own homes, 73 per cent.

OBEEDIENCE TO LAW

There is at the present time an agitation going on in the United States against the enforcement of prohibition. Straw votes are being taken which show that the overwhelming sentiment of those who have seen fit to vote on this straw ballot are in favor of the repeal or modification of the present law.

There is also a wave of crime sweeping over the country. Perhaps there is nothing of greater importance, next to our spiritual growth, than a determination on the part of the Latter-day Saints to observe the laws of our country. I wish to quote from the immortal Lincoln:

LINCOLN ON THE SUBJECT

"Let every American, every lover of Liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles in her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, in spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, enforced in courts of justice. In short, let it become the political religion of the nation."

One of the Articles of our Faith declares that we believe in sustaining the law and supporting the rulers. So that not only should Latter-day Saints follow the advice of the immortal Lincoln, but they should follow the doctrines of the Church to which they belong.

THEODORE ROOSEVELT

Theodore Roosevelt has the following statements to make that would apply more or less to sustaining the law:

"In character we must have virtue, morality, decency and square dealing as the foundation.

"Any man who claims there can be liberty in spite of and against the law is claiming that anarchy is liberty.

"We need strong bodies; more than that, we need strong minds, and finally we need what counts for more than body or mind—character."

"The man who counts is the man who is decent and who makes himself felt as a force for decency."

THE WORD OF WISDOM A REVELATION TO THE SAINTS

The Latter-day Saints have a revelation from God regarding strong bodies. In that revelation it is recorded that tobacco is not good for the body. It is also recorded there that strong drinks are not to be taken internally, but are only for the washing of the body. We are told in this same revelation that hot drinks are not good for man. This revelation was given to the Latter-day Saints in 1833, only three years after the organization of the Church. Yet, there are many of the people who have never lived up to that revelation. But I am thankful that the great majority of the Latter-day Saints are observers of the Word of Wisdom—that tea, coffee, liquor and tobacco are let alone by the Latter-day Saints.

I have read to you that we have seventeen hundred wards and branches in the Church. In each of the wards of the Church there is a bishop and two counselors and a ward clerk, and in each of the independent branches there is a president and two counselors. There are sometimes three presiding officers in the branches throughout the missions, and sometimes only one. But we have an army of men presiding amounting to four or five thousand, and every one of those men must

pledge his honor that he will observe the Word of Wisdom. We have now ninety-four stakes, with a presidency of three men, and a stake clerk, and we have twelve high councilors in each of these stakes. In addition we have many alternate high councilors. It will average, I am sure, twenty men to the stake, So we have an army of two thousand there, and every one of these leading men must obey the Word of Wisdom.

ON WOMEN AND SMOKING

I read recently in a paper published in our city:

"The woman smoker is the prominent professional and business woman in every community." I desire to broadcast all over the world that that statement is an absolute falsehood so far as the Latter-day Saints are concerned. Never in my life have I seen a Latter-day Saint woman or girl smoking a cigarette. This article states that last year there were 9,000,000,000 cigarettes smoked by the women of these United States, and that there were 7,000,000,000 cigarettes smoked by women the year before, an increase in round numbers of thirty per cent. The writer said that the woman smoker is "the prominent commercial and business woman in every community." I say: Leave out every Latter-day Saint community, because it is a falsehood.

"She is the wife of your local physician." She is not the wife of any physician in the Church of Jesus Christ of Latter-day Saints so far as I know. "She is the wife of the town banker, the attorney. She is the president of your parent-teacher club, your literary club." These statements are reputed to have been made by Cynthia Grey. I would not be a bit surprised if Cynthia Grey is but a newspaper name, and it is one of the tobacco trusts who furnished the article.

"In other words, it is stuff and nonsense, nowadays, to say that the women who smoke are scarlet ladies." We do not say that. So she has put that in to weaken the fight against this awful curse, cigarette smoking.

"Does nicotine harm the woman any more than the man, if it harms either?" Nicotine harms every man, woman and child that uses tobacco, and we as Latter-day Saints have the word of the Lord God Almighty, the Creator of heaven and earth, to that effect, this lady (or perhaps man), to the contrary notwithstanding.

"I am inclined to believe that even a woman smoker, quite firm in her conviction that she is doing the proper thing" [I do not believe that any woman smoker believes she is doing the proper thing] "would stop smoking, if any real authority could prove she was harming any possible future child of hers." The trained athletes of the nation are pretty good authorities on the harm to the physical body, and they are practically a unit that tobacco and liquor do harm the body. Some of the great baseball clubs of America, who have won championships, won't allow liquor or tobacco to be used by their men.

The head of the New York Athletic club, one of the greatest in

this country, announces that there is no prospect of success in the athletic line to the man who uses tobacco and liquor.

"But medical savants, when pushed to the wall, seem not much alarmed." When they are not pushed to the wall, the great majority of them acknowledge the harmful influence of these things.

"The president of the Association of Railway Chief Surgeons is quoted as saying 'Fags help men work out problems. Why not women?'"

A whip helps a horse to go a little bit further, but it does not add any strength to the horse, and no narcotic or stimulant that creates an appetite for itself is good for man or woman. And thank the Lord we have his word to that effect.

I will not take any more of your time reading from this article, for it is "rot."

COMMENTS ON SUSTAINING THE LAW

I meant after reading Lincoln's wonderful appeal to sustain the Constitution, to read the following:

Gladstone said, speaking of the Constitution of the United States: "It is the greatest document of its kind that ever sprang from the mind of man."

The faith of the Latter-day Saints and the teaching that I have had since I was a child at my mother's knee, as well as from this stand, is that the Constitution of our country was written by men inspired of the Lord God Almighty. Therefore we, as Latter-day Saints, more than any other people, ought to be supporters of the Constitution, and all constitutional law.

I read a clipping from a great financial paper, as follows:

"Pride goeth before destruction and a haughty spirit before a fall" is as true today as it was 2,500 years ago. The indications of surface conditions are not satisfactory. A crime wave is sweeping the country; hope is necessary to give a thrill in the movies; temperance and self-control have become a joke; observance and respect for law are considered old-fashioned; honest labor is looked upon as something to be avoided; too many are trying to get something for nothing and are going into debt for needless luxuries and harmful pleasures."

LATTER-DAY SAINTS WARNED AGAINST DEBT AND WEALTH

Right here let me warn the Latter-day Saints to buy automobiles and to buy the ordinary necessities of life when they have the money to buy them, and not to mortgage their future. I have heard of people over in England who regularly mortgage their Sunday clothes Monday morning and take them out of "hock" the next Saturday night. I want to say to you that those who discount their future, who run in debt for the ordinary necessities of life and for the luxuries of life, are laying burdens upon themselves that will come back with compound interest to cause them great trouble and humiliation. To quote again:

"Nasty magazines are building up great circulations, while the colleges are closing up their chapels and opening up smoking rooms for the women students."

Again let me say that that cannot be found in any of the Church

schools or seminaries. Once more, please leave out the Latter-day Saints.

"I sincerely hope that these things are merely a phase and that the American people are still a God-fearing race. If not, these things are a tremendous indictment of schools and colleges as well as parents. Yes, America has every material blessing at the present time and if we will keep our feet on the ground, the present era of prosperity should continue for years. On the other hand, all wealth is a mere tool which can be used either to upbuild or to destroy. Everything depends on the motives, ambition and tastes of the people who have this tool in their hands."

Wealth is leading to folly and almost to that which would be counted as sin. Pope says:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

AVOID SERVING THE GOD OF FASHION

I am ashamed, as I walk the streets of our cities, at the lack of modesty in the dresses, not only of our young people, but our mothers and even grandmothers. I will rejoice when there shall come over this land again an increased respect for the sacredness of the body and a willingness on the part of our good, pure, upright ladies to dress themselves in a more becoming manner. I shall rejoice when the Latter-day Saints shall endeavor to find out that thing which will bring to them and to their posterity peace and comfort of body and of mind. The Lord said that he was a jealous God, and that we should serve no other God before him. So we should not serve the god of fashion. When our Young Ladies' Mutual Improvement Associations were organized they were organized under the title of the Young Ladies' Retrenchment Associations, and one of the purposes was retrenchment and more modesty in dressing; and I shall rejoice if the Lord will inspire the Latter-day Saints to set a better example in the future than they are setting at the present time.

I want to announce that I shall be glad if we will quit giving notices to the papers of what is termed "teas" that are being held in our homes. I read of a "tea" being given in the home of President Heber J. Grant, and of the "tea" table being decorated. There is no tea table in the home of President Heber J. Grant. There has been no tea served either to our friends or visitors, in the home of Heber J. Grant. I would like us to change that name in our newspapers, at least so far as Latter-day Saints are concerned, and have it a "social gathering," or a lunch, or anything you have a mind to call it, and quit calling it a "tea" when every Latter-day Saint is asked by the Lord to leave tea, coffee and tobacco alone.

PROMISE OF GOD TO OBSERVERS OF THE WORD OF WISDOM

And for fear I forget it, I want to read to you one of the most marvelous and wonderful promises that God has made to every Latter-

day Saint that keeps this Word of Wisdom. The Word of Wisdom was given, as stated, only three years after the Church was organized:

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

"And these hath God made for the use of man only in times of famine and excess of hunger."

It is being acknowledged by the great doctors today that an excessive use of meat is not good for humanity, and the Word of Wisdom teaches us that:

"All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

"Nevertheless, wheat for man, and corn for the ox, and oats for the horses, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain."

Now listen, all ye Latter-day Saints, to the word of the Lord and the promise of the Creator of heaven and earth:

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow in their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

What a marvelous promise! And as there is no promise made by the Lord only upon the condition that we fulfil the law upon which that promise is predicated, the law of life and health to the Latter-day Saints is to obey the Word of Wisdom.

THE SUPPORT OF HOME INSTITUTIONS

Generally at these conferences I have made just a few remarks about supporting our home institutions, I thought I would simply read what I said once before:

"The support of home institutions is the main foundation of any state's prosperity. The support of home industries keeps money at home, furnishes employment, reduces cost and insures prosperity. If all the people of Utah and the other intermountain States would adopt the principle of buying the product of the factories of the Intermountain territory, most of our industrial problems would vanish.

"From the earliest days the people of Utah have been taught to support home industries, and to keep money at home. Where the advice has been followed prosperity has resulted. Now, more than ever, the people of the Intermountain country should stand together and support the institutions which are assisting in the up-building of the territory."

APPEAL TO FARMERS ON THE SUGAR INDUSTRY

I want to say a word to the Latter-day Saints regarding the beet sugar industry. The credit of the Church of Jesus Christ of Latter-

day Saints was utilized to the extent of something over \$3,000,000 a few years ago in borrowing and loaning money to the sugar industry, to keep it from going into the hands of the receiver. This industry was established by the Church running in debt to secure the money to build the very first factory that was ever built in the United States of America with American machinery, for the manufacture of beet sugar, and the Church has always fostered the industry.

I appeal to you farmers, every one of you, in all the various parts of Utah and Idaho, and in Canada now—wherever a sugar factory has been established—to support those factories by planting a goodly portion of suitable land in beets which may be manufactured into sugar. A great many of the farmers seem to feel that they are under no obligation whatever to support these factories, some of which have been built upon the earnest solicitation and upon the absolute pledge of the farmers that they would furnish so many thousand acres of beets for each factory. Several of these factories have had to remain idle. Why? Because these pledges have not been fulfilled.

Our Lord and Savior said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself."

As one of your neighbors, who has labored diligently and invested all he had originally, and lost every dollar of it, in establishing this great industry, I appeal to you farmers to love me and others who established it. My personal stock amounts to very little, I could not sell it today for \$500, but the Church has invested several million dollars in establishing and maintaining this industry for the benefit of the farmers. Therefore, I appeal to you to have no idle beet sugar factories in your communities; and by supporting these factories you will bring additional money into your communities, and will be fulfilling the second great commandment; to love your neighbors.

WHAT THE CHURCH REQUESTS AS TO CARD PLAYING

By the way, I hear that card playing is becoming very, very popular, and that the Church must be in favor of card-playing because the Church authorities never say anything against it. From the time I was a child and read the *Juvenile Instructor*, published for the benefit of the people, I have read nothing except condemnation of card-playing and the wasting of your time in doing something that brings no good, bodily, intellectually or in any way, and sometimes leads your children to become gamblers, because they become expert card-players. The Church as a Church requests its members not to play cards. I hope you understand me, and I want you to know that I am speaking for the Church when I ask the people to let cards alone.

SUSTAIN THE DESERET NEWS

Again I am speaking for the Church when I ask Latter-day

Saints to sustain the newspaper published by the Church. I have gone into the homes of bishops and other leading families in this Church, and have failed to find *The Deseret Evening News*. We desire the support of *The Deseret News* because it is your paper. We are the Church and the Church owns *The Deseret News*, and if you make it a great financial success you will be sharing in that success because it is your paper. And I want to say to the Latter-day Saints that there have been a score or more of speeches published in *The News* in the past year, nearly every one of which to my mind was worth the price of *The Deseret News*. I called up an influential man the other day and asked if he had read one, two or three of those sermons. He said no. I want to tell you that a sermon by one of the greatest educational minds in Utah, (I doubt there is a superior one) Dr. Joseph F. Merrill, over the radio and subsequently enlarged upon from this stand, was published in *The News*. I would not take a fifty dollar bill for it if I could not get it again.

We are here—for what? For the gospel of the Lord Jesus Christ, and we get it in *The Deseret News*. I will say to you that one of the finest sermons on Priesthood that I have listened to—(by the way, I did not listen to it; but I read it in *The News*)—was by one of the great lawyers of America, one of the international lawyers, a man honored by our country to be called to Washington in the great conference on disarmament, J. Reuben Clark. You did not read it if you do not take *The News*. It was a splendid talk. I want to say to you that the talks by Adam Bennion and by Milton Bennion are worth the price of *The News* for a year. I will have to stop talking about *The News*, or I won't get through with the other things I want to say.

AUTHORITIES ABSENT FROM CONFERENCE

There are absent today of the General Authorities, Elders Reed Smoot, James E. Talmage, and Melvin J. Ballard of the Council of the Twelve. Elder Reed Smoot, as you all know, is a Senator from Utah, and thank the Lord for such a senator, a man who has gained for himself a national and an international reputation for his honesty, for his integrity, and for his great and wonderful ability, and he stands today at the head of the greatest committee in the senate of the United States. I remember when ex-President Taft was here he said, with that little chuckle of his that made us all laugh, "And to think that when he first came down to Washington nearly everybody tried to keep him out of the senate. Now I have come all the way to Utah to plead with the people to be sure and send him back again."

Elder James E. Talmage is doing a wonderful and splendid work in the British Isles as president of the European mission. Elder Talmage, as you know, is a Fellow of the Royal Society of Edinburgh, and the distinction of being a member of one of the greatest scientific societies in the world has enabled him to get favorable articles into

the newspapers, in such a way as we have never been able to do before in the British Isles.

Elder Melvin J. Ballard is opening a mission, as you all know, in South America, and is meeting with some success.

Elder Brigham H. Roberts of the First Council of Seventy, has appointments in the East, and on account of the death of his wife and having to come here to her funeral, he has been excused from this conference. He is accomplishing a remarkable and wonderful labor in the Eastern States.

Elder Rey L. Pratt of the First Council of Seventy is with Brother Ballard in South America.

Elder Rulon S. Wells of the same council went to South America, as you all know, but on account of ill health had to return.

Splendid missionary work is being done by all those who are engaged in the different missions in the United States and all over the world, for which we are grateful.

CALLS FOR MISSIONARIES

We have calls for missionaries from every quarter of the globe—more missionaries, more missionaries. The lady missionaries, we want it understood, are called to labor only in the United States. There are requests coming constantly that we send lady missionaries to other parts of the world, but we feel it is a mistake to send our sisters further away.

A very remarkable and splendid work has been done by the short term missionaries that were sent out. We regret that the call came so late, and many of them have only been able to stay in the field three months, some of them four and some of them five months. We hope we can have more short-term missionaries, and that they will be able to spend the full six months in the mission field. Some of the accomplishments of these men have been very remarkable. Men of experience, men of testimony, and of undying faith in the gospel have brought many souls to a knowledge of the truth. Perhaps some of our school teachers during their vacations can volunteer and will be willing to do missionary work.

AN EASTER GREETING

This is Easter, and I wish to read to you a greeting that was published in *The Deseret Evening News* for Christmas and I believe it is equally as appropriate for Easter Sunday:

Greetings from the First Presidency of the Church of Jesus Christ of Latter-day Saints:

As Christmas tide approaches our minds revert to that never to be forgotten night when shepherds who were watching their flocks on the hills of Judea were startled as the glory of the Lord shone round about them, and the angel of the Lord stood before them and said: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the City of David, a Savior which is Christ the Lord.

"And suddenly there was with the angel a multitude of the heavenly hosts, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

It was a night which was distinct from all other nights which had come and gone since the creation of the earth.

The birth of Christ our Lord was more than an incident, it was an epoch in the history of the world to which prophets had looked forward, of which poets had sung, and in which angels joined their voices with mortals in praise to God. It was the day decreed and foreordained by our Father who is in heaven when he would manifest himself to his children, who are here upon earth, in the person of his Only Begotten Son.

Whether or not the 25th day of December is the proper date of the birth of Christ, our Lord, matters little. We join with other Christian people in celebrating it as such and if we observe it in the true spirit of the Master, renewing the covenant which we have made that we are willing to take upon us his name, and keep the commandments which he has given, our offering will be accepted.

He came that man might see and know God as he is, for he bore witness that whoever had seen him had seen the Father, for he was the express image of his person.

He came to teach us the character of God, and by example and precept pointed out the path which, if we walk in it, will lead us back into his presence. He came to break the bands of death with which man was bound, and made possible the resurrection by which the grave is robbed of its victory and death of its sting.

After his crucifixion and the death of the apostles whom he had chosen, who suffered martyrdom at the hands of those who were opposed to the truths which he taught, it appeared that his mission and ministry had been a failure; but as time passed, and the doctrines of Christianity became better understood, thoughtful men turned to him as their source of light and strength, thus preserving faith in his mission and ministry, with the result that Christianity became the dominant influence in the civilization and development of the world.

As time passed dissensions occurred in the primitive church. The laws governing the church established by the Redeemer, were transgressed, the ordinances were changed, the everlasting covenant was broken. Men began to teach for doctrine their own commandments; a form of worship had been established which was called Christianity, but was without the power of God which characterized the primitive church. Spiritual darkness covered the earth and gross darkness the minds of the people.

Then there came another epochal period in the history of the world. The time had arrived, fore-ordained by the Lord, and foretold by his prophets, when another gospel dispensation was to be ushered in, when the gospel of the kingdom was to be restored, and preached in all the world, as a witness unto all people before the end shall come.

Again the heavens rejoiced, again heavenly beings communicated the will of the Father to his children who are here upon the earth, and men were made glad as the Dispensation of the Fulness of Times was ushered in.

Joseph Smith was the agent through whom the Lord saw fit to begin the great latter-day work. To him the Father and Son appeared in heavenly vision, upon him the keys of the everlasting priesthood were conferred, with authority to transmit them to others, with the promise that the priesthood should never be taken from the earth again, until the purposes of the Father were accomplished.

Under his direction the Church of Jesus Christ of Latter-day Saints was organized on the 6th day of April, 1830, and the command given to its members to bear the gospel message to all people, calling them to repentance and faith in Christ, the Only Begotten Son of God in the flesh, with the promise that who-

soever should repent and obey would know, by the gift of the Holy Ghost, that the message which they brought was true.

As the result of this message many thousands of people have been gathered out from the various nations where the gospel has been preached and brought to Zion, the place designated by the Lord as the gathering place of Latter-day Israel. The desert has been made glad because of them, and has been converted into fruitful fields. Springs of living water have broken out to moisten the thirsty land, and cities have sprung up where before was only desolation and wilderness. Music and the voices of children are heard in the streets where silence had reigned supreme.

It is the Lord our God, through his Only Begotten Son, who has done it. To him be the praise and glory forever.

We exhort our brethren and sisters of the Church, wherever they may be, to remain steadfast in their faith. Hold fast to the word of the Lord, which is the iron rod that will lead us to the Tree of Life.

To the people of the world we appeal to come unto Christ, through whom redemption cometh to all those who take upon them his name, and keep the commandments which he has given. We bear witness that the fulness of his gospel has been restored, that his Church is established, and will continue to spread until peace shall prevail among men, and his kingdom come and his will be done upon earth as it is done in heaven. O Lord, hasten that glorious day.

HEBER J. GRANT,
ANTHONY W. IVINS,
CHARLES W. NIBLEY,

First Presidency.

God bless you. Amen.

PRESIDENT ANTHONY W. IVINS

I sincerely desire, my brethren and sisters, during the few moments of time that I may occupy, that I may have the benefit of your faith, exercised in my behalf. I appreciate fully the responsibility which I assume, as I stand here professing to teach the doctrines of our Lord, Jesus Christ.

THE ADVICE OF GAMALIEL

The scripture which I am about to read I have often quoted before, but it appears so appropriate to the subject which I desire briefly to discuss that it will bear repetition. The apostles who had been chosen by our Lord had been imprisoned by those who were opposed to the doctrines which they taught, and had been arraigned before the Jewish high priests, by whom they were accused of violating the law. When opportunity was granted them to speak in their own behalf, Peter stood up and said:

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

"When they heard that, they were cut to the heart, and took counsel to slay them,

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them:

"Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. * * *

"For if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it."

NORWAY DECIDES THE "MORMONS" ARE NOT CHRISTIANS

During the past ninety-six years the restored gospel of Christ has been preached in both the old and the new world without serious governmental opposition, or objection on the part of the people at large.

From the time of its introduction into the Scandinavian, and other countries of Europe, people who appear to have been prepared for the gospel before they heard it have joyfully accepted the message which the elders of the Church have carried to them, and the converts who have been gathered out from among those nations have become a pillar of strength to the Church.

To our surprise and regret the friendly relations which have so long existed have recently become greatly disturbed, because of the fact that our missionaries have been refused admittance to Norway, where, before, they had enjoyed the privileges accorded to other religious organizations. Upon inquiry regarding the reason for this changed attitude we were informed that representatives of the Christian churches of the country, in convention assembled, had passed resolutions to the effect that the "Mormon" Church is not a Christian organization, and consequently we were not entitled to the privileges, and protection under the law which we have hitherto enjoyed.

Our protest against this ruling was answered by the statement that the only means by which it could be modified would be for a conference of churches to assemble, and officially declare that the jury which, without having given us an opportunity to be heard in our own behalf, had decided that we were guilty, must meet and reverse the decision which they had rendered, a court before which we could expect no more of justice than was accorded the Redeemer of the world, when arraigned before the Jewish Sanhedrin.

A CONVENTION OF CHURCHES IN THIS LAND DECLARES US UNCHRISTIAN

From the published account of the proceedings of the general assembly of a convention of representatives of one of the great churches of our own country, held during the year just passed, I quote as follows:

"The American Islam. Thus has the 'Mormon' area often been characterized. It is an apt figure of speech. Those who live and labor in the atmosphere of this Islam of America, know what it means to go up against a stone wall, with scarcely ever feeling it give a little. The 'Mormon' has, to date, been far more zealous to convert the Christian, than the Christian has to convert him."

Islamism, as you are aware, is the religion of Mohammed. In one respect it is a good religion, for it at least teaches faith in, and service to a living God, the God of Abraham, but it does not recognize Jesus Christ as the Redeemer of the world, or as the Son of God.

From the foregoing, my brethren and sisters, you will observe that the Church of which you are members is declared, both in the old world, and here in our own country, to be an un-Christian organization, and as a consequence you are declared to be not Christians.

BOTH DECLARATIONS INEXCUSABLE AND UNTRUE

Had statements such as those been made ninety-six years ago, soon after the organization of the Church, when means of obtaining information was limited, and the history and accomplishments of the Church were before it, and not behind, there might have been some reason for the exercise of charity towards the persons responsible for the publication of such statements to the people of the world, but now, after the lapse of nearly a century, after the doctrines of the Church have been expounded to the people of all civilized countries, after millions of publications setting forth the doctrines of the Church have been distributed, such statements can only be regarded as the result of either inexcusable ignorance or wilful desire to deceive the people, by statements which are known to be untrue.

WHAT CONSTITUTES A CHRISTIAN?

The situation suggests the question: What constitutes a Christian Church, a Christian community or individual, and by what rule, or tribunal is a question of such vital importance to be decided?

I suppose the general answer would be: A Christian is one who professes faith in, and follows the teachings of Christ, and that a body of people, organized as a worshiping assembly, professing faith in the Redeemer, would be regarded as a Christian church.

During the earliest history of the Primitive Church its members were not referred to as Christians, but as brethren, disciples or saints. It was at Antioch, as I remember, about ten years after the crucifixion, that the followers of the Redeemer were first called Christians, a name applied to them in derision, or contempt which they accepted very much as we have accepted the name "Mormon," because we accept the Book of Mormon as a divine revelation from the Lord.

The first use of the word church, applied to the followers of Christ, so far as I am aware, was by the Redeemer himself when he declared to Peter that upon the rock of revelation he would build his Church, and that the gates of hell should not prevail against it, a very significant statement, a plain declaration that revelation is the foundation upon which the Church must rest.

We are told that the apostles, as they traveled from place to place,

preaching to the people, ordained elders in every church, and after commending the converted members to the Lord passed on to other fields. Thus the entire body of converts became known as the Church of Christ, he being declared to be its head, the Church being subject to him in all things.

THE ANSWER GIVEN IN THE WORDS OF OUR LORD AND HIS DISCIPLES

I know of no better authority on the question than the words of our Lord, and those of his disciples, who followed after him.

Before an organization could be formed which could be designated as a church, it was necessary that converts be made to the divinity of the Redeemer, and the importance of the message which he brought to the people of the world. His doctrine, or as he taught, the doctrine of his Father who sent him, as he expounded it in his memorable sermon on the mount, teaches us the manner of life we should lead in order that we may be worthy to be called Christians.

He taught us to overcome the evil habits of the world, its pride and selfishness, becoming humble in spirit, and promised that by so doing we should inherit the blessings of the earth. He taught us that we are to be peace-makers, if we are to become the children of God. That our example should be such that others seeing our good works, would be led to glorify the name of our Father who is in heaven. That, as we hope for mercy, we should be merciful. That we should not sit in judgment upon others, for by the judgment with which we judge, so shall we be judged. That we should not seek to exalt ourselves, for he who exalteth himself shall be abased. That we should be charitable, but admonishing us that if we give alms to be seen of men, for our own glory, it availeth us nothing.

His entire doctrine was one which requires that men withdraw from the ambition, selfishness and strife of the world, and dedicate themselves to the service of the Lord, and their fellow men, and he covenanted that if they will do so the necessary temporal blessings shall be conferred upon them, as a reward for righteousness.

He declared another doctrine of great importance in that remarkable discourse, that not all who say Lord, Lord, shall enter into the kingdom of heaven, but he who doeth the will of our Father who is in heaven.

Therefore he said, whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man who built his house upon a rock. And the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And he who heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon sand, and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, for it was founded upon sand, and great was the fall of it.

The acceptance of these first principles of the gospel were indispensable, but not sufficient to entitle one to be called a Christian. He must manifest his faith by accepting the ordinance of baptism, an ordinance which was administered to the Redeemer himself by John the Baptist, an ordinance without which our Lord declared a man cannot enter the kingdom of heaven.

Nor was baptism alone sufficient. John declared that his baptism was with water for the remission of sin, but that one who would come after him would baptize with fire and the Holy Ghost.

THE CHRISTIAN CHURCH DEFINED

When Paul came to Ephesus he found certain disciples and asked if they had received the Holy Ghost. They answered we have not so much as heard that there be any Holy Ghost. Unto what then were you baptized, he asked, and they replied unto John's baptism. They were then baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them they received the Holy Ghost.

Those who believed, and subjected themselves to the administration of these simple first ordinances of the Church became Christians. They had manifested their faith in Christ, in his divinity, his death, and above all his resurrection from the grave by being buried in the water of baptism, in similitude of his death, and coming up from it with their sins washed away, born to newness of life, as he arose to newness of life, with his glorified, resurrected body.

Then came the climax, when, by laying on of hands by those in authority the Holy Ghost was conferred upon the baptized believer: The Holy Ghost, which takes of the things of the Father and manifests them unto man, which bears witness of the Father and the Son, not in a voice audible to our ordinary sense of hearing, but at the same time more potent and convincing than any words the human voice can utter; the Holy Ghost which leads us into all truth and is an unfailing source of strength, wisdom and knowledge so long as we permit ourselves to be guided by its unerring counsels.

Such a person became a Christian, and an association of such people became a Christian church.

That a church may be brought into existence and endure it must be properly organized, with officers to preside over it and direct the conduct of its affairs, and these our Lord provided through the Twelve Apostles whom he chose, and the quorums of the lesser priesthood with their helps in government, an organization complete in every detail, conferring upon the men chosen the keys of authority which belong to the priesthood, and which authorize them to act in the direction of the affairs of the Church.

That any group of persons may associate themselves together as a worshiping assembly, and call themselves a church is conceded, and they are at liberty to choose any name they may desire by which their organization shall be known. For all the good which such an organ-

ization may accomplish the Lord will give them credit, and they will be rewarded for their efforts to establish faith in the hearts of people, I believe far beyond their expectations, for everything that is good, and persuadeth men to do good, cometh from God. The Latter-day Saints wish all people who are thus striving God-speed.

CALAMITIES THAT FOLLOWED

After the crucifixion of the Redeemer, and the death of the apostles whom he had chosen, all of whom suffered violent death because of their faith, with the exception of John the Revelator, many different religious sects came into existence, numbers of them professing Christianity, but teaching doctrines at variance with those taught by the Redeemer and his disciples.

Prior to his crucifixion, our Lord plainly outlined to his disciples that the time was approaching when he would be offered up, when he would leave them, but promised that at a future time he would return and consummate the work which he had commenced. Upon one occasion, as he sat on the Mount of Olives, his disciples came to him and asked when these things should be, and what would be the sign of his coming and of the end of the world.

The Redeemer outlined the conditions which would prevail at the time when he would come in glory, in the clouds of heaven, with such detail and accuracy that one who lives at the present time may read as he runs, and know that he lives in the day to which Christ referred. Read the twenty-fourth and twenty-fifth chapters of the Gospel according to St. Matthew, my brethren and sisters, if you desire to know more of the tremendous importance of the dispensation in which you live.

Upon this occasion he said to his disciples: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." For there shall be false Christs and false prophets, who if it were possible would deceive the very elect. And they shall deliver you up to be afflicted, and you shall be hated of all nations for my name's sake, and, most important of all, this gospel of the kingdom shall be preached in all the world, as a witness unto all people, and then shall the end come.

The Prophet Isaiah says: "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied and spoiled."

THE REASON FOR APOSTASY AND CALAMITIES

Why are these dire calamities decreed? The prophet makes the reason clear, it is because both priest and people have transgressed the law of the Lord, changed the ordinances of his Church and broken the everlasting covenant. Our Lord gave us the key by which we may know the voice of the good Shepherd when this time of confusion and

distress is upon us. When his disciples asked him whither they should go, or look, he replied: "Wheresoever the carcase is there will the eagles be gathered together," and, wherever the true Church of Christ is, there will the fruits of his gospel be manifested in the lives of the people.

WHY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IS A CHRISTIAN CHURCH

The Church of Jesus Christ of Latter-day Saints is a Christian Church in the fullest sense of the word, the declarations of the so-called Christian churches of the world to the contrary notwithstanding. In its establishment and accomplishments the words of the Redeemer, and the declarations of the prophets who lived before and after him are fulfilled. In justification of this declaration permit me to make the following statement, briefly, because a subject of such tremendous importance can only be touched upon in one brief discourse.

BRIEF STORY OF THE FOUNDING OF THE CHURCH

One hundred seven years ago, Joseph Smith, at the time in his fifteenth year, lived with his parents at Manchester, in the state of New York. While a great religious revival was being held in the neighborhood he found himself in doubt as to which of the contending sects he should join, for there was great rivalry among them in their efforts to secure converts.

Profoundly religious he had never conceived the idea that all were wrong, neither could he believe that all were right, because of the great difference in doctrine and organization which existed. Familiar with the scriptures he knew that the Lord had promised wisdom to all who lacked it, if they would go to him in faith, and believing that the question which he was not able to decide would be answered by the Lord, he retired to the woods and engaged in earnest prayer.

While thus occupied a vision was unfolded in which he saw two glorious personages, whose brightness and glory, he says, defied all description. One of these personages, pointing to the other, said: "This is my beloved Son, hear him."

The Person referred to told Joseph that he should join none of the existing churches, that all were wrong, that they drew near him with their lips, but their hearts were removed far from him, and they taught for doctrine the commandments of men.

Nothing of importance occurred in the life of Joseph Smith, except that he was persecuted and ridiculed because he maintained that he had seen this vision, until three years later, when, while engaged in prayer in his bed room, Joseph says that a light began to appear, which increased in brilliancy until the room was brighter than at noon-day, when a personage appeared at his bedside, clothed in a robe of exquisite whiteness.

This personage said that he was a messenger sent from the

presence of God, and that his name was Moroni, that the Lord had a great work for Joseph to do, and that his name should be known for both good and evil among all nations, that among some it would be held in honor, and among others in reproach. He also told him that there was a book deposited, written upon gold plates, containing the history of the ancient inhabitants of this continent, and that it also contained the fulness of the everlasting gospel, as it was delivered by the Savior to them, and that there was also deposited the Urim and Thummim, by means of which the characters engraven on the plates could be translated. This was the Book of Mormon, which was later delivered to Joseph Smith, translated by him and first published to the world in 1830.

While engaged in the work of translation, assisted by Oliver Cowdery, Joseph observed the importance which attached to the ordinance of baptism, and desiring greater light he and Oliver went to a secluded spot, on the bank of the Susquehanna River, and engaged in prayer. While thus occupied they bear witness that a messenger from heaven descended in a cloud of light, and laying his hands upon their heads said: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

This messenger told them that he was John the Baptist, that he acted under instruction from Peter, James and John. That the Aaronic Priesthood, which he had conferred had not the power to lay on hands for the gift of the Holy Ghost, but that the keys of the Melchizedek Priesthood would be later conferred upon them. This latter priesthood was conferred upon Joseph and Oliver at a later date under the hands of Peter, James and John, who ordained them to the Apostleship, and committed to them the keys of the kingdom, and of the Gospel Dispensation of the Fulness of Times.

It is upon this authority that the Church assumes to speak and act in the name of the Lord.

THE CHURCH NOT A FACTION, BUT THE RESTORED CHURCH OF CHRIST

The Church is not a protestant faction which has broken away from the mother church, or from any other religious body. It is the Church of Christ, our Lord, restored to earth as he and the prophets declared it should be, restored for the purpose of gathering the outcasts of Israel, that the way may be prepared for the coming of the Redeemer of the world, and the consummation of the purposes of the Lord, in so far as they pertain to the present generation of mankind, who occupy the small portion of the universe, which we call the world.

WE DO NOT BELIEVE IT, SAY OBJECTORS

Yes, says the objector, if this story were true your authority would

be sufficient, but we do not believe it. We do not believe that Joseph Smith, in vision, saw and communed with the Father and Son. We do not believe that heavenly messengers visited him, nor that the keys of the Priesthood were conferred upon him by John the Baptist, nor by Peter, James and John. These men died more than a thousand years ago, and the dead do not return to visit the living. Visions and the visitation of angels have long since been done away with, there are no such things in the age in which we live, Joseph Smith was either a visionary dreamer, and these imaginings were the result of a disordered mind, or else he was a wilful impostor.

Neither did the people believe the words of the Redeemer of the world. They declared him to be an impostor, a disturber of the peace, that he was guilty of sedition, and was a blasphemer, because he declared himself to be the Son of God, and it was upon these and other similar charges that he was condemned to death upon the cross. The people did not believe that Moses and Elias appeared to Peter, James and John, at the time of the transfiguration of the Redeemer, they had long been dead, and could not return.

Nor did they believe Paul when he declared to King Agrippa and Festus, that as he journeyed toward Damascus, at noon day a light brighter than the sun descended from heaven which caused him, and those who were with him to fall to the earth. That a voice called to him declaring that it was Jesus of Nazareth who spoke, telling him to arise, and stand upon his feet, and said: "I have appeared unto thee for this purpose, to make thee a minister and a witness" to the people, especially to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of satan unto God." The Redeemer had been crucified, declared dead, and Festus, who could not understand how he could appear to anyone, cried out: "Paul, thou art beside thyself; much learning doth make thee mad." But Paul answered, "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

WE BEAR WITNESS OF THE RESTORATION

So do we in soberness and truth bear witness to the people of the world today, to king and subject, to patrician and plebeian, to rich and poor, to Christian and heathen; that Joseph Smith was divinely called to be the instrument in the hands of the Lord in the restoration of the gospel of Christ; that the keys of the Priesthood were conferred upon him as has been stated, and have come down through his successors to the present. Another thing to which we bear witness is that all men may know the truth of the testimony which we bear by asking the Lord for it in faith. It is not by the words of men that you have been converted, my brethren and sisters, but by the gift of the Holy Ghost, which has borne witness of the truth of these things, and this great congregation of people would arise and testify to the truth of what I say if requested to do so.

WHAT WE BELIEVE

We believe in the immaculate conception of the Virgin Mary, and that the Child born at Bethlehem of Judea was in very deed the Son of God, the Only Begotten of the Father in the flesh. That he is our advocate with the Father, the medium through which we reach the throne of grace.

The foundation of the Church is laid in God the Eternal Father, his Son Jesus Christ and the Holy Ghost, which constitute the Godhead. No person can become a member of the Church until he has taken upon him the name of Christ, and entered into the covenant that he is willing to serve him, and keep the commandments which he has given, to the best of his ability. He must accept the ordinance of baptism, which is administered in the name of the Father, Son and Holy Ghost, in other words he must accept Christ as the Redeemer of the world, without reservation.

The members of the Church meet together once each week and partake of the sacrament in remembrance of the body and blood of our Lord. Every ordinance of the Church, every act performed, is administered in the name of Christ.

BUT WHAT ABOUT THE BOOK OF MORMON, SAY OBJECTORS

But, says the objector, you accept the Book of Mormon as a revelation from God, thus bringing a new Bible into use when there can be but one Bible, and this we cannot accept. Even if such a record were to be brought forth, would the Lord undertake to accomplish it through the medium of an unlearned young man, when we have many profound scholars among us?

Our reply to that objection is, he did choose Joseph Smith to accomplish it, and that should be sufficient answer. It is the same question asked regarding the Redeemer: "Is not this the carpenter's Son? is not his mother called Mary?" and are not his brothers and sisters all with us, whence hath this man all of these things?

Why do Christian people reject the Book of Mormon? It is the strongest corroborative evidence of the truth of the Bible, and the divine mission of the Redeemer that exists in the world, and should be welcomed by all Christian people. It is of special value to America, and particularly to the people of the United States. It is the Holy Scripture of the American continent, and it outlines the establishment and destiny of our nation, asserting that our government was established by inspiration from the God of the land, whom it declares is Jesus Christ, and warns us that if we turn from him, and cease longer to recognize and serve him, his protection will be withdrawn, and the great promises which he made in regard to our destiny will be of no effect.

ALL THE "MORMONS" ASK IS PERMISSION TO BELIEVE AS THEY CHOOSE

The Latter-day Saints recognize and appreciate the great work accomplished by the Christian churches of the world since the Reforma-

tion, in breaking down kingcraft, and priestcraft, thus preparing the way for the establishment of free government, freedom of worship, and the coming of our Lord Jesus.

When brought before the Jewish high priests, Peter speaking for the Twelve declared that God had sent his Son to bring salvation to Israel. Hearing this truth they took council to slay them.

So it is with us today. The world says if you will renounce this fable regarding visions and heavenly visitations to Joseph Smith, we will accept you as Christian people. Like Peter and Paul we answer: This we can never do, because it is the truth, and the experiences of the past teach us that it is dangerous to ignore the truth.

All that we ask is to be permitted to believe as we choose, and we grant all men this privilege. We ask the people of the world to rely upon the words of Gamaliel, which have been quoted, for they are as true today as they were when uttered. If this work is of men it will come to naught, but if it is of God you cannot overthrow it. Like the primitive church, being defamed we entreat, being ridiculed we revile not; being persecuted we patiently submit, knowing that error must eventually yield to truth, and that time is the friend of innocence. We submit our cause to the Lord, our God, to whom be glory and praise and honor, through Jesus Christ, his Son. Amen.

The choir sang an anthem, "O blessed be the Lord," with music by B. Cecil Gates, and the solo by Delores Seal.

Closing prayer was offered by Elder Joseph B. Keeler, of Provo. The conference adjourned until 2 o'clock.

AFTERNOON SESSION

At 2 o'clock the congregation was asked by President Heber J. Grant, who presided, to sing with the choir the hymn, "How firm a foundation, ye Saints of the Lord." The hymn was sung with spirit and earnestness.

Elder Winslow Farr Smith, president of the Ensign stake of Zion, offered the opening prayer.

The choir sang the hymn, "An angel from on high," the duets being sung by Mrs. Alfred W. Davis and Hyrum Christensen, with sympathetic interpretation.

PRESIDENT CHARLES W. NIBLEY

I read from the twenty-fourth chapter of Luke, beginning at the first verse:

CHRIST'S RESURRECTION

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

"And they found the stone rolled away from the sepulchre.

"And they entered in, and found not the body of the Lord Jesus.

"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

"And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

"Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words."

DOUBLE ASSURANCE OF THE RISEN LORD

Throughout the Christian world today this event is celebrated, the theme discussed, the thought memorized, and appropriate words are spoken upon this and kindred scripture concerning the resurrection of our Lord. Our flowers here, these Easter lilies, symbolize that thought, and we, members of the Church of Jesus Christ of Latter-day Saints, believe every word of the scripture which I have read. We accept it literally. We believe that the same body which the Lord Jesus had in his mortal life was resurrected and became a glorified body of flesh and bone. We have evidence of this in addition to that contained in the New Testament; for as Latter-day Saints we believe that this same Jesus, who was crucified and who rose from the dead, did in these latter days appear and reveal himself to the Prophet Joseph Smith, and taught him how to lay the foundation of this great latter-day work.

So we have a double assurance, not only the assurance of the scriptures which Christians generally accept, but the further assurance that the same Jesus has come to earth in these latter times and has established the same Church, the same doctrines, the same principles of salvation, with the same power and authority which he instituted in the meridian of time, before his crucifixion and after.

PRINCIPLES AND DOCTRINES THE SAME AS CHRIST TAUGHT

He has given to the Church of Jesus Christ of Latter-day Saints in these days the same authority and principles and has empowered it to perform the same work which he instructed his apostles and disciples to perform in former times, namely, to go into all the world and preach the gospel to every creature. It is the same doctrine, without any change. The Savior commanded his disciples to go forth and depend not upon themselves, but upon the Lord, and he promised that he would feed and clothe them and take care of them. In other words, they were not to ask: "Is there a salary connected with it? How much are we going to get?" In the olden time, as you read in the scriptures, he said nothing of salary, but on the contrary, his instructions were that they should go without purse or scrip, and depend upon the Lord.

THE SAME DOCTRINE

The same doctrine is preached today by the Church of Jesus Christ; and as we heard from President Grant this morning, over 2,500 of our missionaries are out in the world today, doing that very work and doing it in the very same way. They maintain themselves, they depend upon their own efforts. The Church does not hire them. There is no hiring in the Church of Jesus Christ of Latter-day Saints, in that sense. It is true that when a man is asked to devote the whole of his time to Church work, he must be supplied with sufficient to live on. The people among whom the elders labor in the missions of the world usually take care of them where they can. If they cannot, and converts or friends cannot assist them, then these men are expected to furnish the means themselves and make that much of a sacrifice for preaching and teaching and delivering this wonderful message to the world.

THE WORK IS DONE WITHOUT PAY

Here at home our bishops are called to act as fathers to the people in their wards. Are they paid any salaries? No. It is true that they are allowed a little, the general average of which amounts to 50 cents a day, for taking care of the tithes and for being responsible for the money, but not for presiding over the ward, and not for administering in the authority of the priesthood. It is given for the special work he performs as bishop—that of taking in the tithes, looking after the hay, the butter, the eggs, or whatever is turned in on tithing. For this particular work a meagre allowance is made which amounts to about 50 cents a day per bishop; but no salary is paid to our bishops.

Then there are others, such as the men on this stand, and mission presidents also, who are called to devote their entire time to the Church. They have no time to look after temporal affairs of their own; they must work and go where they are sent. They are liable to be called to go to this mission or the other mission, even to the ends of the earth, any day, any hour, and they are expected to comply, and do comply. So they have no time to provide means for their families, or to speculate in this or the other. It is necessary, therefore, for the Church to provide for them. But even they do not receive "salaries," because a salary is what a man receives when he hires himself out. Over there in the office of the Short Line Railroad company, or in any of the big offices or stores, men are hired for certain amounts, and if they do well, the salary is increased. A man may go from one job to another, and do the best he can for his family and for himself, and that is all right; he is entitled to do it. That is working for hire, or for a salary. But could you get one of the mission presidents to leave the Church work and hire himself out for money? No. Could you hire any of these seventies, the presiding bishopric, the apostles, the presidency of the Church? Not one, not one. Of necessity, when a

man has not the means to support himself, the Church must support him, so that he can continue his work.

Such men as I have mentioned, therefore, who are devoting their entire time to the Church, receive an allowance, though a very meagre one in comparison to what is usually allowed men of that kind in other walks of life. There are men on this stand, and throughout the Church, who, by devoting their entire time to their own affairs, could double or treble or quadruple the small allowance that is given them by the Church for their support.

So I can safely say that in this Church, as in the primitive church, there is no hireling service. The same spirit of sacrifice that the Lord then required obtains now in his Church. Our parents sacrificed for this work in coming to this land and redeeming it from the desert it was. Our missionaries go out now and sacrifice. It is essentially a work of sacrifice. They give the best years of their lives for the work of the Lord without any thought of compensation. There is a continual stream of missionaries coming and going. What for? To deliver this message to the world, namely: that the Lord God of heaven—this same Jesus Christ of whom I have read who was crucified and put to death, and who obtained through the keys of the resurrection power over death and the grave; for he said: "I am the resurrection and the life"—has established the same kind of a Church in this day, and has restored the same gospel as was preached in his day; and he expects us to deliver that most important message.

THE MOST IMPORTANT THING FOR THE WORLD TO KNOW

Now let me tell you, my brethren and sisters, the most important thing for the world to know today is that God lives, and that Jesus is indeed the Christ, the Son of the living God, and that he has restored his work to the earth through the instrumentality of Joseph Smith the Prophet. The same doctrine of faith is here today that was in the primitive church. The same doctrine of repentance is here. The same doctrine of baptism by immersion for the remission of sins is here. The same doctrine of the laying on of hands for the reception of the Holy Ghost is here. The same power of the Holy Priesthood is here. The power of God unto salvation is here today in this Church as strong, as powerful, and as potent as it was in the days of Jesus Christ, when he dwelt here in the flesh. The same principles are advanced—love, patience, integrity, sacrifice, everything that makes for righteousness and the well-being of mankind. Every principle, every ideal, every thought that makes for the betterment and the salvation of mankind is here in the Church of Jesus Christ of Latter-day Saints today, as it was nineteen hundred years ago in the primitive church. And the beauty of it all is that you know it! You are not deceived.

THE CHURCH BUILT UPON THE ROCK OF REVELATION

We would be foolish to try to deceive ourselves. We know by

the same power that Peter knew; and what was that? "Whom do men say that I the Son of man am?" the Savior asked. And they said: "Some say thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." The Savior said: "But whom say ye that I am?" Peter answered and said unto him: "Thou art the Christ, the Son of the Living God." And the Savior answered, "Blessed art thou, Simon Barjona: [as much as to say, it is a fine thing to have that testimony, that knowledge] for flesh and blood hath not revealed it unto thee, but my Father which is in heaven * * * * and upon this rock [this rock of revelation] I will build my Church; and the gates of hell shall not prevail against it."

We are built upon the same rock of revelation. We have the knowledge of God. The key to the knowledge of God is in this Church. The power of the Priesthood is here, the same power as formerly, to lead the people, and the people know it. It is written here in the Book of Doctrine and Covenants that it shall come to pass that God's people shall come to know who are the servants of the Lord, and who are not, and they shall judge all things, and so forth.

This individual testimony, this positive assurance which is given to every Latter-day Saint through revelation, by the power of the Holy Ghost, is the same testimony and spirit that our fathers and mothers received when they joined the Church in the old countries. And every man and woman in all the world may receive it if they only will. There is a challenge here in the last chapter of the Book of Mormon, which is to all people, that any man who, with real intent, not half believing, but believing fully, shall say in his heart: "Oh, God, show me thy way, thy truth, thy light, the right path, and I will follow it, no matter what its name is or how discredited it may be by the world," will receive in his heart a testimony, if he so ask of God.

FOR A TESTIMONY, GO TO THE LORD

So all we say to our friends, our neighbors, our brethren and sisters everywhere, is: Take it to the Lord. You need not take our word; go to the Lord in prayer, but in the true spirit of faith, for no other spirit will avail, and you have my word for it, and the word of ten thousand Latter-day Saints here assembled, that you will receive the same testimony, for the Lord does not fail.

My brethren and sisters, I rejoice in being permitted to labor in this great cause. I have been at it for more than sixty years, and more and more I see the splendor of it, the glory of it, the power of it, the strength, the salvation that is in it. I know it is true, it is of God. You cannot fail, my brethren and sisters, if you but put your trust in him. And if we have erred or done ought amiss, that blessed principle of repentance which he has implanted in his Church is here to save us if we will but correct our error, forsake evil, and cleave to that which is good.

Where can we find anything like it? Where else in all the world is

there such an organization. There is within it that power, that impelling force that brings you and me and Latter-day Saints everywhere, in joy, in gladness, in pleasure, to serve the Lord. It brings us to respect the Priesthood—the apostles, the bishops of the wards, the presidencies of stakes, each in his order and in his place, because the Lord has called them, by that same power and spirit that I have spoken of, namely, by the power of revelation. How are we to acquire that? If you will read the eighth section of the Doctrine and Covenants, the Lord tells you this, if you will pray about it:

“Behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

“Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.”

This is the spirit that he gave to all his ancient prophets and apostles.

I testify that this is the same spirit and influence that he gave to President Young in his ministry, and to every succeeding president. It is the spirit that he gives to President Grant today in his ministry, and he receives it in the same way, by prayer, by faith, by righteous living, by being worthy to receive it. That counts for a lot, I want to tell you. “Worthy art thou, O Lord,” it was said of him, “to sit on high.”

THE SPIRIT OF SACRIFICE IS THE SPIRIT OF THIS WORK

The president of the Church today gives us, by counsel, by advice, by the inspiration of the spirit, that admonition which is for our salvation. After the president talked this forenoon and after President Ivins' splendid discourse, I was going over all these items in my mind and I thought: “What sane man—I don't care what his religion is, or if he has no religion—what sane man anywhere could object to the teachings of these brethren?” Now put that question to yourselves, my brethren and sisters and friends. Were they not good, were they not wholesome, were they not for the betterment of mankind for the best that is in men, for good government, for good order, for good citizenship? The gospel of Jesus Christ is intended to make me a better husband, a better father, a better citizen, if I will only obey its laws.

Let us, my brethren and sisters be willing to sacrifice for the Lord, for his work. There is a great work yet to perform in all the world. As we have heard from the president, missionaries are called for from every quarter. We have had volunteers, and many who have been called, who have gone and have done a splendid work. I recall now one of them, and I am going to mention his name: Brother A. A. Hinckley. He wrote to the presidency sometime ago and said: “I see that there has been a call for missionaries to go out for six months.” And he further said: “The Lord has blessed me very much, I ought to be very grateful, and I am very grateful;” and he went on to mention the blessings, for the spirit of gratitude was in his heart. “Now I am

willing to go, I am willing to stay, I am willing to do whatever you want me to do." With tears in my eyes, I listened as the president read that letter, and I thought, "God bless such a man."

THE SPIRIT OF SACRIFICE

There is the spirit of this work, there is the spirit that makes this thing go, that holds me and holds you—the real spirit of sacrifice. Willing to go on missions? Yes, anxious to go, to let everybody know that God has spoken, that we have the knowledge of God, the testimony of it, the same Christ our Lord that was crucified, whose resurrection the people in all the world are celebrating today. He has put into our hearts the knowledge that the greatest thing that we have to do and that his Church will forever have to do, so far as I know, is to proclaim this gospel, to spread this truth, to bring people into the same way of thinking, the same spirit and power that is in the priesthood and in the Church, the same happiness, the same joy, the same blessing, the same salvation. That is the greatest work that is before you and me, and we ought to be anxiously engaged in such a work, and not wait until we are commanded in all things; for he that waits until he is commanded, and does nothing until he is commanded, the same is a slothful servant and unworthy.

MAY THE LORD GLORIFY HIS WORK

I pray, my brethren and sisters, that the Lord will magnify and glorify his work. We can't do it; but he will do it through us,—through you, through me, and men and women like you and me; for it is his work. It is by his power, as President Grant read to you, in that greeting this morning. It is the Lord we say who has done it. As stated in the Holy Bible (Psalm 100): "It is he that hath made us, and not we ourselves," so it is he that hath made this work and brought it to pass, and put the power and the spirit in it, which no man can do; but with that spirit in us we can conquer the world for righteousness, for peace on earth, good will toward all men, which I humbly pray he will hasten, in his time, through Jesus Christ. Amen.

Following the sermon by President Nibley, the choir and congregation sang, "The Spirit of God like a fire is burning."

ELDER ORSON F. WHITNEY

APROPOS OF EASTER DAY: "WE STAND FOR AN INDIVIDUAL TESTIMONY OF THE DIVINITY OF JESUS CHRIST"

The adoption by the Mutual Improvement Associations of this their latest slogan was most opportune. For it comes at a time when the question of Christ's divinity is being widely agitated. Someone has wittily said that the automobile is fast resolving the

human race into two great classes—the quick and the dead. Even so, though in quite another way, the controversy over the divinity or non-divinity of Jesus of Nazareth is dividing the Christian world into two opposing militant camps—the Fundamentalists and the Modernists, so-called.

FUNDAMENTALISTS VS MODERNISTS

The Fundamentalists, with whom I class myself and all Latter-day Saints, in a general way, are those who adhere to the old and established belief that Jesus Christ was the very Son of God, born of a virgin mother; that he was the author of the resurrection, the giver of eternal life, and withal a worker of miracles. We verily believe that he walked upon water, turned water into wine, healed the sick, cast out devils, gave sight to the blind, caused the lame to walk, and did many other mighty and marvelous works, all by virtue of the divine power within him.

The Modernists, who regard themselves as advanced thinkers, as the intellectually "quick," while their opponents are the spiritually "dead," look upon Jesus as a good and great man, the wisest and noblest teacher that the world has ever known. But they scout the idea of his being a miracle-worker, or the author and giver of eternal life. They do not positively deny that he could have worked a miracle, had he been so minded; they are simply not convinced that he could or did. This I believe is a fair statement of their position.

Many years ago, when I was a ward bishop in this city, a Primary Association conference was held one Sunday evening in the ward chapel. One of the sisters, gathering the little tots around her on the stand, told them the story of Jesus feeding the multitude in the miraculous manner set forth in the New Testament. Going home that night, one of the mothers, anxious to impress the lesson upon the mind of her little son, asked him certain questions concerning it. "What did Sister Blank tell us this evening?" The boy replied: "She told us how the Savior fed the people." How many people?" "Five thousand." "And what did he feed them with?" "Five loaves of bread and two fishes." "Well, now," said the mother, "how do you suppose he could do that?" The little fellow mused a moment, and then blurted out: "Well, I don't believe those in the middle got any."

He was a Modernist. He did not believe in miracles. He did not realize that it was by divine power that this marvelous deed was done. His child mind could not allow for the difference—the vast difference between the omnipotence of Almighty God and the puny strength of mortal man. And that's the trouble with many grown up children at the present time.

They who doubt the divinity of Jesus Christ can hardly be expected to believe in the wonderful works wrought by him. But

they who accept him as the Son of God can accept his miracles also, the problem resolving itself into a simple question of cause and effect.

"NATURAL SUPERNATURALISM"

Men say that they do not believe in miracles because they are contrary to the laws of nature. "What are the laws of Nature?" asks Carlyle, and answers his own question thus:

"To me perhaps the rising of one from the dead were no violation of these laws, but a confirmation, if some far deeper law, now first penetrated into, and by spiritual force, even as the rest have all been, were brought to bear on us with its material force.

"'But is it not the deepest law of Nature that she be constant?' cries an illuminated class. 'Is not the machine of the universe fixt to move by unalterable rules?' Probable enough, good friends * * * And now of you, too, I make the old inquiry: What those same unalterable rules, forming the complete statute book of Nature, may possibly be?

"'They stand written in our works of science,' say you; 'in the accumulated record of man's experience.' Was man with his experience present at the creation, then, to see how it all went on? Have any deepest scientific individuals yet dived down to the foundations of the universe, and gauged everything there? Did the Maker take them into his counsel, that they read his ground-plan of the incomprehensible All, and can say, This stands marked therein, and no more than this? Alas, not in any wise!

"To the minnow, every cranny and pebble and quality and accident of its little native creek may have become familiar; but does the minnow understand the ocean tides and periodic currents, the trade winds and monsoons and moon's eclipses, by all of which the condition of its little creek is regulated, and may, from time to time (unmiraculously enough) be quite upset and reversed? Such a minnow is man; his creek this planet earth; his ocean the immeasurable All; his monsoons and periodic currents the mysterious force of Providence through aeons of aeons."—*Sartor Resartus*.

MIRACLES, THE FRUITS OF FAITH

I need but add to this masterly philosophic defense, that it were indeed a pitiful begging of the question for any one to say: Because I cannot do a certain thing, therefore it cannot be done; I cannot work a miracle, consequently no miracle was ever wrought. Miracles are the fruits of faith. Nobody claims that unbelief can perform them.

Time will not permit me to pursue this subject further, nor is it necessary that I should do so. Before sitting down, however, I would like to touch upon another topic, suggested by Carlyle's pointed question: "Was man present at the Creation?"

WHEN MORNING STARS SANG TOGETHER

A similar question was once put to a righteous man named Job, whom God answered "out of the whirlwind," saying: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding * * * When the morning stars sang together and all the sons of God shouted for joy?" (Job 38:1-7.)

Job does not seem to have answered the question. Perhaps he did not have sufficient "understanding," and, unlike the "illuminated class" mentioned, would not assume to know what he did not know. But another righteous man named Abraham, who lived four centuries before the time of Job, had virtually answered that question; and his answer slept for two thousand years in the wrappings of a mummy in the catacombs of Egypt, awaiting the hour when Joseph Smith would give to the world his translation of the Book of Abraham. Therein the Father of the Faithful says:

ABRAHAM AND PRE-EXISTENCE

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever." (Abraham 3:22-26.)

How majestic! How sublime! And how wonderfully comprehensive! Surely the Book of Abraham bears testimony to its own divine origin. The sublimity of its doctrines and the spirit accompanying them are proof positive that they came right down from heaven.

BISHOP SPALDING AND THE SPEAKER

I bear in mind a conversation that I had with the late Bishop Franklin S. Spalding, of the Episcopal Church, whose untimely accidental death some years ago we all deeply deplored. He had attacked the Book of Abraham in a published commentary, and was

answered by a number of our brethren through the press. Soon afterwards I met the Bishop, with whom I was quite well acquainted, and he said to me: "Why have *you* not answered me?" "I have," was my reply; "I have been answering you all over the country, but it hasn't gotten into the papers." "Oh, indeed, and what have you been saying?" he inquired. "I have been saying this:

" 'Truth is truth, where'er 'tis found,
On Christian or on heathen ground.'

"And whether it be taken from an ancient hill in North America, as was the Book of Mormon; or from the catacombs of Egypt, as was the Book of Abraham, if it's true, it's true, no matter who translated it, or how many supposed flaws appear in the translation. The character of the content and the spirit that goes along with it, determines better than all else its truth, its authenticity. We know Shakespeare's writings by the very sound of them—they have the Shakespearean ring. Literary experts can tell the difference between those writings and all others. We recognize Milton's poetry by the Miltonic ring; the poetry of Byron and Tennyson by the Byronic or Tennysonian ring. Then, if God speaks, why should it not have a Godlike ring, something that no man can counterfeit, nor any but a spiritual expert fully appreciate?"

Bishop Spalding agreed with me. Not as to the Book of Abraham, but as to the best way of testing any book. "I am one with you," he said, "in the belief that the highest evidence of the truth of any work is the spirit that it breathes and the wisdom that it inculcates." "Then," said I, "this Book of Abraham needs no defense from me, nor from anyone else. It speaks for itself; it defends itself. By the majesty of its language, by the sublimity of its teachings and by the Spirit that permeates them, it proclaims itself divine."

A GRAMMATICAL ERROR

Prior to that time I had a conversation with another would-be censor of our sacred books. He accosted me on the street with the question: "Bishop Whitney, do you believe the Book of Mormon to be the word of God?" "I certainly do," said I. "Well, can't God speak grammatically?" "Of course he can." "Then why was this grammatical error left in the Book of Mormon?"—and he quoted it. "Do you really want to know?" "Yes," he said. "Well, I think that was left there just to keep you out of the Church."

He seemed surprised: "Doesn't God want me in his Church?" "No," I said; "he only wants honest seekers after truth; and if you think more of a grammatical error than you do of your soul's salvation, you are not fit for the kingdom of heaven, and the Lord doesn't want you."

He was astonished. It was something he hadn't thought of. He felt very much as Goliath did when the stone sank into his forehead—such a thing had never entered his head before.

THE CREATION TWO-FOLD

Back now to the Book of Abraham: "And then the Lord said, Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth."

The creation was two-fold, firstly, spiritual; secondly, temporal. All divine creations have a spirit, even the trees and the flowers. In other words, they are souls, spirit and body combined. A learned man who was a chemist set himself to the task of making a grain of wheat, in imitation of one produced by the God of nature. Taking such a grain, he separated it into its component parts, finding that there was so much lime, so much silica, so much of this element and that, in its composition. Then, taking just such proportions of each element, he brought them together by his chemical skill and created a grain of wheat, so exactly similar to the natural grain, that the eye could not detect the difference. But there was a difference—a vast difference. He planted the two grains, and the one that God made sprang up, while the one that man made stayed down. God's wheat grain had a spirit; the other had none.

"There is a spirit in man, and the inspiration of the Almighty giveth it understanding." There is a spirit in all of our Father's creations. They were made "for a wise and glorious purpose," and will be perpetuated in the great hereafter. The poet Byron, in a cynical epitaph on the monument of his favorite dog, wrote: "Denied in heaven the soul he held on earth." But "Mormonism" teaches no such doctrine. Joseph Smith declared that not only the human race, but the lower orders of the animal creation were designed for eternal felicity. And John the Revelator teaches the same doctrine in the sublime symbolism of the Apocalypse.

PURPOSES OF EARTH LIFE

This earth was created, not out of nothing, as antiquated theology asserts; but out of eternal spirit and eternal element; and it is but one of millions like it that have been created, peopled and redeemed by the same All-wise God, who has placed his children here, primarily to give their spirits bodies, that they might become souls, capable of endless increase and advancement; also that it might be seen whether they would do all that the Lord requires at their hands.

We are here for education and development, through joy and sorrow, through smiles and tears, through pleasure and pain, bitter and sweet, light and darkness, enduring the vicissitudes

and contrasts of mortal life, that we may become wise and gain a glorious experience. And if we now walk by faith, as we once walked by sight, and keep this second estate as we kept the first, or spirit estate (and were "added upon" for so doing), we shall reap the promised reward and "have glory added upon our heads forever and ever."

CARLYLE ANSWERED

Yes, Carlyle, man *was* present at the creation—but not with his mortal experience, nor yet with his mortal blindness. With clear, unclouded vision we looked on while the foundations of the earth were laid; and it was because we could see past the gloom to the glory that lay beyond, that "the morning stars sang together, and all the sons of God shouted for joy."

ELDER DAVID O. McKAY

"Wherefore of these men * * * must one be ordained to be a witness with us of his resurrection."

THE GREATEST OF ALL MIRACLES

The greatest of all miracles is being celebrated by the Christian world today in the world-wide festival called Easter. Elder Whitney has referred to the reasonableness of the miracles of Jesus Christ. I say the greatest of all miracles is his resurrection from the dead; professed followers of the risen Lord are celebrating, in form at least, this great miracle. We have heard today that many people reject the reality of the resurrection of the Lord. They believe, or profess to believe, in his teachings, but do not believe in the immaculate conception, nor in his literal resurrection from the grave; yet, this latter fact was the very foundation of the early Christian church. The passage I have just read in your hearing is contained in the first chapter of Acts, and is accepted as being the testimony of Peter, the chief apostle on the occasion when the eleven had met to choose one to take the place of Judas Iscariot. It always interests me to study about the class of men that surrounded the apostles at that time, from whom the apostles chose this special witness. They were men who had been "witnesses" of the resurrection. Only such a one was considered eligible and worthy to be chosen one of the Twelve Apostles. I read further:

"This Jesus hath God raised up, whereof we all are witnesses.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Peter then continues:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

"Whom God hath raised up, having loosed the pains of death."

THE REALITY OF THE RESURRECTION OF JESUS CHRIST

There seems to have been no question about the reality of Christ's resurrection in Peter's mind when he spoke to the very men, some of whom at least, had been witnesses of Jesus' death. Prior to this, as I have said, Peter had declared to the eleven that "we must choose from among those who are such witnesses, one who will stand by us as eye witness of the Lord's resurrection." There is no doubt, so far as the first chapter and the second chapter of Acts are concerned that the resurrection of Jesus Christ was a reality. No Christian can read it without being convinced that these early apostles, were firmly convinced that the resurrection of the Lord was real. Jesus their Lord was as real to them after his resurrection as he had been prior to his crucifixion, a man among them, though divine.

Later another man testified to the same thing. He was Paul, known as Saul of Tarsus. In his early life Saul did not believe that Jesus Christ had risen from the dead. When he was sitting at the feet of Gamaliel, studying the philosophy of the times, he undoubtedly would have ridiculed the idea. To that extent, Paul was a modernist in every sense of the word. Just before his conversion he not only ridiculed the idea, but secured papers that authorized him to punish all who did believe in the resurrection of Christ, and yet Paul was a Pharisee, the members of which sect believed in the doctrine of the resurrection. However, there came a wonderful change in this persecutor's life. This same Jesus who had been crucified and who had risen from the dead, appeared to Paul when he was on his way to Damascus with papers in his pocket to arrest the saints who dwelt in that old city.

"Saul, Saul, why persecutest thou me?" said the voice. "Who art thou, Lord?" "I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks." "What wouldst thou have me do?" "Arise and go into the city, and it shall be told thee what thou must do." Later Paul wrote that testimony, and we have it today as the oldest authentic written record testifying to the literal resurrection of the Lord. That oldest written testimony is not the one I have just read in Acts, it is not found in Matthew, the first book in the New Testament, it is not in Mark nor Luke nor John, but the first epistle to the Corinthians. If you will turn there to that epistle you will find a wonderful array of testimony to the reality of the resurrection of Jesus Christ. In the Fifteenth Chapter I read the following:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve;

"After that, he was seen of above five thousand brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

WITNESSES TO THE RESURRECTION

Some may say: "If we knew that these testimonies were the direct testimonies of these men, then we should give full credence to them." "But," say the critics, "we do not know that Peter's testimony as recorded in Acts is as he gave it, because he did not write the Acts of the Apostles." True, but we do know that Paul and Luke and Mark and other writers of the New Testament did communicate with Peter as the chief of the apostles. We do know from this authentic record from which I have read that Paul communed with some of these five hundred men, at least our inference that he did is justifiable. He watched them so closely that when one of those eye-witnesses died he evidently took note of it as much as to say: "There is another of the eye witnesses to the resurrected Lord gone to the other side." What else can you read in that phrase, "but some have fallen asleep?" Mark, Luke and Paul conversed with Peter. We have that testimony from Paul's own writings; and what would be the nature of their conversation? "Peter," Paul would say, "did you really see the resurrected Lord?" Peter's answer was affirmative, because here Paul says: "He was seen of Cephas" or Peter. Paul in another place says: "I conversed with James," who was then presiding over the branch in Jerusalem. There can be no doubt that Paul would say: "James, did you see the risen Lord?" James' answer is found in the fifteenth chapter of Corinthians.

What can we do if we cannot accept such irrefutable evidence? To me their testimonies mean but one thing, and that is that Jesus Christ who was born of the Virgin Mary, who preached the gospel after his own name, who sought the lost ones, whose life as we know it, even from the fragmentary accounts thereof, is an inspiration and has been an inspiration to millions, for two thousand years, who was crucified in ignominy and who was buried; that this same Jesus Christ arose from the grave literally, and that the early Christian church was founded upon that divine fact.

THE GREAT AND COMFORTING MESSAGE

Marvelous miracle it is! but oh, what a message to your soul and to mine! If he, Lord and Savior, conquered death after having taken upon himself mortality, then we have the divine assurance that our spirits shall transcend that thing which we call death. We have the assurance that our loved ones who have gone before, now live, for death cannot touch the offspring of God, the spirit which is divine. That is the message.

As was stated here on another occasion, we have witnesses nearer to our day than Peter, Mark and Paul and the others. This vast congregation is assembled on this Easter day because of witnesses in this dispensation, of the reality of Christ's resurrection, and the integrity of these men is unquestioned, too, by all honest persons who have studied the characters of these witnesses. Those who misunderstand it are those who in ignorance or through wilfulness desire so to do.

A LATTER-DAY WITNESS

The latter-day witness is this: that Jesus Christ, the resurrected Lord, appeared by the side of his eternal Father who introduced him in this dispensation as follows:

"This is my beloved Son, hear him;" As the Christian church in the meridian of time was founded upon the reality of the living Christ,—not merely upon the teachings of the Great Teacher—so the Church of Jesus Christ in this age was founded upon the reality of Christ's existence and upon the reality of his appearance in this dispensation to the earnest seeking boy, Joseph Smith.

OTHER CORROBORATIVE WITNESSES

Other witnesses corroborate the testimony of the reality of Christ's appearing, and also to the reality of the appearing of resurrected beings, which confirms the reality of the resurrection from the dead. Christ's personality, as his divinity, persisted after death. This being true, then God is beyond all doubt a resurrected personal being.

"It is the eye of faith that sees the broad horizons, the color and the gleam. Religion standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty and for goodness is not less personal than we." [And that is the declaration of the Church of Jesus Christ, that he is not less personal than we, and that his Father, the eternal Father, is a personal God.] "This leap of faith is justified because God cannot be less than the greatest of his works, the cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a spirit, we use the clearest lens we have to look at the infinite. As Herbert Spencer has well said: 'The choice is not between a personal God and something lower, but between God and something higher.'"

So wrote Charles Dinsmore of Yale.

WHERE THE L. D. S. CHURCH STANDS ON THE QUESTION

So, the Latter-day Saints declare to the world that God is a personal God, not just a power, and force, he is that and more. He is all that because of his divine and eternal personality, and the Church stands on the reality of the resurrection of our Lord and Savior, Jesus Christ.

AN APPEAL TO THE YOUTH OF THE CHURCH

Fellowworkers, young men of Israel, standing on that platform, having in our hearts the testimony that Christ lives, and that this is

his Church, I ask you how can we turn an indifferent ear to the appeal made this morning by the President of our Church to defend, to honor the laws of our land, to labor by example and by precept to establish in all our communities, a determination to keep the communities pure from the contaminating influences of alcoholic beverages and tobacco. I should like to see the application of this testimony, the reality of Christ's resurrection and belief on his gospel, made manifest in a high moral and spiritual condition that would radiate righteousness from the individual lives and the communities of those who make that profession. Latter-day Saints, a message was given this morning in an appeal to sustain the Eighteenth amendment to the Constitution of the United States, and I hope we shall never hear of officers in the stakes or in wards, nor of young men, nor young women who are led astray by the propaganda that is now being spread over this country with the avowed intention to bring about a modification of the prohibition law. If you have the testimony of Jesus Christ, if you know that the principles he has revealed are true, then you will obey the Word of Wisdom, and also stand by the prohibition laws of this country. Knowing as I do that the gospel of Jesus Christ is true, I pray God to help me and mine and my friends to be true to those principles, which we all know Christ will be pleased to have us incorporate in our lives. Amtn.

ELDER JOSEPH FIELDING SMITH

I will read a verse or two from the fifth chapter of the Gospel according to St. John:

"For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

"For the Father judgeth no man, but hath committed all judgment unto the Son:

"That all men should honor the Son, even as they honor the Father.

"He that honoreth not the Son honoreth not the Father which hath sent him.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

CHRIST THE FIRST FRUITS OF THE RESURRECTION

During this conference we have had presented the evidence from the scriptures that Jesus Christ arose from the dead and was the first fruits of the resurrection. The witnesses of this wonderful occurrence cannot be impeached. In this day the tendency of the religious world is away from this fundamental truth, and ministers and teachers are denying that Jesus is the Christ, the Only Begotten Son of God. I have read this passage to show that the Savior taught that no man can testify of God and reject his Son; and that no man can deny that Jesus Christ is the Re-

deemer of the world and believe in the Father who sent him. We must honor the Father through the Son, and he who rejects the Son and denies the power of the resurrection knows not God. Again the Savior said:

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

This does not mean that those who reject the Son shall not come forth in the resurrection, for all shall be raised from the dead, but the unbeliever shall not partake of eternal life in the kingdom of God where dwell the Father and the Son. It is, however, the purpose of the Father to extend the power of the resurrection to all men, through the atonement of the Son, and thus give immortality to all his children. The fact remains, however, that we cannot be in fellowship with God and not accept the Sonship of Jesus Christ and believe in his power to redeem us from the grave. Therefore all who reject the authority of the Son have the wrath of God abiding on them.

WHY THE RESURRECTION?

At this point the question arises in my mind: Why the resurrection? That it is a fact we know, that is, we who are Latter-day Saints, for the Lord has revealed it unto us, and the scriptures on this truth are clear. We know that Christ appeared to his disciples after his resurrection and they have testified of his appearance unto them. Now, why should there be a resurrection and the promise made that all men shall come forth from their graves? A great many people believe that the mortal body has served its purpose in this life and will not come forth from the dead, but that the spirit rises to dwell with God. Then why did Jesus Christ come into the world to die? Was it because the plan that the Father had arranged in the beginning had been frustrated, or destroyed, through the fall of man? Adam had a body before death came upon him and his fall was a part of the great plan of man's salvation. Mortality, and consequently death is due to the fall, and Jesus Christ came into the world to make reparation and to give man, through the resurrection, immortality and eternal life. In the Book of Mormon we are informed that man partakes of mortality that he may obtain experiences that could not come to him in any other way, and that through his obedience to the gospel of Jesus Christ, which is based on the infinite sacrifice of the Son of God, he may obtain salvation and exaltation in the presence of the Father and the Son.

Surely the Lord understood the end from the beginning, and it was perfectly understood in the councils in the heavens before the world was made, that Jesus Christ was to come into this world to die and thus repair a broken law and again restore life to man-

kind that they might have it more abundantly. Peter testifies of this in the following words:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

"But with the precious blood of Christ, as of a lamb without blemish and without spot:

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

So Peter has testified that Christ was called and foreordained to come into the world to bring to pass the resurrection and the redemption of man through the shedding of his blood; and this is according to a plan devised before the foundation of the world was laid. Moreover, the Lord, speaking to John on the Isle of Patmos, says:

"Worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honor, and glory and blessing."

Then again in the same vision it is written:

"And it was given unto him (the beast) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

By these scriptures we are informed that Christ was chosen before man was on earth to make atonement for death and sin in this world and thus give to man immortal life through the resurrection. This doctrine was fully understood by the prophets of old. The Redeemer, himself, while walking along the road with his two disciples after his resurrection instructed them in these things, as follows:

"And he said unto them, O fools and slow of heart to believe all that the prophets have spoken:

"Ought not Christ to have suffered these things, and to enter into his glory?

"And beginning with Moses and the Prophets, he expounded to them in all the scriptures the things concerning himself."

EXISTENCE IN MORTALITY MOST IMPORTANT

After this conversation he met with the eleven apostles and again repeated these prophecies and later sent his disciples forth as witnesses to testify of him in all the world.

When men deny the resurrection of Christ and the coming forth from their graves of all mankind, it is a confession on their part that they are ignorant of the work of the Lord regarding the destiny of man. Our existence in mortality is most important. It is not accidental. It was never intended that we should pass through this life without coming in contact with sin, without temptation, without mortality. Adam was sent into the world to perform a mission including the bringing to pass these very things

that we in the mortal state might obtain experiences by coming in contact with all the vicissitudes of mortal life. In this way we receive an education that could not be obtained in any other way. So mortality came through the will of God, and through the fall of man death has passed upon all men. Through the atonement of Jesus Christ life is restored again and death is overcome and destroyed. Immortality and eternal life constitute the great work of the Father and the last enemy to be destroyed, we are informed, is death. When Christ has destroyed death by bringing to pass the resurrection of all mankind from the grave, he will have finished his work and then he will deliver up the kingdom to his Father.

MAN'S RESURRECTION ASSURED

These bodies which we have received are not to be laid away in the grave never to be taken up again. Those who believe such a doctrine have no understanding of the work of salvation. These bodies were given us that the spirit might dwell in them, and after passing through this mortal life, and death, they will be brought forth in the resurrection, spirit and body inseparably united—*"Never to be divided"*—and in this condition the righteous shall receive a fulness of joy. Those who have not been righteous and have failed to heed the counsels of God shall then receive such rewards as they are entitled to receive according to their works, but even they shall die no more the temporal death.

The great work of the Lord is to bless all men and to do by them the very best that he can; but our Father in heaven is governed by law, as his children are subject to law, and he, therefore, will measure out to each man that which he is entitled to receive according to his works.

Without these bodies a spirit could not be made perfect, for it is incomplete. The body without the spirit is dead. It takes both the spirit and the body to constitute a perfect soul. We came here to this earth to obtain the greatest boon that could be given, physical bodies to clothe our spirits. The punishment of Satan and his angels is that they were denied the privilege of mortal existence in bodies of flesh and bones because of their rebellion. The spirit of man, clothed in a tabernacle of flesh and bones, as Jesus Christ was after his resurrection, will have power through obedience to the laws of the gospel to advance in righteousness, truth, wisdom and power, to the fulness, and thus become a son of God.

So, we see, our lives here in the flesh, where we endure all the ills and the joys of mortality is not accidental, but a part of the great plan of eternal progression according to the decrees of our Father in heaven before this world came into being. Here we are proving ourselves through our free agency for a place in eternity. If we are faithful and live in keeping with the laws that govern in

the kingdom of God, accepting the mission of our Lord, Jesus Christ, the Redeemer of all mankind from the grave, and, on condition of our repentance, our Redeemer from our individual sins, we shall be counted worthy of a place in the Celestial Kingdom of God.

May we as Latter-day Saints be faithful in the discharge of all obligations, commandments and principles that pertain to our salvation, that we may obtain these great blessings which are promised by the Father, through his Only Begotten Son, and which cannot be received only through obedience, I pray, in the name of Jesus Christ, our Lord. Amen.

PRESIDENT HEBER J. GRANT

We have received somewhat more than seventy telephone calls since the meeting started, announcing that people are listening in at various places. I received one from a nephew-in-law of mine, Edward W. Spencer, of Evanston, in which he said: "I got every word of your opening address over the radio."

I remember being ridiculed because I believed in the Book of Mormon, because an alleged absolute impossibility was recorded in that book, namely that the Savior's words were heard all over the land. I remember saying to the professor (I was a young, unmarried man at the time), that I believed in a God who could arrange, if he saw fit to do so, that the words of Jesus Christ could be heard all over the world. I remember reading recently of a man who heard a song nine thousand miles over the radio. He was in a house with the doors closed, and the song was sung in a house or station with the doors closed, nine thousand miles away. Thank the Lord for faith as a boy, in the truths that are being demonstrated, which were miracles beyond all belief in early days! Thank the Lord for the testimony of Joseph Smith and Sidney Rigdon:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

Following the announcement of the general Priesthood meeting to be held in the Tabernacle on Monday evening at 7 o'clock; the Sunday School Union conference meeting to be held at 7 o'clock on Sunday evening; and the special Priesthood meeting to be held Wednesday morning, April 7, the choir sang the "Hallelujah Chorus."

Prayer was offered by Elder Charles E. Rowan, Jr., president of the Garfield stake of Zion.

The conference adjourned until Monday morning, at 10 o'clock, April 5.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock a. m., Sunday, April 4, 1926.

Elder J. Golden Kimball, of the First Council of Seventy, presided.

The combined choirs of Murray First ward and Mill Creek ward, of the Cottonwood stake, W. F. Robinson directing, Tracy Y. Cannon at the organ, provided the music.

The choir sang the anthem, "Come, dearest Lord, descend and dwell."

The opening prayer was offered by Elder Nicholas G. Smith, bishop of the Seventeenth ward, Salt Lake City.

The choir sang, "In our Redeemer's name."

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

As I approached the door of the Tabernacle this morning, though I had ample time if I could have gotten in, I was caught in a jam and I could not get one way or the other; and finally I heard my name announced by President Grant. I was to take charge of the meeting in the Assembly Hall. I did not take time to find out who was appointed with me; my difficulty was to get out. You know, sometimes you cannot get in and other times you cannot get out; that was my case his morning. So I rushed over here, but was somewhat disturbed, as it is a little unusual for me to preside over any of our general conference assemblies. Brethren and sisters, I do not know much, but what I do know, I know well; I am a well-trained soldier; I have been laboring in the Church under the direction of the general authorities for over 35 years; I have seen a whole council of the Twelve fill their missions and pass over, and still live, and I know from my missionary experience in the world and at home, that we are the servants of the living God; that we hold divine authority; that every member in this Church, from the least unto the greatest, is entitled to revelation and inspiration and the spirit of prophecy for his own guidance. If it is otherwise, the only answer we have is that since the Holy Ghost was conferred upon you by the laying on of hands, you have not had faith and kept the commandments of God. That is the inspiration that gives life to this Church, and as long as the members of this Church, together with the general authorities, are under the inspiration of Almighty God, there is no use of being non-plussed or overcome, for God will put it into our mouths what to do, what to say, and will guide and lead us into all truth. I thought I would like to say that to you good people. Several of the brethren named by President Heber J. Grant to speak at this meeting have failed to receive word of their appointment. Up until now only three of us have arrived. But we are here, and we are dependent upon the Lord to guide

and direct us. I would like to ask you good people if you are in the habit, in our assemblies and places of worship, of offering a few words of prayer in your heart for those who are to speak to us? Very few know just who is going to be appointed; and I am a believer that our people are very careless about those things and place the whole responsibility upon the speaker. My experience has been that there is a great responsibility resting upon the Saints, and that we need to call in the wanderings of our minds and centralize them upon God the Father and upon his Son Jesus Christ, in behalf of God's servants—not only to pray for them, but to ask God to give them inspiration, so that they will open their mouths and use the talent which the Lord God has given every one of us. I am getting somewhat timid myself, because once in a while I make a mistake. But if God ever created a man, aside from the Savior, who has not made any mistakes, I would like to have him pointed out. We make mistakes, hence, when we speak in the name of the Lord and when we prophesy, we need the Spirit of God.

I saw an old gentleman yesterday whom I met way down in Arizona, years and years ago, when our people were in poverty and were about to disorganize the stake, because everything had gone to pieces for the time being; and he said, "Brother Kimball, I want to call your attention to something that happened years ago. You were in the little one-horse town, as I called it then, with the presidency of the stake, and you were there alone representing the brethren of the Church." The presidency of the stake presented the name of a man to be bishop of that ward. I said to them, "That bishop will not remain long." "Well," they said, "Brother Kimball, whom would you choose?" "Well, if I were choosing, I would choose that fellow over there sitting on the end of the seat; he will make you a good bishop." But they put the first man in, and he did not hold out two years, and afterwards they put in the other man, whom I suggested, and he is one of the best bishops they have had. I merely speak of this to impress you that God can inspire his servants, and they can prophesy and it will come true.

Now, brethren, pray in your hearts; you need not make any to-do about it, but ask the Lord to inspire his servants to say things that will answer the questions and doubts that are creeping into the hearts of God's people; for doubt and uncertainty is creeping into the hearts of a number of our people. I want to say to you, in the name of Israel's God, that if we do not live the right life and keep that light burning in our hearts as a living fire, so that you may know always that Jesus is the Christ, we may lose that knowledge on the morrow or during the year—if we are careless and indifferent. My father said before he died, and kept saying, "O the test, the test, the test; who will be able to stand?" He came to his home on the Kimball block at the south door, where my mother lived, and where I was born, and said, "O the test, the test, the test; who will be able to stand?" It was but a very

short time after repeating this statement that he was stricken with paralysis and never spoke a word afterward. My mother said, "Brother Kimball what is the test?" and he said, "I don't know, but only those who know that Jesus is the Christ will be able stand."

Now, brethren, you can judge yourselves. Do not bother about me. Be concerned about yourselves, and I will get along the best way I can. If I do not make it, there is no reason why you should not; and if I can make it, anybody can make it. That is my personal idea. I do not know whether that is an encouragement to you or not.

ELDER JAMES H. ROBINSON

President of the South Davis Stake

I feel very humble, my brethren and sisters, and very much dependent upon our heavenly Father. This is the first time in my life that I have been called upon to address the people of God in one of our general conferences, and I can assure you that, while I feel very grateful for this opportunity, I feel very humble and very dependent upon our heavenly Father. I realize most fully that we are engaged in the work of our Father, the Creator of the heavens and the earth, and the Father of our spirits; and I know, too, that to speak to his people, who have listened to the servants of the Lord and obeyed the promptings of the spirit, who have embraced the faith and are endeavoring to carry out the work of our Father upon the earth—to feed you people—a man must be inspired of our Father. This is his work, and we know and understand the things of God only through the Spirit of our Father. It is not the elegant words spoken by masters of the English language, or the learning of men that can send that prompting and that inspiration and conviction to the hearts of God's people. It can only be sent there through the inspiration of our Father. And while I know, too, that we as individuals are not permitted to have inspiration or revelation for the Church, I know by experience that we are entitled to that revelation and that inspiration for our own guidance, and to help us in the discharge of all the duties and responsibilities that rest upon us. And if we are not in communion with that spirit, it is because our receiving instrument is out of tune; for our Father in heaven will never neglect his people, will never fail to do his part; and if I am not receiving the inspiration of the Father, it is because of some act in my life or some neglect, or something, that has gotten the instrument God has given to me in his Spirit out of tune with the sending instrument of our Father. Our Father has told us, through the Prophet Brigham Young, that every spirit is born pure into the earth, and it becomes contaminated only as the spirit is subject to the tabernacle of flesh in which it is encased; for our tabernacles are earthy, and made up of the earth and are subject to death. And just as our spirits are overcome by the weaknesses of that body, are we out of harmony with our Father.

I know that this work is true; I know that the Prophet Joseph Smith was indeed a prophet of God; and I know that the Savior is the Son of God; and that this work has been established in the earth in these last days never again to be thrown down or given to another people. And I realize, too, that simply to be a member of this Church does not mean exaltation; for just as surely as the Lord has given us our free agency, just so surely must we exercise that agency in the right direction. Joining this Church and doing nothing in it will not bring us salvation or exaltation; for the Lord has given us the plan, and he has given us the knowledge that he lives and that this is his work, and then he has left us to work out our own salvation. And we have a mighty responsibility resting upon us as Latter-day Saints; for we not only have to live the gospel at home, but it is our mission to take it to every nation of the earth. And when we consider the few Latter-day Saints that there are, compared with the numerous hosts of the whole world, we can understand to a small degree the responsibility that this is. When the beloved John was cast upon the isle of Patmos and he was permitted to look down through the stream of time; when he saw that angel flying through the midst of heaven having the everlasting gospel to preach to all the inhabitants of the earth, he saw our day, and we are living in fulfillment of that revelation that was given to John the divine, for that angel has flown from the midst of heaven, and has delivered this message to the inhabitants of this earth through the Prophet Joseph Smith. We are carrying out that vision and that prediction that was made by our beloved prophet when he saw these things.

I pray, my brethren and sisters, that we may be able to live up to all of the duties, obligations and responsibilities that rest upon us. We sometimes speak of its being our *duty* to do the things in this Church that we are called upon to do, but I take it that it is more of a *privilege*. We ought to assume it as one of the highest privileges in our lives that we are permitted to hold the Priesthood of the Son of God, that we are permitted to act in the name of our Father in heaven and to be his ambassadors upon the earth to carry out his work. This is a privilege of which we ought to be proud and glad to receive and glad to carry out in our lives. I pray that we may be loyal and devoted to this cause, spending our energies and efforts and all that we have and are in helping to establish God's work in the earth, I pray, in Jesus' name. Amen.

ELDER JOSEPH R. MURDOCK

President of the Wasatch Stake

My brethren and sisters: I certainly desire an interest in your faith and prayers, that the Spirit of the Lord may be with me

during the few minutes that I may stand before you. Of myself, I have always felt a great timidity in speaking on the things pertaining to the kingdom of heaven in the presence of my brethren and sisters, feeling my natural weakness. It is not because I dislike to meet with them and listen to the remarks of my brethren and sisters, but rather it is a timid feeling about attempting to address them. It is easier for me to listen to good things than it is to say them. But I have a testimony of the truth just the same. I had a little witness of that this morning. In our meeting of Religion Class officers, in one of the buildings near the Bishops' Building, I was very much pleased with the remarks of a young lady, who told us of her experience in training the boys, impressing upon us the necessity of doing individual work with the boys and girls and not with the people as a whole so much. I have felt that the same thing may apply to our older brethren, to our men and women, who necessarily, it seems, have to be encouraged individually; and the great truths and principles of the gospel which we have embraced give us an opportunity from time to time to explain, expound, encourage, and build up one another in the great work in which we are engaged.

She gave some very nice illustrations of her work, which time will not permit me to repeat further than to impress upon you, or those of you who were not present at that meeting in the Barrett Hall, that there is such a work going on in this Church as Religion Class work. I do not know how many of you have ever attended the Religion Class in the respective communities from which you have come, or how many of you encourage your boys and girls to attend, that they may get the spirit of this work early in life. I want to encourage you, if there are any who do not, that you take this up. It may seem to some to be the least important work, but I want to tell you that it is not least in the Wasatch stake of Zion. More than 90% of our boys and girls who attend the district schools are attending Religion Class; and in our seminary work, nearly that percentage of those in the high school attend our seminary and are instructed. And of that group, practically all of our missionaries from the Wasatch stake, numbering between twenty and thirty of the long-time missionaries, nearly 90%, are young men and young women who were in the seminary and were taught in the Religion Class. In the Religion Class the foundation was laid; they received their faith in the principles of the gospel, and such information as they should receive at the age when they attend. I do not know of any other work that has been of greater result and benefit in the Wasatch stake than the Religion Class work and the seminaries. I want to endorse most heartily the Religion Classes and to encourage the brethren and sisters in the respective communities to uphold the teachers, to recognize their work. It would not be amiss to say a

kindly word to those who are teaching your Religion Class in your respective wards and ask them how your boys and girls are getting along, whether they are truant or whether they are remaining for Religion Class.

It was told to us today that some parents thought their children were attending Religion Class, and when they received the report, they found they were not there half the time. Whose boys and girls are they, and what are they worth to us? Without our boys and girls, it would seem to me that we have accomplished practically nothing in the world. If we have permitted them to slip away from us and lose faith in the gospel and in Jesus Christ, in this great latter-day work, I would like to know what we have accomplished! We have made a living; may have accumulated wealth, which we do not take with us; but those of our loved ones are of the treasures of this earth which, if they are saved in the kingdom of heaven, thieves will not steal from us, moth and rust will not corrupt. They are the most important of all the treasures and of all the work that we may accomplish in this life. So I want to endorse with my full heart and support the work of Religion Class and seminary. It is no fifth wheel. It came in the due time of the Lord, when we needed that kind of instruction, and it should be carried out, and no doubt is in other stakes, if I got the spirit of that meeting this morning.

Another speaker, Brother Bennion, said he was reminded of a question that one of our noted authors, Elbert Hubbard, had proposed and answered. He asked, "Is a lady as good as a man?" and he answered, "She is, if she is." Our ladies are just as good as our men, if they do just as well in accomplishing the work to which they are assigned; and they have a most splendid opportunity in Religion Class work, because we have so many sisters who are school teachers. I am pleased to report that the school teachers in the Wasatch stake are not adverse to teaching Religion Class.

Attending the meetings on this occasion reminds me very much of a meeting I attended about fifty or sixty years ago as a boy upon this block. In a recent issue of the *Improvement Era* I read an article in which reference was made to the conversion, if you please, or the second conversion or bringing to these valleys, of Martin Harris, a witness to the Book of Mormon; how one of our elders found him in the world and brought encouraging words to him of the gospel and asked him why he left the Church. He said he did not leave the Church, but the Church left him, and I guess that was true. He remained in that country for a great many years, and finally through the encouraging words that were carried to him, he came to Zion. The thought occurs to me: How many are there of our brethren and sisters who are slack in their duties, probably negligent, doing nothing in the Church, as he had been doing for so many years, only bearing his testimony as one of the witnesses

to the Book of Mormon? Are there any other men of his age who need an encouraging word? Are there any of us who are willing to give it? Are we interested in their salvation? Next to our own immediate families, I do not know of anybody we are going to encounter in the next world who will bring to us the joy and satisfaction that our friends will bring, and especially those who have given us encouraging words in this life and who have helped us to set aside the cares of this world and turn our attention unto the things of heaven. I was particularly impressed with his testimony which I read in the *Era*, because it was my great pleasure, as a boy about ten years of age, to sit and listen to the testimony of Martin Harris, that an angel of the Lord showed him the records from which the Book of Mormon was translated and declared to him that they were true and were translated by the gift and power of God. It was a great encouragement to me at the time I heard it. It has been a great encouragement to me from the time I heard it up to the present time that this man, Martin Harris, was alive and testified in my presence on these grounds. I cannot remember which building it was in. But he testified that the angel of the Lord appeared to him.

Did the angel of the Lord appear to him? Undoubtedly he did. It was his testimony, and the testimony of those of his associates, that the angel of the Lord appeared to them, which carries to me the most convincing evidence that Joseph Smith actually saw the Father and the Son. If Martin Harris saw an angel of the Lord, and the angel testified to him that this book was translated by the power of God, then it is not unreasonable to suppose that Joseph Smith actually saw the Father and the Son. And how important that is in this day of skepticism, when even the Christian world is denying that God is a personal being and that Jesus Christ is his Son, that faith might not depart entirely from the earth, but that there might be those who still believe in the divinity of the mission of Jesus Christ and that he was divine; that God truly created us in his image; that we are his offspring, and that Jesus Christ is our elder brother; and that as he is, we may become.

To my mind it was a great encouragement to me as a boy, and I thank the Lord that I believed it, and that the Lord has given me a believing heart in the testimony of the brethren. I have never heard a brother speak from this stand, or any other in this Church, but my heart seemed to respond to the statements that he made and I believed them; and it has not hurt me. It has strengthened my faith in God and made life tolerable and desirable even in times of trouble. It has strengthened my faith that this life is not all of the mission which our Father in heaven has set for us. If God lives and Jesus Christ is the Son of God,

he was truly resurrected, though the Christian world today do not generally accept it.

I have listened to a most beautiful sermon—so far as words are concerned—in one of our picture shows here in Salt Lake. It was said that an able speaker was going to talk, and I attended to hear what he said. He told us nothing about the Father, because he did not know anything about him, his personality, nor even the image in which he is. He could not believe the Bible, that God created man in his own image. He told us nothing about Jesus Christ nor his resurrection, because he did not believe it himself, and he did not understand and did not know. But he made a most sympathetic appeal and a speech which brought tears to the eyes of many of those who were in the congregation, speaking of the great labors and work that had been accomplished in the great world war and of our great nation and its achievements. But he did not have the testimony that there ever was a resurrection, that Jesus Christ was resurrected from the dead. The world, even the Christian world—not as a whole, possibly, but individually—has denied that great accomplishment or work of our Father in heaven upon which, to my notion, all our hopes and faith are centered. If there be no resurrection, what will there be for us when we pass from this earth? Some may claim that we will still have an existence in the spirit world. "We will go back where we were before we came here," may be their argument, "as spirits, and be able to dwell on the top of a topless throne, or in the clouds of heaven; we will be retrogressive, going backwards instead of forward." But the Almighty intended that the spirit should be united with the body and assume the responsibilities of this life, which are many. We have all seen that we can take care of and accomplish the things in this life, learning of those things which we cannot learn so well in the eternal world, because the knowledge which we acquire in this world goes with us; and the memory of our first estate is taken from us, that we may be absolutely free to act, relying upon our own agency and doing what is in our hearts and what we desire to do. And if our hearts are inclined unto righteousness and we love the works of God more than we love evil, we will become righteous; and if we overcome evil with good and serve God and keep his commandments, it will be largely through our own efforts and desire and love of the truth. So without the resurrection, it would be retrogression, going back into the spirit world whence we came—which may possibly be the lot of some—but I trust it will not be the lot of the Latter-day Saints. I trust that we will go on, having received our bodies again, and become as the Savior was after his resurrection, when he said, "Handle me, for a spirit hath not flesh and bones as you see me have." He was handled, he was seen, after his resurrection, by many of his disciples, his apostles, and nearly five hundred on

another occasion, in this life; and then again upon this continent, with a body such as we expect to receive in the eternal world, and not as a spirit without a body.

May the Lord enable us to understand and appreciate the great blessings that we enjoy, and be able to grasp the encouraging things which he gives; the testimony of the prophets, of Joseph and Hyrum, and of those who have succeeded them in the presidency of the Church, in the visitation of those brethren and the testimony of the witnesses. And may faith grow in our hearts and a testimony of God and of his purposes; for it is impossible, says the prophet, for us to be saved in ignorance; we must grow and obtain understanding of the mind and of the purposes of the Lord and develop the mind which God has given us, which is the most wonderful part of the human soul. It is after the order of God, the eternal Father, and as no man can comprehend all that man can do or may do in their day, it appears to me that there are none of us who comprehend what we can do, how faithful we can be, how many testimonies of the gospel we may have and what may be our lot, even in this life, if we strive for it; or what shall be the blessings which God has in store for his faithful sons and daughters in the eternal world. May God enable us to strive and to continue to do his will and keep his commandments all the days of our lives, is my prayer, in the name of Jesus Christ, the risen Redeemer and our Savior. Amen.

ELDER NEWELL K. YOUNG

Of the L. D. S. University Faculty

I feel very keenly my unworthiness and lack of preparation. Pray with me that I may be blessed to respond to the call of the servants of the Lord to say something about the resurrection of the Christ.

First, I would tell you of the witnesses of that resurrection, the people to whom the Master appeared on that Sunday morning nearly 1900 years ago—for this is Easter Sunday, the anniversary of that great day.

But may I say a word of preface, that I would rather speak of Jesus Christ and his life, his self-sacrifice, his love, his manliness, his divinity, and of his death and resurrection than of any other theme in all the world. His death was voluntary, he gave his life, laid it down of himself, declaring that plainly, as found in the tenth chapter of John, in the sermon of the Good Shepherd. He had the power and authority from the Father to lay his life down and take it up. No man took it from him. I believe that I can say without error that in the last fifteen years I have scarcely had a waking hour, day or night, that my mind and thought and my heart have not turned for at least a minute or two to him, and many days I spend hours and hours thinking of

him. In these fifteen years I have lain awake much at night with bodily pain, and my thought of him, my communion with him—not to him—his communion with me, and the touch of his presence and Spirit, have turned hundreds of nights of pain and restlessness into benedictions and blessings to be remembered forever with gratitude and joy.

I should like first to speak of the facts or incidents connected with the resurrection, and then say something of its meaning and significance.

The first to see Jesus resurrected was Mary Magdalene, with whom he spoke and to whom he revealed himself. In her joy, she hastened to embrace or take hold of him, and he said, "Touch me not; for I am not yet ascended to my Father."

The second appearance was to a number of women, and as he spoke to them, he told them to tell his brethren that they should go into Galilee, and there they should see him. That ought to be a comfort to mothers and wives and women, that the first message of the risen Lord to his brethren was sent by these anxious, devoted, eager women, who were first to the tomb in memory and reverence of his pierced body.

During that day he appeared to two of the disciples who were walking from Jerusalem to Emmaus, and walked with them and conversed with them without their beholding or understanding who he was. They were astonished when he asked them what it was they were talking about as he approached, what the thing was that was in their hearts; and they asked if he was a stranger in Jerusalem. They thought no man could have been there these last days without knowing, and told him of his own crucifixion and of his own burial in the tomb, and that certain women had been there with two of the brethren, who were Peter and John, and found the tomb empty. And then they said, "But we trusted that it had been he which should have redeemed Israel."

That same day he appeared to ten of the apostles in an upper room, talked to them, ministered to them, let them see the nail prints in his hands and feet. Thonias was not with them; he was away. Judas, of course, had gone.

A week from that day he appeared to the eleven, including Thomas. In the mean time, Thomas had said, that he did not believe it. Thomas thought it was an illusion. Thomas thought their senses had deceived them. Thomas was a man who had to have, it seemed, the tangible evidence of the senses, and he said, "I shall not believe, except I see with my eyes and feel with my hands." When Jesus appeared, he said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." And Thomas came and did so and dropped on his knees and said, "My Lord and my God." Then Jesus said, "Thomas because thou hast seen me, thou hast believed; blessed are they

that have not seen, and yet have believed." He does not say, "more blessed," though I think perhaps they are.

I am grateful with all my heart that it has been easy and natural for me to believe, but I do not want to be unsympathetic with men for whom it is not so easy. I want to have the patience that Jesus had and the willingness to give them all the evidence there may be.

After that he appeared to seven disciples, five, at least, of whom were apostles, these being Peter, James, and John, and Thomas and Nathanael of Cana in Galilee, at the Sea of Galilee, and ate with them. *He* had fish roasting on a fire of coals. They were fishing. That is the occasion on which he asked Peter three times if he loved him, and Peter answered, yes. And I do rejoice in the last time, when he almost seemed to question Peter's answer, that Peter could look him—the risen Christ, the Son of God in the face—and say, "You know I love you." Blessed is the man who can face those eyes that can see the secrets of the heart and yet say he loves or he believes! There were seven there.

He visited Peter alone, the Apostle Paul tells us. No one knows what took place in that meeting. I believe we are warranted in believing that no meeting after his resurrection, perhaps, was more vital.

We do know that his four brothers did not believe in him during his ministry, but he visited his brother James after the resurrection. That is also given to us by Paul. And James believed and later presided in the Church at Jerusalem, the Christian Church, Christ's Church, after his brother had departed, for many, many years, and is believed to be the author of the Epistle of James, a letter of advice and inspiration to the Hebrew Christians of that day. Here he wrote that piece of advice that sent our believing boy prophet into the woods to pray. This prayer opened the heavens for the Father and Son to come.

At a later meeting he visited five hundred men in a mountain in Galilee, almost all of whom were living when the Apostle Paul bore his testimony.

Some time after, he visited the eleven and some others; on the mountain, called Olivet, when he ascended in glory; and the witnesses from heaven said that as he ascended, in like manner should he come again.

At a later time, he visited Paul and called him to the ministry and started him out upon that great mission of his.

Then we must record the visit to the Nephites, when he came day after day. There is only time to mention this.

And then his visit to our own prophet, in our time, with his gracious, humbling, chastening ministry to us; for I do not know how you men of Israel feel, but if there is one time when I do not want to speak in a loud voice, if there is one time when I am chastened and when I am sobered, and when I am humbled, it is when I center

my consciousness on the fact that we are commissioned through the Priesthood to stand before him and for him in the midst of men. That is no testimony to bear lightly; that is no testimony to shout in thoughtlessness; it is a testimony full of awe, full of responsibility, and a testimony that should be borne in great reverence.

There is not time to say the word or two I meant to say about the significance and meaning of the resurrection, except this, that for the last year of his mortal life, or nearly that, he was trying to get his apostles to understand that his mission was not to set up an earthly kingdom. He was not to be a Jewish Caesar and set up the Jews to rule the world as Rome had ruled it. They could not understand it. We have evidence and plenty of it. After his death, Peter said, "I go a fishing." And the others said, "We also go with you." The two on the way to Emmaus revealed it; "We trusted that it had been he which should have redeemed Israel." When he was arrested, the brethren went to safety. He said, "Take me and let these go," and they went. They were in gloom; they were despondent; they had hoped it was the Christ; but to them the evidence that he was the Messiah was for him to establish a kingdom, with the Jews as kings. That is what they looked for; that is what their fathers had looked for; that is why they were so fearful, so despondent. But when he rose, when he came back to the Sea of Galilee, where Peter had gone to his nets—not for a day's vacation, not for an hour; if it had been that, he would not have fished all night. He went back to become a fisher of fish, because he was disappointed and thought, with his brethren on the way to Emmaus, that he was not what they had hoped he should be. When he arose, when he visited them, it was far more to them than the sign that one shall rise from the dead. They believed in the resurrection. It was far more to them than to know that their Master lived; it gave them the testimony, borne witness to, and made secure, by the gift and power of the Holy Ghost, that he was the very Christ, the Son of God. That was the great significance of it—not only that he lived but that he was what he had tried to get them to understand that he was; and borne testimony that he was. He was all they had hoped for, and a thousand times more, because he was Lord of life and King of kings, the Redeemer, the Savior, the Son of God, the Revelator of the Father.

On this Easter morning I am glad to remember these things with you; somehow I feel that every Easter morning, early, out of doors if I could, just as the sun rose, I should like to meet with a band of responsive men and women and spend an hour or two hours in memory of his rising. For that is what it means to us—not only that there is no death; not only that the grave lost its victory and death has been robbed of its sting; but also that he was and is the Christ, the Son of God, the Redeemer and the Savior, and that we are his brethren, children of our Father. I plead that in our wanting to know our Father we may approach him as Father. That is the only way to

know him. He is Father, and we are his children. I bear record here, in memory of my faithful mother, my father, my grandparents, my people—I bear record that I know that God lives and is our Father, caring for us, watching over us; that it is his work and his glory to bring to pass our immortality and eternal life, and that Jesus is the Christ, and we are commissioned to represent him, in helping in that work and that glory. May God help us to be true, I ask, and I leave with you my love, and pray our Father's love and blessing upon you, in the name of Jesus Christ. Amen.

The combined choirs sang, "An angel from on high."

ELDER ELIAS A. SMITH

Of the High Council of Liberty Stake

My brethren and sisters: If anyone ever needèd the sustaining power of our heavenly Father, I do at the present moment. I have had no intimation whatsoever that I would be called upon to stand before you this morning and speak to you a few moments regarding those things which are dear to my heart and to your hearts. I thank my heavenly Father daily that I was born of parents who, in the early days of the Church, embraced the gospel and remained faithful and true to the end of their days. Brother Kimball says his father impressed upon his family the saying, "Are we able to stand the test?" Are we able to endure? I think that is the vital question with all of us. I take it for granted that everyone here has a testimony of the divinity of this work. We absolutely believe that the Prophet Joseph Smith, in answer to his prayer, was visited by the Father and by the Son, and that he conversed with them face to face; and that they made known unto him that he was to be the instrument in their hands in the re-establishment of the Church of Jesus Christ here upon earth. If there is any one of us who doubts that fact, he cannot in any manner believe in what is termed "Mormonism." That is the foundation stone of this Church, the Prophet Joseph Smith's declaration that the Father and the Son did appear unto him, and made known unto him just what they expected him to do in the establishment of his Church here upon the earth. Neither you nor I can save any one except ourselves. It is our duty while we live upon earth to obtain and retain a testimony of the divinity of our heavenly Father, and unless we do have that testimony, we are always in danger of slipping and falling by the wayside. The gospel, as I understand it, is a gospel that we must live day by day—not Sunday nor Monday, but every day of the week—seeking and striving to the best of our abilities to store up knowledge and get information and better our lives, and to assist others to live in a way and manner that they may obtain a testimony and better their lives. None of us can be independent of the other; each one of us is dependent upon our brethren and sisters to live in a way and manner that is acceptable to our

heavenly Father. The biggest task I have on earth is to live in a manner that is satisfactory to me, and if I can do that, I know that I can satisfy my brethren and my sisters.

As Brother Kimball says, I am a member of the Liberty stake High Council. In that way I am endeavoring to do my duty. I believe it is incumbent upon all of us when we are asked to do a thing to do it to the best of our ability, whatever that task may be. A great many of us say that it is a *task*; possibly we should say, like Brother Robinson, that it is not only a task but a *privilege* to work in the Church in every way in which we are called. In doing that we get more out of it than any one else. We are the persons benefited, and receive added testimony to what we already have; as I know whenever I am called upon to do a duty and do it to the best of my ability, I am benefited; the Lord makes known to me his approval, if I have done it in a way that is acceptable to him. And I bear you my testimony, my brethren and sisters, that if we will perform our duties as members of this Church day by day, as the leaders of this Church expect us to do, living in a manner that those with whom we associate may say to one another, he is endeavoring to live his religion; he is endeavoring to be an honest, virtuous, truthful man; that we will get joy and satisfaction out of our labor. I pray my heavenly Father that he will bless me, that I may be able to live in that way and manner; and that he will bless you, and that each and every one of us may obtain a testimony of our Savior; that we may have that testimony burning in our hearts; that we may be Latter-day Saints wherever we go, upholding and sustaining those who are called to preside over us and endeavoring to do, to the best of our ability, what the Lord would have us do. May this be our lot, I pray in the name of Jesus. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

It may be considered unfortunate that some of our brethren who were appointed by President Grant failed to learn of their appointment and have not put in an appearance. Only three of us, as we are informed, have arrived—President Robinson, President Murdock, and myself. We appreciate the fact that we hold the Melchizedek Priesthood, and believe that whenever we are appointed by those having authority, we are fully qualified to perform every duty and responsibility to which we have been appointed. I have had some experience, along with my brethren in the Church, and while I may not have accomplished everything that I was appointed to do to the very best advantage, I desire to say to you that I have never been appointed to do a single thing in this Church but that, when I got the spirit of my appointment, I was qualified and fitted to assume that responsibility.

When I was an elder in the missionary field and was sent out in the woods—for that is about where we went in the years 1883-4; we

did not go in cities, they were not a safe place to go; we went to the woods, among the poor people, and preached the gospel, and we were sent forth without purse and without scrip—all it cost me to fill a mission was to get to my field of labor. I paid for that myself, and it was up to me to get back home as best I could. That is about all the money I had, with enough to buy a few clothes, and I remember they were rather poor. At one time I was up in the Blue Ridge mountains of Virginia, in the winter, with a straw hat and a duster on. It was not very suitable; it was not very warm. We could not wear overcoats; could not carry them in that country. All we carried was an umbrella. We never were at a loss to know what to do, my companion and I, when we had the spirit of our calling. We heard that voice—not very often, not as often as we should have done, but we heard it—behind us saying, "This is the way, walk ye in it, when ye turn to the right and when ye turn to the left." I stand before you as a witness for God that he never forsook us. I walked—and I am a very poor walker; I am not built for it—hundreds and hundreds of miles, and I never lay outdoors but twice, though I want to confess to you I hustled. There is nothing I dreaded worse than lying outside on the ground. I prayed, and my companion prayed, and then we got up and moved on. I guess we would have starved to death if we had kept praying and had not hustled; the Lord doesn't help people who do not hustle and move, after they pray, and do their duty.

Brethren, I want to read to you. I do not read very often except to myself. When I find a good idea—which is not very often, for very few of us do—I write it down. When you get an idea, write it down. That is what the Prophet Joseph tried to teach this people. When the Lord gives you a sudden idea, write it down, and then watch it; and if it comes from God, through his Spirit, it is inspiration; and when it comes true, that is revelation. Try to remember that. I am not going to read anything to you that has come to me, but I am going to read to you something that I have tried to make work—though I am not making very great progress. I have written it down partly because I have a poor memory, like my father. The Prophet Joseph Smith told father, when he tried to teach him grammar, "Heber, if you don't repeat that, I'll whip you." Father said, "Well, brother Joseph, you will have to whip me; I can't repeat it." Joseph said, "I would just as leave whip a child as you." The quotations I am about to read are such that I might repeat them a million times, or a multimillion times and never live up to them, and I am afraid some of us Latter-day Saints read a good deal, but do not think and put it into our every day life:

"He that seeketh the Lord early shall find him, and shall not be forsaken."

No wonder we are trying to teach our children. Some of us did not seek the Lord until we became old. It is a mighty good thing to begin early.

"The Lord is my shephcrd." Do you believe that? "The Lord

is my shepherd; I shall not want." Then why worry your head off for fear you will go to the poor house? But that is where some of you will go if you don't wake up. Because the Lord "tempers the wind to the shorn lamb." Haven't I just testified of that? In all my wanderings in the south, God led me to the doors of the honest in heart, and they fed me and gave me a place to lay my head. And that is what I am telling our elders, these young boys going on missions. I am trying, when I set them apart, to impress them that the Lord is their shepherd and they shall not want. One good mother stated that her son wrote her and said, "I have only \$3, and if you do not send me some money I will be licking the paste off the signboards." And the mother came to me somewhat disturbed and said: "Brother Kimball, what shall I do?" I said, "Let him lick paste for a while; he will find the Lord, but he never will with his pocket full of money." I have repeatedly told the "Mormon" elders that they never found God yet with their pockets full of money. I do not say that you do not have to have the money, but you do not worry much when you know where you are going to sleep and where you are going to eat. I know mighty well that I would not worry the Lord if I had a \$5 dollar bill in my pocket; I would go and get something to eat and have the agony over. I do not think the Lord respects a "Mormon" elder who will howl and whine around where he has money in his pocket and is hungry. If he does, he ought to starve; that is my doctrine.

"Come unto me, all ye that labor and are heavy laden." God knows that we have thousands in this Church who have labored and are weary. And there are thousands of people in this Church, mothers and old men, the best people God ever created, who never had a banquet or a chicken dinner in their lives unless they cooked it themselves. No wonder they get weary—they are made to feel they are no longer wanted. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And that is the only place you can get real rest.

"Cast your care upon him, for he careth for you." Can you believe that? That is what I am trying to believe—but I want to tell you I am having a hard time to believe what I read, and put it into practice. As I tell our missionaries, do not let doubt and fear creep into your hearts, for God never planted in one of his children a spirit of fear; it does not come from God; for when you have faith in God, you have no fear, you have no doubt; you *know*. But you will have trials and be tested; "you will eat the bread of adversity and drink the water of affliction." That is the only thing that will keep you humble. You have to knock some "Mormons" down every little while to keep them in the Church. It is too bad, but we as Latter-day Saints cannot be prospered without some of us getting arrogant and proud and forgetting God.

"I will strengthen thee," (I have quoted that over a thousand times) "yea, I will help thee, yea, I will uphold thee with the right hand of righteousness." Do you believe that?

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." I have heard hundreds and hundreds of elders say, that applied to the twelve apostles in the days of Jesus Christ and did not apply to a "Mormon" elder, out preaching the gospel of Jesus Christ! Think not of the morrow! I remember a story of two elders wandering in the South without purse or scrip, and they came to a corn crib, and one of the elders said, "We will sleep there tonight," and he called that faith! It was, but it was a poor faith. Those boys wandered around and around and got lost, and traveled in a circle; and when darkness set in there was the corn crib, and the elder said, "There, I told you we would sleep in the corn crib." The Lord fulfilled his word, and it served him right. It is where he expected to sleep. "As your faith is, so shall it be unto you."

"As thy faith is"—I have it here, by the way—"so shall it be unto you."

"I will fear no evil, for thou art with me." "There shall no evil happen to the just." You have read those things a thousand times, and so have I; and then we never think of them. We are a good deal like Coue. Have you ever read Coue's book? When I was sick, I read it from lid to lid, and I went trotting around, saying: "Every day, in every way, I am getting better and better." Every morning when I got up I was worse and worse. What good did it do me? I did not believe it. But thousands of people, according to the story, have gotten over physical ailments—they call it mental—by repeating, "Every day and in every way, I am getting better and better." It did not do me a bit of good, because I did not make it work. And they say it only cures mental trouble. My experience is, my brethren and sisters, that a large per cent of our troubles are imaginary and not real. We get an imaginary trouble, and we cling to it like death, and won't let loose. So it is with scripture; of what use is it to continue to repeat these things if you do not believe them?

Here is another. "The God that I worship says unto me, 'I am with you always—'" I can find that in my blessing given to me by Elder Moses Thatcher. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you."

The Prophet Joseph Smith, when but a boy, read this: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Surely God reads our hearts; you cannot deceive God. You can deceive a bishop, sometimes, not all the time; you can deceive a president of a stake, not all the time; you may deceive the apostles of the Lord Jesus Christ, not all the time; but you cannot deceive God any of the time. And don't ever try it. His ways are not as man's ways; he is greater than sects or creeds or isms or fancies or the notions and caprices of men.

Brethren and sisters, the time is up. I have only gotten started.

Why don't you read these things and write them down, like our fathers and mothers did of old, and think about them, and make them work? And when you are sick, have faith and be healed. Christ never diagnosed a case in his life; Christ never asked a woman what was the matter; he never asked her what kind of a disease she had. I know as I know I live and breathe, although I may never feel its power, that when sick, authority has been vested in me, as I have seen people healed, not many, it is true, but some were healed as soon as I took my hands off their heads. Yet doctors have said that those diseases were incurable, but they have been healed nevertheless. They tell me that epileptic fits are incurable. I cannot cite you to many cases, but I can point you out a poor widow, who lived in the sagebrush, in Idaho, that came to me after a conference. The bishop of the ward, and I administered to that good old woman, and she never had a fit after. I can cite you to a poor old widow in the north country who had a cancer. She had fasted for three days, and came to the same conference, and something said to her, "That is the man." I do not think I amount to much, but we administered to that poor old widow, and God healed her. I have had splendid success with widows; especially, when they were in poverty! But I have never had any success with rich people. I do not know why. May be it is because they have little faith.

May the Lord bless you. Think of God. How many of us think of God thirty minutes out of twenty-four hours? There is not one out of five hundred that actually thinks of God and his Son Jesus Christ thirty minutes a day. I do; but the first thing I know, my mind wanders off on something else. My brethren and sisters, God bless you and be with us and help this people, I pray, in the name of Jesus Christ. Amen.

The choirs sang the anthem, "O grave, where is thy victory?"

The benediction was pronounced by Elder John W. Walker, of the High Council of the Ensign stake; and the meeting was adjourned until 2 o'clock p. m.

SECOND OVERFLOW MEETING

A second overflow meeting of the conference was held in the Assembly Hall at 2 o'clock p. m., Sunday, April 4, 1926.

Elder Rulon S. Wells, of the First Council of Seventy, presided.

Singing was furnished by the combined choirs of Murray First ward and Mill Creek ward, of Cottonwood stake; W. F. Robinson, director; Frank W. Asper at the organ.

The combined choirs sang "Author of faith."

Prayer was offered by Elder William J. Robinson.

The choir sang "Grant us peace, O Lord," Ada McDonald and Manasseh Smith singing the duet parts.

ELDER JOHN V. BLUTH

President of the North Weber Stake

In attending conference this morning, in the Tabernacle, viewing the large congregation gathered there, and knowing that they came from almost every nation under the sun, I could but reflect upon the words of our Savior in the promise given early in the history of the Church to the Prophet Joseph, wherein he said, "Behold a marvelous work is about to come forth among the children of men." I could but feel what a wondrous thing it was to see that Tabernacle filled with people from almost all nations of the earth and to know that they had heard the call of the Master; that they were of the honest in heart who had listened unto that call, who had forsaken that which was near and dear unto them in other lands—kindred, friends, wealth in many cases—and sacrificed for that which they believed to be true, and in various ways gathered unto the land of Zion, where they have reared their families under hardship, toil and struggle and sacrifice, and are watching the work of the Lord grow and prosper. I, myself, was born in far-off Stockholm, Sweden; taught a foreign tongue; trained then in what is now to me a foreign religion; trained in other customs than we have here. And the Lord, in fulfilment of the promise that he would bring about a marvelous work, called upon those who had already accepted the gospel to visit those lands; preach the gospel there, and bring the message of joy and gladness unto other hearts; and it fell to our lot to meet with those missionaries; to hear their story and testimony, and have our own hearts touched with that testimony; recognize its truth and have courage and faith enough to accept it and to come to these lands, unto these valleys. It is 52 years ago last month since I had the privilege of being initiated into the Church and Kingdom of God by baptism. In the experiences that have come to me since, the privilege of receiving the Priesthood, of using that Priesthood in various capacities, I have gained an understanding to some extent of what the Lord meant when he said that he would bring about a marvelous work in the earth. To think that this body of people we saw this morning; and that are there now gathered; those who are here; those who are out in the grounds listening; to think that they have a knowledge and a testimony for themselves that this is the work of the Lord—with no doubt whatever—a testimony from God that this work is divine; that all our ideas of the future can be resolved into the mere admonition, "live the laws of God that he has given unto you and all those mysteries will be solved." Give it time; serve the Lord, and we will know all that we desire to know; we will reach to all that our aspirations have sought for, and we will have eternal life in the Kingdom of God.

To me the having within our hearts of that testimony that

God lives; that Jesus is the Christ, his Son, our Redeemer; to know that we are his children; to be acquainted with our relationship with him, the purpose of our being here, where we came from, where we are going, and what lies before us in the way of possibility for advancement, growth, and eternal progress—to have a testimony of that kind—is the most glorious gift that our Father could give unto us; and once received, brethren and sisters, we ought to guard that testimony as the most sacred gift in his power to give unto us.

Can we lose that testimony? Yes. We may have the Spirit of the Lord bearing testimony to our souls that this is the truth; but if we will not live the laws by which that testimony can be retained, it will fade and grow weaker. We have experiences before us of those who have stood up and borne testimony to the goodness of God, to the divinity of this work, having a knowledge of it for themselves and how they received it, and who have gradually drifted away until it is only a mere memory that they did such a thing; the knowledge has passed away. And why? Because they have not treasured it. They have not kept it bright and fresh in their minds. They have not served the Lord. They have not given of their talents that God has given unto them; of their time and of their means and their thought and their strength. They have not given of it enough to retain a continuation of that testimony. In this very revelation, where the Lord said that he was to bring forth a marvelous work and a wonder, he added this: "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God, ye are called to the work; for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen."

Those are the promises of our Father. To me the very thought of losing this wonderful individual testimony that God has given me—I dare not think of it! To have doubt come into my soul, where there is no assurance and knowledge and certainty, would unsettle all that I have so far been able to do in my life; and it would be the same to you, my brethren and sisters, if you permitted that to be done. Many of us neglect the opportunities offered unto us. We do not develop them. We receive the Priesthood and we do not magnify it; we do not honor and revere it and recognize that it is the power from God to act in his stead, that he

has selected those to whom he has given the Priesthood to be his helpers in accomplishing the great work that he has before him. He says, "My work and my glory is to bring to pass the immortality and eternal life of man," and he calls upon his children who have heard his voice, who have accepted it and yielded obedience to his commandments; he endows them with the Priesthood and power to be helpers and assistants unto him to accomplish that—he tells us that the worth of souls is great in his mind and he sends us out to seek for those souls; "for the field," as he says, "is already white to harvest, and he that thrusteth in his sickle with his might shall have store which perisheth not." In other words, he shall have the souls of men who have heard his message; who have had faith brought into their lives; who have yielded obedience to the commandments of God, and have accepted the truth and striven to shape their lives in harmony with the teachings of the gospel; and in so doing he has added unto himself a store that cannot perish but will live eternally, a blessing, benefit, joy and consolation unto himself. Our Father says that if you should labor, as it were, all the days of your lives, and bring but one soul unto him, how great shall be your joy with that soul in the kingdom of our Father. And if ye bring many souls unto him, behold how great shall be your joy. That is why the Priesthood is given unto us. What will our Father think if we do not use that Priesthood, when we neglect to use it; or if we do use it, if we do it for our own aggrandizement, the advancement of our own purposes, our own personal gain? When we do that, we dishonor it, and instead of being helpers in his cause and laying up a store that shall not perish, we forfeit our rights and our privileges; we are not helpful, we do not obey that second commandment of which President Grant spoke this morning, "Love thy neighbor as thyself." We are not worrying, many times, about our neighbor; whether he is prospering, advancing, walking the path of righteousness, or not; we are caring only for ourselves. Now, in the midst of that kind of a feeling, it is not conducive to a perpetuation of the individual testimony that God has given us. It begins to fade and weaken and finally it disappears from us.

I would say unto you, my brethren and sisters, as a message that I would like to give to all with whom I come in contact: Guard and treasure that individual testimony of the knowledge of the goodness of God. Why, think what it means! You are not afraid in your explorations; you can study any of the mysteries, branch out, seek to gain knowledge, investigate the things in science, go as far as you can; and yet there is no doubt in your mind. Whether you are able to solve the things that come before you; whether you are able to explain them, means nothing; but you have a testimony that this is the truth, and for that reason nothing

on the outside can take it away from you. Only that which is within ourselves can rob us of that testimony.

I have heard of brethren and quorums who are studying certain things, coming across certain passages, and having their faith weakened by the fact that they cannot harmonize certain things that they have read therein, certain things that they have heard. Many of them are carried away by alleged scientific principles, that make them feel that that which they discover in researches concerning this earth does not warrant the beliefs that they have held, and yet I have heard some of those bear testimony to the truth of the gospel. To my mind it seems almost impossible that such a thing could occur. If I know a thing, I know it. How can any one take that away from me? I might as well stand on the rock, dive into the ocean, get out beyond my depth, and then begin to doubt that I ever did stand on land, when I have an absolute knowledge in me that only a few moments before I dived from that rock into the water. If I am wise and have the strength, I swim back to the place from which I dived, and I am again on *terra firma*, on land. So it is in all our explorations, if we cannot understand them, all we need to do is swim back to that rock, our own individual testimony that God has given unto us and that we know is true. Having gotten back there secure again, we can start out, and we are strong on other explorations and thereby gather a little knowledge here and there, better knowledge, better understanding and interpretation of the things we read and discuss, and therefore strengthen our testimony instead of losing it.

Whatever you do, do not permit anything in your lives, either of sin or transgression, of error, of misinterpretation, idleness, indolence, of failure to accept opportunity, failure to respond to a call—do not let any of these causes step in and begin to weaken that testimony, but treasure it with the beauty of the knowledge that you know where you are going. There is no uncertainty. You know what is required of you, and all you need do is to live unto it, and your lives will be shaped in harmony with God's wishes, and eternal life and joy and glory and everlasting exaltation shall be yours.

May God bless us, that in our hearts we may have a desire for righteousness, live that which is noble and true and uplifting, and shun the things that are degrading and degenerating in character; live the law of the gospel, the law of the land, the law of our own being, and serve God with full purpose of heart. And remember, his glory and his advancement is our glory and advancement, and if we can go on with an eye single to his glory rather than to our own personal gains, joy and happiness will be ours everlastingly. May we be able to see this, get this portion of the philosophy of the gospel of Jesus Christ into our hearts,

and shape our lives in accordance with it! Then we will find that we are sloughing off a little vice here, a little evil habit there, a wrong thought; and we are replacing them with proper thoughts, habits, and ideas in harmony with the gospel, and with God; and we become naturally new men and new women, capable of carrying on God's work and serving him and being indeed his helpers in the accomplishment of his wonderful work. May it be our lot that we may retain these testimonies, in our hearts, live righteously all the days of our lives, and receive eternal life in God's celestial kingdom, is my prayer, in the name of Jesus Christ. Amen.

ELDER WILLIAM H. RICHARDS

President of the Malad Stake

We are told that "prayer is the soul's sincere desire, uttered or unexpressed; the motion of a hidden fire that trembles in the breast." If ever I experienced that in my life, my brethren and sisters, I experience it at this moment, for it is the earnest desire of my heart today that our Father in heaven will bless me, that I may be able at least to bear my testimony to the divinity of this great work in which we are engaged. I have enjoyed the remarks in this conference very much. I have enjoyed the remarks of the former speaker here this afternoon, in which he quoted the revelation which says, "Behold a great and marvelous work is about to come forth among the children of men." I have read that, time and time again, and I have wondered how the Prophet Joseph Smith, at the time he received that revelation and gave it out to the people, could have realized that a great and marvelous work was about to come forth, unless he was inspired by the influence of the Spirit of our Father in heaven. I feel with all my heart, my brethren and sisters, that the Prophet Joseph Smith was inspired to bring forth this great work. I believe that when our Father in heaven and his Son, Jesus Christ, appeared unto him, that they showed him the beauties and the marvelous work that was about to come forth through his instrumentality. There never has been a doubt in my mind with regard to his calling.

I have always believed and have always pictured it in my mind as being fact, whenever I have read the account of the visitation of our Father in heaven and his Son Jesus Christ to the Prophet Joseph Smith. There never has been a doubt in my mind with regard to that matter and the divinity of this work.

My brethren and sisters, I received a testimony in my young days that has never left me; and while I have been thrown into the company of men who have ridiculed the gospel, that ridicule has never had any effect upon my mind, because our Father in heaven gave me a testimony with regard to the divinity of this work. I was almost constantly with my father, a man who ac-

cepted the gospel in his native land of Wales. He left all that was near and dear to him, and came out to this country all alone, not a relative of any kind with him; came out here for the gospel's sake; and the testimonies that he bore to me on many and many occasions sank deep into my heart, and I believed with all my heart that he was telling me the truth, because I knew he was a truthful man. I knew that what he said was true, and he would relate the experiences that they had in the old world in the young days of the gospel, when people were possessed of evil spirits; and all of those things always had an interest for me; and while I was but sixteen years of age when he died, and was the only one of his family who happened to be present with him on that occasion—at the time of his death—out of nine of us in the family, I do not believe I shall ever forget, worlds without end, when a few minutes before his death he called me to his side. I knelt down by him, and he bore his testimony to the divinity of this great work. It had an impression upon me that has never left me and never will, worlds without end. I loved my father and knew he was a truthful man, and could not doubt the testimony which he bore to me upon his deathbed. He also gave me the charge that I should take that testimony back to my brothers and sisters. I have tried, in my weak way, to impress upon them the testimony as it was impressed upon me. I hope the day will never come that I forget his last testimony.

Since that time I have had some experience in this Church, and the Lord has been good to me and has blessed me with an individual testimony, that I can bear without fear of any one that I ever met in my life—and, as I stated, I have been thrown, upon many occasions, into rough company. I used to freight to Montana in early days and was thrown many a time into company that had no use for "Mormonism" in any way in the world; but I never met a man in my life that I could not look in the eye and say that I knew the gospel is true, whether he knew it or not. The Lord has blessed me to that extent that I have never feared, wherever I was, in bearing that testimony to the children of men, and I hope such a day will never come, because I know that there is nothing in connection with the gospel that we need to be ashamed of or for which we need to hang our heads in talking to anybody regarding it. Our town, Malad, has been a very much mixed town. Quite a large number of outsiders live with us. I have had to labor with them, have mixed with them upon many, many an occasion, but there has never been a time but I was willing to bear my testimony to them, and I believe that they respected me for it. I do not know of any of our Latter-day Saints who had more respect for me than the outsiders with whom I have labored in different ways, and this was exhibited when I was called to the position, that I occupy at the present time, of pres-

ident of the stake. Almost without an exception, those men called me by phone and said, "We knew who were going to be the president." Well, I had not thought of it myself, and as I told the brethren when they came up there, that they might just as well have taken a shotgun, taken me out in the field, and taken a shot at me; they would not have come any nearer to killing me. I love the work of the Lord, but for some cause or other it is a hard matter for me to preach the gospel. It is not, however, because of the fear of man or anything of that kind; it is a weakness of some kind that is within me. Some of the Reorganized people up our way make considerable capital out of President Young's having said on one occasion that he was "not a prophet nor the son of a prophet." I can truthfully say that I am not a preacher nor the son of a preacher. My father was a very weak man when it came to preaching the gospel standing on his feet; but when the opportunity came to him in social conversation around the fireside or anything of that kind, he was always ready and was able to defend the gospel, and always did it very creditably.

I pray God to bless us, my brethren and sisters, that we may give heed to all that may be said to us during this conference; that we may not be in the position that President Grant spoke of yesterday when he said that in nearly all the congregations that he attends, they sing, "We thank thee, O God, for a prophet"—with the postscript, "provided he does not advise us to do things that do not suit us." I hope that whenever we receive any advice from those of our brethren who are called to those important positions, that we will be ready and willing to accept it, although it may possibly not be according to our way of thinking at the time. We have to wait only a short time until the thing will be demonstrated to our perfect satisfaction that those called to such positions are called of God and have the inspiration of God, our heavenly Father, to advise us along that line.

I remember on many occasions hearing my father discuss the question of the personality of God to people who did not believe in a personal God. I remember the objection that they brought up. They would say that it would be impossible for a man put in the position that we believe God is, if he were a personal being, to know what is going on throughout his creations. My father used to say, "I feel that he has an organization or some way whereby he knows what is going on through all his creations." We have had to wait only a few years, brethren and sisters, before man has demonstrated that it is possible for us to hear people all around the earth, without any wires. The radio has demonstrated it and has demonstrated to my perfect satisfaction that our Father in heaven always has had some way, some means whereby he knows what is going on throughout all his creations. May God bless us, my brethren and sisters, that we may give heed to the

counsel given to us by our brethren, from time to time, because I know from my past experience that if we will heed, it will be for our benefit and that we will reap the benefits that we desire. May God bless us, I ask in the name of Jesus. Amen.

ELDER JOSEPH B. WHITE

President of the Hyrum Stake

I feel very keenly the responsibility that rests upon one who attempts to address a congregation of this size. In fact my heart has been beating very rapidly ever since President Grant announced that I would be one of the speakers this afternoon. To be Latter-day Saints means service. We must be prepared on all occasions to defend the gospel; to speak upon it whenever we are called. We sometimes feel that we have not anything to say, which may be true in some cases. I think as Latter-day Saints, we depend more upon the Spirit of the Lord to actuate our remarks than does any other denomination upon the face of the earth. I am very grateful for this. The Lord knows what is best to be said; what is best to be done. If we will act in accordance with the dictates of that spirit, we will not go wrong. Whatever we do will be for the advancement of this great work.

About five years ago, or a little more, I was called upon to preside over the Hyrum stake. I felt wholly incapable of performing that great work. But I want to bear testimony to you that this work is indeed a wonderful work, and if we will put forth the efforts necessary in order to carry the responsibility that is placed upon us, we will be able to accomplish this work. One of the greatest testimonies I have of the divinity of this work is the very rapid growth it has made since first established, through the prophet Joseph Smith, despite the great obstacles that confronted him, and by which the people have been confronted from that time up to the present. If it had not been for the help and work of the Lord, it would not have endured; nor advanced from six members to more than about five hundred thousand, the present population of the Church. President Grant gave a report this morning of the wonderful work that we are doing throughout the nations of the earth; of the spiritual growth and development of this Church. No greater privilege can come to a Latter-day Saint than to be called to perform a service in this Church. A short time ago I was checking upon the number of people in the wards and in the stake who are holding office, and I find that over 50% of the entire stake population hold offices in this Church. We know that in order to advance we must work. Success is dependent upon continuous work. We have an opportunity to work all the time, if we only will to do it, and the advancement that we would make in the future would be wonderful if 75% or 80% of those who held office in this Church would only respond to the calls that are made of them in a whole-hearted way and be absolutely dependable. We could not do otherwise than grow and flourish.

Our organization embraces all truth. It covers every good thing. The people of the nations, the people of the world today are seeking after organization. They find that it is necessary to organize in order to protect business, and to protect themselves in a social way, in order that men may succeed in any undertaking. We have this great organization, and we could apply it, if we desire, to any line of business, and I believe it would be effective. I do not think there is any other organization in a business way that would be quite as effective as this one.

I do not wish to continue my remarks, but I want to bear my testimony. I know this is the work of the Lord; and I know that if we will perform the duties of Latter-day Saints, we cannot but advance, gain knowledge, wisdom, and understanding; we cannot but be prosperous, if we will heed the instruction of those who preside over this Church. I pray that this may be our happy lot, and I ask it in the name of Jesus Christ. Amen.

The Metropolitan Singers, W. F. Robinson, director, sang two selections: (a) "Prayer Perfect;" (b) "Holy Art Thou."

ELDER THOMAS E. MCKAY

President of the Ogden Stake

One of the main reasons that we all so thoroughly enjoyed the chorus to which we have just listened is because of the almost perfect harmony of the voices. Not a discord did we hear. And I pray that the same harmony may continue in our midst during the time I shall stand before you; and to the end that this harmony may exist, and we may each be in tune with the Spirit of God, I trust that each one present will offer up silently a prayer that we may receive a message that will be of benefit to us. We are God's children. He lives; he is in very deed our Father. He loves us. He has a message for us because of his love. And I do pray, and I have continued to pray in my heart since President Grant announced this morning that I was to be one of the speakers, that I may be instrumental in the hands of our Father in saying something that will be of value to us.

I am grateful for my membership in this Church. I am grateful for the association of such men as our leaders. I am grateful for the association of you, my brethren and sisters, and for your loyalty to the Church. I am grateful for the loyalty of this Church to the Constitution of this great country of ours. And if there is one truth more than another that I should like to emphasize this afternoon, it is the necessity for this loyalty. An undivided and an unselfish loyalty is essential to success in any line; I do not care whether it is in a religious line, civic line, in business, or what not; to succeed one must be loyal. And I say again, I am thankful for the loyalty of the so-called "Mormon" people, to the laws of this country.

I often like to contemplate in connection with this theme of obedience, of loyalty, the experience of Samuel and Saul—Samuel the humble prophet of the Lord; Saul the great general, large in stature, we are told, broad-minded, a big man. Saul, as king of Israel, was called and told through the humble prophet, Samuel, to go into the cities of the Amalekites and destroy them—not to spare any. Saul gathered his armies together and in obedience to that command went among the Amalekites, but he did not carry out the instructions of the humble prophet entirely. He spared the king, Agag, and some of the fat cattle and sheep. “Why,” he thought, “of course, the prophet told me to destroy everything, but he does not know the conditions that exist here; if he did, perhaps he would not have told me to destroy everything. Why not spare these fat animals and take them back; offer sacrifices; make a showing?”

When the word came to Samuel the prophet, he was sad, we are told, and went out to meet Saul on the return of the victorious armies; and he asked Saul what it meant, this lowing of cattle and bleating of sheep. “Why,” Saul said, “I brought them back to offer sacrifice to the Lord.” And, O those wonderful words that Samuel gave utterance to, “Obedience is better than sacrifice, and to hearken than the fat of rams!”

There are Sauls in our midst today, perhaps, who think that in the wards they know more than the bishops. “The bishop is only a boy, only a young man. Others are here full of experience. They know better than the bishop what the ward needs.” No; you do not, brethren or sisters. The bishop, no matter how young he is, no matter how inexperienced he is, has been called and set apart by the authorities of God, our heavenly Father. It is our duty to give those in authority, whether bishop, president of the Relief Society, or Primary, the superintendent of the Sunday school, or the Young Men, or what not—it is our duty to give that officer undivided and unselfish loyalty, if we wish to succeed in this Church.

In the history of the Church, from the beginning, this truth is well illustrated. There were those in the days of the Prophet who knew more than he did, were better educated, had more experience, and were not in a position to give that undivided cooperation that was essential. And what became of them? So it was in the days of President Brigham Young. There were those who knew more than he did; he is not the man for the presidency of the Church, they said. But what happened to them? You can go on through the history of the Church. It is full of examples of those who were not big enough—I say big enough, to give undivided and unselfish loyalty.

To be loyal is the only safe course to pursue. What is true of the individual is true of the community, is true of the nation. We are told in one of our Articles of Faith that we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and

sustaining the law. There are some among us, I am sorry to say, who seem to be wavering at the present time with reference to honoring, obeying, and sustaining certain laws. "It is alright," they say, as one of the brethren quoted from President Grant, "to sustain those laws when they do not come in conflict with our business or with our appetites; otherwise they are not good for us!"

I am thankful, I repeat again, for the loyalty of the "Mormon" people in sustaining the prohibition law, and I am sorry that some, apparently, from what they say and from their actions, are wavering. Let us, as a people, be loyal in support of those laws. They are constitutional, have been so declared. And it is the safe course, as far as the people of this Church are concerned, to honor, sustain, and obey those laws, whether we like them or not. And I want to tell you that it is the safe course for this nation to follow. When individuals or a community or a nation select only those laws that suit them, and obey them and break those other laws, they are in a dangerous position. When a constitutional amendment prohibiting slavery was passed, there were those who were not ready to sustain and uphold that amendment, just as there are those now who are not ready and willing to uphold and sustain the Constitution of the United States. The Volstead act is a part now of the Constitution of this nation, and is so declared by a large majority of the people of this great nation, and it is the duty of this nation to uphold and honor and sustain the Constitution.

God help us, brethren and sisters, to be loyal, to be true, that we may succeed as individuals, as a community, and as a nation, is my prayer, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I feel sure that the Latter-day Saints who have assembled here this afternoon have been repaid a hundred fold in hearing the things that have been said. If we will hearken to the counsels that have been given in this conference, I am also sure that it will result in our happiness and exaltation.

A great deal has been said in regard to the testimony that we have of the divinity of this work and the divinity of the Lord Jesus Christ. The Young Men's and Young Women's Mutual Improvement Associations during the present year have had for their slogan, "We stand for an individual testimony of the divinity of Jesus Christ." In this great day and age of the world, when there is so much agnosticism and so much doubt and so much unbelief, it seems to me it is particularly fitting that emphasis shall be laid upon that great and important principle upon which we stand and for which we are laboring, that we may establish it among the children of men.

How are we going to obtain a testimony that Jesus is the Christ?

How may we know and have a testimony of it, that Joseph Smith is a prophet of God? At no time in all the history of the world has the Lord left his children without divine guidance, without some way of communicating to them and letting them know where they stand and what is necessary for them to do in order that they may come to the knowledge of God; because to know him and to know his Son, Jesus Christ, whom he hath sent into the world, is in very deed life eternal. It is highly important, then, that in the community that is enjoying a dispensation of God's providence, a community to whom have been committed the revelations of the Lord, the building up of the Church and kingdom of God here upon the earth, it is very necessary that every man, every woman, and every child shall know that this is the work of God; that Joseph Smith is a prophet whom God has raised up in the day and age in which we live to usher in his glorious dispensation. Do we know it?

A great many people have some very peculiar ideas in regard to the testimony which ought to be in the hearts of every one of them. What is the testimony of Jesus Christ? What is the testimony that Joseph Smith is a true prophet of God? What is the testimony that God lives? What is the testimony that enables us to say that Peter, James, and John were apostles of the Lord Jesus Christ, endowed with power from on high, and that they spake under the inspiration of the Spirit of God? How do we know these things? Let me tell you. There is only one way to know the things of God, and the Lord intends that his people shall receive that knowledge in his appointed way. There is only one way by which we may come to the knowledge of God; only one way in which we may know that Jesus is the Christ; only one way that we may know that Joseph Smith was a prophet sent of God, and it is within the reach of every member of this Church; and it is a shame unto them if they have not received it.

Have we obeyed the gospel of the Lord Jesus Christ; have we had faith in him; have we believed in him; and have we been repentant and turned away from our wrongdoing? Have we hearkened to the testimony and advice and counsel of the servants of God? Have we gone into the waters of baptism and received the remission of our sins? Have hands been laid upon us for the reception of the Holy Ghost? If we can answer these questions in the affirmative, every one of us can rise and say, "I know that this is the work of God, because I have received the gift of the Holy Ghost," through which, and through which alone, any man can know of the things of God.

What do you suppose this gift is for? Why do we receive it? O my brethren and sisters, we are living in a world of sin, of darkness, and of error, and the minds of the people are darkened regarding the things of God. Why? Because they have not obtained the gift of the Holy Ghost. That is the condition of the world at large. We have received it. There is nothing in all the world of more practical benefit

to those who enjoy it than the gift of the Holy Ghost. There is nothing more important to us in our lives than to have within us that wonderful gift. Every man that has the gift of the Holy Ghost, every woman, every boy and every girl who has the gift of the Holy Ghost and will keep it, just as sure as they live, they will be exalted in the celestial kingdom of God; and without it, no soul will ever obtain that salvation. And every one that has that gift knows that this is the work of God, for that is what the spirit within us knows. If we have it, then it is ours. Let the spirit speak within you, if you have received this wondrous gift, and I hope that all of you know that this is the work of God, for that is the office of the Spirit of God within you. If you do not, it is because your faith was not sincere, it is because you did not repent of sin and, therefore, you did not receive the remission of your sins, and consequently could not obtain that wonderful gift.

But we possess that spirit in varying degrees. It manifests itself variously among the children of men, brought out by the experiences of our lives and the opportunities that have come to us, wherein the spirit has had opportunity to manifest itself in our lives. Have we given that spirit opportunity? Practical, I say, is this thing, the operations of the Holy Ghost, but some have allowed it to sleep within them; and even in that early day Paul had to write to Timothy, who was really a valiant servant of God, but became, no doubt, a little neglectful. Paul said: "Stir up the gift of God which is within thee, which thou receivest by the laying on of my hands." That ought to be said to Latter-day Saints, if it is not awake and alive in them, bearing witness to the truth of this work. Then "stir up that gift within you," for you have the right to it.

If you have kept the gift of the Holy Ghost, you have done so by keeping the commandments and keeping yourself sweet and clean and unspotted from the sins of the world. But if you have committed sin and grieved the Spirit of God, it may have departed from you, and that is a terrible condition to be in.

Sometimes I have heard young men who were about to depart into the mission field get up in the congregation in their own ward and say that they did not know that this is the work of God, but they believed it; and they were going out! I dislike to hear a young man say that; I do not like to hear any Latter-day Saint say that. Do not say that. Why? Because you grieve the Spirit of God that is within you. You might as well say, "I haven't received the gift of the Holy Ghost," for that is exactly what it means when you say, "I haven't the testimony of the truth of this work." It is a confession that you haven't the gift of the Holy Ghost. The Spirit of God in you is continually crying out for utterance. Give it the opportunity, and when you do, you will find there will be a burning in your heart that will convince you that you speak the words of truth. You may not know

when you rise on your feet exactly what you are going to say, but give the Spirit a chance, it will declare the truth that this is the work of God, that God lives, that Jesus is the Christ and Joseph Smith is a prophet of God. That is what the Spirit wants to say to every child of God upon the face of the earth, because God knows that they need it.

What is the purpose of our receiving that wonderful gift, the gift of the Holy Ghost? As I stated before, we are living in a world of sin; we have a battle to fight against the powers of evil; we have the knowledge of good and evil, and God is continually striving with us by the power of his Holy Spirit. But while he is doing that, there are other powers in the world, endeavoring to destroy the souls of the children of men. That conflict did not begin here upon this earth. It began in heaven, before the foundations of this earth were laid, even in that primeval day that we sometimes read about, when "the morning stars sang together and all the sons of God shouted for joy." Why did they shout for joy? Because the proclamation was made that these, the children of God—you and I and all the inhabitants of the earth—standing in the presence of our Maker, should receive this earth-life experience, and thereby, with a knowledge of good and evil, work out our salvation with fear and trembling before the Lord and be brought back into his presence and exalted, clothed upon with immortality and eternal life. That was the program, and we shouted for joy, you and I and all the sons of God, as we were assembled upon that great occasion. It was necessary that the fall should take place; that Adam should introduce the race of mankind upon the earth; that the law should be broken and the penalty brought into the world, the penalty of death, that came into the world as a consequence of original sin.

But it meant an opportunity of development, of education, of growth of those qualities that are divine, to make us like our Maker, that we might become like him in very deed; for as we were told, our eyes were opened to the knowledge of good and evil. And Jesus was chosen. "Here am I," said he. And his offer was accepted. It was the offer of doing the work that the Father would have done, carrying out the divine will. It was a law that gave to all mankind their individual liberty, free agency, with the knowledge of good and evil, to choose between the two. That is what we obtained through the fall of Adam—the privilege of living here upon this earth, with this knowledge that we have, and with free agency, the right to exercise it; but with admonition to reject the evil and do the good, that we might inherit eternal life in the presence of God. That is what we are here for, and the conflict is still on. There was another one in that council that rebelled against God. He said, "O send me, here am I, too many will be lost in that plan of yours; too many will go astray; too many will be lost, for in the free exercise of their agency they will not do the right thing, many of them, and they will be lost. So

here am I, send me, and I will see to it that not one soul shall be lost. I will compel. This free agency will not do." Freedom was a law of heaven, but slavery and servitude was the plan of this son of the morning, Lucifer, for he it was who made that proposition. And he was rejected and cast down because of his rebellion against God and the plan of life and salvation, and with him fell one-third of the hosts of heaven. Fell where? Right down here upon this earth, where you and I are living. And we meet them every day. You meet them and so do I—Lucifer and his hordes, these that are endeavoring to lead mankind astray, away from the path of right, into that servitude where he will compel and dominate. That is the struggle that is on, and it is in everything that we do, because there is a right way and a wrong way to do everything, and when we elect to do it the right way, we are serving God and keeping his commandments; but when we do it the wrong way, we are yielding to the adversary. The great principle of refraining from sin is enjoined upon humanity, and we have daily need to practice that saving principle; but we are in conflict with a very formidable foe and their name is legion, Satan and all his hosts, endeavoring to gain the victory over us.

Now then, wherein comes the benefit of the gift of the Holy Ghost? Have you thought, or do you think that you can gain the victory over so formidable a foe without the help of God? I do not think so, not one of us. And the Lord does not think so, and he desires that you shall be properly upheld and supported in your endeavor to gain this victory, and he proposes to help you. How? By giving you the gift of the Holy Ghost, without which no man can gain the victory over evil. Have you engaged in that conflict? Hasn't the Lord come to your help? Has he not rescued you from the power of the adversary? If he has, it is because the Holy Spirit has been with you. Don't you know it? Isn't that the testimony of God's power to you?

How did you get the gift of the Holy Ghost? If you have it at all, you have received it because Peter, James, and John came and visited the Prophet Joseph Smith and laid their hands upon his head and ordained him to the Holy Melchizedek Priesthood. That is why you have it. There were some who had received the word of the Lord down in Samaria, but they had not received the gift of the Holy Ghost. They had been baptized with water. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John [those same men who came to Joseph] who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized [with water.]) Then they laid their hands on them and they received the Holy Ghost." Acts 8. That is what happened. And if you have received that gift of the Holy Ghost, you have received it because those same apostles came to the Prophet Joseph Smith and laid their hands upon his head and conferred that

Holy Priesthood upon him, and gave him the power that on whomsoever he laid his hands he might receive that same gift. That is the way you got it, every one of us, either directly or indirectly, from that one source.

O, some people think they can get it without that. That is what Simon, the sorcerer thought. It was an outward demonstration there. It was even apparent to him, and when he saw that on whomsoever these apostles laid their hands he received the gift of the Holy Ghost, he came and offered them money, so that on whomsoever he might lay his hands, the same might also receive that gift. You remember the words of Peter, "Thy money perish with thee, for thou hast thought to buy the gift of God with money." O no, it cannot be obtained that way! It cannot be obtained except as God gives it to us. Through the restoration of the Priesthood, we have received these wonderful gifts, the gift of the Holy Ghost, practical in all of its phases, practical to all of us.

But it is a terrible thing to get the gift of the Holy Ghost and then lose it. We can only do that through transgression. If we have only kept ourselves clean, we have it still, if hands have been laid upon us in this Church; and we should stir up that gift until it is alive within us. It will manifest itself, if you will become active; if you will take your part; if you lift up your voice and cry repentance and labor for Zion. The Spirit will show itself within you, if you will declare the truths of heaven; you cannot but say that you know, and the Spirit does know it. It is a terrible thing to lose it, and that is what some people have done. I call attention to one historical instance of it. There was David, the shepherd king of Israel, a man after God's own heart. How the Lord loved that man! He was full of faith; said he, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." That was the testimony of David. O how full and overflowing was he with that faith and confidence in God, in whom he believed to the bottom of his soul. But David sinned against God, and in the agony of his soul and in his repentant mood, he cried out to the Lord, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me." O, Latter-day Saints, it is a terrible thing to have it taken away. David obtained a promise before he died that the Lord would not leave his soul in hell, and I like to think that he will yet receive compensation for all that he has done in upbuilding the faith of mankind in those unstinted words of his wherein he expresses his devotion and faith in God.

It was practical in every way. Paul wrote to the Corinthian Saints—that is to Saints like yourselves, who had faith in God, had repented of their sins, had received the remission of their sins in the waters of

baptism and had received the gift of the Holy Ghost by the laying on of hands—and said unto them, “Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.” So might we say to Latter-day Saints, “Know ye not that ye are the temples of God, and the Spirit of God dwelleth in you?” Are you not conscious of that, Latter-day Saints? We can realize it. Do not defile that temple, for it is holy. Do not transgress the laws of God, and you will keep the gift of the Holy Ghost; and as long as you do, that is the testimony of the truth of this work, and the only way to have a testimony. What we may not know through the gift of the Holy Ghost is hardly worth knowing. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man but the Spirit of God.”

If we have the Spirit of God, then, and then only, can we know the things of God. So let us cultivate the gift of the Holy Ghost that we received by the laying on of hands, for he will lead us back into the presence of God. He is the Comforter, the teacher, the educator, our tutor, our monitor, our daily companion. If we will only so live that we may enjoy his sweet presence, it will enlighten our minds, enlarge our understanding, fill us with wisdom and knowledge and understanding, that we may know the things of God by his holy Spirit, and without it we cannot come to that knowledge.

I rejoice this afternoon in the testimony that I have that this is true, that it is a reality, it is God's way of helping his children to gain victory over evil. The difference between us and the world at large consists, then, primarily in this thing. There are many good people in the world, just as good perhaps as we are. We are sending our missionaries out to them. Why? That they may take unto the inhabitants of the earth, our brothers and sisters who know not the truth, the glad tidings that they, too, may receive the same joys that we have, that they may receive the gift of the Holy Ghost. That is the difference between the world and us. If they can only secure the gift of the Holy Ghost, it will enable them to work out their salvation and bring them back into the presence of God. But there is only one way to get it, and Latter-day Saints know what that way is. And so we send our missionaries out with that message to tell unto the inhabitants of the earth, that they, too, may receive that priceless gift, and be enabled to overcome this world of sin, and eventually be saved and exalted in the celestial kingdom of God.

May the Lord help us to appreciate, then, what it means to have the gift of the Holy Ghost, and let us not say, as long as we have

this gift, that we do not know that this is the work of God. I have heard it sometimes said, "Oh, you want to be very careful about saying what you know." Very true, that may be so; but let me tell you, it is sometimes more dangerous in telling them that you do not know; for then you give the adversary a hold upon you. Do not fall into that danger, because when you say that, you merely indicate that you are not in possession of the gift of the Holy Ghost. Develop it then within you, and as you labor in the ministry, as you labor in advocating the truth, as you labor in bringing men and women to a knowledge of it, and in perfecting your own lives and overcoming your own weaknesses, by the power and influence of that Holy Spirit, you will grow in the knowledge of God, and your testimony will grow day by day; it will burn in your hearts and you will know it beyond all shadow of doubt. That is the office of the Spirit of God, the gift of the Holy Ghost. May we then prize it above all things, and so live that we may always enjoy his sweet companionship, I humbly pray, in the name of Jesus Christ. Amen.

An anthem was sung by the choir, "God is our refuge and strength."

The benediction was pronounced by Elder David R. Lyon of the Ensign stake. The meeting adjourned.

SECOND DAY

MORNING SESSION

Monday, April 5, 1926, at 10 o'clock a. m., a large audience gathered in the great Tabernacle on this the second day of the conference.

Meeting opened promptly at 10 o'clock.

President Heber J. Grant presided.

The congregation sang, "O say what is truth?"

The opening prayer was offered by Elder Hugh B. Brown, president of the Lethbridge stake of Zion.

The congregation sang, "Zion stands with hills surrounding."

ELDER STEPHEN L. RICHARDS

I think perhaps the greatest contribution that I could hope to make to this conference would be in the brevity of my remarks, and I hope that I may be able, in a few minutes, to make a few suggestions which may be of some worth.

THE PRIESTHOOD AND THE HOME OUTSTANDING ESSENTIALS

If I were asked what thing I regard as being most essential to the progress of the Church and the well-being of its members, I think that I would answer by mentioning two things: First, the Priesthood, and then the home. I have long felt that these two great institutions lie at the very basis of our work and its advancement.

THE PRIESTHOOD AN AGENCY OF SERVICE TO MANKIND

We have during the past three months been holding Priesthood conventions in connection with the quarterly conferences of the Church. I have been delighted to see the emphasis placed upon this work, and I am hopeful that it may result in a higher and keener appreciation for the great power which comes from God and which is so liberally bestowed upon the men and the boys of our Church. I have construed that power and interpreted it largely in terms of service. I don't believe that the Priesthood has been bestowed upon men merely for their own aggrandizement. I look upon this power as an agency for service to mankind. I have characterized it as the perfect plan of service. I believe that it will not greatly profit any man to hold the power of the Priesthood unless he uses that power for the benefit of his fellows. Indeed, I have come to think that the holding of the power may conduce to his condemnation rather than his exaltation, if he is indifferent to it and fails to utilize it for the advancement of God's work. So I think that no more worthy enterprise can be fostered and carried forward by our presiding officers in the Church than to give to our boys

and men, and indeed to the whole membership of the Church, a better comprehension, a higher regard, for the holy power which God in his goodness has given to us.

PRIESTHOOD TO BE USED IN THE ADMINISTRATION OF HOME

This power is to be used, not alone in presiding over the organizations of the Church, and not alone in the administration of the sacred ordinances of the gospel; it is to be used in the administration of our homes. Every man who bears it ought by possession of the power to be a better husband and father. By virtue of the power he is entitled to be regarded with respect and deference, and I most heartily commend the teaching of our children to respect and regard the power of the Priesthood, presiding over the home, as a basis for the inculcation of the great virtue of reverence which was stressed in this building last evening. There ought to be a difference between homes presided over by the power of the Priesthood and those homes which are not. Men who bear the Priesthood ought to be better neighbors; they ought to be better citizens, indeed in every way they ought to be superior men. If there is no distinction between the men who have received this holy power and those who have not, then I think we may well look to ourselves to find our deficiencies. The very holding of this power charges every man who is blessed with it to live more nearly a godlike life, for he holds a portion of Godhood itself. I commend to my brethren and sisters the emphasis of this power with the young boys who have recently received it. It should be taught to them that because these powers are widely distributed they are not cheap.

NO ORGANIZATION A SUBSTITUTE FOR HOME

I said the second great institution I would stress is that of the home. I am well aware that this institution receives very considerable attention at our hands, and that few meetings pass in which it does not have mention. My suggestion is that we so concentrate our study, our attention and our effort upon this institution that we make it more effective than it has been in giving the virtues of true righteousness and purity of life to our children. I am very sympathetic with the attention and emphasis placed upon our auxiliary associations, but I am thoroughly persuaded that not any one of these organizations, or all put together, can be substituted for our homes in the culture of manhood and womanhood. The homes are the very nurseries from which spring the most worthy products of the Church, the State and the Nation. They need more direct attention, and parents, by virtue of their very parenthood, are charged with a responsibility second to no other responsibility ever coming to them in their lives, the responsibility to return in purity the lives entrusted to their care. God grant that we may so safeguard this sacred and immortal institution, that it may achieve its great mission in the lives of men and of women, and God grant that, with the Priesthood, these two fundamental institutions may bring into the lives of

Latter-day Saints a great appreciation for the blessings of the gospel and a determination and resolution to keep the commandments which he has given to his children, I ask humbly, in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I, also, have had opportunity to visit the stakes of Zion where we have recently held the Priesthood conventions and conferences, with the membership of the Church, and I think of all the quarterly conferences that we hold with the stakes of Zion I have enjoyed most the work of the Priesthood. I have been greatly pleased, as well as many of the parents of the Church, to see the young men of Zion stand up and in a public place declare their appreciation for the power of God that has been given unto them. With my brother who has just spoken, I, too, am impressed with the thought that it is a wonderful sensation to discover in ourselves a power which comes from above, and the only way to discover that power, is to use it, when it is given to us. It sometimes takes a little courage on the part of young men in the Church, as well as some of the elderly men also, to go forward and use their powers which the Lord has given them, but unless we do use and magnify them I am impressed that they will be of little or no value to us. It is a wonderful sensation to witness in yourselves the power of God, the power to do and say things that are beyond your own physical and mental strength. I heard a very splendid lecture the other evening by one of our educators and doctors in speaking of some of the gifted men of the nation, in their efforts to bring to light the truth. He said that it was probably their imagination which places them in the lead in bringing to the world the things which they were permitted to do; but I have been willing to grant just a little further blessing to these men, because, I believe that they are possessed of a power that is just a little beyond their imagination, even though it may be keen and brilliant, because I believe that our Father in heaven inspires men who are honest in heart and who are seeking after truth, and that he blesses them with gifts that make men more powerful and useful than those of ordinary intelligence, or brilliant imagination. It occurs to me that the joy which comes to men through using their gifts, is somewhat comparable to the feeling that impresses men when they are moved upon by the power of God while functioning in his work, even under the influence of the Holy Spirit, by the power of the holy Priesthood. In my mind one of the greatest blessings that can come to a man, is to function in the holy Priesthood, to fulfil his duty in assisting to bring about the purposes of the Lord in the earth.

The gospel of Jesus Christ, we understand, is for all people who will obey its teachings, who will hearken and who will study and practice the laws of truth which have been taught to the world, and in spite of

that the Master himself taught his disciples, and in one particular passage of the scripture were these statements:

"Enter ye in the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because straight is the gate and narrow is the way which leadeth unto life, but few there be that find it."

When men and women take advantage of their opportunities to use the light and knowledge which comes to them, then they enjoy the blessings, because the Lord has been merciful unto them, those who obey his commandments, he has remembered with the power that has strengthened them against doubt and discouragement and against the thwarts of the adversary to place barriers in their pathway, until just in my brief experience in the work of the Lord I have discovered, to my great satisfaction, that those who are willing to seek and to learn and to take advantage of their opportunities, are the ones to whom the Lord is very merciful, and whom he will strengthen against the temptations of the adversary to place barriers in their pathway; until I believe it is possible for a greater number of the children of men to receive important powers and blessings which God has in store for them than are enjoying them at the present day. The Lord has been kind in establishing his work in the earth where men and women have taken advantage of their opportunities and have in a way cultivated their talents and have prepared themselves to teach God's truth, which is his gospel, which has been revealed to the earth in its plainness, in its fulness, in our own language, it has been taught in nearly all the languages of the world; so I have been constrained to believe that the Lord has been very kind to his children. It is my humble desire to express the wish that all who desire to teach the truth may have occasion to do so, by taking advantage of their opportunities to further cultivate their gifts and talents in preparation to stand upon the towers of Zion as watchmen, as teachers, as defenders of God's work in all of its departments, for I want to testify, my brethren and sisters, that this is a day when the Lord has required of you and me that we be prepared to defend his work, to teach it by precept and by example, wherever it may be our lot to labor. I pray that the spirit of defendership may be upon us all, that the spirit to avoid the conditions of the world, the spirit to live so that we may walk in that narrow way which leadeth to life instead of the easy, forgetful, disobedient way, perhaps, that leadeth through that broad gate to the way of destruction; and in humility, as a servant of the Lord, I leave in this conference, and in the Church today, with the leaders thereof, and with the membership thereof, the blessings of the Lord, that the spirit of discernment, that the spirit of teachership, the spirit of true defense may be in our hearts, and with us all in our homes and in our work, both in temporal and spiritual affairs, in the name of Jesus Christ Amen.

ELDER JOSEPH W. McMURRIN

Of the First Council of Seventy, and President of the California Mission

It is certainly a very great privilege, my brethren and sisters, to be permitted to take part in this great conference of the Church. I trust that the few moments that I occupy this position I may be led to say such things as shall be in keeping with the occasion and that may be of some benefit and advantage to those who are gathered together.

I am very glad to be able to report the California mission as being, from my viewpoint, in good condition. We have had a larger number of missionaries in the field during the past Winter than we have ever had during any previous period in the history of the mission. This larger number is accounted for owing to the fact that a good many short-term missionaries were sent to California. A large number of the short-term men who have been assigned to California have been men quite well advanced in age, two or three of them being just under eighty years of age. They have all manifested a splendid spirit and have been very anxious to magnify their callings as preachers of the gospel. Their spirit has been stronger in some instances than their physical organism, and a number of these elders have already been released on account of failing health. Those who have been released were not quite able to stand up to the stress of missionary work. I am very sorry to say that one of these brethren, Brother Thomas Wilson of the Woodruff stake, after returning home suffered for a considerable period of time and then passed on to the great beyond. Elder Wilson was a good and faithful man. We appreciate the splendid work that has been accomplished by the short-term missionaries. Short-term missionaries will be made welcome again in California. While I have no thought that it is my prerogative to indicate what should be done regarding this class of missionaries, I take it from some expressions that I have heard from some of these brethren that they could just as well as not have been in the mission field earlier in the season if they had received notification, and this certainly would be a very great advantage to missionary work. If short-term missionaries could be notified so as to leave their homes, probably not later than the month of October, they could give more time in the field and thus make their services more valuable. They could render service during the winter months and still return in time to take up their farming operations. I think the great majority of these short-term missionaries who have been assigned to California have been men who have been engaged in agricultural pursuits. Many of them have already been released to return home in order that they might give attention to the planting of spring crops, and the balance of these short-term men I suppose will be home within a month or two from the present time. They have brought a splendid influence into the mission. They are men of faith and confidence, they have set a good example before the people and

have had wonderful testimonies to bear in relation to the great work that the Lord our God has planted among the children of men.

We also have an excellent body of young men and women; and while I suppose every mission president is anxious to have some men of experience in the mission field to lead the way, to preside over conferences, to instruct and teach younger men and women, personally I feel, the longer I labor as a missionary, that our Father in heaven made no mistake when, through his servants from the very beginning, he called very youthful men to go abroad to represent him in the preaching of the gospel. It is perfectly marvelous to note the change that takes place with these missionaries. Last Saturday night I had the pleasure of meeting quite a body of California missionaries in their missionary reunion, and I was proud of that company of young men and women. Just a short time ago I met every one of these young people in the mission field when they first reported for missionary labor, and almost invariably I met trembling boys and trembling girls. They hardly knew, as a rule, whether they had any testimony concerning the divinity of the work of our God, or not. In fact it has not been an unusual thing to hear some of these missionaries say that they did not have a testimony, they believed in the work of God, they had faith that Joseph Smith was a Prophet of God, and they were anxious to come to the knowledge which they had heard their parents and bishops and presidents talk about in their home communities. These young people that I met in the reunion were a different class of young men and women altogether from the young men and women I met as they came into the mission field. They were no longer trembling. They were no longer in any doubtful mood concerning the work of God. They were full of conviction. Instead of striking hands with trembling boys in a good many instances, I found myself shaking hands with bishops in the Church of Christ, with bishop's counselors, and with stake superintendents of Mutual Improvement organizations, and Sunday school organizations, and it was evident from the words that fell from their lips, in the brief conversations I was able to hold with them, that they were in very deed ministers of the gospel of the Lord Jesus Christ, and that they had burning in their souls the same testimony, the same knowledge, the same understanding, that were in possession of their fathers and mothers.

I said in our Mutual Improvement General Board meeting the other night, when there was a little discussion regarding testimony, that I heard one of our bright, well-educated young missionaries say that he had attended one of our Church schools for four years until he graduated from that school, and then attended the Brigham Young University for four years until he graduated from that institution of learning, and he made this wonderful statement: "I have come to understand my relationship toward my Father in heaven, the nature and importance of the Priesthood of Almighty God that has been conferred upon me, and the duty I owe to my fellowmen, better in the three

months that I have been laboring here as a missionary than during all those years when I was attending school and taking regular theological lessons." Then he added: "And I had good teachers, too."

I hope there will not be any thought in the mind of any educator who may be in this great congregation, that I do not entertain a proper appreciation for education. I would to God that I had more education myself. I am proud of the men in our midst who have passed through great institutions of learning in our own land and in other lands, and who have had conferred upon them degrees of honor, because of their educational attainments, and yet I do hold that in giving actual service in the preaching of the gospel, in coming in contact with individuals who question one in relation to the principles that have been revealed of God, there comes by the power of God, and the inspiration and revelation of the Spirit of the Lord, an understanding regarding the purposes of God, the greatness and power and necessity of his work, that cannot be obtained from books, and that cannot be put into the hearts of men by teachers, let them labor ever so well and faithfully. I do not understand that there is any way of coming to a comprehension of the purposes of God other than by having the companionship of the Spirit of the Lord. If we come to understand the truth, as one of the old apostles taught, it must be by the revelation of God. So taught the apostle Paul to the Galatians. There is no other way.

I am greatly comforted when I hear testimonies such as I have referred to; and missionaries bear many such testimonies. I heard one of our college-bred men, Elder Louis E. Rowe, who is at present in charge of the Sunday school and Mutual Improvement work in the California mission, make the statement not long ago that he would not exchange the information and understanding that had come into his soul as a result of his missionary labors for all the college training that he had ever received, or ever expected to receive. With, I hope, a due appreciation for the declaration that came from the Prophet Joseph Smith that, "The glory of God is intelligence," I myself entertain the thought that there does come by the power of God and by the mysterious revelation of the holy Spirit, a knowledge, concerning the purposes of Almighty God that is superior to anything that any man living has ever obtained or ever will obtain while the world stands, from any institution of learning.

Our Father in heaven has established this work. Men in the world do not believe it. We have been sent out to bear testimony that God has set his hand to accomplish a marvelous work and a wonder. Yesterday when I looked over this great congregation I wondered what can be in the minds of men and women not of our faith when they come into this tabernacle and see it crowded to its utmost capacity with Latter-day Saint men. Latter-day Saint congregations are not made up chiefly of women, as is the case in many of the churches of the

world. Our meetings are crowded with men, men of hard sense, men who know something about the battle of life; yet they leave their affairs and come from long distances that they may be in this general conference.

As I looked over the tremendous gathering yesterday morning there came into my mind the promise that was made by one of the prophets, Isaiah, when he said:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Another prophet, Jeremiah, made this declaration:

"Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

I have had some experience as a missionary in many of the nations of the world. In my missionary work I have been brought in contact with many thousands of Latter-day Saints who have been converted to the truth of the great message that missionaries are attempting to deliver to the peoples of the earth, and I know that they have not come up to Zion for gold or for silver or for perishable things.

I call to mind, now, that many years ago, when I was a boy missionary in Scotland, in conversation with a good sister in that country she made this statement to me: "I would to God that the way might be opened up that I might go to Zion with my children. It would not matter to me," said that good mother, "though I was sure to lay down my life on the journey, if I could only have in my soul the knowledge that my children would be taken to the land of Zion, and that they would be brought up under the care and teaching of the servants of God." I know that men and women who have gathered from afar, to this land, designated by the Lord our God for the gathering of his people, are actually fulfilling the promise that was made by the holy prophets, that they are coming to the land of Zion with the thought uppermost in their minds, that they may learn more perfectly of the ways of God; that they may receive more completely of the blessings that our Father in heaven has to give to his servants and his hand-maidens who are willing to keep his commandments.

I would like to ask the strangers who are present in this congregation: Where else in all the world can a people be found who have been gathered from all nations like this people, or where else among the religions of the world can teachers be found who believe in the promises of the prophets such as I have mentioned? Men at

large are not looking for any such fulfilment of the promises of God. The Latter-day Saints alone teach and believe in such promises as are made by Isaiah, Jeremiah and other prophets pertaining to the last days.

I rejoice in my ministry, my brethren and sisters. I can not conceive of any line of employment, that any human being can have, more desirable or that produces greater joy in the human heart than that which is found by men and women who are engaged in calling repentance to the inhabitants of the earth and in teaching to them the precious truths that have been revealed for the salvation of the human family. I feel grateful to my brethren of the presiding authorities of the Church for the opportunities they have given me to labor in the ministry, to labor at the present time in the great state of California. I feel grateful to them for the kind words they have spoken to me, for the encouragement they have given me and my companions, and I have a strong desire in my soul to perform the duties that rest upon me to the best of my ability, and to be found always crying repentance among the people and bearing witness to the truth as it has been revealed. It is true there are not any great numbers that pay attention to the testimony borne by the missionaries. In the California mission, during the year just passed away, there were about seven hundred sixty baptisms. A large number of these baptisms were the children of Latter-day Saints who reside within the confines of the mission, but we rejoice when we take into consideration the declaration of our Father in heaven that if one labors for a life time and saves but one soul, how great will be his joy with that soul in the kingdom of God. Then if we put that measure of importance and value upon the souls of men, wonderful things are following the ministry of these missionaries, not only in California, but in all the missions throughout the world, for I take it that few as the baptisms may be, they are far in excess of one soul to each man and woman who has been called to labor as a missionary.

Then there is another great responsibility that rests upon the missionaries. It is not to be gauged by the number of souls that we lead down into the waters of baptism. It has always been the decree of God and his manner of working with the inhabitants of the earth, to send forth his servants to warn mankind and bear witness concerning the judgments of the Almighty that are to overtake the inhabitants of the earth, and those judgments have not ceased, as the Lord God liveth. All that he has promised by the mouths of his holy prophets in due time shall be brought to pass; and upon the shoulders of these men who have been called to labor as missionaries there rests a responsibility to warn the people and testify as widely as possible that the heavens have been opened, that God the Father and his Son Jesus Christ have come to earth, that holy angels have been sent by the command and appointment of God, and these holy messengers have

conferred upon the heads of mortal men authority of the holy Priesthood, the power to speak legally in the name of God. That authority is here, it is with the missionaries; they feel it. No wonder they say there has come to them a knowledge and comprehension concerning the purposes of God which they have never been able to obtain in institutions of learning, but they found it by revelation in the service of God.

I bear witness to this truth. I rejoice in it. I know that God lives, I know that Joseph Smith, the man chosen to introduce this great work of the latter days, was called and ordained to the authority of the Priesthood by the commandment of Almighty God. The Lord's Spirit has so testified to me and, whether my fellowman entertains the thought that I am radical or otherwise, God being my witness, I know that this is his work, and that it cannot be destroyed. It has been planted to remain. That is the promise of God. Overturn it if you can! Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice with you, my brethren and sisters, in the testimonies that have been borne, and the instructions given in this great conference. I realize that all of you who have come together have come for the purpose of receiving the word of the Lord and instruction from his servants, and I, with you, have listened with great interest and appreciation to the instructions that have been given to us by the Presidency and those of the authorities who have already spoken. I desire to live in accordance with these instructions, and, so far as I have power, to help with you, to carry them out in our lives for the advancement of this great work in which we are engaged. I appreciate the fact that in endeavoring to speak to you this morning I am under a great responsibility, and that unless I can enjoy the influence of the Spirit of the Lord and your confidence and attention, I shall not be able to speak in such a way as shall be edifying and profitable to you who are present.

I have rejoiced greatly, and have been delighted with the opportunity that has come to me to visit in the various stakes of Zion. It has been a joy to attend the conferences that have been held, and to partake of the fine spirit that is manifest among the presidencies of stakes, the bishoprics of wards, and the sisters—the women who are engaged in the various activities which are common to them in the various stakes of Zion—and to feel the spirit generally that is manifested in these stakes. I have been edified, strengthened and encouraged in the appreciation of the fine manhood and womanhood that is in evidence among the officers and members throughout the Church.

I rejoice in the fact that this Church will have been organized ninety-six years tomorrow. I have been led to reflect upon some

of the things that have happened on that date. It is believed, I think, that on or about this date, somewhat like nineteen hundred twenty-six years ago, our Savior was born, and that about thirty-three years later, on or about this same date, he was resurrected from the dead; that yesterday, the day that is celebrated by the Christian world generally as the day of his resurrection, conforms very closely to the day which we celebrate as the anniversary of the organization of the Church. There are other events that have occurred on this same date, April 6, that are of importance in addition to this great event which we celebrate—that of the organization of the Church. I am reminded that on April 6, 1909, Admiral Peary reached the North Pole. What connection that may have with the gospel or with the attitude of the Church, I leave for your consideration. I am reminded also that on April 6, 1917, war was declared by the United States against Germany and Austria, which nations were engaged at that time in a war against the welfare of humanity. This nation entered into that conflict with unselfish purposes, and with the desire in mind to promote liberty and right living. As Latter-day Saints, we surely appreciate the fact that the entry of the United States into that war was in conformity with predictions that have been made in the past with regard to conflicts which should prevail, and also the part which this nation should take in the promotion of liberty among mankind.

I was impressed greatly with statements made by President Grant in his opening remarks yesterday morning with regard to the blessings which have attended the people of the Lord in coming to this land, and I would like to read to you a few of the words of Isaiah relative to this matter. In the 35th chapter of Isaiah we read as follows:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. * * *

"Strengthen ye the weak hands, and confirm the feeble knees.

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

"And the parched ground shall become a pool, and the thirsty land springs of water. * * *

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. * * *

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

We are witnesses, my brethren and sisters, to the fulfilment of this prophecy. It has been brought to pass in this generation in the coming of the people of the Lord to this community, and the building up of this land. We are enjoying the blessings that have followed the ac-

ceptance of the trials and sacrifice which they made in coming here. What was the cause of their coming, or by what means were they able to endure? They developed the spirit of obedience and willingness to do that which the Lord desired of them, whereby they were prepared to submit their own desires and feelings for the welfare of this work, and the accomplishment of God's purposes, with an appreciation of the fact that his word and his will had been declared unto them by those who were the leaders of his people.

I would like to stress for a moment the importance of this spirit of obedience. The Lord has given to us a knowledge and an appreciation of the responsibilities of the principles and the ordinances which conform to his house, and to the building up of his kingdom. He desires of every one of us who accept of these things that we shall accept of them willingly and that we shall endeavor to observe them. We have heard from our President in regard to the principle of the Word of Wisdom, a principle and a revelation that has been before this people for all these many years, so plain that the wayfaring man need not err with regard to the truth and the divinity of the principle and the assurance of blessings which follow the observance of this principle. Let me call your attention in this connection to the statement made in one of the opening paragraphs of the Word of Wisdom, with regard to the efforts which are being made and which will be made by wicked men conspiring for the purpose of defeating the welfare of the children of men, for which reason, among others, the Lord has made plain this revelation. I am sure that every one of us appreciates the fact, if we will but consider for a moment, that there are influences at work in the world today which are endeavoring to mislead and to deceive the people of the world with regard to those things which the Lord has declared are not good for man, such as tobacco and strong drink, and other things which he has declared are not for our welfare. Many men in the world are endeavoring in a deceitful way to make these harmful things appear attractive. We read the advertisements of these things which are narcotic in their nature, and we can perceive very clearly that such advertisements are worded and designed in order to deceive those who are not familiar with the dangers which attend the use of these drugs and narcotics. The Lord expects of us that we shall observe these things. As he has given this commandment, we should be ready to obey it, and should do so willingly. There should be no trial, as I see it, to the Latter-day Saints to observe the principle of the Word of Wisdom, even though it may mean that we have to resist the temptation or the desire for any of these things. If we will cultivate the spirit of obedience and humility, there is no reason at all why every one of us cannot observe and live in conformity with the principles which the Lord has declared in that revelation, the Word of Wisdom.

In like manner, there is a principle and a law that has been given

for our development which will enable us to overcome our selfishness and enable us to cultivate charity and consideration for our fellow-men, for the welfare of mankind everywhere. We heard read yesterday a statement of the expenditures that have been made by the Church from the tithes for the welfare of the people, and I want to say to you that which you know for yourselves, that these tithes are expended solely for the welfare of the people of the Lord, for the advancement of his purposes in the earth, for the promotion of the welfare of mankind, for the bringing of the gospel to all men everywhere, and for these purposes only; and the tithes are expended with the greatest wisdom and judgment, under the inspiration of the Spirit of the Lord.

The Lord has given to us this commandment, which we should observe, that one-tenth of all of our increase should be given to him annually. Surely every Latter-day Saint can be taught this principle, and can learn to observe it in conformity with that spirit, that not less than one-tenth of all that we earn, not less than one-tenth of all our increase, shall be given to him for the advancement of his work. When the people of the Lord came to this land, they took it up as their own, and yet I am sure they did it with an appreciation that they were doing so as stewards; that, while they claimed the land, they realized the fact that the earth is the Lord's and the fulness thereof. In like manner, every one of us ought to cultivate that spirit, and the appreciation of the fact that we are only stewards here and we have what we enjoy of material things for the time being only. We cannot take any of the earthly possessions when we go from here. We can only take with us the things that we have developed in the way of faith, righteousness and good works. So we surely ought to use our means and administer our affairs here with the appreciation in our hearts that what we have received is of the Lord, and that he will bless and prosper us in larger measure as we show our appreciation to him for his blessings unto us.

There are, also, other things, my brethren and sisters, that we need to learn to observe and to obey more fully. In the matter of the observance of the Sabbath day, the Lord has declared to us how we should observe that day. Many people question at times how we should observe it, or what it is that might be considered as breaking the Sabbath. Surely anything that interferes with the spirit of peace conformable to the Sabbath is breaking the Sabbath. There should be nothing that interferes with our worship or that causes our minds to be diverted, nor any act of ours that causes our minds to be detracted from the spirit of that day; but in all of our acts upon that day we should exercise and devote our minds and thoughts to those things that shall help us to grow in faith, in righteousness and in good works.

The Latter-day Saints have received the promise of a blessing, that if they will observe the principle of fasting and give for the benefit of those who are in need—the fast donations—they shall be

prospered and blessed and grow in faith and righteousness. Our fast every month ought to be in the spirit and with the purpose of obtaining some particular blessing that we need, which will enable us to gain spiritual strength and power. As we live and strive in this way we shall cultivate increased strength and capacity, we shall be blessed physically and cultivate more of the spirit of charity and good will for our fellowmen.

My brethren and sisters, I rejoice in the truth of the gospel. I rejoice in the confidence of my brethren and the confidence which you have in me, and pray that I may be worthy of it. I know that this restored gospel is true. It has been an assurance to me all my life. I was brought up in the Church, of goodly parents who trained me in the spirit of the gospel, and I have learned to know for myself the divinity of this work, to know that this Church which is named the Church of Jesus Christ of Latter-day Saints, is in very deed and absolutely his Church. Of all the churches of the world, it is *the* Church of Jesus Christ. It is founded upon the foundation of apostles and prophets, with Jesus Christ as the chief cornerstone. It has been established under his immediate direction and by revelation from him. It will endure and carry out the purposes which the Lord has in view for the accomplishment of righteousness, truth and liberty in the earth, and the preparation for the coming of the Son of man to reign in righteousness here. May we, every one of us, do our part to advance the purposes of God and to help to bring these things to pass, I pray, in the name of Jesus Christ. Amen.

The congregation sang with spirit the old familiar hymn by Elder Charles W. Penrose, "O ye mountains high."

ELDER LLOYD O. IVIE

Former President of the Japan Mission

I am sure, my brethren and sisters, that I have never in my life had a surprise quite like this. It was something that I had never expected. I really have never felt it would be possible within my lifetime to be called to speak to an audience of this size, though I have spoken to audiences in our stake assemblies. I do feel that this is a place where, above all, we should be able to receive the blessings of the Spirit of the Lord. I have felt that Spirit whenever I have come to conference, here in Salt Lake. I have always felt it here, perhaps, as much or more than at any other place.

I was given an opportunity as a missionary to labor among the Japanese people. I am sure that I enjoyed the time that I labored in that land. I have had faith in that people. I know there are many good among them. I realize that in America anything concerning the Japanese is spoken of with considerable prejudice, due perhaps to

political and other reasons. But in my association with them as a missionary, I have found much good among them, and have learned to love and respect them in very deed. I really think and feel that the Japanese people are worth while.

Our coming to Japan was, perhaps, the first contact of the Church of Jesus Christ of Latter-day Saints with other than Christian religions, with other people than those of Christian belief, the so-called Christian denominations of the world. It is our first contact, we might say, with Buddhism, a religion and philosophy which is so much different from our own; and I have found that in this we have a new work, a different problem to solve, and it is one that is going to tax the ingenuity and faith of our missionaries and of our people before that problem shall be entirely solved. At any rate, that is the way it has always seemed to me. We cannot go before those people and preach to them the gospel by quoting passages of scripture, and say that this is true or that is true, because it says so in the Bible. We must convince them with reason. But, of course, as Latter-day Saints, we know and understand that truth is reason, and that there is no other way by which we can receive knowledge and understanding except by study and by the Spirit of the Lord, and that we must reason these things out for ourselves. That is one of the strong points, I think, of the Latter-day Saints. We are not confined to what is said in any book of scripture, though it is true those books are the foundation of our religion. They make us what we are historically; but, at the same time, we as Latter-day Saints feel that we have individual testimonies, each and every one of us, concerning the gospel, because we have reasoned it out for ourselves, and such is the way that we must work. As Latter-day Saints, that is the way we must obtain our testimony, if we feel that we are strong enough to stand against those various doctrines that spring up against the work of the Lord throughout the world. I think that it is a good thing for us all to gain a testimony, not only by faith and prayer, but by reason and by study, until we can understand that these things are true, even though the scriptural books were taken away from us. I think that is one thing that we should all say as Latter-day Saints, that we could stand on the testimony we possess, even though, through some freak of nature, or otherwise, the very books by which we have been taught were taken away from us. We stand upon that. That is going to be the problem in my mind when our Church fully solves the methods, the correct methods, of doing missionary work among this people who believe in Buddhism. I believe that there will be a great work done among that people. Of course, we don't understand the origin of the Japanese. We don't understand entirely, that is of a surety, whence they came, though many opinions have been given, and much has been studied on the subject.

While I was in that country I had an opportunity to study in company with a native man, who used to come to the Book of Mormon

classes. He was interested in the Book of Mormon from the viewpoint of his getting knowledge of early races; from the viewpoint of learning of the origin of the races. That was what he was studying, as a lad. He was a government employee, but as a hobby he had collected a large library. By the way, his library was destroyed in the great earthquake, and immediately thereafter he came back to the Church and bought a copy of the Book of Mormon, saying that it was the first book that he had purchased to begin his new library since the old one had been destroyed; and he had studied these problems and felt that the Japanese people had perhaps come from somewhere around Asia Minor, perhaps from Greece or from Egypt or in that district somewhere, and he had maps that he had collected showing something to that effect. It is probable that such might be the case. At any rate, it is my firm belief and opinion that there is the blood of Israel among that people. I believe that some day, although the time may not be fully ripe, that blood will show itself in greater good works in the land.

I want to bear my testimony that the restored gospel is true. I know this with all my being. The only problem in my life is to live worthy of those things which we know and understand are true and correct. I pray that the blessings of the Lord may be with us all, that we may seek continually to keep his laws and commandments, and I do it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Our concluding speaker will be President Alonzo A. Hinckley. I thought the Saints would be pleased to hear from one of our short-term missionaries who has had experience in the field.

ELDER ALONZO A. HINCKLEY

President of the Deseret Stake, and one of the Short-term Missionaries

My brethren and sisters, I beg of you that you will sustain me by your united faith and prayers, that my spirit may be calm, and that the Lord may be able to use me in his own way for the few minutes that I shall stand before you. I certainly do appreciate the opportunity of being with you and worshipping with you during the sessions of this conference. It is only a matter of a few days since I wrote home to my folks and said to them that this would be the first conference that I had missed in a number of years; but that I hoped that they, in their attendance here, would receive that reward of the Spirit of this work that comes to us when we are associated with the authorities of this Church, who speak in the name of the Lord by divine authority.

I have been privileged the last few months to be in the missionary field, under the direction of President Charles A. Callis, in the Southern States mission. I was assigned to the Florida conference. Not being acquainted with the other conferences of the Southern States, I am

prone to believe, from the short experience that I had in Florida, that perhaps the Florida conference is one of the choicest conferences of the Southern States. I bring to you the greetings of the Saints in Florida, and I can speak of them as Saints. The majority of those who are members of the Church are devoted in their service to the Lord. I have felt that it is one of the greatest opportunities that has come into my life to be privileged to become renewed in the spirit of proclamation, even the proclamation of the gospel of Jesus Christ; to feel the missionary spirit; to feel the spirit of testimony; to be associated with young men in the Florida conference. I believe that ten short-term missionaries were appointed to labor in that conference. Choice as they are; splendid as are their influence, the spirit they manifest and the testimony which they bear, yet, the greatest impression came to me with the wonderful work that is being done by young men. Those young men seemed as dear to me, almost, as my blood kindred—true, clean, wholesome, sweet, living so that the Lord could speak through them; living so that he did speak through them, speaking in the power and demonstration of the Spirit of the Lord. They are accomplishing a great and a mighty work. It has been a joy to me to sleep with them, to talk with them, to pray with them, to feel their spirits. I cannot conceive of anything that could bring, and that does bring, in my belief, greater strength to the Church than for young men, clean in mind and clean in body, to discover really what this work is and what the power of the Priesthood is. It was like a renewal; in fact, it brought me back immediately to the experiences of years gone by. I speak of Florida frequently as of Holland. I don't know why it should be, after a lapse of twenty-five years, that when I speak I should mix the names of Holland and Florida, only for the same spirit of testimony which is discovered.

I do not know what particular good I was able to accomplish for any other than for myself, but it was worth more than it cost me in time and in money just to have the feeling and the experience.

A week ago yesterday, Brother Worley asked me if I would perform a ceremony of baptism, and it was my privilege to walk out into the clear waters of one of the streams. Six people were led out into those waters to make covenant with the Lord. I had one of the real experiences of my life. I baptized three children that were children of members and one man and two of his children. It seemed just like other experiences that I have had in the Church as I baptized those children; but when I put that man a little deeper into the water and when I raised my hand to high heaven and called him by name, I realized who I was, just a weak man, and then when I spoke the words: "Having been commissioned of Jesus Christ," my soul thrilled, and I felt, perhaps as I have never felt before, what it meant to be able to say: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost." When that man was buried in the water and he came forth, and after

the confirmation, he gathered me into his arms—a larger man than I am, having heard the gospel for seventeen years of his life and never having been brought, as he said, to a full understanding of what he had lost, what he was permitting to pass by; then to have two of his children go down with him into the waters of baptism; and as he closed me in his arms he said: “Oh, my brother, now do not forget me after all these days, when I accept the truth with an honest heart.” He had laid away his tobacco, he had understood fully what it meant to part with one-tenth of his income annually, he said: “Remember me and my little family, that I shall have the faith, the support and the prayers of the Saints and of you, that I shall be true henceforth and forever.”

I do remember them! I do pray for them, because out in this world of unbelief, in this period when men doubt the divinity of Jesus Christ, to find an honest soul who, through repentance and through baptism, has his sins washed away and who, through the laying on of hands, does receive the gift of the Holy Ghost and testifies of a surety that he knows that God lives and that Jesus is the Christ, the Son of the living God; that he who was dead now lives and lives forevermore, and has established his Church and commissioned men to proclaim this everlasting gospel and to testify of him, of the establishment of the Church, and to point the way of salvation to those who will hear and believe, the privilege is choice, the blessing is great to have the opportunity to go and deliver this message. I thank the Lord for the opportunity. I pray that it shall be appreciated. I do not believe that it needs men as old as I am or older; it needs vigor; it needs strength; it needs testimony; it needs those who are prepared to offer sacrifices. From the beginning I have seen those who have come in. I call to mind one brother when he came in, one of the short-term missionaries, who said: “I am ready to go back. I have not been able to do much. I have given what I had, all the strength that is in me, but I have not had much strength.” I believe that it is worth the strength, the physical strength, the ability, the time and all that any man can give, to go out and renew his spirit, and cry repentance; testify of the divinity of this work, and receive a renewal of his testimony, a renewal of the desire to bring souls unto God. When I think of Brother Roscoe H. Paramore, I shall remember him forever; I shall think of him as one in whom the promise may possibly be fulfilled. I did not bring him the gospel first; oh no! I have said that he has heard it for seventeen years, but he has joined the Church. I expect, if I am true, and if he is true, which I believe he will be, to have joy with him forevermore, for it is the promise of the Lord.

I bear testimony to you, my brethren and sisters, of the divinity of this work. It is of the Lord. The greatest manifestations, I have said, is in these young men standing up. I think of one of them. The Saints told me when he came out he had not had much experience.

Some of the elders told me of him. When I went down into his field, I said: "My brother, do you have any honest investigators in this section who are listening to your testimony?" He said: "Come with me, my brother, and visit some of them. I believe they are honest." At the close of a meeting, we went to the home of one investigator. When I came away, one investigator stood up, and as he grasped my hand he said: "Brother Hinckley, you will not take this elder away from me, you are not going to replace him, are you?" "Why not?" "Oh, he has brought us the truth. As he has come into our home, opened the scriptures, reasoned with us, and borne testimony of the gospel, he has brought more joy into our home than any man who has ever visited us. Leave him here with us." I walked out and I said to one of the elders. "Have you ever worked with this elder before?" "Yes, Brother Hinckley, when he first came out here I stood with him on the streets. He had not had much experience. As he stood on the street, his hands trembled so that he could hardly read a hymn that they were going to sing." Yet he stood there, notwithstanding his weakness, notwithstanding his fear; and he said, "As I watched his knees tremble and listened to his weak words, I thought, 'oh, that he had had some training before he came here.'" That was an elder's testimony regarding this weak elder. Sure he was weak, but what has he done? He has followed the instructions of President Callis; he has risen early in the morning and in the early morning hours, after prayer, he has read the scriptures; he has prayed with his companions; he has studied diligently for two years; and after two years of prayer, two years of study, two years of testimony, as I said to my folks, speaking of him yesterday, he is sweet and clean, and, excepting perhaps one elder, there is not another that will be missed as he will be missed when the servants of God say: "Honorably released to return home." He has gone into the homes, knowing the truth, testifying of it, living it, exemplifying it every day; and before he comes home I feel certain that the Lord will permit him, even while there, to see the fruits of his labors, for I believe that the man who grasped me by the hand, saying "Take him not away, for he has come to us with a message that has brought more joy into our home than any other message that has been given unto us," will become a member of the Church. What is he waiting for? Because that same brother said: "Not yet; clean, free from tobacco, free from liquor, understanding that the gospel is a gospel for which you shall sacrifice; and then when you accept it, you shall receive the Holy Ghost, which shall lead you into all truth forever." God grant that he may be permitted to see the fruits; God grant that we may exemplify in our lives our testimony of the divinity of this work, henceforth and forever, I pray in the name of Jesus Christ. Amen.

President Heber J. Grant announced that the congregation would sing the hymn, "Though deepening trials throng your way," music

of which was written by Elder George Careless, now eighty-seven years of age and present on the stand.

After singing by the congregation, Elder John B. Beckstrand, president of the Millard stake of Zion, offered the closing prayer; and the conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

President Heber J. Grant presided, and promptly at 2 o'clock opened the meeting by announcing that the choir would sing, "Guide us, O thou great Jehovah."

After the singing by the choir, prayer was offered by Elder Roy A. Welker, president of the Bear Lake stake of Zion.

The congregation sang the hymn, "Prayer is the soul's sincere desire."

ELDER RICHARD R. LYMAN

THE ANCIENT PROPHET'S SPECIFICATION

It is specified by one of the ancient prophets that "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Micah 4:1,2)

A FEW EVENTS SHOWING JOSEPH SMITH DIVINELY GUIDED

Let us look at a few events in the history of the Latter-day Saints' Church and see if these satisfy the specifications contained in this ancient prediction.

At the age of fourteen Joseph Smith became seriously interested in matters religious. In accordance with instructions which he found in holy writ, he concluded to "ask of God that giveth to all men liberally and upbraideth not." From that very hour, as we believe, until the early age of thirty-nine when he gave his life as a martyr, Joseph Smith was guided by Divine Providence in the establishment of the Church and the direction of its affairs.

TEMPLE BUILDING

For example, how, without divine guidance, could one so young and with so little chance for education have been wise enough to inaugurate the movement in temple-building that has aroused the interest of so many for so long a time? In less than a hundred years the followers of Joseph Smith have invested millions in nine different,

splendid temples. The path these faithful followers have trodden has had temples constructed beside it all along the way.

While the people after leaving New York located temporarily in Ohio, the inspiration of the Prophet seemed to indicate that Zion was to be established somewhere far away in the west. In June, 1831, he sent many of the elders westward on a preaching tour. The questions being asked by him and his associates were: "When will the wilderness be made to blossom as the rose? When and where will Zion be built in her glory, and where will the temple be located, unto which, in the last days, people from all nations are to come?"

IN INDEPENDENCE

The Prophet, Oliver Cowdery and other missionaries, met at Independence, Missouri about the middle of July, 1831. This land seemed so far west that they immediately located the city of Zion, the central gathering place of the Saints. Such was the intensity of the desire to locate a site and build a temple that under the inspiration of the spirit, Independence was chosen for this purpose. The lot then selected and dedicated is a spot on which the L. D. S. people hope, sometime, to erect a sacred building. By this act the people felt as if their Zion had been located and dedicated on the western borderline of civilization.

The twelve hundred Church members in Missouri, in 1833, were being increased rapidly by immigration. By mob violence these twelve hundred were driven from their homes and robbed of their possessions.

While these hardships and cruelties were severe, may not they, viewed in the light of more recent events, have been necessary in order to prepare a people strong enough and far-sighted enough to make the journey of a thousand miles across the desert and climb into the very top of the Rocky Mountains? Nothing less than years of severest training and discipline could prepare a people for such a task.

The temple block in Independence had been dedicated in 1831. In December, 1832, through the Prophet, a direct command was given to "establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D. & C. 88:119) The temple-building spirit rested so mightily upon the Prophet that the cornerstones of the temple in Kirtland were laid in July, 1833, and the building was finished and dedicated in March, 1836.

While in this sacred structure there occurred rich outpourings of the spirit and many important heavenly manifestations, this temple was eventually abandoned. It did not satisfy the specifications named by the ancient prophet who clearly said that the temple to be built "in the last days," was to be established in the top of the mountains and was to be exalted above the hills.

IN FAR WEST

Those who are familiar with the history of the Church know that

the temple-building spirit has been active in the hearts of this people from the beginning. Among the many sects and churches of today the Latter-day Saints are distinguished as builders of temples.

On the Nation's birthday, in 1838, large numbers of church members participated in a Church celebration at Far West, Missouri, which included the laying of the foundation stones of a temple. Had this structure been completed the number of temples built by the Latter-day Saint people to date would have been ten instead of nine.

IN ILLINOIS

The training and preparation of this people for the work they were to accomplish continued to increase in severity. They were told in unmistakable terms they must leave the state of Missouri. Stripped of the accumulation of years many suffered with the cold and for the necessities of life. They stood facing a mid-winter exodus not knowing where to go. At this trying time the Prophet himself was in prison. Brigham Young, however, with his strong leadership came forward as President of the Council of Twelve and planned and carried into effect the exodus from Missouri to Illinois. On the 1st of May, 1839, it was decided to locate the headquarters of the Church at the town of Commerce in the state of Illinois. A year later this name was changed to Nauvoo.

Soon the construction of dwellings was begun, and in the course of a comparatively short time a hamlet was transformed into a city.

Prisons, mobs, persecutions, hunger and other hardships failed to dampen the temple-building ardor of the members of the Church. At a conference held on the 6th of April, 1841, the cornerstones of the Nauvoo temple were laid. On the 27th of June, 1844, while this structure was in the process of construction, the Prophet Joseph and his brother Hyrum gave their lives as martyrs to the cause which, under divine guidance, they had instituted. Would one not naturally conclude that this peculiar people would lose interest in their peculiar work of building temples with these great leaders slain? But new leaders arose and the work continued going forward as we believe under the direction of Divine Providence. Actual labor was resumed within two weeks after the slaying of the Prophet.

There were indications of persecution on every hand when the capstone of the Nauvoo temple was laid on the 24th of May, 1845. Not until May, 1846, was the building wholly completed and ready for dedication. Nauvoo by this time had a population of twenty thousand. Could anything less than divine inspiration induce these builders to struggle on in the midst of poverty and persecution and thus carry out their ever-increasing desire to construct a temple?

Feeble efforts were made in the fall of 1844 to bring to justice the murderers of the Prophet. In the fall of 1845 encouraged by the acquittal of the slayers of the Prophet, mobs became more and more bold and more and more vicious.

When the people had to decide between exodus and extermination by massacre, they concluded to leave the state. Is it possible that this people still needed a more severe, a more trying training?

Although the exodus of the people had begun, ordinance work in the temple was continued. In a few months after its dedication "the people whose energy and substance, whose sweat and blood had been spent in its rearing, were driven into the wilderness or slain." The temple was in the possession of a mob. Fire and wind finally destroyed it. So complete has been its destruction that literally not one stone is left upon another.

The people had dedicated a temple site in Independence, they had constructed a temple in Kirtland, the foundation of a third had been laid in Far West, and a fourth had been built in Nauvoo. Not one of these, however, satisfied the specifications of the scripture. The temple to be constructed "in the last days" is not to be located on the seashore nor in the valley nor on the bank of a river, but "in the top of the mountains," and it is to be "exalted above the hills."

To these people who were being driven, robbed and persecuted, the following words of the Master gave great satisfaction: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven." (Matt. 5:11, 12.)

Perhaps no one can tell why in the wisdom of Providence, these severe experiences were necessary. Now the people, however, were thoroughly prepared. They were ready. They had their faces set like flint toward the west.

THE HISTORIC JOURNEY

While Nauvoo was less than seven years old, it now had twenty thousand inhabitants. These were compelled to leave their homes and journey far beyond the confines of civilization. It was in mid-winter, February 4, 1846, that this multitude began crossing the waters of the Mississippi. Ferries were used until the river was frozen. After that the crossing was made on the ice. With their sick, sleeping in tents and wagons, great hardships were necessarily endured. "There is no parallel in the world's history," says Bancroft, "of this migration from Nauvoo." (Whitney's *History of Utah*, page 217.)

"The people of Iowa have told me," said Colonel Thomas L. Kane, "that from morning to night they passed westward like an endless procession. They did not seem greatly out of heart, they said; but at the top of every hill, before they disappeared they were to be seen looking back, like banished Moors, on their abandoned homes and far-seen temple and its glittering spires." (See Anderson's *Brief History of the Church*, page 82.)

On the 14th of January, 1847, President Young announced instructions to guide the Saints in their travels. Early preparations were made

to vacate Winter Quarters and depart for their unknown inheritance in the wilderness.

One hundred forty-four men, able bodied, were selected to lead on this westward journey. Because of illness one returned to camp leaving the number of one hundred forty-three with three women and two children. They had seventy-two wagons, ninety-three horses, fifty-two mules, sixty-six oxen, and nineteen cows, besides seventeen dogs and some chickens. (See Anderson's *Brief History of the Church*, page 90.)

This historic journey was begun April 7, 1847. All of April passed, May also, and still the Pioneers continued their journey onward across the American desert. June went by as did also nearly all of July, and yet they with their oxen and slowly moving teams wended their way westward, climbing the eastern slope of the Rocky Mountains, higher and higher, and higher, to the very place that answers the specifications prescribed by the Prophet anciently. Who will deny that such a journey made under such conditions was directed by the power of God?

THE TEMPLE IN SALT LAKE CITY

The long and trying trip seems to have increased rather than to have diminished the interest of the people in temple building. From the day the cornerstones were laid for the Salt Lake temple until it was dedicated, forty years elapsed.

The death of the great temple-builder, Brigham Young, occurred when the walls of the Salt Lake temple extended but twenty feet above the surface of the ground. The work so well begun by him was continued during the whole administration of President John Taylor and the intensity of the effort seemed to increase during the administration of his successor, President Wilford Woodruff up to the very hour when it was dedicated, April 6, 1893. The capstone of the mighty structure was laid by him in the presence of a throng that numbered forty-thousand within the confines of the temple block, while other thousands, unable to secure a place inside the walls, stood in the streets or looked from nearby windows and the roofs of adjoining buildings.

THE SPECIFICATIONS OF THE ANCIENT PROPHET FULFILLED

The edifice completed stands on this block. It speaks for itself. It is located in the top of the mountains. It is exalted above the hills and people from all nations have come unto it. Thus the specifications laid down by the prophet of old are satisfied, his prophecy fulfilled.

These are the days, too, in which, as Daniel says, "the God of heaven shall set up a kingdom which shall never be destroyed." That kingdom is located here, and in the language of Daniel, "it shall not be left to other people, and it shall endure forever." This is the place, this is the kingdom, and Jesus of Nazareth is the King.

ELDER HUGO D. E. PETERSON

Former President of the Swedish Mission

My brethren and sisters: I feel on this occasion like the young brother did this morning, when called so suddenly and without warning to speak unto you. I appreciate this opportunity that has been given to me to speak a few minutes about the Swedish mission, whence so many thousands of the blood of Israel have been gathered home to Zion. I appreciate the privilege that my brethren gave unto me to perform a mission to my native land, after having been in Zion since my youth. It was the most glorious time that I have ever experienced in my life.

I will say, as President McMurrin said this morning, that we cannot count very many that come into the Church; but the word has to be preached as a warning, that the people may not say they have not been warned when the Lord shall pour out his judgments on them.

The people in Sweden have the spirit of gathering to Zion. While the elders discourage them from coming out here, we cannot stop them from coming. Their desire is to gather with their own people. I have in mind a certain intelligent, well educated young lady, who embraced the gospel less than two years ago. She holds a prominent position in one of the greatest establishments in the city of Stockholm, and is drawing a large salary. She said, "I am going to try to go out to Zion." My wife discouraged her and said, "Do not go, sister. You will probably not get such a position there as you have now, and you might become discouraged." She said: "Never mind what I may get. I will do any honorable work that may be offered me for my support, but I want to go home to Zion, that I may work in the temple of the Lord for my dead relatives." And that is the spirit that the people generally are in possession of in the far north.

I, too, can testify that we have a lot of fine missionaries in that mission, and especially when they get the spirit of the work. They want to labor early and late for this cause. I had frequently to remind one young man who labors in the mission office that, "You cannot do it all today, leave something for tomorrow." I found him at his desk many a night after we had held our public meeting. Another young man who had not learned the language of his father and mother, being born in this city, was sent up into the northern part of Sweden. While laboring in a certain city, a preacher advertised that he would lecture about the "Mormons" in Utah. Our young man had not been in Sweden very many months, and had not yet mastered the language; but he went to the church to hear what the reverend gentleman might have to say. After the meeting he said to the priest, "What you have spoken here tonight is not true. I am from Utah, was born there, and am therefore thoroughly cognizant of the conditions out there. I would like to be given a few minutes to correct what you have said." The gentleman replied, "We will not permit you to speak here in this

building." "Very well," said the young man, "I will take the opportunity of speaking to the people on the street outside; I will give them tracts, and invite them to come to our hall, and I will there tell them the truth about Utah." The reverend gentleman evidently got frightened. He published an article in the local paper against us, and tried to belittle the elder who had taken him to task for telling fables about the Utah people and their religion, saying that the elder could not speak the Swedish language fluently. Our young brother wrote to me and said that he would like to answer the preacher's effusion, but, said he, "I am afraid the editor will find out that my written language is faultier than the language I speak." I helped him to write an article for the local paper, and told him he could use it if he saw fit. He took it to the paper, however, and the editor was liberal-minded enough to publish it. Shortly afterwards the minister left the city, and our little hall there was for some time crowded with people who wanted to hear our side. I have learned that where we have opposition it is the best advertisement we can get for our Church, as the people want to find out the other side, and they come to our meetings to investigate for themselves. In that way we have now and then the pleasure of baptizing a number of people.

One thing that has rested on my mind for years is this: It was ninety years ago the day before yesterday that the Lord, also Moses, Elias and Elijah, visited the Prophet Joseph Smith and Oliver Cowdery in the Kirtland temple, and gave unto them all the keys that were necessary for establishing his Church and carrying out the work for the salvation of man in this last dispensation. After they had received the keys, these words were spoken to them:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

The application I wish to make is this, that we are ninety years nearer the culmination of the event spoken of in the revelation, namely: the second coming of the Lord, and that we should warn the people and our children, that all may be prepared to receive him. It behooves us as parents to look after our children, our sons and daughters, that the Lord has given into our care, and to teach them the principles of, and inculcate in their hearts a love for, the gospel. That is a duty resting upon us; and I would say to the young people: Follow in the footsteps of your fathers and mothers, for the world has nothing to give you that can be compared with the joy and satisfaction we feel when we live in accordance with the teachings of the Church; the joy that we have in the knowledge of the truth of the gospel and in the knowl-

edge that we have prophets and apostles in our midst to lead and guide us aright. There is nothing else in the world that can give us that joy.

Sometimes it happens that young people do not watch their actions, and they overstep the bounds of propriety, causing them to feel the pangs of sorrow and regret. My attention was drawn to an instance or two of that kind, and when appealed to, I felt compassion for them, realizing that they have lived in an environment almost the opposite of that in which our youths are reared. On such occasions I have thought how fortunate are my five daughters and four sons, in being born here in a different atmosphere, blessed with faith in the gospel and from their childhood having a chance to walk in the right path. Our mission is to save, and I have felt a happiness beyond my power to express in seeing those who have made a misstep mend their way, making their lives conform to the teachings of the Savior. They have paid their tithing, attended to their meetings and done their duties in the Church; and they have thus felt happy. I am satisfied they will not permit themselves again to be led astray.

The Summer season is before us, brethren and sisters, when we will go to the canyons, the woods, the bathing and other resorts. See to it that our children are warned before they go out. Pray with them. I heard, many years ago, a good brother speak of a man whose son had been called to go on a mission, and how that son had spent the whole night with his father occupied in conversation, the father warning the son against making mistakes, giving him encouragement, that he might be able to perform an honorable mission. I believe we should take our boys in our arms before the time comes when we are to part with them, and warn them of certain things that will confront them when they come to a certain age, that we may come in before our enemies do, who whisper evil into their ears, and that we may warn them of things that may happen to them if they are not careful.

I rejoice in this gospel, my brethren and sisters. I have been reared by honorable parents, and I have thanked the Lord hundreds of times on my knees that he led the elders to their door when I was young, so that I had an opportunity to be trained in the teachings of the gospel; and I wish to continue to do good as long as the Lord gives me strength and permits me to live upon the earth, that I may eventually be saved in the kingdom of the Lord. May that be the blessing to us all, I ask in the name of Jesus Christ. Amen.

The congregation sang, "Do what is right, let the consequence follow."

ELDER JOHN A. WIDTSOE

I rejoice, my brethren and sisters, in my membership in this great Church, the Church of Christ. I shall never have the power to express fully my gratitude to the good men who left the valleys of the mountains

and came into far distant Scandinavia and brought the gospel to my mother, to me and to mine. The gift of that visit is beyond earthly expression. While Brother Peterson was speaking to us this afternoon, having returned from one of the Scandinavian countries, my heart was filled with gratitude, and with the prayer that the time may never come when we shall lack the courage to go forth among the nations of the earth to preach the gospel of Jesus Christ. Thousands of men and women in the Scandinavian countries are ready and ripened for the greater truth, and I pray, in behalf of the people whose blood runs in my veins, that ways and means may be found continually to do missionary work in those countries until the truly honest in heart may be brought to a testimony of the truth of the gospel.

IMPORTANCE OF THE BODY

I have rejoiced also in the proceedings of this great conference. I was deeply impressed yesterday by the voice of authority with which President Grant spoke to us about a number of important topics. I was happy to hear him mention to the Latter-day Saints the tremendous importance of caring properly for the human body. Man is an eternal spirit inhabiting a body of this earth, a perishable body, which some day we believe will be made imperishable. By means of that body, given by our Father in heaven, we are able to accomplish the great mission known as earth life. Through the body the spirit speaks, and through the body the experiences of earth are made the possession of the spirit. It is well that we give due care and consideration to the welfare of the body, which is the one great characteristic of this epoch in our eternal journey.

A STRONG BODY PERMITS SPIRITUAL STRENGTH

There have been times in the history of the world when the doctrine has been taught that spiritual strength may best be known if the body is weak; and that the weaker the body the stronger may be the spiritual experiences of life. Latter-day Saints have no such belief. We believe that in a strong, healthy body the spirit may do more effectively and efficiently the work which it is called upon to do here upon earth. It is a duty of Latter-day Saints to live well. We all agree to that. But it is important to Latter-day Saints also to live long upon the earth, just as long as the Lord may permit us to live. We take no pride in disease. We take pride only in those things which build us and make us strong both in body and in spirit.

TWO LAWS OF HEALTH

As I have learned to understand the laws that govern our body, it seems that one fundamental law in preserving human bodies is the law of moderation. All things must be done in wisdom. No unnecessary strain must be put upon the body, nor must indolence seize upon

us. A second great law for the preservation of bodily health, including the needs of both mind and body, is that all the faculties of man must be given due and proportionate exercise. The mind must be used and the body must be used, neither to excess nor to the exclusion of the other; otherwise, we shall not attain to that fulness of perfection of life on earth which we believe is the right of all Latter-day Saints.

THE WORD OF WISDOM A BINDING LAW

The Lord, as was called to our attention yesterday by President Grant, has given us a series of principles, laws if you choose, specific in their nature, which may be used safely by the Latter-day Saints for the preservation of physical and mental health. I refer to the Word of Wisdom, a great and a marvelous document, given us for our good, itself a witness that in the economy of the Lord the care of the body is very important, not to be neglected or forgotten. I know that many people believe that the Word of Wisdom is not a binding law upon us. To that view, I can only answer that yesterday I heard the prophet of God—I believe and know him to be a prophet of God—say to the Latter-day Saints that it was their duty to obey the Word of Wisdom. That ought to be sufficient for all Latter-day Saints. But, we find that from the very beginning, the Word of Wisdom has been held to be a binding law upon the Latter-day Saints. The Patriarch Hyrum Smith, brother of the Prophet, in a sermon which has been preserved and reproduced a number of times, warned the people of that day, about 1843, against following any elder of the Church who declared that the Word of Wisdom was not binding upon the Latter-day Saints. Brigham Young, the great successor of the Prophet Joseph Smith, upon many occasions urged the Latter-day Saints to obey the Word of Wisdom; and at least on one occasion said definitely that the Spirit had directed him to tell the Latter-day Saints to obey the Word of Wisdom. If I read the revelation on the Word of Wisdom correctly, I find that it says that the Word of Wisdom shows “forth the order and *will* of God in the temporal salvation” of his people. Whatever is the will of God appears to me to be equivalent to a commandment.

THE WARNINGS OF THE WORD OF WISDOM

The Word of Wisdom contains certain very important warnings. It declares that alcohol, tobacco, tea and coffee are not good for the body. The revelation says “hot drinks,” but before the revelation was a year old, “hot drinks” were defined to include tea and coffee. Those who read the revelation intelligently understand that it has reference to all drugs or substances that act upon the human body to produce a constant desire for them. All habit-forming substances are included. Perhaps right here is one reason why we quibble about the meaning of the Word of Wisdom. When a taste is begotten, a habit is established, or when our appetites are concerned, almost every one of us is in-

clined to quibble just a little so that we may satisfy that appetite. The fact that the Prophet Joseph Smith spoke of alcohol, tobacco, tea, coffee and similar substances as injurious to the body and handicaps in the journey of life, is an evidence of the divine inspiration of the latter-day prophet, for the physiological value of these substances was not known in that early day. Only after the days of the Prophet Joseph Smith did the world of science establish the fact that these substances act injuriously upon the human organism.

WHAT TO EAT

The Lord seldom says "thou shalt not" without declaring also what we shall do. Therefore, the Lord prescribed in this revelation the foods that man may eat safely: meat in moderation, grain, vegetables "in the season thereof," and fruits "in the season thereof." Perhaps, were we more careful to obey the part of the Word of Wisdom that deals with the "do's" it might be easier to obey the "don't's," and thereby be able more easily to conquer our appetites for the forbidden things. The more completely the body is able to function as intended by nature, the better control man has over himself and less desire he has for stimulants and for all things injurious.

MODERN KNOWLEDGE CONFORMS TO THE WORD OF WISDOM

It is probably common knowledge to the Latter-day Saints that during the last fifteen to twenty years, the science of nutrition, the science of eating, has been developed greatly by those who make researches into this branch of knowledge. The old learning has been laid aside; and some very remarkable discoveries have enabled a new science of nutrition to be built up which is becoming very generally understood. That new science of nutrition is built largely upon the doctrine that human beings must use meat in moderation, must use the grains as nature provided them, that vegetables must be eaten freely in the season thereof, which often means as they come from mother earth; that fruits must be eaten in larger abundance than before—all practical applications of the Word of Wisdom, given in 1833, long before the science of nutrition or of physiological chemistry had been developed.

One of the teachers in the summer school of the Utah Agricultural College, during the last two years, was Dr. E. V. McCullom, a leader in this field, who has done outstanding work in the domain of modern nutrition. On the last day of the Summer term, Dr. McCullom devoted a part of his closing lecture to a discussion of the fact that the "Mormon" Word of Wisdom coincided very well, indeed almost perfectly, with the doctrine which he had been elaborating in detail to his students throughout the preceding six weeks. It brought gratitude to my heart, when my children and some of my friends reported that this man bore such a testimony to the authoritative teaching of the Prophet Joseph Smith.

WE SHOULD USE ALL KNOWLEDGE

What we eat is of tremendous importance. We possess not only wisdom of men, but also wisdom from heaven, all of which we should use for our welfare. We should be anxious to secure and use all learning that may yet be developed. It should be our ideal to make and keep our bodies just as perfect as possible; that our lives may be extended as long as possible; so that we may accomplish as much as may be possible during our earth careers.

AN EXAMPLE OF THE IMPORTANCE OF CORRECT FOODS

Last November, when I was in Washington, I had the opportunity to look into the new nutrition of which the Prophet spoke a long time ago. I went to Baltimore and into the laboratory maintained by one of the great foundations in this country. There, those in charge, to show the thorough going effect of food on the body, took two rats, one fed improper food, the other, food conforming to our new knowledge, both classes of foods in common use. The rats were chloroformed before our eyes, and opened, and their bones treated with a stain, placed under the microscope. The bony tissue of the rat which had been fed correctly was normally developed; while the tissue of the rat which had been fed improperly was imperfectly developed and diseased. This is but one of the hundreds of illustrations that might be used to verify the truth of the Word of Wisdom.

CONCLUSION

I have taken the liberty of offering these reflections upon the very authoritative and emphatic teaching of our President yesterday; and to call your attention, not in detail, for this is not a scientific lecture, to the importance of our obeying in detail *all* of the Word of Wisdom. We must refrain from the things forbidden; but we must also obey the teachings with respect to that which we should do. Already it has become evident that one of the great revelations given to man for his good is the Word of Wisdom, and also that it is one of the great evidences of the divine mission of the Prophet Joseph.

May God bless us and be with us. May we fully understand the greatness and the grandeur and the mighty possibilities of the gospel of Jesus Christ, endless in their nature and for our good, I pray in the name of the Lord Jesus Christ. Amen.

ELDER JOHN S. HANSEN

Former President of the Danish Mission

My brethren and sisters: I feel very weak and embarrassed in standing before you this afternoon; but as I have been called upon to say a few words about the work in Denmark, I will do so.

I stand before you and look over these many faces with a feeling

of fear, but also with happiness—fear that I may not be able to talk to you so that you can understand what I say. But when I think of all these many people who are here today and of the same faith that I am, belonging to the same Church, believing the same doctrines that I have been taught and believe in, and have been trying to teach to others, then, a feeling of happiness goes through me; and I ask the Lord to be with me during the few minutes I stand before you that I may be able to give an account of myself.

I came home three weeks ago today from my mission in Denmark, where I have labored three years, and have enjoyed my work. It was my second mission to Denmark. I was there in 1912 to 1914, and as I was twenty years old when I emigrated, and at that time could not speak a word of English, you will understand that I am better able now to speak Danish than English. I hope that you will be able to understand me, although in the last three years I have been preaching and talking mainly in my native tongue.

Denmark is a little country belonging to the Scandinavian group. Its population is a little more than three million people. It is a good country, and the people are a good people, and it is a pleasure to labor among them. We have had a number of good brethren from Zion to help out in our missionary work during the last three years. When I arrived, conditions were different from what they are now. A long period had elapsed in which very few elders from Zion had been laboring in that country, and there were only six elders there when I arrived. Most of the branches were disorganized. When I left, there were twenty-five missionaries in the field doing good work, and the branches were fully organized. Most of the elders that were sent to that country while I was there were young men unable to speak the language, and it took a great deal of work with them to help them learn the language and place them so that they could be of use while learning it. But I must say that the great majority of them have been very diligent and have learned the language quickly, and have been able to do a good work, and we have seen good results from our labors, many having joined the Church during this time. The prospects are good for the future.

I realize that I am speaking to people who represent the Church from the different wards and stakes. The Danish as well as the other missions needs missionaries, men of liberal experience in life, and with the language that they learn there they will be able to do a great work. There are many people in that land who are of the blood of Israel, and I feel sure many will embrace the gospel in the near future. But the gospel must be brought to them, and it must be preached to them in a language and in a way they can understand, because they are surrounded with so many different influences, all trying to work with them and upon them.

Denmark has complete religious liberty. Anyone can advocate or preach anything that he desires to preach. They had there representatives from India preaching Buddhism and other "isms." Spiritualists, Christian Scientists, International Bible Students, Seventh Day Adventists, and all these different sects, are preaching their doctrines, and many people do not know what to believe, and they come to the conclusion that it is better to leave it all alone, "Mormonism" included. And we cannot blame them. The way to teach them is to present the truth in such a way that it will reach their hearts and make an impression upon their souls. In order to do that, we must understand the condition of the people and the teachings they have been taught and have received from different sources.

A number of the sects to which I have referred do not believe in the literal resurrection of Christ. They do not believe in the resurrection of the body, and a literal resurrection is one of our testimonies to the people. We have been trying to confine our remarks to bearing testimony to the truth of the gospel of Jesus Christ as it has been revealed to us in these latter days, telling them of the true and living God, a personal God, our Father in heaven, who has a body, and who can show himself, and can talk to us and be with us. Also of his Son Jesus Christ, that he is literally resurrected with the body in which he walked and talked while upon the earth. Sometimes in our meetings, when we have borne testimony to these truths as we understand them, people have come to us and said: "These are things that we used to believe in when we were children, but now we do not know what to think, because our ministers and all these other advocates of religion have confused our minds upon the question as to whether or not man will be literally resurrected."

Ministers of the state church of Denmark have come forward with the teaching that the resurrection of Christ was a spiritual resurrection, and that it was a vision the apostles saw when they met him and talked to him after his resurrection, and also that our resurrection will be a spiritual resurrection. If we understand the people and preach the truth to them, we will find that the truth will appeal to them in many ways, and it will make an impression upon them. We have found that the best way of succeeding and getting access to the hearts of the people is by talking to them from the point of view that they now have, in order that they may understand us better than if we were to talk over their heads. I find that little children understand the teachings of our Church with reference to God much better than the grown people. In our Sunday school classes we can explain to little children the personality of God, and it seems natural to them. The people say to us, "When we were children we believed in such a God. When our fathers and mothers

talked to us about God, we pictured him as a personal God, somewhat like our earthly father. It was when we grew older that our views became confused with these different ideas that are now in the world." What we have to do is to bring the people back to the faith of their childhood, for there is not a child but has that impression and that feeling concerning God, and understanding of him when they first hear him spoken of by their parents.

When I went to school in that country I was taught the state religion, but my feelings and understanding of God were of a personal God; and when I was eleven years old and joined the "Mormon" Church, I kept that view and that idea of God, which I think is true. We have been trying to teach these doctrines to the people.

Yesterday was Easter. Today is also a holiday in those old countries, being a day appointed for Church services where they celebrate the resurrection of Christ. It is strange to think that these people will congregate and talk about the great and glorious truth of Christ's having risen from the dead, and not believe that it was a literal resurrection. But when they read the gospel of St. John about Christ coming out of the grave, and the grave being empty, they explain it by saying it was a spiritual resurrection. When we hold our Easter services, we bear witness to the people of the truth of the gospel of Jesus Christ; that he arose from the dead; that he did take the body with him out of the grave which was laid in the grave; that he showed himself to his disciples; showed them the marks in his hands and in his feet, and that he said to them, "It is I, myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." We believe also, and have taught it to the people, that all those who shall come forth in the first resurrection shall come forth with the bodies which they received here upon the earth, glorified and free from evil, and free from the results of sin, which, through the gospel of Christ, we will be able to efface. That is why the teachings referred to by Elder Widtsoe are natural to us. They fit this body which we possess and which we have received as a gift from God for our spirit to work with eternally. This body is going to be ours throughout eternity. We must take care of it, because if we do so and use it properly, it will be so much the better for us in the resurrection.

I believe that the people in the world are able to accept the principles of the gospel in a great measure, if they are presented to them in a way that they can understand and grasp. I have found many times, and I hope I will not offend anyone by saying it, that our missionaries are a little too quick to judge people, or judge their capacity to understand, and they judge them from their own point of view, instead of the point of view of the people. If it is the truth that we bring to the people, if it is the gospel of Jesus Christ, and if the Lord intends us to bring it to them, then it is our duty to

work diligently in that service, and not to give up because things seem to be difficult, or because people do not seem to understand. Maybe the difficulty is that we do not present it in a way that they can understand it, and if that is the case, then let us try to find a way to reach their hearts and their souls, and present it so they can grasp it and understand it. If we cannot do it one way, possibly we can do it in another. I have never turned away angrily from anybody who could not understand me, or who ridiculed my views. But I have always said, "We will meet again; we will talk it over again; maybe we will be able to get closer together on this point."

It is a mistake, as some have done occasionally, to say to the person who will not understand, or cannot understand, "You are cursed. I have borne my testimony to you and you do not receive it, consequently you are cursed." I have always instructed the missionaries not to do that, and have told them that we are in the world to bless and save the world and not to condemn it. We have been trying to preach and teach salvation and not condemnation, and trying to explain to the people that the gospel is in the world to build up and save the people. In preaching the gospel of salvation, we find that we are greatly blessed and the Lord is with us. Our converts have not been so many in numbers, but we have been able to bring into the Church a number of good, honest souls while I have been in Denmark during the past three years. In addition, we have been able to find and get interested in the work of the Church a number of people who were practically dead; who for years have not been visited by the missionaries, and who had forgotten that they were members of the Church; but who have come back again to the Church and have taken up the work again. They have commenced again to pay their tithing, attend their meetings, and labor in the organizations; and we look upon this as being as great a work as the bringing of new converts into the fold.

My brethren and sisters, I feel that the time is limited, as there are many others of our brethren from whom you wish to hear. But I wish, before I sit down, being the first time I have had the privilege to stand in this place, to bear to you my testimony of the truth of the restored gospel of Jesus Christ. I love it. I have tried to do my duty as far as I have been able to see it, and as far as my business has allowed me to fulfil it. I pray the Lord to be with me in the future, that I may continue in this good work, and that we may all continue to do the Lord's will; and may God help us, is my prayer in the name of Jesus. Amen.

ELDER ALBERT R. PETERSON

Former President of the Norwegian Mission

This is one of the great honors that has been bestowed upon me.

It is the first time in my life that I have occupied this stand, and I feel it a great honor and privilege to bear my testimony to you this afternoon to the truth of the gospel of Jesus Christ which has been restored. I am thankful that I have had the privilege of raising a warning voice to the nations, and in the land of Norway, to the people in the far north, declaring unto them that the Lord has restored the gospel in these the latter days.

I was indeed pleased when I heard the President speak regarding the Word of Wisdom, for I found it very necessary when I went into the mission field to preach this glorious principle to the world. It is a great responsibility which rests upon us as teachers and leaders in Israel. As I traveled around in the branches in Norway I saw fathers and mothers with their children smoking cigarettes; and I saw in these children the future fathers and mothers; and I thought, what will be the end if they continue to poison and contaminate their souls with this dreadful weed? I found a condition that made my heart ache! Out of the many honest, true Latter-day Saints, in the mission I found only very few who are keeping the Word of Wisdom. Is it not necessary that we as elders in Israel, when we go into the world, set worthy examples for these boys and girls, honest and true, living in those countries who do not, perhaps, understand the great necessity of keeping the Word of Wisdom as we do? Is it not necessary that we lift the voice of warning to them against that which will eventually destroy them if they continue its use?

I did not see this condition in Norway alone, but also in other European countries that I visited—boys and girls contaminating their souls with these things. And I feel to rejoice, and thank my Father in heaven, that my parents had the courage to join the Church and accept these great principles in Denmark many years ago, and emigrate to this country. As I traveled among my relatives, who have never understood the gospel of Jesus Christ, and saw them, with trembling hands, pouring alcohol into the coffee, I thought then, O how glorious it is that the elders in this day are sent out into the world to teach us the Word of Wisdom, thus to make us better men and women, and make us stronger physically and spiritually, that we may be able to carry the burdens of the day.

I rejoice in the privilege of being a member of this great Church, which has been organized and is costing some of the best blood on earth to establish. We all realize that when the great God of heaven wishes to do anything of importance, it must cost the blood of many good men and women.

When I was set apart as the president of the Norwegian mission, I was told that I was denied a visa to Norway, and I felt very sorry, and also felt it would perhaps be impossible for me to enter that land. When I reached Chicago, I received permission to enter Norway and to remain there for two weeks. When I arrived, I went to the police station

where I was to report, and asked for permission to remain, which permission was denied me. I went again the next day with the same result. The officials said they must take the request to higher authority. I was preparing to go the next day, and while putting on my coat and hat, a little girl was in one of the rooms pleading with God that we might be permitted to remain. I felt within my soul that we would not be permitted to remain. She knew where to go. She had confidence in the Lord. She had been taught to pray; and even as the boy prophet went into the woods to pray and had confidence that God would hear and answer his prayer, this little girl also prayed to God. She came to me and said, "Papa, I know we are going to remain, for the Lord has answered my prayer." I thought then, O, if we only had the confidence and the courage of little children! And I thought, too, is it any wonder that the Lord placed before his disciples a little child and said, "Unless ye become as a little child ye cannot enter into the kingdom of God."

It was mentioned here yesterday by President Ivins that we are not considered Christians, that we are heathens, in Norway. That is a fact. They consider us heathens and not as Christians, and I believe that was the only excuse they had whereby they could keep us from entering Norway. It is a free country, free for the Christian religion, but it is not free for those who are not Christians; in their opinion we are not Christians, therefore they have been using an old law, sixty-five years old, to keep us out of Norway. We do not have any persecution from the people on the whole, but we do meet with persecution from those in authority—the government officials and the city officials. One young elder was driven from four cities. He said, "O, I will be glad when I can find a place that I can call home for at least two or three nights." The ministers write articles occasionally in the papers against us, but they do not seem to do us a great deal of harm. I remember that one of the great ministers there said, "I am not going to let down the bars now, and let those swine in here!" It was not long after he made this remark until the Lord saw fit to call him away. Men cannot stop the work of the Lord until he may see fit to stop it himself.

There are many honest souls in Norway who are waiting to hear the gospel. The doors have been practically closed against our missionaries and our elders, and we have had a hard time getting in, but there are a few there now and I want to say to the fathers and mothers of those boys, that your boys who have been sent to Norway are honest, true workers in Israel, clean and pure.

One little item I wish to make mention of is this: Be sure, fathers and mothers that you teach your boys to pray. O how humiliating it was to one young man when he came into the mission field, and I asked him to pray. He said: "I have never uttered a prayer in my life." Who was to blame? Let us teach our children to pray, to live the gospel of Jesus Christ. There is not anything that will bring us such great

blessings as living the gospel. It will make us better men and women.

I know the gospel is true. I have felt the nearness of God in far-off Norway, away up in the Narvik branch, the farthest north of any branch in the Church. Nestled in those snow-capped mountains, we find a little branch of honest, true Latter-day Saints who are living the gospel. I am glad that I had the privilege of bearing my testimony and warning them, for it is the only hope of the nations today—that is, the gospel of Jesus Christ. May we know and realize who we are; that we are the chosen people of God; that we have been called and endowed with the holy Priesthood of God; and that we may always stand firm and in holy places, and be ready at all times to go into the world to warn the nations, and to let them know that God has spoken in these the latter days, and that his great work is rolling on. May the Lord help us to be true and firm to these principles, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

In speaking yesterday of the missionary work that is being done throughout the world, although I had a note about it on a piece of paper in front of me, I forgot to mention what I consider one of the greatest of all the missions we have, namely, the one on the Temple Block, presided over by Elders Levi Edgar Young, Benjamin Goddard, and Axel A. Madsen, aided by a number of faithful workers.

The work which they are doing in allaying prejudice and in making the acquaintance of influential people, I feel is among the very finest missionary labors performed in any of our missions.

The congregation sang, "Lord, dismiss us with thy blessing."

Prayer was offered by Elder George S. Romney, president of the Fremont stake.

The conference adjourned until 10 o'clock a. m., April 6.

In the evening there was a general priesthood meeting, which was the largest priesthood assembly ever held in the Church, there being 3,207 people present. The ground floor was comfortably filled and there were many in the galleries, opened for the first time at a priesthood meeting.

THIRD DAY

MORNING SESSION

On Tuesday morning at 10 o'clock, April 6, 1926, with President Heber J. Grant presiding, the conference continued in the great Tabernacle.

The choir and congregation sang, "Come let us anew our journey pursue."

Prayer was offered by Elder Milton H. Welling, president of the Bear River stake.

The choir and congregation sang, "Jesus once of humble birth."

ELDER JOHN WELLS

Of the Presiding Bishopric

The last congregational hymn that we sang brought to my mind great events in the life of our Redeemer and events dealing with the last week of his ministry when, after having partaken of the usual passover feast and before his departure for the Garden of Gethsemane, he instituted the Sacrament, which we call the Lord's Supper. "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." (Matthew 26:26.) And after each disciple had partaken of this bread, "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood." (Matthew 26:27, 28.) And he told them that as often as they should meet together they should do this in remembrance of him. Our Savior left no Church ritual, nor did he outline in detail the proceedings that his followers should adopt for their meetings. He gave them no sermon and no form of worship distinctive from that which they had been accustomed to in the synagogues; but he did leave that one definite thought: that as often as they should meet together they should partake of the bread and wine in remembrance of his body and blood and of his death and sufferings, and this they should do until he should come again.

I wonder why it is that, with such definite instructions from our Lord and Master the day before he was crucified, these words have not so sunk into the hearts of Latter-day Saints that they should feel afraid to neglect the Sacramental service. I believe it is one of the most solemn occasions in the Church, the time when a Latter-day Saint sits in silence in a place of worship and partakes of the Sacrament of the Lord's Supper.

It has been my privilege to visit several of the stakes of Zion recently and to see the marvelous development of the Priesthood work of the Church. I have listened to powerful testimonies of men and

women concerning the authority of the holy Priesthood and the gifts and blessings that have come to those who hold it, through obedience to the gospel. I have listened to some wonderful singing by quorums of the Priesthood and other organizations—young men and boys. It has made me happy because I believe that in song we may worship the Lord, for he has said that the song of the righteous is a prayer unto him, and he will answer with blessings upon our heads.

In one stake of Zion the presidency of the stake announced that they had decided to call upon every active and useful member holding the Melchizedek Priesthood to aid the bishoprics; each one of these persons to have assigned to him some neglectful or indifferent boy, over whom he will watch and teach the gospel and try to implant in his heart the love of the work of the Lord and a deeper appreciation for the blessings and opportunities that come to him. And he will be taken care of by this older and more experienced man until the boy can practically walk alone.

What a wonderful possibility this thought opens to our minds. Take into consideration those who hold presiding positions in the stake alone and consider the bishoprics alone. If each of these brethren would take upon himself to be a brother's keeper to one of these indifferent boys for a year and see that these boys are trained and directed in the right manner, think of the good that would result. There are in the stakes of Zion 282 brethren holding the office of presidency; there are 94 stake clerks; there are 1,400 high councilors and alternates; 200 patriarchs; in the neighborhood of 1,500 holding offices as presidencies of councils of seventies; 500 quorums of elders, each quorum presided over by three men, making 1,500 men; then there are nearly 3,000 bishops and counselors. If each of these brethren made it his duty to take charge of one wayward or neglectful boy, thousands of young men would be on the road to improved conditions and would be diverted from paths of waywardness and neglect to a better understanding and appreciation of the gospel.

Tithing matters have been touched by our President, and incidentally by two or three other speakers. We have recently had a tithing settlement, and the tithes of the Church have materially increased. Crops in most districts have been bountiful, and some of our brethren have been blessed with larger incomes, as a result of the high prices obtaining for certain products. The Lord has blessed this land, and he has done so because it is occupied by his people. As we pay our tithes and offerings gladly and willingly, as a part of our service to the Lord, so will he bless this land. What was once a barren waste is now a marvel to those who travel through this country.

No doubt, during this tithing settlement that has recently passed, many of our brethren and sisters went happily and gladly to their bishoprics, who are common judges in Israel, and were pleased to tell these good men that they had fully observed the law of tithing. Every

person is happy when he fulfils the law of the gospel. Others, no doubt, went to the tithing settlement feeling more or less conscience-stricken, and made resolves for the future, that they would more diligently observe this important law and would try to pay their tithes and offerings in the season thereof.

I appeal to my brethren and sisters not to leave the settlement of their tithing until the end of the year. I firmly believe in the idea of paying tithing each month. Every Latter-day Saint who earns something, whether he be old or young, rich or poor, should sit down with his conscience on or about the last day of the month and find out what the Lord has given him, and tithe it there and then. So many of our people get into the habit of leaving the payment of tithing until the end of the year, feeling that the next month they will be better off. The end of the year creeps along, settlement comes, and then instead of seeing how much we owe the Lord and paying it gladly, there is a tendency to see how little we can get off with and ease our consciences.

Tithing is a fundamental principle of the gospel of Jesus Christ. To those who observe it fully there comes a deeper love of the gospel. It is just as essential to our growth and development in this Church as are repentance, baptism, or any other fundamental laws. It will develop in men and women a deeper devotion to the truth and greater willingness to serve their fellowmen; and, above all, it will increase their testimony of the gospel.

I picked up an old *Journal of Discourses* a few days ago. It was forty years old. I opened it casually and found there a very fine discourse given in Provo, in 1855, by Brother Franklin D. Richards, in which he urged obedience to the principle of tithing. He said: "In the receipt which the Prophet Joseph Smith gave to me in Nauvoo, signed by himself and the tithing clerk, he stated that having paid my tithing in full to date, I was entitled to the benefits of the baptismal font, which had just been dedicated in the basement of the temple." So, evidently in those days it was understood that those who paid their tithing in full had the privilege of the House of the Lord. Twenty years later President Joseph F. Smith, from this very pulpit, spoke these words:

"By the principle of tithing the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping his commandments, thereby sanctifying the land of Zion unto God; and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost."

After all, we are creatures of habits. The habits formed in our childhood stay with us throughout life. Every boy and girl, for this

reason, should be taught the principle of tithing and should be urged to tithe all that comes to them, and fathers and mothers should see that their children have something to tithe. At one time I was out with Elder Stephen L. Richards, at a stake conference, and he expressed the thought that every member of the Church should see if the Lord has given him something, and if so, should tithe it in the month in which it was received. He recommended that fathers and mothers encourage boys and girls to tithe even their spending money, not because it has not already been tithed, but to develop the habit of paying tithes and offerings as children, so that when these children become grown the habit will have been formed.

I am glad that I am a Latter-day Saint, thankful to my heavenly Father that I heard the gospel, thankful to be associated with my brethren and sisters in the work of the Lord. I have been blessed with a testimony that this is God's work; that it is the power of God unto salvation; that the holy Priesthood is the agency by which he operates in this Church through those who have received the gospel; and I pray that the Spirit of the Lord and the blessings of the gospel may be upon all of us, which I ask in the name of Jesus Christ. Amen.

ELDER CHARLES S. HYDE

Recently returned President of the Netherlands Mission

I am not entirely surprised, my brethren and sisters, at being called to this position, as a number of other returned mission presidents have already spoken. But notwithstanding the sense of responsibility which I feel in speaking here this morning, I am very pleased to be able to report to you the labors which have been performed in the Netherlands mission, and to tell you something of that wonderful little country.

The country of Holland is about one fifth the size of the state of Utah, according to area, and has a population of between seven and a half and eight millions of people. The Church membership in Holland at the end of 1925 was 3270 souls. There were 63 missionaries laboring in that land at the end of the year, in four conferences and 18 organized branches. During the year they performed a most remarkable work, and while we had only 93 baptisms, they distributed more than 400,000 tracts, held 31,000 gospel conversations, and visited the homes of 6,513 people on re-visits. While this may not be a very large number compared with other missions, I feel that it is a remarkable work to be accomplished under the conditions which prevail in that land. I am very happy to report that the elders are united; that they sense the responsibility of missionary service, and are seeking to bear witness of the divinity of this latter-day work whenever occasion presents itself.

I believe some of the best times I have spent in my life have

been in the missionary service, and especially on occasions where ordinances of the gospel have been performed. It has been my privilege to attend some very remarkable baptismal services, not only in Holland but in Belgium, which at one time was a part of the Netherlands mission; also in Switzerland, where I had the pleasure of attending conferences. I remember a very impressive baptismal service which was held in Lake Geneva during one of the sessions of the Lausanne conference, where a number of people were baptized in the lake upon a beautiful Sabbath morning, to begin the sessions of that wonderful conference. But I believe the most remarkable baptismal service that I have yet been privileged to attend was one held in the month of February, 1924, in the city of Liege, at the time of the official organization of the French mission. There were a number of candidates prepared for baptism and the service was scheduled to be held at ten o'clock on Sunday morning. It was a wintry day and snowing, cold and uninviting, and as we went to the baptismal place in the river I felt in my heart that it was a most uninviting day. Among others who were present were the elders of that conference, visiting brethren, myself, and the newly appointed president of the Netherlands mission, also President David O. McKay. As the elder who was to baptize descended into the water with his candidate, in the heavens a ray of light shone through, the clouds separated, it ceased snowing, and there just upon the spot where the elder stood with his candidate, a ray of light descended and shone upon those who were in the water, and remained there until all the candidates were baptized, and as the last person went up out of the water, that ray of light disappeared, and it began to snow again. To me it was a most remarkable manifestation of the divine approval of God upon that wonderful ceremony of baptism which was being performed by his authorized servants in the river. My heart was thrilled as I felt that God was smiling his approval upon that which was being done, and sanctifying to the people the ordinance which they were taking upon themselves, to keep his commandments and to walk in his ways.

The elders who are laboring in that mission have received of the Spirit. They are united, and they are seeking to do that which is required of them. If I had received no other witness throughout my missionary work than the attitude of the elders, it would have been a remarkable manifestation. The fact that these young men are cleansed and purified, sanctified to the work of the Lord, is a most remarkable thing. I have had them come into my office with their disappointments in seeking to learn that language and to accustom themselves to the habits of the people, and they have poured out their souls to me in tears, expressing their feeling of inability to do the work which they had been called to do, of their

unpreparedness, being disappointed in that they had not fulfilled every responsibility at home which they had been privileged to do had they been so inclined. But after speaking with them, and praying with them, and counseling them, they felt to go onward and receive the spirit of the work.

Just before leaving to come home one of our new elders came into the office, and in tears poured out to me his soul; told me of his life and all that he had done, and his desire to do right, but with the feeling of inability to do everything that missionary work imposed upon him. After counseling with him and having prayers with him in my office, he went out feeling encouraged, and the day I left I received a letter from him, and at the top of it he had written these words: "There is sunshine in my soul today." That spirit is the spirit which characterizes their work—sunshine in the soul, and a desire to preach repentance and to bear witness of the divinity of this gospel. We have sought to impress them with the fact that the Lord has made wonderful promises to his servants in the missionary field, that he would be with them and go before them, and prepare the way, that they might be able to accomplish that work.

I desire to call attention to his promise as made known in the 84th section of the Doctrine and Covenants, and we have relied upon this promise, and have seen the truthfulness of it. We have realized that the Lord really brings to pass his promises to those who seek to obey him. In speaking to the missionaries who had returned from the Eastern States in the year 1832, he made known these words:

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

"And who receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

"Whoso receiveth you receiveth me; and the same will feed you and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

"And he that doeth not these things is not my disciple; by this ye may know my disciples."

We have tested this word and found it to be true, for we have found in that land disciples of the Lord Jesus Christ, men and women who have been and are willing to feed the elders and to clothe them and to give them money, and rejoice in this opportunity. In all of the organized branches of the Church in that mission where members of the Church reside the elders are fed, and in many instances clothed and given money by members of the Church; and last year, by practicing economy, we were able to reduce the average expense per missionary in the mission from \$32.00 to \$27.17;

with this added testimony that the elders who expended the least amount of money in the missionary services were doing the best work and producing the most results, for they were relying upon the Saints, partaking of their hospitality, leaving their blessings, and the Saints were in nowise losing their reward. And we were able to determine the disciples of Christ from those who were not his disciples. Truly the Lord is going before his servants, is on their right hand and on their left hand, and is bearing them up, and his angels are round about them, and they are enjoying an influence that will sanctify their souls, if they continue faithful in the work.

I believe I realize to a certain extent the feeling experienced by some of the Seventies in the time of Christ when they returned from their missions, and with joy reported that even the evil spirits had been subjected unto them by the name of Christ. I have also had a similar experience, when even the evil spirits have been subject unto us through the name of Christ. We had one in the mission field afflicted with an evil spirit, and his body tormented and tortured by the possession of that evil spirit. I came into the room upon one occasion, and the evil spirit sprang upon me and seized me by the throat with a grip of iron, shutting off even my ability to speak and almost to breathe, while the elders stood round about, also my wife with a feeling of fear in her heart that the evil spirit would overcome me. He shouted with a voice that was most terrific. He declared himself to be the devil. "My name is Satan," he declared, "and I have more authority than you." And again tightening his grip upon my throat he declared, "I have more authority than you." I could not speak, but I looked the person in the eye, and releasing his grip and falling upon the bed, that same voice declared, "No, I have not more authority," and he hid his face in the pillow and was subject to the power of the Priesthood. Elder Kooyman, who was conference president, anointed him with oil, and with other elders I laid my hands upon him, and I began to confirm the anointing with oil. When I reached the point in prayer, that "in the name of Jesus Christ," I was going to say, "we rebuke the spirit," he sprang from the bed, and pleaded: "Do not use that name, do not use that name." We placed him upon the bed, and in the name of Jesus Christ I rebuked that spirit and commanded it to depart from him, and the person who was afflicted fell limp upon the bed and slept for hours, the first peaceful sleep he had enjoyed for several days. One of the greatest witnesses that have come into my life was upon this occasion.

I had been taught by my father and mother that there is power in the Priesthood. I had been taught it in the Sunday school and in the elders' quorum. I doubted it not, I felt that there was power in that Priesthood, but this was the first occasion which had come

into my life where I had seen evil spirits subject to that power without even a word being spoken. I realize that those who are set apart and ordained to preside have authority to administer in the ordinances of the gospel and have power over unclean spirits.

I might go on and relate to you many wonderful experiences, but the time will not permit. I rejoice, my brethren and sisters, that the opportunity came into my life, to enjoy the wonderful spirit of missionary work, to associate with the cleanest, most wholesome young men that can be found in the world anywhere, whose lives are clean, and whose habits are an example unto all the world, seeking to bring unto them the power whereby they may be saved. I thank the Lord for this Priesthood, the power whereby we may sanctify our lives unto the renewing of our bodies, and by enduring in faithfulness become the sons of Aaron and Moses, sons of the seed of Abraham and the Church of God, and of the elect of the kingdom. That we might sanctify ourselves by this Priesthood and continue faithful and enjoy the Spirit of the Lord as long as we shall live, is my prayer in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

I rejoice, my brethren and sisters, in the fellowship with you and for this privilege of meeting with you in conference, to be fed spiritually, for I have been fed and I rejoice in this fact.

I have a testimony that God lives; he has been good to me and I have found him to be patient, kind and loving, and I sincerely pray that while I address you this morning he will bless me with the same spirit that has been present in our conference thus far.

Many of our speakers have referred to the good work being accomplished by those who are sent into the mission field and to the wonderful growth and development of young men who are called to this service. It is a fact that the spiritual growth of our young men who go into the mission field is very rapid after they reach their field of labor, and we often refer to this development as a witness of the mercy and goodness of the Lord to those who serve him in faith. I have been wondering if, because of this fact, we neglect to a large degree our opportunities for development at home, looking forward to even a greater service than could be rendered in the mission field with proper preparation beforehand.

For the last year it has been my good fortune and pleasure to labor with many young men who have been preparing to leave for the mission field. Occasionally this question is asked: Why did the Lord keep Joseph Smith waiting for seven years after giving him the first vision? And from the discussion of this question, I have wondered if many of us have not had this

same thought in our minds. Let me refresh your minds by briefly calling your attention to the fact that after Joseph Smith went into the woods to pray and after he had received the wonderful manifestation—the appearance of the Father and the Son, at which time he was commanded not to join any church, but to return to his home and in due time information would be given to him—he waited three years, which seems to have been a time in which he was tried and ridiculed and tempted, but overcame all temptations, his faith in the Lord and determination to serve him increasing. When he had been sufficiently tried and had shown by his faith and his works a desire to carry out the instructions given him and to seek for greater light and knowledge, the Angel Moroni appeared to him, and for four years he was schooled under the direction of this heavenly personage; and finally the plates containing the record of the ancient inhabitants of the American continent were given to him and, little by little, translated, requiring much patience, study and effort upon the part of Joseph Smith.

If we stop to reflect upon this incident and many others that could be called to our attention, we will see how God calls men to positions of great responsibility and provides for their preparation for such service. "Many are called but few are chosen." Is it not possible that many blessings are withheld from us because of our failure to earn those blessings through our faith and our works. In this day opportunity is given to us to prepare in our youth for the service of the Lord, and not only is the opportunity given, but we are commanded to prepare through the organizations provided for us, and known as the priesthood quorums. Isaiah tells us in the following passage when we are to begin to gain knowledge:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." (Isaiah 28:9, 10.)

We also read in Deuteronomy 32:1-4 the following:

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

"My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

"Because I will publish the name of the Lord: ascribe ye greatness unto our God.

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right he is."

I am wondering if some of us have overlooked this fact. Occasionally we hear expressions from members of the Church that would lead us to believe that we cannot expect young men to get the spirit of missionary work at home. Is this a real condition or an imaginary one? When we meet together to worship, we partake

of the same spirit and manifestations that are found in the mission field, and many times to a greater degree. If we will study the matter we will find that this spirit and these manifestations come mainly to those who are serving in faith and who, through their labors, are entitled to these blessings.

If our young men were given greater opportunity to give expression to their thoughts, and were taught to respond to the requirements of the priesthood and the responsibilities placed upon them in the quorums of the Aaronic Priesthood, and to perform the labors required of them in these organizations, laboring at all times in faith and for a purpose under the direction, encouragement and good-will of their parents, their brothers and sisters, and associates, they would, in my opinion, go into the mission field with the same spirit that is developed so soon after they arrive in the field.

What is responsible for this rapid growth and development in the mission field? It is the responsibility which is placed upon them; it is the work required of them. They leave their homes for the mission field with a testimony of the gospel, but that testimony is not developed. They have looked forward for years to an opportunity to serve in the mission field, but as a rule have not been given opportunity to give expression to their thoughts or to discuss the knowledge they have received concerning the gospel of Jesus Christ of Latter-day Saints; but when they reach their fields of labor they humble themselves before the Lord and seek the Lord in prayer, just as Joseph Smith sought him. They are touched by the influence of the holy Spirit and they respond to this power and influence.

Now, what justification have we to feel that it is necessary for these young men to go into the mission field before they can develop this attitude toward the things pertaining to the gospel? There are many schools in which we may learn. Some are schools which look to the holy Spirit for light. Under this influence the spiritual growth is much more rapid than otherwise. We have an example of this in the life of Moses. We all know the story of his childhood, how he was taken to the home of Pharaoh, where he grew to manhood, learning from his mother, who was employed as a nurse to care for him, of the teachings of her people concerning God and the hereafter. Moses was far removed from the spirit and influence which comes through these teachings when in the midst of those who partake of this same influence. He learned of the teachings of the world from the masters of Egypt, who, while they had great learning, were not actuated by that influence which comes from above. So, while Moses had faith in God and the teachings of his mother, he had evidently not learned of the great power and could not appreciate fully the promises of the Lord to

his children. An example of this is shown in the third and fourth chapters of Exodus.

Moses seemed curious when he saw the burning bush and he stopped to determine why the bush could burn and yet not be consumed; and God called him and told him of the afflictions of his people, saying:

"Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Exodus 3:9, 10.)

Had Moses been trained under the proper influences, this no doubt would have been commandment enough for him, but listen to his reply: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Even with the promise from the Lord to be with him, Moses questioned the power of God to give him strength to accomplish God's purposes. Even after several miracles had been performed by Moses as a sign to him of the power of God, he found excuses for not carrying out the Lord's instructions, and finally Moses said unto the Lord:

"O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

"And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

"And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart." (Exodus 4:10-14.)

Is it not possible that blessings were withheld from Moses and given to Aaron, blessings which Moses could have enjoyed had he obeyed the commandments of the Lord in faith?

In the life of Enoch we have another striking example of how the Lord provides a means for the establishment of his work and the preparation of his servants for service in that great work. We are told that in the days of Enoch there was great wickedness upon the earth. In Moses 6:27, 31 and 32 we read the following:

"And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off; * * * *

"And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

"And the Lord said unto Enoch: Go forth and do as I have commanded

thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good."

Unlike Moses, Enoch did not question the Lord, but he acknowledged his own weakness and his lack of preparation and was willing to be guided by the Lord and prepared for the service required of him. We find that Enoch did not commence his preaching immediately, but was taken into the mountain where the Lord taught him, where he learned precept upon precept, line upon line, here a little and there a little, finally returning to his people, where he converted a city, and the city was not, for the Lord took it unto himself.

Now, my brethren and sisters, I mention these incidents because it seems to me that there is something lacking, either in our belief, in our training, or in our faith, when we say that young men cannot be prepared at home in the Church for service they render so well under the guiding influence of our heavenly Father in the mission field. How much better they could and would serve while in the mission field if they were thoroughly prepared before leaving. It is so easy to pass the responsibility to someone else, but it requires a real effort to face the responsibility placed upon one when he receives the Priesthood and to perform the labors required of those who are called to such positions, who should labor in faith and humility, knowing and realizing that all things are possible to those who serve the Lord in faith, with a desire to accomplish that which is required by him. Let us keep in mind the words contained in John 15:1-5:

"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

"Now ye are clean through the word which I have spoken unto you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

How many of us belong to that branch which beareth good fruit? How many of us are in danger of being cut off because of our inactivity, because of our failure to take advantage of every opportunity that comes to us for service in this great work?

May we be numbered among the branches that bear fruit; may God purge us that we may bring forth more fruit; may we always abide in him and may his words abide in us, that we may eventually be glorified with that glory which he has promised to those who are faithful in all things. May God help us to see the way; may we be guided by his Spirit that we may go forward and accomplish that which is required of us, doing it in faith and

humility, is my prayer, which I ask in the name of Jesus Christ. Amen.

A sacred solo, "Light of the world," was sung by Cyril Martin.

ELDER CHARLES H. HART

Of the First Council of Seventy

The Apostle Paul, in the opening words of his epistle to the Hebrews, testified as follows:

"God, who in sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son."

And so we testify that in this generation the same God has spoken through his Son, and through the prophets unto us. Just as it was necessary to supplement the revelations of the Old Testament by the revelations of the New Testament, to which the Apostle Paul testifies, so was it necessary to supplement the revelations of both the Old Testament and the New Testament by the revelations to us in our generation.

The history of this American volume of scripture, this modern volume of scripture, known to us as the Doctrine and Covenants, shows that the Prophet Joseph Smith and also his associates placed a high valuation upon the message, upon the doctrines given to us. Soon after the organization of the Church, indeed about three months afterwards, Joseph was concerned in getting the revelations together for the purpose of publication. In November, 1831, a conference was called at Hiram, Ohio, for the purpose of having these revelations sent down to Missouri and published at the printing office of the Church, then established at Independence, Missouri. On the afternoon of that day, November 1, 1831, there was given to the Prophet Joseph the revelation now embodied as the first section of the Doctrine and Covenants, known as the preface. It is so designated in the revelation. This revelation alone is very strong corroborative proof of the divinity of the work through the Prophet Joseph.

Elder Whitney spoke of the Book of Mormon as being one of the strongest corroborative evidences of the divinity of the Master. And so as to the Doctrine and Covenants we may say that it is a very strong book of corroborative testimony in support of the divinity of this latter-day work.

Dr. Eliot, the president emeritus of Harvard, has given us a volume of prefaces of the notable books of the world. Volume 39 of this five-and-one-half-foot library, as it is sometimes called, is a volume devoted entirely to prefaces—prefaces that are deemed worthy to live after the books themselves to which they are prefaces in some instances have lapsed into obsolescence. After considering the preface to the Doctrine and Covenants in the light of the literary standards of the world as to what a preface should be, and after comparing

it with the outstanding prefaces of the books of all time, I discover it to be a very remarkable document. I have read it over scores of times, and the oftener I read it the more powerful and beautiful does the language seem to me. I am persuaded that the testimony in support of so-called "Mormonism" is not dependent upon any one single bit of evidence, but upon the cumulative effect of all the corroborative evidence we have in support of this divine latter-day cause.

The brethren having in charge the bringing forth of the Doctrine and Covenants safeguarded it very carefully. It was not sufficient for Oliver Cowdery alone to take the manuscript from Ohio to Missouri, but by revelation a companion was designated as his assistant in carrying that message. Ex-Governor Harding, of Utah, a Palmyra boy, in an affidavit furnished for an anti-"Mormon" publication in the 50's gives us a very beautiful picture, to my mind, of the way Joseph and his associates safeguarded the precious manuscript of the Book of Mormon. He testifies that he saw Joseph, Oliver and Martin walking through the woods each day in the morning, with a "take," as the printer calls it, of manuscript to be delivered to Mr. Grandin, the printer of Palmyra, sufficient copy for the day; and the same three men again in the evening walking through the woods to receive back the precious manuscript which the printers during the day had placed in type.

Some of the brethren felt that it was not such a very difficult thing to produce one of these revelations. They saw these revelations and realized that they were coming through the Prophet Joseph more or less in his language, and yet with wisdom above that of man, and a notion prevailed with some that it was not a very difficult thing to produce such revelations. Then the test was given of the Lord, just as surely a test, although not so spectacular, as Elijah's contest with the priests of Baal. This is the language of the Lord in making that test:

"And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you. Your eyes have been upon my servant, Joseph Smith, Jr., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know.

"Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you;

"Or, if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true;

"But if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true.

"For ye know that there is no unrighteousness in them, and that which is righteous cometh down from above, from the Father of lights." (Doc. and Cov. 67:4-9.)

And there was one wise man—Church history suggests that he was very wise in his own estimation—Brother McLellan, who was really foolish enough to undertake to produce something that would read somewhat like one of these revelations, and added to his knowledge the

folly of attempting the impossible. Just as the great John Marshall, justly estimated the greatest jurist that the United States has ever had, failed upon a challenge by his preacher, to produce a parable comparable to one of the parables of our Lord and Master.

There were many testimonies given in support of the divinity of the revelations. The first book published was known as the Book of Commandments, afterwards changed to its present title. The Presidency in the proposed issuance of that volume, testified thus:

"We do not present this little volume with any other expectation than that we are to be called to answer to everything advanced, in that day when the secrets of all hearts will be revealed and the reward of every man's labor given unto him."

Later the great body of the priesthood divided into departments, each with a spokesman, and strongly testified to the divinity of that book of revelations and to Joseph as a prophet. The following testimony was prepared and presented at a conference, November, 1831, it being intended to have it signed and printed in the Book of Commandments:

"The testimony of the witnesses to the Book of the Lord's Commandments, which commandments he gave to his Church through Joseph Smith, Jr., who was appointed by the voice of the Church for this purpose: We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by the inspiration of God and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father and his Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby." (*History of the Church*, Vol. I, page 226.)

This testimony to the truth of the Book of Commandments was concurred in by the leaders and other elders present at the conference where it was presented. It may have been signed also. It was carried to Missouri, but owing to the fact that the printing press was destroyed by a mob before the Book of Commandments was all printed, the testimony does not appear in the part of it that was printed; but it was concurred in by all the leading brethren present at the conference, among them being Joseph Smith, Jr., Oliver Cowdery, David Whitmer, John Whitmer, Peter Whitmer, Jr., Sidney Rigdon, William E. McLellan, Orson Hyde, Luke Johnson, Lyman E. Johnson, and others. (See *History of the Church*, Vol. 1, page 222 and 226.)

As we look for individual items of testimony, having as I say this cumulative effect of making a case beyond all controversy to those who are willing to listen to the truth, we have such evidence as was referred to by President Grant in his opening speech—the testimony of the great premier of England, Gladstone, a man disinterested and certainly competent to give that testimony. And the testimonies continue up

to this time in support of the revelation to Joseph contained in section 101, Doctrine and Covenants, verse 80, to the effect that the constitution of this land was established by wise men raised up unto this very purpose—not only the view the great Gladstone had, but modern lawyers in convention assembled express similar views in reference to the inspiration of this great work. Honorable Michael J. Doyle, in the convention of the Commercial Law League of America, held July 13th, 1925, said:

“It is not to be expected that any product of mere human brain can escape all criticism or will be an absolutely perfect document. But so far as human genius could reach, the testimony of the intervening years has established that never before in the history of man’s endeavor to uplift man has there been presented to civilization or to humanity a document so inspiring of the rights of posterity and the rights of freedom, as the document which followed the Declaration of Independence on that hot Fourth of July, 1776. I agree with the many writers on the subject who say that we have much reason to believe that the brain of these men, sitting there in that solemn assembly, was touched by a divine spark when they gave to the world and to posterity that marvelous document.”

A federal judge who sometimes sits in our own city, Judge Page Morris, had this to say with reference to the Constitution not long ago:

“The Constitution of the United States is the greatest document the world has ever known, and if it is not divinely inspired it is nearer to it than any other human document I know of.”

The very manner of giving these revelations indicates that Joseph had divine assistance. Parley P. Pratt testified to the giving of these revelations, but time does not permit to read his testimony, but it was in substance to the effect that there was no interlining, no reviewing, no reading back, no corrections, but he simply dictated it, so that a person writing longhand could conveniently take it, and when his dictation was through the revelation was complete.

My own testimony is that the revelations in the Doctrine and Covenants are beyond the wisdom of man. That is true of the least revelation. Take, perhaps, the shortest, the second section, outlining all our great temple work in the turning of the hearts of the children to the fathers and the hearts of the fathers to the children. That is above the wisdom of man, as also the 20th, 107th, 84th, and 124th, sections, the four great charters of the Priesthood, or revelations on the Priesthood, which, by the way, the priesthood here assembled should be very familiar with, as many of them no doubt are, and other revelations, too numerous to mention, such as the 59th, the 93rd, 76th, 87th, 88th and 89th sections. Indeed any one of them is above the wisdom of the young man Joseph, and above the wisdom of any of his associates, and above the wisdom of the world today. That is my testimony, and I bear it in the name of Jesus Christ. Amen.

The congregation sang the first and third verses of the hymn, “Praise to the man who communed with Jehovah.”

ELDER CHARLES A. CALLIS

President of the Southern States Mission

Brethren and sisters: A solemn thought comes to me as I stand before you. It is this: The Lord said: "I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make things become strong unto them."

The Apostle Paul, by the inspiration of the Lord, declared: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

There were those in Paul's day who made the statement that his bodily presence was weak; but in that earthen vessel was the courageous spirit, the power of the Priesthood and the Holy Ghost that magnified the name of the Lord, and that preached Jesus Christ and him crucified to all the people who would listen to the apostle's message.

We should look upon the manner of our redemption not only with respect and gratitude, but also with deep love and affection. In the body of the Babe of Bethlehem was the mighty God, the everlasting Father, the God of heaven, who came down to redeem his people.

What was there in that young child to incite the murderous impulses in the heart of the wicked King Herod? The child appeared to mortal eyes much like other children, except to those whom God had given the light to see that the Son of Mary was God, the Savior. The evil power moved Herod to seek the life of the Only Begotten of the Father, because the promised Son was a revelation of God, the Redeemer of the world, who came to save mankind by his atoning blood. He was the Resurrection and the Life.

When the Prophet Joseph Smith related to sectarian ministers the account of his glorious vision in which he beheld the Father and the Son, they laughed him to scorn and persecuted him. After accomplishing all the work God had given him to do, he sealed his testimony with his blood as a martyr for the Lord Jesus Christ. What was there in that boy to stir up hate and murder in the hearts of those who persecuted him and sought his life? The evil one revealed to them that here was a man who came to declare to the world that God lived, that Jesus was the Christ. Joseph Smith was a man sent from God to fill the earth with the knowledge of the Lord and to restore the true and everlasting gospel for the salvation of the children of men.

The remark is sometimes heard among us that the world looks with more complacency upon a prophet than it did a generation

ago. This is not true, and those who entertain that idea are deceiving themselves. The same power that hated the Savior has always hated and will always hate the prophets he sends into the world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

A few years ago, shortly after the World War, I had a conversation with a prominent minister. He was a great preacher of the gospel as he understood it. In manner he was courteous, and his questions indicated a tolerant spirit. At the close of our talk I said to him: "Doctor, do you not think that this great war and this terrible epidemic of influenza foreshadow some great event such as the second coming of the Son of God?" He replied: "I think so now, but if a man eight years ago had told us that this war and epidemic would come, we would have laughed him to scorn and then crucified him." I said: "Doctor, men did crucify just such a man." Then to relieve the deep astonishment depicted on the churchman's countenance, I told him the story of the Prophet Joseph Smith and the marvelous predictions that he made, by revelation from the Lord, of the Civil War, the World War and the desolating sickness and the overflowing scourge that should cover the land.

I testify to you, my brethren and sisters, that in earthen vessels there is power, there is a heavenly treasure. In the Prophet Joseph Smith there was a heavenly treasure, an immortal spirit, the power and calling of the holy Priesthood and the Holy Ghost by which he established the Church of Jesus Christ of Latter-day Saints in all its beauty and power, divinely commissioned to preach the gospel to prepare the way for the second coming of the Lord.

And I testify that in the missionaries, earthen vessels, the Holy Ghost dwells, and by this they know, by first-hand knowledge and not second-hand, that Jesus is the Christ. By that treasure and power they are preaching the restored gospel, reproving the world of sin, and God is blessing their labors.

The President of the Church has the same treasure, the same power, keys, and authority that the Prophet Joseph Smith had, and all the leaders of the Church, and the officers laboring under their direction have these treasures and the calling and authority that belong to the particular offices to which they have been appointed, to declare God's message to the people to whom they are sent and among whom they labor. This testimony I bear, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

A Lamanite brother from Washakie will now speak to us. His remarks will be interpreted by his bishop, Elder George M. Ward.

We have 150 members of the Church in Washakie. I understand that this Lamanite brother said he would like the opportunity of saying a few words here, and we are glad to have him do so. Brother Frank Warner, a brother of our Lamanite who is coming to the stand, filled a number of very fine missions among the Lamanites in different sections of the United States.

YEAHGAH TIMBIMBOO

My brethren and sisters: I am glad to meet here with you in conference. This is the first time in my life I have stood here and spoken to an audience. In my childhood I understood nothing of the services of this people. I had seen them going to Church. Not until I yielded obedience unto the word of God and accepted the ordinances of the gospel did I know what they were doing. Since I have accepted this gospel I have felt to be a friend to this people, and I have no desire to kill, or to do anything wrong that would displease the Spirit of the Lord.

I believe the Lord is in existence. In my younger days I was sent with others to this country towards the west in search of a Great Spirit. But I have found that the Spirit of the Lord is among this people. While in search of that Great Spirit, the company of Indians traveled by foot day and night, and endured hardships, hunger and thirst. When we did reach our destination in the west, we found it was the elders of this Church, and we were baptized by those elders. Since I have been baptized and accepted this gospel I feel to live it to the best of my ability. And it encourages us one and all to live sacred lives before the Lord and keep his commandments, as we have been instructed during this conference.

I look upon these men sitting here the same as I look upon our heavenly Father. I want to be obedient unto them and their teachings. Upon one occasion in my life I was very sick and my spirit left my body and went to my Creator, and the Creator would not accept my spirit, but it was sent back to my body. And now I testify that I am a living witness to this thing. I rejoice in the work that I have accomplished in this Church, the acceptance of the ordinances of the gospel, the performance of the same in my own behalf and the work that I have accomplished in behalf of my dead kindred.

I feel that the earth is the Lord's and the fulness thereof is his, and we are his children and are placed here to obey him. Everything that we receive from this earth in the shape of grain, I feel is a blessing from the Lord unto us, and that we should consider it such, and thank the Lord for these blessings. I want to encourage you to be faithful and serve the Lord and keep his commandments. You people have the advantage of me. You can read the word of God from the scriptures and can store it up in

your minds and prepare yourselves to live it. I, being unable to read, have to get my instructions from my bishop and remember them, and whenever he calls upon me I depend upon the Lord to bless me with his Spirit to bring to my mind the things I should say. I am in this position this morning, called unexpectedly to stand here before you, and I have expressed the few things that I have spoken under the direction of the Spirit of the Lord.

PRESIDENT HEBER J. GRANT

I wish to say that the Latter-day Saints have undoubtedly spent more money and more time in endeavoring to educate and benefit the Lamanite people, whom we believe to be the descendants of the father Lehi, than any other people. The Church today, I believe, numbers among its converts in Hawaii over one-half the native population of that land. We are given the credit by leading officials in that land of having done more for the uplift, morally, intellectually and physically, and for the temporal benefit of the people of Hawaii than all other missionaries who have been in that land. And we have invested there at the present time in plantations considerably more than a million and a half dollars in money.

We have assisted the Indians in Arizona and in different parts of Utah and Montana, and have done everything within our power for the benefit of this people, and we look forward to the day when hundreds and thousands of them will be abundantly blessed of the Lord, and when they shall eventually become a white and a delightful people.

As a closing number, the congregation sang "High on the mountain top;" and prayer was offered by Elder Thomas W. Johnson of the Beaver stake of Zion.

The conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

On Tuesday afternoon, April 6, the closing session of the conference was held in the Tabernacle.

President Heber J. Grant presided.

The choir and congregation sang "Come, come ye saints."

The opening prayer was offered by Elder J. Fred Corbett, president of the Idaho stake of Zion.

The choir and congregation sang "O my Father, thou that dwellest."

ELDER RUDGER CLAWSON

My brethren and sisters: It is a thrilling, yes, an almost overpowering experience, to stand before a great congregation such as is assembled here, and endeavor to preach to them the word of God. We have had some very wonderful meetings during the past three days, and now we have come to the last session of the conference. These general conferences recur at regular periods; nevertheless, they always come with a freshness and variety of instruction that is very delightful.

It is not expected of me to present to you any new doctrine. I have no new doctrine to offer, and if there were any such to be given to the Church, it would be the duty and privilege of the President of the Church to announce it, he being the man who holds the keys. This is a principle that ought to be well understood by the Latter-day Saints.

WE ARE DECIDEDLY A CHRISTIAN CHURCH

President Ivins in his remarks yesterday alluded to the fact that the "Mormon" Church is sometimes referred to in the world as being an un-Christian church, that we are not a Christian people. If I remember correctly, and perhaps President Ivins mentioned the fact that in 1893, at the great parliament of religions, the "Mormon" Church was denied admission because it was regarded as not being a Christian church. Now it appears to me that with the facts which are readily at hand and within reach of any investigator, it is easily seen that we are decidedly a Christian church. Ours is the only Church that bears the name of the Savior. It is called the Church of Jesus Christ of Latter-day Saints, and that alone, if we are sincere in our belief, and we are, is sufficient proof that we are Christians.

OUR STANDARD TEXTS

I have here on the stand the standard works of the Church—the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. These are the works that will be found upon almost every pulpit in the Church, in all our places of worship and in the temples also as well as in the homes of the Saints. Let us pause for a moment and as briefly as possible consider these wonderful books. What is the Bible? The Bible is a book of scripture that contains the word of God as transmitted to his people on the eastern hemisphere; and not only a book of scripture, but a book of historical character, because it deals with the purposes of God and his providences in the journeyings and travels of his people. It covers a period from Adam down to Christ and his Apostles. Somebody might say, "Is that the only Bible you have in the Church of Jesus Christ of Latter-day Saints?" The answer is, Yes, that is the only Bible we have. We have other books of scripture, but they are not known and not referred to under that title.

THE HOLY BIBLE

I am free to state on this occasion, in the midst of this great congre-

gation, that the Church of Jesus Christ of Latter-day Saints accepts the Bible for what it purports to be. We hold it in reverence, and to us it is a holy book; and a couplet that is very often used in connection with the Bible is very pleasing to us, namely: "Holy Bible, book Divine, precious treasure thou art mine." The Bible sets forth in clearness the gospel of Jesus Christ. That is perhaps its main value. I speak of this because the gospel involves principles that are everlasting in their character. They always existed, and they will always exist. For that reason these principles of salvation are applicable to all times and all nations throughout the world. It must be apparent to anyone who studies the Bible that there were certain commandments given therein, very important and sacred commandments, which do not apply to us. This cannot be said, however, of the Ten Commandments. They are of a general character and their application is general, and, as stated here by one of the speakers, the Ten Commandments form a basis for all law. If they were local commandments they would not apply to us, and would, perhaps, have no particular value in guiding our movements. That fact alone naturally suggests that the Church of God, whenever it is upon the earth, is in need of direct revelation. People require the word of God that is suited to their day and time. The Bible represents very great authority, but it does not impart any authority. Here is a distinction that should always be borne in mind.

THE BOOK OF MORMON

The Book of Mormon is also a record of scripture. We prize it very highly. We study it and search it, for we claim it to be the word of God. It was written by the hand of Mormon, who was a prophet among the people of the western hemisphere, or America, as it is now known. He was a great prophet among the people in the day in which he wrote. The Book of Mormon had its beginning about 600 years before Christ, and its ending about 420 years after Christ, covering a period of about 1,000 years. Surely anyone who will give the Book of Mormon a careful study will be driven to the conclusion, if he is sincere-minded, that wonderful things were accomplished during that period. The people of the Book of Mormon were called Nephites, after one of their first prophets. Nephi was the son of Lehi, who was the founder of the nation, and surely it was a great nation. The Nephites themselves as a people passed away about 1,400 years ago; nevertheless, they have some representatives still upon the earth. The Lamanite who stood here this morning and bore his testimony, and a very wonderful testimony it was, is a descendant of Lehi through one of his sons who was called Laman, who was a brother of Nephi. The descendants of these men are called Lamanites, otherwise known as American Indians. So we had a Lamanite here to speak to us this morning, and he bore a faithful testimony. It was very wonderful to hear him. He spoke in his own language and it was interpreted by the Bishop of his ward.

Now the principal value of the Book of Mormon, as a standard work of the Church of Jesus Christ of Latter-day Saints, lies in the fact

that it contains an account of the gospel of Jesus Christ. It is set forth in very great clearness. It is learned through this sacred record that the Savior after his crucifixion visited the people of Nephi. It is not to be wondered at that he visited them, because the Nephites were of Israel, being descendants of Jacob, and could properly be called a branch of the house of Israel. Since the Savior deigned to appear to his own people after his resurrection at Jerusalem, is it to be wondered at that he visited this branch of the house of Israel? Well, the account says that he did visit them, and the record further tells us that he organized his Church among them, and strange to say—and yet I ought not to use that expression—gave to his Church in this land twelve apostles. He also gave to the Church such other officers of the priesthood as were given to the Church in his day. He ordained high priests, seventies and elders, priests, teachers and deacons. The Church of the Nephites, corresponded exactly in every detail with the Church of Christ in the land of Palestine.

Now I tell you, brethren and sisters, there is something very beautiful in a comparison of this kind, something that is faith-promoting, something that is very enlightening.

In addition to the plan of redemption, or, the everlasting gospel, that was given to the Nephites, we have in the Book of Mormon a brief history of their travels and of the ministry of their prophets. It is a book that is published to the world. If anybody should ask me: "Well, isn't it a Bible, isn't it your Bible?" I would answer, "No. It is our Book of Mormon. We do not call it the Bible. There is only one book which has that title. This is the Book of Mormon." If they should say, "Well it is a book of scriptures, isn't it?" We answer: "Surely it is, and we put it forth as such."

THE DOCTRINE AND COVENANTS

Coming down to our own day we form a distinct and separate people from those great nations that have gone before; namely: the Israelites of the eastern hemisphere and the Nephites of the western hemisphere. We have received the gospel of Jesus Christ in this day and time, and it came to us direct from heaven. We did not get it from any other church or denomination under heaven. We have another book of scripture that is very precious indeed. It has been referred to, as have been these other books in this conference. It is the Doctrine and Covenants, which contains seventy-two to seventy-six revelations, given to the people of our day through the Prophet Joseph Smith and is declared to be the word of the Lord to his Church. Strange to say, and yet I must not use the word "strange," the book of Doctrine and Covenants in its doctrines corresponds exactly with the teachings of the Book of Mormon, and corresponds exactly with the teachings of the Bible. I am, therefore, justified in saying that the Latter-day Saints have three powerful witnesses of the truth of the gospel.

HOW THE BOOK OF MORMON BEARS UPON THE SUBJECT

Now, in conclusion, permit me to read just a few words from the Book of Mormon which have a bearing upon this topic, and are very instructive. Nephi, the Prophet to whom I have referred, II Nephi 28 and 29, uses language somewhat like this:

"Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

"Yea, wo be unto him that saith: We have received and we need no more!

"And in fine, wo be unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

"Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have."

And again briefly:

"And because my words shall hiss forth—many of the gentiles shall say: A Bible! A Bible! We have got a Bible and there cannot be any more Bible.

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the gentiles?

"O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads, for I the Lord have not forgotten my people.

"Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also."

God bless you, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

Time is very precious today, as it is always, and I desire most earnestly that the few moments I occupy will be profitable to this vast congregation.

A MARVELOUS AGE

We are living in a marvelous age, in the Dispensation of the Fulness of Times. All the other dispensations that have gone before are culminating in this one. The Lord tells us in the Book of Mormon, to which President Clawson has just referred, that at the time of the coming forth of that book, he would commence his work among all the nations, and it is remarkable that since the publication of the Book of Mormon more important discoveries and inventions have been presented to mankind than in all the ages that have gone before. Science has developed many wonderful things. Labor-saving devices have made our work much easier than before. Electricity, which has been in the world from the beginning, has been recently discovered and has been so controlled that it is used to light our homes, to propel our street cars and railway trains, and to operate machinery of all kinds. This was unknown one hundred years ago. As a matter of fact, nobody can tell what it is today; but it is one of the powers in this universe that is controlled by our Father in heaven. It would seem that everything one can imagine has been provided for our comfort in this age. We have the accumulated information of the ages, and surely we ought to be inclined to take advantage of that information in order that we might enjoy our lives here and be prepared to enjoy them eternally. In our great institutions of learning men are devoting their entire time to research. There is a disposition on the part of man to find out everything that is mysterious, and the result has been that intelligent men have had their minds operated on by the Spirit of our heavenly Father, and many of the conveniences to which I have referred have been the result. In the science of medicine, newly discovered anaesthetics have been a boon to suffering humanity, and by their use the surgeon has been able to perform wonderful operations. Toxins have been prepared that have a tendency to prevent disease, and to stop its spread. Opportunity is given us to know what happens in all parts of the world each day through the great newspapers and magazines that are published. Everything that you can think of in the way of comfort and information has been presented to this dispensation. Unfortunately, notwithstanding these blessings, there is a tendency to worship the gift and to forget the Giver.

THE WISDOM OF MAN TAUGHT

We have in our public schools and in our universities, men and women who are trained, their minds are lighted up by the teachings of men, and it is remarkable to what a degree the business of life

has been brought to the attention of the human family; but most of our schools operate as a result of the wisdom of man and exclude God, the source of all truth. We spend millions of dollars in the education of the hand and of the mind, and we exclude from many of these institutions all knowledge of our heavenly Father, who gave to us the hand and the mind. In fact, there has been an effort made by some educators to create in the minds of pupils under their watchcare a contempt for the fact that the world we live in is controlled by our Father in heaven.

In section 93 of the Doctrine and Covenants I find this reference:

"Light and truth forsake that evil one.

"Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

"But I have commanded you to bring up your children in light and truth."

ADDITIONAL LIGHT AND TRUTH TO BE TAUGHT

So my brethren and sisters, while we can have our children educated in the arts and sciences as taught by men, there still remains a commandment of our heavenly Father that we shall supplement those teachings and that our children shall be reared in light and truth. I find in this same section a reference that is made to one of the men of that time. It says:

"Verily, I say unto you, * * * you have continued under this condemnation;

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction."

Now the Church of Jesus Christ of Latter-day Saints realizes the importance of teaching children the things of God, and has given to us our auxiliary organizations. Our heavenly Father inspired the organization of the Relief Society, the Sabbath School, the Mutual Improvement Associations, the Primary, the Religion Class. The inspiration of the Lord gave to us our Church schools and our seminaries. All these are intended to supplement the teachings of men, and to bring our children under an influence that shall assist them while they remain here in the earth to prepare for eternal life. These have been wonderfully beneficial. Then we are instructed, even in our recreation, to teach our boys and our girls that in their pastime they should recognize our heavenly Father; and in our day the various stakes and wards of Zion are asked to give special attention to recreation, in order that the things that induce our young people to follow after the foolishness of the world may be neutralized by keeping them in an influence that will incline them to righteousness and inspire them to do

those things and live such lives as shall make them worthy to be called sons and daughters of our heavenly Father.

We find in section 68 of the Doctrine and Covenants something that we often hear quoted, but I am going to read it because it has application to these things I refer to:

PARENTS TO TEACH CHILDREN THE THINGS OF GOD

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

There is more of this same section that perhaps you are all familiar with, but the point that I had in mind, and what I am about to say I am exceedingly anxious that it should sink into the mind of every parent in Zion, and that is, that while the Lord has provided all these wonderful educational institutions, while science has contributed so much for our comfort and our blessing, while the Church has prepared places to which we may send our children to be taught the gospel of Christ, that does not relieve you or me of the responsibility and the obligation that is laid upon us by our heavenly Father to teach our own children. And the Lord says, wherein we fail to do that, even at the tender age of eight, that the sin will be upon our heads. President Joseph F. Smith was inspired to give unto us the wise counsel to be more with our children. Notwithstanding the many things that occupy our time—the business of life, theatres, parties, socials, automobiles, pleasure resorts, the canyons and lakes—all these things that we may enjoy in moderation; notwithstanding the pursuit of life whereby we gain a livelihood, that prophet of the Lord gave to us this advice: That we should so arrange our time that one evening each week would find the Latter-day Saints in their own homes, associated with their own children, and there teach them the things that the Lord has decreed that they should know. It is not sufficient that my children are taught faith, repentance and baptism, and the laying on of hands for the gift of the holy Ghost in the auxiliary organizations. My Father in heaven has commanded that I should do that myself. I have read to you that the Lord told one man that the cause of his distress was that he had not taught his children light and truth. There is anguish in some of the homes of the Latter-day Saints today because we have neglected our opportunity, and we have failed to teach our children as we should. If the home evening could only be a fact among the Latter-day

Saints, if during one evening a week we would live with our own, under the influence of the spirit of the Lord, at our own firesides surrounded by those whom the Lord has given unto us, and told us, particularly, that we should instruct them, how many happy homes there would be where today there is sorrow and discord and distress. Fathers and mothers would elicit from their children that respect that is due to parents who are model parents, and who have in their hearts a desire to teach their loved ones. We are told in Luke that there would be a time when men would be choked with the cares and the riches and the pleasures of life. I have in my mind, as I stand here even now, men and women that I love, whose very spirituality is being choked by these very things, and the adversary is leading them along that easy pathway of pleasure and they are neglecting their duty as parents and as members of the Church of Jesus Christ.

THE DUTY WE OWE TO OUR CHILDREN

It was said by one of the speakers that your commission, you men of Israel, is from God the eternal Father. The holy Priesthood has been conferred upon us, and if we exercise it as we should, as we have a right to do in our homes, when we shut out the world and the things of the outside, and under the power of prayer and thanksgiving we give to our sons and daughters those rich truths that the Lord has deposited with us for our welfare and for theirs, a genuine development of faith will follow. I hope that it will be possible for us to return, if we have departed from that advice. Gather our children around us and let our homes be the abiding place of the Spirit of the Lord. If we will do our part, we may know and be sure that our heavenly Father will do his. Let us avail ourselves of all the information that it is possible to obtain in the world; it will rise with us in the resurrection. I am grateful for the great men and women who give their lives for the education of the human family, and I am grateful to God that he has given to us in this latter day a knowledge that the wisdom of man is not sufficient, but it takes the wisdom of our heavenly Father to prepare us for eternal life in his celestial kingdom. Are you satisfied with the thought that your children will go to the terrestrial or the telestial kingdom? Are you satisfied that you shall inherit either of these lesser kingdoms? It is that you might enjoy the celestial kingdom that the Priesthood of the living God has been conferred upon men in this day. It is that we might gain the celestial glory that the gospel of Jesus Christ has been given to the children of men. Now in the midst of confusion, excitement and all the pleasures of life, let us not lose sight of the Pearl of Great Price, the power of God unto salvation, and let us not lose sight of the duty that we owe these boys and girls who are created in the image of God. He is the Father of their spirits,

and he will hold us responsible for the teaching that they receive. I hope and pray that we will so teach them that when the end shall come we can receive from him that blessing, "Well done, good and faithful servant, enter into the joy of thy Lord," and that we may have our loved ones with us eternally, is my prayer, in the name of Jesus Christ. Amen.

A soprano solo, "Beautiful Zion for me," was sung by Lily Shipp Burton.

PRESIDENT HEBER J. GRANT

"Beautiful Zion For Me," was written by Brother Charles W. Penrose upon the spur of the moment when bidding good-bye to Brigham Young, Jr., who had presided over the European mission, and who was about to sail for home. Brother Penrose remarked, "Oh, Brigham, beautiful Zion for me! I wish I were going with you." Then he asked Brother Brigham Young, Jr., "Do you know the tune, 'Beautiful Isle of the Sea?'" And he said, "Yes." "All right, I will write you a hymn to that tune that you can sing on the ocean." And President Penrose wrote this hymn.

ELDER GEORGE F. RICHARDS

On occasions of this character there is an obligation resting upon each member of the Church present, perhaps the greatest responsibility is upon those who are called upon to instruct the people.

PRAYER IS OF GREAT BENEFIT

We all have need of the help our Lord so generously gives, when sought after in the way that he has appointed. Our singers need help that they may have control of their voices, that they may have the spirit of these hymns and songs which are sung, that the song may be as a prayer unto the Lord, that it may be an acceptable feature of our worship, and be answered with blessings upon our heads, and that they may be able, not only to be heard, but to be understood. The individuals who pray need help that they may be able to voice the sentiments and feelings of the members of the congregation, for they are not offering an individual prayer, but a prayer for the whole people, expressive of their thoughts and feelings. The speaker needs that help which the Saints can give by their prayers of faith. The Lord has said that the prayers of a righteous man availeth much with the Lord. This being the case, the prayer, silent and secret though it be, of many faithful men and women is sure to avail more with the Lord, and if we all do our duty in the spirit of worship when we come together on such occasions, our worship will not only be approved of the Lord, but will be sanctified to our blessing and salvation.

THE SPIRIT OF GOD, THE SOUL OF THE CHURCH

The Apostle Paul in an epistle to the Corinthians made com-

parison of the Church and the offices thereof with the human body, and made the declaration that one member could not say to another: "I have no need of thee," for all the members are necessary. Notwithstanding the perfection of this organism of man which God has created, there is something within, that is the spirit, that if it were lacking this body would be as the dust of the earth, there would be no virtue in it. And so it is with the Church of Christ and the officers therein. But for the Spirit of God, which is the very soul of the Church, of our religion, of "Mormonism," it would be powerless to accomplish its destiny in the earth. There is in this thing called "Mormonism" a spirit, a spiritual life, and I fear that many of us have not found it. I fear that we are too mechanical in our prayers, in our worship, and in our service of God. When this spirit is upon us we feel the truth and see the beauty of the gospel which we have received. Our souls are lighted up by it and we have the spirit of testimony and a knowledge of the truth. It is the spirit of revelation, it is the spirit by which the Church and kingdom of God has been set up and by which the work has been conducted up to the present time. We can have this spirit with us and have its manifestation if we will live for it, my brethren and sisters. We must make these tabernacles of ours, which are the temples of God, fit to receive the Holy Ghost that he may dwell within us, that we may be inspired by him in that which we have to do in life, to see aright, to feel aright, and to act aright, that our administrations and our lives may be acceptable unto God. We cannot do this work assigned to us, we cannot live our religion acceptably to the Lord without his help.

THE SPIRIT COMES TO THOSE WHO ARE WILLING

If we obtain his help it must be through his holy Spirit, and if we would have that Spirit we must live for it holy lives, being altogether worthy in the sight of the Lord, then we must have a willing spirit, willing to receive that which the Lord has to give us, willing to give that which the Lord desires at our hands, whether it be our time, our talents, our means, or our lives, we must have that willingness of spirit that we will place all upon the altar to be used by the Lord for the accomplishment of his purposes, the saving of the souls of his children. We must recognize that authority which the Lord has placed here in the earth, in his Church, for he has said: "Whether it be by my own mouth, or by the mouth of my servant, it is the same." So, when a call is made upon us by those who are in authority, we should regard it as a call from the Lord, and never refuse to accept that call, no matter what of sacrifice it may entail. We should receive these things with grateful hearts, having that faith and trust in God that it will mean to us honor and glory in the life to come which it certainly will if we magnify these callings and the work which is assigned to us. We are here to learn what the will of God is concerning us and to do his will, walking in the footsteps of our Savior, even in the light as

he was in the light, that we may receive a fulfilment of the promise that we shall have fellowship one with another in his kingdom, and that the blood of Jesus Christ shall cleanse us from all sins.

PRaise THE LORD IN PRAYER FOR OPPORTUNITY AND BLESSINGS

I have been greatly edified and blessed in this conference. I have enjoyed the inspiring songs, so beautifully rendered, and particularly the song, "Beautiful Zion for me." My soul went out in rejoicing and thanksgiving before the Lord that my lot is cast with the Latter-day Saints in Zion, that I have membership in the Church and kingdom of God here upon the earth, that I have the fellowship of the Saints, their love and confidence and association, that I have a portion of the authority of the Lord and have been honored with the privilege to minister for him in this great ministry in the earth, for his sustaining hand and power have been with me in my ministry, notwithstanding my weaknesses and personal inability. May the name of the Lord be praised forever.

My attendance at the meetings of this conference have had the effect of bringing me to appreciate, it seems to me, more than ever before, the blessings of the Lord unto me and unto his people. I love the Latter-day Saints. I desire to see the blessings of God poured out upon them, the blessings of heaven and the blessings of earth, and I desire to see this people faithful in keeping the commandments of the Lord and in doing his will. Brethren and sisters, if we appreciate the great blessings that have come to us through the gospel, let us never forget our obligation to render thanksgiving to our Father in Heaven for them, in the name of Jesus Christ. Morning and night is not too often. It was not too often when I was a child at my mother's knee. I have never felt less the need of prayer than at that time. As obligations have come to me, and as I have been made to appreciate more the blessings of the Lord, I have felt more the need of prayer, and I have constantly, and fervently prayed unto him in praise and thanksgiving, and, realizing my dependence and my weakness, I have pleaded with him for mercy, forgiveness and for spiritual guidance. The Lord has been very good to me, and I feel sure you feel the same, brethren and sisters, that he has been good to you.

OTHER WAYS THAN PRAYER TO MANIFEST APPRECIATION

Now let me say, it is not sufficient that we pray to the Lord often in thanksgiving for the blessings. There are other ways in which we can manifest our appreciation. If we appreciate what the Lord has done for us, we will love him and the greater our appreciation of these blessings the greater will be our love, and the Lord has said: "If ye love me, keep my commandments," and thereby does he know whether we love him, if we keep his commandments. He has said: "If a man love me, he will keep my word." He has given us his word through

his servants. President Heber J. Grant has referred to the Word of Wisdom as the word of God, which it is. Now the Lord says: "If ye love me, keep my commandments. If a man love me, he will keep my word." Some people say: "But the Word of Wisdom is not a commandment." If the Lord has commanded that I love him with all my heart, with all my soul, with all my might, and then has said that if I love him I will keep his word, therein is a commandment to me that I keep the Word of Wisdom. Regard it as you will, to me it is sufficient to know that it is the mind and will of God. That is what we are here for, my brethren and sisters, to learn his mind and will and then with his help to do it at whatever cost it may entail.

TESTIMONY

I know that this is God's work, I am thankful for it, I know that President Heber J. Grant is the mouthpiece of God unto this people at this time, and I know that he has the inspiration of his calling. I know that this work is progressing as it has under administrations of the Church which have gone before, and I know there will be no dearth of interest on the part of the Latter-day Saints in helping to carry on this work. I am assured of its triumph. I have no fear of future embarrassment, of being found in a mistaken condition. I know, and thank God for this testimony, that this is his work, that he is at the helm, and that it will triumph. This is my testimony which I bear to you, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have a half hour left and there is some business to be attended to, namely, the presenting of the Authorities, and I would like to make a few closing remarks. I do not know that it would hurt the Latter-day Saints if we were to overrun the time fifteen or twenty minutes. I would like to hear from all our mission presidents that have not spoken, and I will ask them to watch that clock and to bear us a testimony of from three to five minutes.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be in attendance at this conference; and, had I been left to my own desires I would have preferred that my time be given to President Grant. I appreciate the gospel and the knowledge that has come to me through my ministry, and the privilege I have had of laboring in the ministry, bearing my testimony to the children of men; that the work of God as revealed through the Prophet Joseph Smith in our day is true. In my travels I have found faith among the children of men, and have become acquainted with many men and women who have obeyed the gospel of

Jesus Christ as taught by the elders of the Church who have labored in the Central States mission during my appointment as president of that mission.

Inasmuch as I have had many hundreds of young men and women laboring under my direction as president of that mission, I have been able to observe that the youth of Zion are growing stronger, and that they are not weaker than they were 20 years ago. I know that the members of the Church of Jesus Christ of Latter-day Saints are growing in faith and that the youth of Zion are not losing their faith, but that they are holding their own, notwithstanding the increased temptations that surround young people, compared with the temptations of 20 years ago.

Considering the fact that our young men and young women continue to show improvement in faith and in preparedness, is it not evident, then, that the membership of the Church of God in the earth is growing in strength and in power? For if we could notice a decline, it would be undoubtedly because of the training of the youth of Zion, and inasmuch as the youth of Zion do show an increase in faith and in general preparedness for preaching the gospel, we cannot but conclude that the affairs of the Church of Jesus Christ of Latter-day Saints are well administered, and that the work of the Lord is growing and increasing in power and in strength in the earth, and that the children who are given to parents in Zion will be able to continue to carry in honor the gospel message to the children of men until the Lord shall come.

I know that the Lord lives and that Jesus is the Christ, that Joseph Smith was and is a prophet of God and that he received the authority to act in the name of God; that he was divinely appointed and commissioned to establish the Church, and that the gospel through him might be preached in all the world. I bear testimony that the Priesthood of the Son of God is in the earth, and that the presiding brethren, with Heber J. Grant at the head, are divinely appointed men to act in the name of God, for the furthering of his work here in the earth. That the Priesthood shall remain in the earth until the Son of man comes to rule and reign; and I bear this testimony in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

I am very grateful, my brethren and sisters, for the testimony of the gospel of Jesus Christ that I have received; of the truth of this great work that has been established in the latter days; and of the divinity of the Prophet Joseph Smith. We often say that we are very grateful for our parentage, and for the blessings that have come to us through that parentage. Sometimes I wonder just what I have received through my parents and grandparents. In thinking over the matter, I feel that I have received one good thing, among the many

other blessings, and that is a love for the Prophet Joseph Smith whom God raised up in these latter days to establish his work upon the earth. Grandfather loved Joseph Smith and was willing to give his life for him. He stood by his side. I am grateful for the blessing that has come to me in the testimony that Joseph Smith is a prophet of God; that I can love him, in a measure at least, in the way that grandfather loved this man of God. I have heard my grandmother, Elizabeth Taylor, testify regarding the Prophet Joseph Smith. I have also heard my wife's grandmother, Rachel Grant, testify of him. I have heard many other men and women who have personally known the prophet testify to the divine calling of Joseph Smith. We are not so very far away from this Prophet of God, and the testimony concerning him is very close to us. It is not necessary to reach back through the ages, or through the thousands of years, to find testimony and to find faith in regard to this great work and this great man, a prophet, raised up in these the latter days.

I hope that, as members of the Church, we will do our part; that our boys and our girls will accept the testimony of the splendid men and women we have among us, and particularly of those who can testify to the divinity of the mission of the Prophet Joseph Smith. May God bless us and help us to live a life of usefulness and of righteousness upon the earth; and show him, by the things that we do, that we truly love him and are willing to give service and perform the labors which God would have us perform upon the earth. I bear testimony as to the truth of this work, and of the divine mission of the Prophet Joseph Smith, and of Jesus Christ the beloved Son of God. Amen.

ELDER BRIGHAM S. YOUNG

President of the Northwestern States Mission

These tabloid sermons remind me of a line from Shakespeare: "One woe doth tread upon another's heels, so fast they follow."

But I will not detain you long, brethren and sisters. I am grateful to have the privilege of representing and making a brief report of the Northwestern States mission. It is a glorious work to which a few selected brethren have been called, and I am very grateful that I have been one of the selected few; not because I merit the distinction, because I have had to rest upon the mercy of God and the kindness of my brethren. It is a wonderful and glorious experience to be associated with your sons and daughters. They are the elect of the earth, and I plead for them that, on their return to their homes, their presidents of stakes, their bishops of wards, will extend to them the hand of helpfulness, that they shall be cared for and provided a place in which they may continue the excellent work they have performed in the mission. They are acquiring such knowledge as does not come to men and women in educational institutions, but I desire to make a plea that we encourage them to greater educational efforts. We are

meeting a class of men and women in the world that requires and calls for the very best of intellectual attainment, and the better equipped our boys and girls are to meet these higher intellectuals, the more good they can do. They can reach people whom men and women of less educational attainment cannot successfully reach; and I look forward in hope to the time when young men and women we shall send out into the world will be the peers, educationally, of any other men and women in the world. The destiny of this people and this cause is that it shall be the greatest educational factor in all the world; and to the testimonies that have been borne here this day, and other days, I wish to add mine. Reason has convinced me; the laws of experience, as they have been and are being applied in human attainment, as well as the authority of the scripture, teach, proclaim and testify to me, that this is the work of God. As the gospel of Jesus Christ has come forth from the crucible it has been adorned and is in the radiance of the divine. God is with good. He is with truth. He is with this people; and if we wish to do our full duty to him, we can best do it by proclaiming to the world in the lives we live that this is the gospel of Jesus Christ, to which I testify in the name of the Lord Jesus Christ. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Canadian Mission

I believe that I appreciate, to the fullest, the great responsibility that rests upon one, when one is called upon to bear witness of the gospel of our Lord and Master, Jesus Christ. I have come to the conclusion that there is no greater work in all this world than to be engaged in proclaiming and teaching the gospel of our Lord and Master to the nations of the earth. I am glad, beyond my power to say, that I have been chosen and sent into the world to be associated with young men and women, in declaring this divine truth to those with whom we come in contact from day to day. I am glad to be a member of this great and mighty Church, and that there is burning within my heart a testimony concerning the divinity of this great latter-day work.

In the country in which it has been my privilege to labor, there are some of the finest people with whom one would care to meet. They are, as a rule, intelligent and law-abiding people. They are people who know the value of law, in that they execute it to bring about better order for all those who reside within their borders. As an example: the other day, while riding in one of the street cars of the city of Toronto, there hung from the roof of the car this sign, "The Toronto Traction Company, since September 1, 1921, has traveled one hundred twenty-two million miles; these cars have carried one billion two hundred twenty-five million people, and during that length of time there has not been one fatal accident." I make mention of this for the simple reason, to bring out the fact, that they do business on a conservative basis, and that there is cooperation on the part of all, in protecting the population of the country. This conservatism is shown,

not only in their business life, but also in their social and spiritual life.

My brethren and sisters, to me this latter-day work is worth my life. In the silent hours of my life, when I have the opportunity, and that is often, I reflect upon that great vision of the Prophet Joseph Smith, when he saw God, the eternal Father, and his Son Jesus Christ and heard the voice of God introducing his Son. I think that is one of the greatest events in the history of human life. Indeed, there is no other event recorded, that equals it. It is true that we read in the scriptures that Stephen saw the Son of God sitting on the right hand of God; but nowhere do we find that both God the Father and the Son have appeared at the same time to mortal man. This event, wherein God introduced his Son to this young prophet, clearly indicates the character and magnitude of this great latter-day work. Indeed it was so important that it required the introduction of it into the world in this great and last dispensation by both the Father and the Son. I thank God, my eternal Father, that I have been counted worthy to bear this testimony, not only upon his occasion, but upon the many occasions that have come to me during my life. May God bless us to the extent that we may appreciate more fully, our relationship to him, and praise him for the testimonies that all of us enjoy, I ask in the name of Jesus Christ. Amen.

ELDER JOHN G. ALLRED

President of the Northcentral States Mission

One of the ancient prophets who had his mind centered upon this great latter-day work used words somewhat like these:

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold I will proceed to do a marvelous work among this people."

Not long ago a letter fell into my hands that was written in this city, in the year 1876. That letter, written by one of our enemies, said:

"Brigham Young is fast trotting toward the grave, and in a short time he will be laid beneath the sod and with him will come the death of 'Mormonism.'"

The following year, 1877, Brigham Young died, but "Mormonism"

did not die, and our answer to the world is: "Mormonism" will never die, for it is the work of God, and will be consummated in the coming of Jesus Christ the Lord, who shall come to reign as Lord of lords and King of kings. The young men of Israel are today filled with the same faith that filled the breasts of their fathers, who adopted this work and who have so successfully carried it on; and it will never wane for the lack of faith on the part of the young men and women of the Church of Jesus Christ of Latter-day Saints.

I bear witness to you today that Joseph Smith is a prophet of God and that he has been followed by men who are his legal successors, endowed with the keys of the Priesthood of God, with the authority to speak today, not a thousands years ago, but now. Thus saith the Lord God of Israel, that power is in the earth today, in these valleys of the mountains, in the Church of God, as it was established, and I bear witness to these truths, testifying that I know as I know that I live, that this work is of God, in the name of Jesus Christ. Amen.

ELDER KENNETH HAYMORE

Acting President of the Mexican Mission

I am very pleased to be here this afternoon, my brethren and sisters, to give a brief report of the work of the Mexican mission. I know that the work we are doing in Mexico is indeed the work of the Lord, and that it is not the work of any man. The missionaries, numbering seventy-four or seventy-five, are doing a splendid work there. They are taking the gospel to the descendants of a people who formerly had a thorough knowledge of the gospel. It has already been stated here this afternoon that the people of this continent, the natives of the continent, at one time enjoyed the knowledge of the gospel, but just as an apostasy was brought about on the other continent, so also there was an apostasy upon this continent; but now, thanks to our heavenly Father, he has restored his gospel to the earth. These people are receiving again its teachings, they are coming into a knowledge of their fathers, and are learning that they are indeed of the blood of Israel. They are learning the laws and ordinances of the gospel, and I am happy to say that some of them, at least, are accepting the gospel, and are showing by their lives that they know that they indeed have the truth. We are having success in Mexico in spite of a few disadvantages. We hope that within a short time our missionaries may labor in that country unhindered. In the United States we also have a work going on among the Mexican people with great success.

I shall not attempt to give any further report, but I do wish to testify that the missionaries are working hard; that they are happy, and that they are safe. I don't believe that they are in any danger in Mexico. They are treated courteously in all cases. I

testify to you this afternoon that I know that this is not the work of any man. I know it is not the work of President Grant, nor is it the work of President Pratt, with reference to the Mexican mission, but that it is indeed the work of our Lord and Savior Jesus Christ. This is my testimony, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

My brethren and sisters: The significant and reassuring fact about this conference is that we are growing in a testimony of the truth of the work of almighty God. There is something substantial and unimpeachable about these meetings, for they indicate that we as a people are growing in grace and spiritual power, and that some day we will emerge into our highest selves, and vindicate by our spiritual lives the supreme ideals for which we stand. We appreciate the fact that we are citizens of the United States. This government under which we live was brought into being by the highest concepts of the finest types of men. When Christopher Columbus landed on American soil in October, 1892, he uttered a prayer which is significant and prophetic. From the Latin I give it to you in translation:

"O, Lord God, eternal and omnipotent, by thy sacred word, the heaven, the earth, and the sea, thou hast created. Blessed and glorified be thy name, praise be thy majesty, which has been made worthy through thy humble servant, that thy sacred name be recognized and proclaimed in this other part of the world."

We are told in a book of holy scriptures, namely, the Book of Mormon, that a man, chosen from among the Gentiles should discover this continent and the remnant of the people of Israel. This was Christopher Columbus, and we are further told that others would follow him, and that this land should be dedicated to the highest principles of liberty. When the Pilgrim Fathers landed on Plymouth Rock they drew up a compact which was fundamental to the Constitution of the United States. This compact in part reads:

"In ye name of God, Amen. We whose names are written, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, France, & Ireland, King, defender of ye faith, &c., haveing undertaken, for ye glorie of God, and advancements of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Viriginia, doe by these presents solemnly & mutually, in ye presence of God, and one of another, covenant & combine ourselves together into a civil body politick, for our better ordering & preservation & furtherance of ye ends aforesaid: and by vertue hereof to enact, constitute, and frame such just & equall lawes, ordinances, actes, constitutions, & offices, from time to time, as shall be thought most meete. * * *"

We Latter-day Saints believe in the sacredness of the *Mayflower* compact, and we hold very reverently in our hearts the Constitution of the United States. This document is the greatest expression of

government that has come forth in all history, and its principles, if lived up to, will change the political and civic life of the world. The beautiful thing about the American government is that it is an expression of the lives of the people, and if the people live magnanimous and Christian-like lives, so will our Government become greater and greater. There are problems today to be solved, and I consider that the greatest ills of society are: first, the unprecedented challenge of authority and disrespect for law; secondly, hatred between man and man; and thirdly, the excessive search for pleasure as the aim of life. I believe that we people should be the greatest lovers of the law of any people living, for just law expresses our ideals and concepts of life. We should dedicate our lives to the highest political and civic truths and we should grow in the abiding thought that man is made in the image of God; that the Christian virtues are the highest codes of ethics; and that immortality and the establishment of God's kingdom on the earth are illuminated because of the restored Priesthood which we hold. With such ideals we will be able to contribute more to the solution of the problems of the world than any other people. I pray that we may not only see the problems of human society that lie before us, but that we will be able to meet them with a potency that comes as a result of the deepest faith in almighty God and his purposes. May we not sing:

"Higher yet and higher,
Out of clouds in night,
Nearer yet and nearer,
Rising to the light."

PRESIDENT HEBER J. GRANT

Presented the General Authorities and the General Officers of the Church as follows, being sustained in their offices and callings by the unanimous vote of the conference:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles,
and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

Joseph W. McMurrin

Rey L. Pratt

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew
Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

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Joseph Fielding Smith

Anthony W. Ivins

David O. McKay

Charles W. Nibley

Stephen L. Richards

Willard Young

Richard R. Lyman

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PRESIDENT HEBER J. GRANT

Brother Junius F. Wells has handed to me the following memorandum that I feel sure will be of interest:

PRESIDING AUTHORITIES

"There have been sustained since the Church was organized, seven presidents, 19 counselors in the First Presidency, 54 apostles, 5 presiding

patriarchs, 34 of the First Council of Seventy, and 14 of the Presiding Bishopric. A total of 133 besides the three witnesses to the Book of Mormon."

A FEW WORDS ON DEBT

Apropos of my remarks to the effect that we should not run in debt or mortgage our future, I will read a poem that has been handed to me, written by Stoddard King:

SAID THE PIEMAN

A study of pie salesmanship will be made by the National Pie Bakers Association.—*News item.*

"The story of Simon called Simple
Is one everybody has read;
It is sweet, it is sad, and it tells of a lad
Who wasn't quite right in the head.
When he sought to buy pie of the pieman,
Poor Simon was hopeful but rash,
For he childishly thought that a pie could be bought
Without any transfer of cash.

"But we mustn't speak harshly of Simon,
Who was simply ahead of his time—
Today he could buy a whole carload of pie
By merely investing a dime.
The up-to-date salesman would land him—
Or, rather more likely, his wife—
By letting him pay a few cents right away
And installments the rest of his life.

"It's the way they sell pins and pianos,
And paintings, potatoes and pants—
For a few dollars down you can buy the whole town—
As a prospect you haven't a chance.
The fact that you're broke doesn't matter,
Your only escape is to die—
And as long as they take all the money you make,
You might as well spend it for pie!"

U. S. COMMISSIONER OF EDUCATION

I am pleased to state that sitting on the stand Sunday, at the opening session of our conference, was the Commissioner of Education of the United States of America, Honorable John J. Tigert, and he expressed himself as very well pleased with our wonderful gathering.

PASSING OF PRESIDENT THOMAS P. COTTAM

Since our last conference one of the most faithful and diligent of all workers in the Church, for many years a counselor in the presidency of the St. George stake, and subsequently the president of the St. George temple, Brother Thomas P. Cottam, has passed away. He was one of the noblemen of the earth, one of the most faithful, loyal, true, upright Latter-day Saints that it has ever fallen to my lot to know.

EVANGELINE BOOTH ON PROHIBITION

I had intended to read something here from Evangeline Booth, Commander of the Salvation Army in this country, but, like the congressmen, I will beg leave to have it put in my speech when it is printed in the *Conference Pamphlet*, or when it appears in the *Deseret News*. It was published in the *Literary Digest* of March 20, 1926:

"Park benches are emptied of their drunken derelicts, and the men who used to make their wives and children the victims of their thirst and besotted rage have sobered up and returned to work to feed their families. And that one fact, believes Evangeline Booth, Commander of the Salvation Army in the United States, is the most convincing argument in favor of prohibition and against the return of the saloon. She is sure, however, that the Eighteenth Amendment is so firmly entrenched in public favor that it will never be repealed, and equally sure that it can be enforced. Such drinking as is indulged in now, she asserts, is a fad of the idle rich which will die out, or else society—society, that is, with the big 'S'—will be turned upside down and furnish rum wastrels for the Salvation Army to salvage. Miss Booth's utterance is no careless statement of fact and possibility, for there is no more seasoned worker among the submerged tenth than she, none among the world's greatest moral clean-up organizations more familiar with the sodden aspects of drunkenness and debauchery and their devastating influence on the home. It was while convalescing from an attack of appendicitis that she issued her statement on prohibition, which is quoted in part by the *New York Times* as follows:

"After all these years of hard fighting to protect the home, emancipate the neglected children and wipe from our national escutcheon the disgrace of the evils arising from drink, it is good to find that the people of America have come to a correct judgment concerning the drink evil. It is unthinkable that the country will ever return to the deadly saloon system and a resumption of liquor vending.

"Surely it will be conceded that the Salvation Army knows something about the evils of strong drink. From the day my father founded the organization in England to combat the degradation and vice that are inevitable consequences of liquor drinking, the Salvation Army has held rigidly to its purpose, and feels that it had a great deal to do with the enactment of prohibition in America.

"It is an illogical thing to say that because a new law has not worked like magic it is best to cast it aside and return to the original state of vice which, because of its awfulness, prompted the enactment of that law. Such a thing would make civilization march backward. It is rather the duty of the citizen, the State and the Government to find ways and means to make the law work out its unquestioned benefits to humanity. It can be done. It is being done.

"Enemies of the Volstead Law waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work. Vast changes have come about, and to undo them would be to strike a blow at every fireside and every industry in this country.

"Why try to tell the Salvation Army that the park benches are crowded with drunken men, as they were before prohibition when we used to gather them in on Thanksgiving Day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more; they are climbing upward to better things while the public rushes by all unheeding. Why try to tell us that workingmen spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case.

"If the idle rich persist in making a sport of the prohibition law, the day

may come when the boulevardiers, vastly in the minority, will have to be salvaged out of their attractive places for secret drinking and rescued, if possible, by the Salvation Army, just as the poor saloon victim used to be. In that event the sober and progressive working classes will automatically become the aristocrats, and society, so-called, will be turned upside down in its system of organization.

"In other words, drinking and flouting the prohibition law are a fad and will die out."

In testimony of Miss Booth's experience and of her fitness to pass judgment on prohibition, Arthur J. Davis, State Superintendent of the Anti-Saloon League of New York, says, as he is quoted in the same paper:

"She led her band of salvationists against the drink evil in the United States and consistently opposed the saloon while she salvaged its wrecks and bound up the wounds of its victims. Evangeline Booth has been knocked down by drunkards and so badly injured that she spent months in hospitals. In the early days of her work in New York slums salvationists were murdered by drunkards. She, therefore, knows what she is talking about when she attacks the illegal liquor traffic and upholds prohibition. For seventy years her organization has fought the saloon and she knows the advantages of its banishment."

A study was made in Munich by a professor in which it was discovered that in that great beer-drinking city seventy-two out of every one hundred babies that were born there were unsound. The same professor visited prohibition Maine and found that 71.5 per cent of the babies there were born sound. There have been born to me twelve babies and forty-four grandchildren, all of whom were sound, and I am convinced that among the Latter-day Saints who are observing the Word of Wisdom not more than one to two per cent of the babies are born unsound. And yet, I quoted from an article published in one of our local newspapers that if any woman believed that tobacco would injure her child she would not be guilty of using it.

ON MOVING FROM PLACE TO PLACE

I would like to appeal to the Latter-day Saints who are thinking of moving from one place to another, from Canada on the north to Mexico on the south (I believe that four hundred miles north of Lethbridge is the farthest north, or the closest to the north pole, any Latter-day Saint has gone), that before moving they do some consulting with or writing to the presidents of stakes and others in the section where they contemplate going, and ascertain if they can identify themselves with some of the regular organizations of the Church; instead of going beyond the bounds of the Church, and then writing and asking us to please send some missionaries to hunt them up; that they really do belong to the Church, but that they have gotten so far away everybody seems to have forgotten them. Move where you cannot be forgotten and where there is an organized stake or ward of the Church. There is plenty of opportunity in the organized stakes of Zion for those who want to change their location here in Utah and in Idaho and in Canada.

ON SMOKING CIGARETTES

There are two items which I had intended to quote here this afternoon, but I shall not do so; instead, as before stated, I will adopt the system of the congressmen, and beg leave to print.

I quote a statement which profoundly impressed me, from Mr. Henry Ford's pamphlet:

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens," declares Luther Burbank, the wizard of the plant and vegetable kingdom whose experiments have caused the civilized world to wonder, and whose experiments have benefited the civilized world by millions upon millions, in increase of prosperity, by the increase in the various things that he has done in improvement in flowers and in seeds and in fruits and in the redemption of the cactus in Arizona, taking the thorns; he is in very deed the wizard of the agricultural world and one of the benefactors of mankind. He says: 'And there is no question whatever that cigarettes alone were the cause of their destruction.' No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

I quote from David Starr Jordan, President Emeritus of the Stanford University:

"The boy who smokes cigarettes need not be anxious about his future. He has none."

BENEDICTION

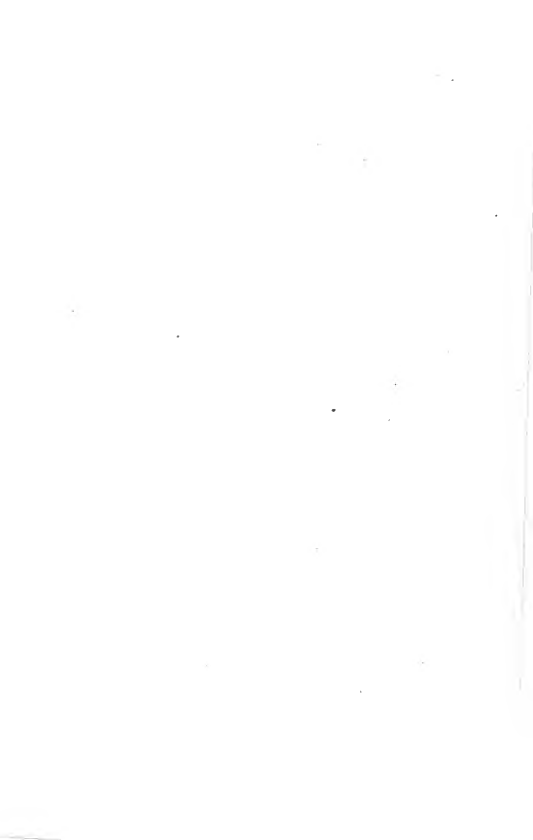
I rejoice beyond measure in the rich outpouring of the Spirit of the Lord during our conference, from the first session until the present time; and, insofar as God has endowed me with ability and power and his Priesthood, I bless the people. I bless each and every soul who has taken part in this conference, in singing, in praying and in speaking, and I bear witness to you that they have spoken under the inspiration of the living God, and that they are entitled to the blessings of God. I bless the people of the Latter-day Saints who have come here and listened so patiently and in such great numbers to the testimonies which have been borne. May God's choicest blessings attend all Israel, and the honest world over, and I ask it in the name of the Lord Jesus Christ. Amen.

The choir and congregation sang, "For the strength of the hills we bless thee;" and the benediction was pronounced by Fred A. Caine, president of the Idaho Falls stake of Zion.

The conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates; accompaniments and interludes on the great organ were played by Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner and Frank W. Asper. Stenographic reports were made in the Tabernacle by Frank W. Otterstrom, assisted by Joseph Anderson; in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON, *Clerk of Conference.*



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Ninety-Seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 97th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, commencing Sunday morning at 10 o'clock, October 3, 1926.

President Heber J. Grant presided. There was a large overflow meeting in the Assembly Hall, and in the Tabernacle every seat was occupied, with large numbers standing in the side aisles and other available places of the main hall and galleries. The proceedings were broadcasted by radio for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith,* Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Presidents of stakes with their counselors were well represented from the ninety-six stakes of Zion.

The Priesthood Quorums, including the high priests, seventies and elders, and bishops and their counselors, from all parts of the Church, were in attendance; officers of the auxiliary organizations both of men and of women were present, and also members of the Board of Education.

Mission Presidents were in attendance, as follow: Brigham H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O.

*James E. Talmage absent, presiding over the European mission.

Bennion, Central States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Joseph Quinney, Jr., Canada; John G. Allred, Northcentral States; Charles A. Callis, Southern States; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah.

President Grant announced that Elder Charles H. Hart, of the First Council of Seventy, would preside at the Assembly Hall overflow meeting.

The choir and congregation sang, "We thank thee, O God, for a prophet."

The opening prayer was offered by Elder Edward J. Wood, president of the Alberta stake.

The hymn, "An angel from on high," was sung by Cyrus Martin, Irene Rich and the Tabernacle choir.

PRESIDENT HEBER J. GRANT

I am very thankful indeed for the opportunity of meeting with the Saints in another General Conference. I rejoice in the very splendid turnout that we see here today, and realize that, even with the overflow meeting in the Assembly Hall, there are many who will be disappointed in not getting room in this building or the adjoining one. But it is estimated that fully one hundred thousand people will hear these services today over the radio.

I understand that the amplifier installed here will make it entirely unnecessary for me to raise my voice beyond that which would be needed in an ordinary hall. I am very glad of this for the reason that exerting oneself in order to be heard is very much more of a strain than to talk in just an ordinary voice. I should be very glad to know if any in this audience are failing to hear distinctly what I am saying at the present time. If so, will they kindly raise their hands. I discover that everybody is hearing my remarks, and I am not talking any louder than would be necessary in a room containing only a few hundred people.

I earnestly and sincerely desire the faith and prayers of the Latter-day Saints to attend not only myself but all of the speakers during this conference, that they may be inspired by the Lord to say those things which will be calculated in their nature to encourage the Saints to renewed diligence in discharging the duties and obligations that rest upon them as members of the Church.

CHANGES IN OFFICERS

It will be interesting to you, no doubt, to know regarding the changes that have taken place since our last conference.

The Wayne stake now has a new president—Brother William F. Webster.

Mission presidents released and appointed during the past six months:

Mark V. Coombs has been released as president of the Tongan mission, and J. A. Cahoon appointed to succeed him.

Eugene J. Neff has been released as president of the Hawaiian mission, and William M. Waddoups appointed to succeed him.

J. Wyley Sessions has been released as president of the South African mission, and Samuel Martin appointed as his successor.

Melvin J. Ballard has been released as president of the South American mission, and Karl B. R. Stoof appointed as his successor.

Brother Kenneth L. Haymore has been released as acting-president of the Mexican mission on account of the return of Rey L. Pratt, president of that mission, from South America.

Hyrum W. Valentine has been appointed to succeed Fred Tadge as president of the German-Austrian mission.

The following new wards have been organized:

Eden ward, Minidoka stake; Emerson ward, Minidoka stake, Hazelton ward, Minidoka stake; Ogden 19th ward, Weber stake; Conda ward, Idaho stake; Wendell ward, Blaine stake; Jewett ward, Young stake; Ely ward, Nevada stake.

NEW STAKES ORGANIZED

Lyman stake, formerly a part of Woodruff stake, President Melvin H. Rollins.

Nevada stake, formerly a part of North Weber stake, Carl K. Conrad, president.

Bishops who have died: William C. Hegstrom of Central ward, Bannock stake, and Bishop John A. Hunt of St. Charles, Bear Lake stake.

At the present time we have 96 stakes of Zion, 915 wards and 74 independent branches, making 989 wards and branches. And we have 27 missions.

ALMA'S CRY FOR REPENTANCE

I will read from the 29th chapter of Alma in the Book of Mormon:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that

knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?"

"Why should I desire that I were an angel, that I could speak unto all the ends of the earth?"

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy."

THE JOY OF MISSIONARY WORK

I believe that every Latter-day Saint who has received a testimony of the divinity of the work in which we are engaged has this same feeling that Alma had—a desire that all the world might hear the testimony of the gospel of the Lord Jesus Christ. When men and women receive a testimony of the divine mission of the Prophet Joseph Smith, they are anxious that all the world should have that same knowledge and faith. They are anxious that the gospel should go to every honest soul. And there is no other labor in all the world that brings to a human heart, judging from my own personal experience, more joy, peace and serenity than proclaiming the gospel of the Lord Jesus Christ. I remember that while I was laboring in Japan, on account of my failure to learn the language, I was not entirely happy in my work there. I remember going out into the woods, kneeling down and praying to God that when my work was finished there I would appreciate it if I were called to the British Isles to succeed Brother Francis M. Lyman. Shortly after uttering that prayer I received a cable: "Come home on the first vessel." When I arrived home President Smith told me that they had decided to send me to Europe to succeed Brother Lyman. He said, "We realize that the two years or more that you have been in Japan have been anything but satisfactory from the standpoint of the joy that comes into the hearts of the missionaries in bringing souls to a knowledge of the truth, and we want you to have at least a year of real, genuine, missionary experience." When I went into his office and bade him goodbye, and said, "I will see you in a year," he said, "We have decided to make it a year and a half." I said, "Multiply it by two and say nothing about it, and it will please me," and that is exactly what he did. I was there a little over three years, and never have I had sweeter joy, more genuine satisfaction in my life than during those three years, when I had no thought except the spreading of the gospel of the Lord Jesus Christ.

THE WORTH OF SOULS

We have recorded in the 18th section of the Doctrine and Covenants the following:

"Remember, the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore, he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my father, how great will be your joy if you should bring many souls unto me!

"Behold, you have my gospel before you, and my rock, and my salvation.

"Ask the Father in my name, in faith, believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

"And if you have not faith, hope and charity, you can do nothing. * * *

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved."

The foregoing revelation was given through the Prophet Joseph Smith to Oliver Cowdery and David Whitmer, and they were instructed to seek out twelve apostles who should have the spirit of the mission to go forth and proclaim the gospel of glad tidings which the voice out of the heavens declared to the Prophet Joseph Smith and Sidney Rigdon, as follows:

"And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him." (Doc. and Cov. 76:40-42.)

MEN HAVE SEEN CHRIST IN OUR DAY

In that same revelation we find, and I have repeated it time and time again:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

We have this testimony to bear to the world, that men in our day have seen Jesus Christ; that he has restored to the earth the gospel of life and salvation; that in the Kirtland temple the Savior appeared to Oliver Cowdery and Joseph Smith, also Moses, Elias and Elijah and that the keys of every dispensation of the gospel were committed into the hands of those two men. They were given this authority and it is a source of great joy. (Doc. and Cov. 110.)

WHAT THE CHURCH IS DOING TO PROCLAIM THE GOSPEL

I rejoice in announcing that the Church is doing more today in the spreading of the gospel, and it has a larger body of missionaries in the field proclaiming the gospel, than at any other time in its history. A year ago we called for volunteers of men of maturity, men of experience and testimony, men who were seasoned in the gospel, to go out into the field for a period of six months. Hundreds responded to that call, and I have listened to some of the most remarkable and wonderful testimonies of the manifestations and blessings of the Lord to those men, as I have conversed with them upon their return home, that I have ever heard. The signs verily follow the believer in this Church, and people receive the witness of the Spirit wherever the gospel is preached.

THE COMMAND TO PREACH THE GOSPEL SUPREME

I have culled out a few quotations from the Doctrine and Covenants that I would like to read here:

"Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost."

"And he that believeth shall be blest with signs following, even as it is written."—(Section 68: verses 8, 10.)

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

"And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

"And worship him that made heaven, and earth, and the sea, and the fountains of water."—(Section 133:37-39.)

"I the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."—(Section 82:10.)

The one supreme thing that devolves upon me, upon you and upon every Latter-day Saint is the preaching of the gospel of the Lord Jesus Christ, in public and in private, and above all to proclaim the gospel in our lives, by being absolutely honest in keeping the commandments of the Lord.

WHO IS FITTED TO TEACH THE GOSPEL?

No man can teach the Latter-day Saints under the inspiration of the Spirit of the living God, or proclaim to the world, that there has come a commandment from the Lord in our day for men to observe the ancient law of tithing, unless that man is a conscientious and honest tithe-payer. On the other hand, the inspiration of the living God attends those men who proclaim the law of tithing when they are obeying it themselves. No man can, under the inspiration of the Spirit of the Lord, warm the hearts of the Saints, or benefit the people of the world, by proclaiming the Word of Wisdom, who does not obey it himself. But the man who obeys the Word of Wisdom can touch the hearts of the Latter-day Saints in proclaiming that wonderful revela-

tion that the Lord has given to us for our health and our benefit, and above all that has been given to us with a promise attached thereto. I desire to read that revelation from first to last:

THE WORD OF WISDOM

“A Word of Wisdom for the benefit of the council of High Priests, assembled in Kirtland, and the Church, also the saints in Zion—

“To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—”

And let me say right here that I am convinced beyond the shadow of a doubt that if the Latter-day Saints had observed the Word of Wisdom, and if the money that has been worse than wasted for tea, coffee, tobacco and liquor, had been utilized for missionary service, we would have had the millions of dollars for the work of the Lord that has been expended for that which the Lord Almighty says is not good for man.

“Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

“Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

“That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

“And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

“And, again, strong drinks are not for the belly, but for the washing of your bodies.

“And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle to be used with judgment and skill.

“And, again, hot drinks are not for the body or belly.

“And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man—

“Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

“Yea, flesh also of beasts and of fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

“And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

“All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

“And these hath God made for the use of man only in times of famine and excess of hunger.

“All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground.

“Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

“And all saints who remember to keep and do these sayings, walking in

obedience to the commandments, shall receive health in their navel and marrow in their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Let me read again:

"I, the Lord, am bound when ye do what I say; but when you do not what I say, ye have no promise."

PROMISES OF GOD CONDITIONED ON OBEDIENCE

There is no promise made to you or to me or to any Latter-day Saint that the destroying angel shall pass us by, or that we shall have hidden treasures of knowledge, unless we obey the Word of Wisdom, and the way above all other ways for men and women to teach their children the necessity of obeying the Word of Wisdom is by obeying it themselves.

"There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20, 21.)

I believe beyond the shadow of a doubt that there are hundreds and thousands of Latter-day Saints who but for the obeying of the Word of Wisdom would not be here today. When they have been attacked by serious diseases and have been in a critical condition physically, having obeyed that law, having fulfilled an irrevocable law of God, he was bound to bestow the promised blessings, and they have come to the afflicted ones.

PARENTS MUST TEACH THEIR CHILDREN BY EXAMPLE

We find recorded in section 68:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents."

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands."

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

And the best way in the world to teach your children to pray and to walk uprightly before the Lord is to pray yourselves, thus setting an example of prayer, and to walk uprightly before the Lord yourselves. When a man fails to be honest as a tithe-payer, when he fails to observe the Word of Wisdom, the teaching of his children to obey those laws

will have but very little effect. There is more in example than can possibly come by teaching. No amount of knowledge will save a man; no amount of marvelous revelations and visions and dreams will save a man. But the keeping of the commandments of the Lord and the obeying of those things which the Lord has revealed to us for our salvation, will give us a power and influence with our children for good, and we will be able to make an impression upon their hearts that will keep them in the straight and narrow path which leads to life eternal.

JOSIAH QUINCY'S TESTIMONY OF JOSEPH SMITH

When I picked up the memorandum that is supplied to me of the songs that are to be sung here this morning, I found that the first song that we were to sing today was, "We thank thee, O God, for a Prophet," and I remembered and immediately hunted up the quotation, a very remarkable tribute to the Prophet Joseph Smith, from Josiah Quincy, at one time the mayor of the great city of Boston; and while it has been read time and time again in our hearing, and published often at home and abroad, I thought I would like to read to you again the wonderful testimony of Josiah Quincy, from a book entitled, *The Figures of the Past*. He says:

"It is by no means improbable that some future text-book for the use of generations yet unborn will contain a question something like this: 'What historic American of the nineteenth century has wielded the most powerful influence upon the destinies of his country-men?' And it is by no means impossible that the answer to this interrogatory may be thus written: 'Joseph Smith, the "Mormon" Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and imposters are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into a relief before us, not as a rogue to be incriminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. * * A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him, 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a Summer's morning. I have a conscience void of offense and shall die innocent.'"

(And a further quotation: "And it shall yet be said that I was murdered in cold blood," which is not in Josiah Quincy's statement.)

"I have no theory to advance respecting this extra-ordinary man. I shall simply give the facts of my intercourse with him.

"A fine looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold, which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture but rather one that would be felt in a grave emergency.

"Of all men I have met these two seemed best endowed with that kindly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance.

"We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance not recognized by the Constitution and which foment insurrection.' It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared, that it should be met in accordance 'with the interest of the south and with the settled conscience of the north. It is not really a great task, a great fight for this country to accomplish, to buy the property of the planter, as the British nation bought the West Indian slaves.' He further says that the United States will be brought to give every inch of their public lands for a purpose like this.' We who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions were stirred by such a proposition when war clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier when the heavens looked tranquil and beneficent?"

It was a statesmanlike and an inspired proposition from a man who was in very deed a prophet of the true and living God.

"General Smith proceeded to unfold still further his views upon politics. He denounced the Missouri Compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Dr. Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duellist who would fire at John Randolph, but was not brave enough to protect the Saints in their rights as American citizens. Clay told his (Smith's) people to go to the wilds of Oregon and set up a government of their own. Oh, yes, the Saints might go into the wilderness and obtain the justice of the Indians, which imbecile, time-serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought the number of members admitted to the lower house of the national legislature should be reduced. A crowd only darkened counsel and impeded business. A member for every half million of population would be ample. The powers of the president should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any governor; for it might happen that the governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness which cost millions of treasure. * * *

"Born in the lowest ranks of poverty, without book learning and, with the homeliest of all human names, he had made himself at the age of 39 a power upon the earth. Of the multitudinous family of Smiths, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet.

"I have endeavored to give the details of my visit to the 'Mormon' prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle."

JOSEPH SMITH'S PROPHECY OF THE MIGRATION WEST

The Latter-day Saints do not stand helpless before the puzzle. They rejoice in the wonderful inspiration of the man who prophesied that "the Latter-day Saints would continue to suffer much affliction and many would be put to death by their persecutors, and others would lose their lives in consequence of exposure or disease, but some would live to go and make settlements, build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

What kind of a place was the Rocky Mountains when this remarkable prophecy was uttered? One of the greatest American statesmen, Daniel Webster, is reported to have said regarding it:

"What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rock-bound, cheerless, uninviting and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it now is."

GOVERNMENT PLACED STAMP OF DIVINITY ON PROPHET'S UTTERANCE

I rejoice in an individual testimony of the truth of the statements of Joseph Smith, that his name should be had for good and evil in all parts of the world; that the time would come when not only a city, a county and a state should be arrayed against the handful of people called "Mormons," but the day would come when the whole United States of America should be arrayed against them. And the army of the United States was sent against them, and the government of the United States did confiscate all of the property belonging to the Church. Day after day and month after month during the litigation for the return of the Church property I picked up the paper and read, "The United States of America versus the Church of Jesus Christ of Latter-day Saints." And I have laid the paper down and said, "Thank the Lord that the United States have placed the stamp of divinity upon the utterances of the Prophet Joseph Smith."

THE GREAT OBLIGATION OF THE SAINTS TO DECLARE THE RESTORATION

Our boys and girls go out into the world with a love of the gospel, young, inexperienced men and women, and God gives to them the

witness of the Spirit and an individual testimony so that they can stand up and say before all the world, "I know that God lives, I know that Jesus is the Christ, I know that Joseph Smith is a prophet of the true and living God, and that the gospel of the Lord Jesus Christ, the plan of life and salvation, has been restored to the earth through his instrumentality. "The one and great thing that devolves upon me, upon you, and upon all Latter-day Saints is that this proclamation shall be sent to all the world, and I rejoice in knowing that it has never been carried with more force and by a greater number of faithful, diligent workers than at the present time.

May God bless each and every one of us who has a testimony and a knowledge that He lives and that Jesus is the Christ, and that Joseph Smith was a prophet of the true and living God, so to order our lives that all men seeing our diligence, our humility, our charity, our love of our fellows, may be led to investigate the gospel of Jesus Christ, is my prayer, and I ask it in the name of the Lord our Redeemer. Amen.

PRESIDENT HEBER J. GRANT

CONCERNING PLURAL MARRIAGES

Here is a statement that I would like to read: "Notwithstanding frequent verbal and printed instructions issued by President Joseph F. Smith and counselors to the effect that the solemnization of plural marriages was prohibited by the Church of Jesus Christ of Latter-day Saints, and these instructions having been reiterated time and time again by myself as President, cases occasionally arise where certain individuals are teaching that it is legitimate to enter into plural marriage, and that such marriages can be performed by certain members of the Church claiming to have authority to do so.

"The revelations of the Lord inform us most plainly that there is but one man on earth at a time who holds the keys of this sealing power; namely, the President of the Church of Jesus Christ of Latter-day Saints. As President of the Church, I once again solemnly declare that no man living has the authority to solemnize a plural marriage; and I hereby announce that it is the bounden duty of every Latter-day Saint, male and female, who knows of any such pretended marriage being performed, to inform the proper officers of the Church, in order that the Church's honor may be maintained, and that such individuals may be dealt with according to the rules and regulations of the Church and excommunicated therefrom."

PRESIDENT ANTHONY W. IVINS

My brethren and sisters: I rejoice greatly, and praise the Lord, who is our strength, and upon whom we depend for guidance and support, for the manifestation of his goodness to us as it is exemplified in this large assembly of Latter-day Saints who are gathered here for the semi-annual conference of the Church.

As I look upon this congregation and review the circumstances which have brought it together, going back into the remote past, and see, or appear to see, how literally the Lord fulfills his promises to people with whom he enters into covenant, my heart is made to rejoice.

PURPOSE OF THESE GENERAL ASSEMBLIES

The purpose of these general assemblies of the Church is that those who have been chosen to preside over it, and its members may be brought together from time to time where report of the progress and development of the work of the Lord may be made, when instruction may be given, when we may be admonished, where admonition is necessary, and encouraged where we need encouragement.

FEATURES WHICH DIFFERENTIATE OUR CHURCH FROM OTHER CHURCHES

There are so many distinctive features which differentiate the Church from other religious denominations that it is impossible, in a short period of time, to refer to even a comparatively small number of them. This is one of those distinctive features, this great gathering of the Church, which occurs twice during the year. Another distinctive feature is that these people who are assembled here, who make up the membership of the Church, are its controlling influence and power under God. Those who preside are placed here by the voice of the Spirit of the Lord, and sustained by the voice of the people. The people uphold them with their faith and prayers and they depend upon the Lord for inspiration and wisdom to properly direct the affairs of the Church for the benefit of all its members. It is not a Church in which the individual members depend entirely upon the instruction and testimony which come to them from their presiding officers. The testimony of the truth which brings them together is their individual gift and right, and they are here and adhere to the faith because the Lord has manifested his truth to them by the power and gift of the Holy Ghost, and they are not dependent upon others for this knowledge.

AN ALLEGED RETROGRADE MOVEMENT IN THE CHURCH

Only a short time ago, just a few months, during the present year, a gathering of representatives of other religious denominations, from all parts of this intermountain country, assembled at Salt Lake City. They discussed the interests of their various organizations, and among other things, as usual, discussed the Church of Jesus Christ of

Latter-day Saints, which they continue to refer to as a non-Christian organization, and they took great comfort, apparently, in the reports which were made from various representatives of those denominations to the effect that they had at last succeeded in battering down the walls of this American Islam, that Christianity was making way among the Latter-day Saints; that the activities of our elders were decreasing; and the tithes of the Church gradually being depleted. In other words, that there was a retrograde movement in the Church which appeared to encourage them in the hope that its members might eventually be converted to the Christian faith. I shall not enter into a discussion of this matter. The proceedings of this great convention were published and may be read. I thought, as I looked upon this congregation of men and women, that it is sufficient answer to these people. We encourage and bless them in their righteous efforts, and the Lord will bless them for all the good that they accomplish. But they are ignorant of the fact that these Latter-day Saints, these people whom they are endeavoring to convert to Christianity, have been converted, not by argument, not by reason alone, but by the gift of the holy Spirit through which they bear testimony to the divinity of the mission and character of the Redeemer of the world as no other people.

THE CIVIL GOVERNMENT AND THE DOMINANT CHURCH IN MEXICO

Reviewing the occurrences of the past six months, and to a careful observer they have been pregnant with events indicating the rapid approach of the consummation of the work of the Lord, I have been impressed with two occurrences more particularly than others during that period of time. The present attitude of the civil government in the Republic of Mexico toward the dominant church in that Republic is of greater importance to the world than we generally understand. It is not a question which involves Mexico alone, but is one which involves all of the churches of the world, and the results which shall be achieved there, whether the civil government of Mexico shall prevail in its present attitude, or whether the church which is opposed to it shall prevail, will have a great influence upon the relationship of the church and state everywhere.

RELATIONSHIP BETWEEN CHURCH AND STATE MUST BE DETERMINED

It appears to me to indicate that a time has come when the proper relationship which should exist between Church and State, between civil and ecclesiastical law, between those who administer civil government and those who stand as representatives of the church or the various religious denominations of the world, must be determined.

That there is a proper relationship is clearly defined in the word of the Lord, and in the teachings of the Redeemer himself. Give to Caesar that which belongs to him; render obedience to the civil law. Give to God that which belongs to him, and render allegiance and

service to him. This can be done very readily if people can only be brought to understand the proper relationship of these two great administrative powers. One of the accusations made against Christ our Lord was that he had declared himself to be a king. Yes, he said before Pilate, I am a king, but my kingdom is not of this world. I am not here in antagonism to the kingdom of Herod, or to the empire of Rome. My kingdom pertains to the life to come. I am here to teach people the way which will lead them back to God, where they will attain to everlasting life, and where they may be crowned as kings and priests of the Most High.

L. D. S. MORE THAN OTHERS DIRECTLY INTERESTED IN THE QUESTION

I shall not enter into any lengthy discussion of this question. I only desire to call your attention to it. Latter-day Saints are perhaps more directly interested in it than any other people in the world, from the fact that the Republic of Mexico is made up in the great majority of its citizens of people whom the world calls Indians, but to whom the Latter-day Saints refer as Lamanites, people whom we believe to be of the chosen and promised seed of Abraham, brought to this continent and established here under the direction of God our Father, under the leadership of their inspired prophets.

THE LAMANITES OR INDIANS OF MEXICO

They developed a great civilization, but finally through unbelief, infidelity, and indifference to the word of the Lord, and the teachings of the Christ who ministered among them, fell into darkness, became divided into tribes, were decimated by civil war until they finally so far lost the spirit of the gospel of Christ that they became idolaters and offered human sacrifices, practices that were entirely foreign to the teachings of their fathers. It was in this condition that the conquerors of Mexico found them. Their prophets had warned them that this would come to pass. They had exhorted them to turn from idolatry, had declared to them that they should be trodden down of the Gentiles, who would come to this promised land, but just as definitely and surely as their subjugation by foreigners had been declared, so did the Lord promise to their fathers that they should be redeemed; that a remnant of them should survive and be brought back to a knowledge of the truths of the gospel of Christ and of their real origin. And so we look forward to the evolution of conditions in that country that will bring about the fulfilment of this latter promise. No people of modern times have been so down-trodden, so persecuted, so afflicted, so burdened with unreasonable burdens as have the people of Mexico during the past four hundred years. Nothing in the way of suffering could be inflicted upon humanity that has not been inflicted upon them. Mercilessly treated by their conquerors, reduced to slavery, they have suffered throughout all these

generations. The Lord in his mercy, and undoubtedly by means so natural and common that many will not see his hand in it, will redeem them from that condition.

RETRIBUTION HAS COME TO THEIR PERSECUTORS

And retribution has come to their persecutors. It is a remarkable fact that of these men who brought that nation into subjugation, there was not one, so far as I am aware, who did not pay the penalty for the suffering he inflicted upon them during his mortal life. Columbus, the discoverer of this country, the man who was entitled to honor and glory far greater than he ever received, consented to the traffic in these peoples as slaves and sent them by shiploads to the old world. You all know how he died at *Valladolid*, in Spain, how he was cast into prison, how he was stripped of the honors which belonged to him, and died in that condition.

Hernan Cortez, the conqueror of Mexico, suffered the same fate. Francisco Pizarro and his friend Almagro, the conquerors of the Peruvian empire, likewise suffered. Pizarro killed Atahaulpa, and later killed Almagro, his bosom friend. The younger Almagro killed Pizarro, and he in turn was killed by the governor of the country. Thus one by one retribution came to them. I believe this law to be as inevitable as fate itself; that we reap that which we sow.

SHALL CHURCH OR GOVERNMENT RULE, OR EACH IN ITS SPHERE?

So, my brethren and sisters, we feel interested in this movement, this conflict which is now on in that country and which shall determine whether or not the civil government or the church shall rule, or whether the church and the civil government will join hands and in harmonious obedience to both civil and ecclesiastical law go on to the development of this continent as God our Father would have it develop.

THE BRITISH-ISRAEL MOVEMENT

Another thing in which I thought you would be interested is a great movement which is just on in Great Britain, which has been of exceeding interest to me. An association is in existence there which is sponsored by many of the great scholars and statesmen of Great Britain, called the British-Israel movement. The British people are undertaking to determine who their ancestors were. They have become obsessed with the thought that they are of Israel, and are investigating and studying, going back into the old traditions and folk-lore of Wales, of Ireland, of England and Scotland, in an endeavor to determine the origin and destiny of the British race. And this in brief is what they are finding out: In the first place that the word "British" itself is very significant. I asked a Jewish Rabbi the other day the derivation of the word "British." He said in Hebrew it was composed of two words, "Brit"—a covenant, and "ish"—a man. A covenant man, or a

man of the covenant, the covenant which God our Father made with Abraham, the covenant in which he promised him that his seed should become as numerous as the stars of heaven—a covenant in which he promised him that kings should come out of him, and that through him all of the nations of the earth should be blessed.

DEVELOPMENTS IN THE INVESTIGATION

I cannot take the time to go into detail, but it is sufficient for me to say that these investigations show very conclusive, if not definite, evidence that at an early date in the history of the world, not long after the ten tribes were led away captive into Assyria by Shalmaneser, the tribe of Dan appeared in Ireland and went over into the Scandinavian countries, and there again you will find this singular coincidence, (Dan is one of the tribes of Israel) that Denmark means Dan's Land, or the Land of Dan.

I noted down here, that I might not be too long, just a few of the developments in this investigation. It was after the scattering of the ten tribes that Troy was established, and it is made almost definitely certain that the Trojans, and the nations who lived in the time which we call the age of fable, where the remnants of those scattered tribes of Israel which left the head of the Euphrates river and traveled north over the mountains into Northern Europe. They say that the early appearance of the tribe of Dan is very clearly proven. Later came another division of this same people to Scotland, where they were established. There appeared in Ireland, six hundred years before Christ a great Israelitish lawgiver, who enforced the observance of the Ten Commandments and established a school of the prophets, who was called Ollam Fodhla, two Hebrew words said to mean "wonderful prophet." A medallion now in existence in Great Britain is said to identify this man with the Prophet Jeremiah.

An old manuscript which has been dug up in the British Museum identifies a great character who came there about the same time as Joseph of Arimathea, who came with his daughter Anna to that country. This man, the evidence indicates, was a younger brother of the father of the Virgin Mary, thus Anna became the cousin of the Virgin. The royal family of Great Britain trace their genealogy back direct to this woman Anna. There can be no doubt in regard to this. The only question in doubt is the identity of Anna and some of the scholars in Great Britain agree that she appears to have been a cousin of the Virgin Mary.

SYMBOLISM OF THE BRITISH COAT OF ARMS

The British coat of arms I desire to refer to just for a moment. I think that none of us has very seriously undertaken to define its symbolism and meaning: The lion of the house of David is shown on it; the unicorn, to which the Lord likened Joseph when he said that

his horn should be like the horn of the unicorn, which should push the people together from all parts of the earth; the harp, which was the banner of David. There are ten symbols on the British coat of arms, which appear to represent the ten tribes of Israel. And these were not put there because of the knowledge which modern Britain had of their significance at the time of their adoption. It was the heraldry which had been handed down to them from generations long past.

WHAT THE SAINTS HAVE TRIED FOR YEARS TO TEACH THE BRITISH

The thing which interested me most was that these British people are just beginning to find out what the Latter-day Saints have been trying to teach to them for nearly a hundred years. This great congregation of people which is assembled here this morning—if you should go to the Presiding Patriarch of the Church, whose right it is because of his calling to designate your genealogy—he would almost without exception declare you to be the seed of Joseph, and in the great majority of cases through the lineage of Ephraim, for this is the land which was given to Ephraim—these everlasting hills. His blessing was greater than that bestowed upon his ancestors. Jacob said that it extended to the utmost bounds of the everlasting hills. And so this pushing together is occurring, and here Ephraim is gathering in fulfillment of the unchangeable words of the prophets of the Lord.

Now, my brethren and sisters, there is much more—oh, a world of interesting evidence that is being unearthed, not by enthusiasts, not by foolish people, but by scholars, by Egyptologists, by men who understand—until the thought is becoming almost universal in the British Isles, that Israel is there, where we have always known them to be.

A STUDY OF THE PYRAMID OF GIZEH

Another interesting development is a more careful study of the great pyramid of Gizeh in Egypt. What is it? Why was it put there? It is one of the most wonderful things that exist in the world, a miracle in stone. We cannot call it anything else. It stands in the spot where the Prophet Isaiah said the Lord should establish an altar which would stand as a sign and a witness to the Lord in the land of Egypt in the latter days. It is said to be the only perfectly oriented structure in the world, and yet it was put there at a time when the civilization of the world was not supposed to have developed as it is developed at the present time. It is the largest structure in the world. It is said to record the history of the Adamic race during the six thousand years of its existence. It was called by the ancient Egyptians, Khuti, which in Hebrew means the Urim, or Urim and Thummim. Its exterior was polished so that it reflected light as nothing of similar kind had ever done before. It is not the tomb of a king. Its measurements are said to be the most accurate that the world knows at the present time. Its proportions are in exact measurement and harmonize with the

surface of the earth. It represents the relationship of the earth to the heavenly bodies.

I opened the Pearl of Great Price a few months ago and read the story of Abraham in Egypt, where the book tells us that he was sitting upon Pharaoh's throne, discussing with those people astronomy and the mysteries of godliness with which they were not familiar. According to eminent scholars of Great Britain the pyramid is so accurately arranged in its measurements and symbols that it has outlined many great and important events which have occurred since its erection, which apply to the Israelitish people. It indicates a date on the 6th or 7th of April—there is a little difference of opinion but some great event was to occur on the 6th or 7th day of April, which is interpreted to be the date of the crucifixion of the Redeemer of the world. Its measurements indicate the beginning of the great war in 1914, and its termination in 1918. More than ninety per cent of the events chronicled, according to measurements, have already been fulfilled. The scholars of Great Britain tell us that between the present date and 1936 or 1938, the record so far as it applies to this monument in stone will have been completed. There is nothing which appears after that date. And so they look for the accomplishment of great events during this period.

I do not give this to you, my brethren and sisters, as correct in every detail, but it is the conclusion of some of the best informed men of the British Empire, and is not out of harmony with the word of the Lord as he has revealed it to us. It is not out of harmony, if you have been a close observer during the past six months, with the things which have occurred in the world at large. It is not out of harmony with the words of the Redeemer himself who warned the world that in this dispensation, and not far from this time, for it is nearly a hundred years since the organization of the Church, that he will consummate his work so far as it applies to the Gentile nations of the world.

PREDICTIONS FROM THE DOCTRINE AND COVENANTS

I am going to take the liberty to read a few words from the Doctrine and Covenants, that my study of these things has brought to my mind. There are here the Presidents of the missions of the Church. There are in this congregation thousands of men and women who have gone out as missionaries from the Church declaring these truths to the people, as President Grant has stated:

“And after your testimony cometh wrath and indignation upon the people.

“For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

“And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people."

BE PREPARED FOR COMING GREAT EVENTS

Do you see anything, my brethren and sisters, in current events which indicate the approach of a period of this kind? Be prepared then for it. In what way? Just by serving the Lord. Just by continuing in devoted work in the gospel of his kingdom. Just by observing the laws of the land and the laws of the Lord as they are exemplified in the discipline of the Church. There ought not to be a violator of the civil law in the Church of Jesus Christ of Latter-day Saints. There should not be a boot-legger, should not be a blasphemer; there should not be a man or woman bearing false witness against his or her neighbor. There should not be a man or woman whose heart and spirit is not in harmony with the doctrines taught by the Redeemer of the world. And if this condition can be attained and shall continue in the Church; if we shall be as we declare we are, subject to kings and to potentates, to presidents and to governors, wherever our lot is cast, and at the same time go on in our devoted service to the Lord our God, keeping his commandments, having faith in the words of his servants, the prophets, looking steadfastly forward to the accomplishment of his purposes, I promise you that when this time of awful trouble comes which the British seers say is at our very doors, and it will come, his protecting hand will be over us, and he who is powerful, he who can deliver, he who can protect, will give us protection and deliverance.

DIFFERENCE BETWEEN PRIESTCRAFT AND PRIESTHOOD

God bless you, my brethren and sisters, keep us all from the sins of the world, keep us clean and unspotted, make us more devoted if possible to his word and more loyal and patriotic to the government of which we form a part. For without this government the Church of Christ could not exist, unless God should manifest his power in an unusual manner in our behalf. He has raised up this government and the men who direct its affairs for our protection and benefit, for the protection and benefit of the people of the world in righteousness. But whenever people depart from the way of righteousness, whenever priestcraft shall take the place of Priesthood, God's mercy will be withdrawn. (Distinguish between the words—priestcraft is that system by which men pretend to speak and act in the name of the Lord without authority and without power; Priesthood is the keys and authority to properly act and speak in the name of the Lord, and the power of the Priesthood will be manifest in the works of those who exercise it. And that characterizes the lives of these men, these apostles who are before you, these presiding seventies, and presidents of missions. They exercise the Priesthood of the Lord our God through proper authority, and they exercise it in a proper way.)

When priestcraft shall assume that which does not belong to it, then God's mercy and protection will be withdrawn. Go on and read the remainder of this eighty-eighth section of the Doctrine and Covenants, (I do not like to read it here) because it tells us what is going to happen to priestcraft, and it is coming with those other manifestations of the power of the Lord which are so prevalent.

May the blessing of the Lord be with you, my brethren and sisters. We pray for you, we work for you, we love you. Our only desire is to be of service to you, forgetting ourselves. And I want to bear witness that never in the history of the Church have men more unselfishly directed its affairs than at the present time. I know this from my association with these men, with the Presidency, with the members of the Council of the Twelve. They are here to sacrifice everything for the welfare of the members of the Church of Christ. God help us all to follow that example, I pray through Jesus Christ. Amen.

The choir sang, "Inflamatus," Laurinda Brewerton, soloist.

The benediction was offered by Elder Geo. W. Middleton of the Ensign stake.

The conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The meeting opened at 2 p. m., Sunday, October 3, 1926; President Heber J. Grant presiding.

The choir and congregation sang the hymn, "Praise to the man who communed with Jehovah."

Prayer was offered by Elder John M. Baxter, president of the Woodruff stake.

The choir sang the hymn, "Go, ye messengers of glory."

PRESIDENT CHARLES W. NIBLEY

My brethren and sisters: It has always been a considerable task for me, at the general conferences, to address these large gatherings of Latter-day Saints, although I have had many years' experience. Approaching a task of this kind gives one a feeling of awe.

A GREAT WORK ACCOMPLISHED BY THE SAINTS

I rejoice in the work that the Lord has accomplished with the help of his Saints, imperfect as most of us are. Under his guidance and direction we have been able to accomplish a great work. I believe that he would say now, as he said to the Church in former days, that he is well pleased with his Church collectively—not individually, but collectively.

GRATITUDE TO GOD FOR THIS AGE AND NATION

I feel very grateful for the privilege of being here. I often think what a grand thing it is to be permitted to live in the world today—this wonderful age of the world, with its marvelous developments of science and art, and the great progress that has been made from the conditions of the world as they existed two or three hundred, or even a hundred years ago. What a different world! And what a wonderful land of liberty we are living in—a choice land; under the freest and best of all governments on the face of the earth; where there is more security, more protection for the rights and liberties of the people, than there is in any other nation. The hand of the Lord has guided the destinies of this great nation, for he it was that planned it.

He tells us in a revelation to the Prophet Joseph Smith which we often quote: "I, the Lord, raised up wise men for this very purpose"; that is, to found this government; and it has had divine guidance all the way through. The people here in the United States, even those who are not so well off financially, are housed better, fed and clothed better, and better situated than the rich and well-to-do in most other nations. Never before in all the history of the world has there been a nation like this, of such commanding importance, and yet not desiring anything but what rightfully belongs to it.

REVERENCE FOR GOD

I was glad to read the inaugural address of President Coolidge, delivered a year ago last March, particularly the closing paragraph wherein he showed such reverence for God. He concluded the address with these words:

"America seeks no earthly empire built on blood and force. No ambition, no temptation, lures her to thought of foreign dominions. The legions which she sends forth are armed, not with the sword, but with the cross.

"The higher state to which she seeks the allegiance of all mankind is not of human, but of divine origin. She cherishes no purpose save to merit the favor of Almighty God."

"She cherishes no purpose save to merit the favor of Almighty God". These words constitute an acknowledgment of God in the affairs of the nation, and a desire to be governed by the spirit of righteousness and justice, to do good and to uphold the principles of freedom.

THE STRUGGLE FOR LIBERTY

The liberty that we enjoy today has come only after a hard struggle in the world. Four hundred years ago the fight for freedom was on. The reformers, as they are called—Martin Luther, John Knox and others—rose up and protested against the tyranny to which they were subjected. They demanded more liberty. They were few in number compared to the many millions, but under the blessing of the Lord they conquered. Finally, little by little, liberty was conceded to the people by the potentates and popes that then ruled the world. But it

was a hard struggle and cost some of the best blood of that period. *The Rise of the Dutch Republic*, by Motley, gives a graphic description of the terrible sufferings endured by the Dutch people in this long fight for liberty. For the liberties that we enjoy today we are indebted in large measure to the people of the Netherlands. For many years they fought most valiantly for religious freedom and the extension of the rights and liberties of the citizen against all the might and power of Catholic Spain, backed by the Spanish Inquisition. They were small in number and weak indeed compared to the thousands and tens of thousands of Spanish troops, led by the notorious Duke of Alva. But they finally conquered. Why? Because the guidance of the Lord was with them, and he gave them his favor and blessing.

A hundred years later the same desire for liberty was again manifested. Oliver Cromwell was raised up, and he fought a good fight and kept the faith. We are also largely indebted to him, and to those who fought with him, for the freedom that exists in America today.

A hundred years after that we find George Washington and the patriot fathers contending for the liberties of the people, and the Lord gave divine guidance to them. They could not have succeeded without his help. His power and his hand were over them.

So, as we heard from President Ivins this morning, it comes about in the progress of the spirit of freedom and liberty, that the Lord has prepared the way in this nation for his Church to be established.

DISTINCTION BETWEEN DIVINE GUIDANCE AND DIVINE AUTHORITY

But here let me emphasize one thought. To all of these men—Luther, Knox, Cromwell, Washington, and their compères—there was given divine guidance. But they did not have divine authority. The Lord today gives divine guidance to good people of the world who seek him—and many millions do. It is true that there is a divinity that shapes our ends (and the ends of nations, too) rough-hew them as we will. But he has not given to them divine authority. As we heard this morning, religious denominations sometimes meet together and pass resolutions against us. They are without divine authority. And there is a marked distinction between divine guidance and divine authority. People can see and acknowledge the guiding hand of Almighty God in the formation of this government and in its growth and development. It is plain to many that we have enjoyed his favor as a nation. But as to divine authority, that is different. Let me read from the very first revelation in the book of Doctrine and Covenants:

“And the voice of warning shall be unto all people, [We heard from President Grant this forenoon of the necessity of preaching this gospel to all the nations of the earth] by the mouths of my disciples, whom I have chosen in these last days.

“And they shall go forth and none shall stay them, for I the Lord have commanded them.

“Behold, this is mine authority, and the authority of my servants.”

That is a little different from divine guidance.

In a revelation given to the Prophet Joseph Smith, when he was only seventeen years of age, in 1823, we read:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming."

DIVINE AUTHORITY CONFERRED BY HOLY MESSENGERS

Was that divine authority bestowed? Let me read another section. On the 15th day of May, 1829, an angel of the Lord, known as John the Baptist when he lived upon the earth in the days of the Savior, appeared to Joseph Smith and Oliver Cowdery and conferred upon them, in these words, the Priesthood of Aaron:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Here is divine authority. Do any of our friends or neighbors make such a claim? We know the claim of the Catholic church, and all we say in response is that "By their fruits ye shall know them." These were the words of our Savior, and that is enough on that score. But our Protestant friends do not even have that much of a claim. They have a form of godliness, but deny the power thereof. And because they do not have the authority themselves they think no one else has.

I have read to you how the Lord conferred the lesser Priesthood upon the Prophet Joseph Smith and Oliver Cowdery. Let me read from the 27th section of the Doctrine and Covenants. The Prophet Joseph, in preparing for a sacramental meeting in August, 1830, started to go to a neighbor's house to secure wine for the sacrament, because that is what had been used. He was met by a messenger from the Lord and instructed that he need not go for wine; that pure water should be used instead:

"It mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."

Then this messenger goes on to tell the prophet that the day will come when he, Joseph Smith, would be able to sit down with Abraham, Isaac and Jacob, with Moses, with Elias, with others of the ancient worthies and partake of the sacrament "and also with all those whom my Father hath given me out of the world." So, some of us may have the privilege of being there. But he said further, that the Prophet would have the privilege of sitting down "with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and

bear the keys of your ministry and of the same things which I revealed unto them."

Here was divine authority in these last days, conferred by holy messengers, the same men, Peter, James and John, of whom the Lord Jesus Christ said, in his time: "Ye have not chosen me, but I have chosen you and ordained you." The Lord Jesus himself ordained those three men, and they came, as I have read, and conferred the holy apostleship upon Joseph Smith and Oliver Cowdery. So here is divine authority to act in the name of the Lord. Our claim is that the authority of the Priesthood has been conferred upon men and given to this Church which is the Church of Christ. It is not given to the nation. But the nation has had divine guidance, as I have said. Individuals not of our Church may have divine guidance; but divine authority, to act in the name of the Lord, to baptize, to lay on hands, to say: "Receive ye the Holy Ghost," as the apostles of old said, and then to have them receive it, that is a different proposition.

WITNESSES OF THE BESTOWAL OF DIVINE AUTHORITY

Upon these statements of divine authority we rest our case, as the lawyers say. If these heavenly messengers did not come to Joseph Smith and confer upon him this divine authority, then is our preaching vain and our faith is vain also. But we know, and the world may know also by the fruits of "Mormonism" that there is divine power in this organization. Moreover, we have witnesses. Through Joseph Smith the Lord called three special witnesses, to whom was given the great manifestation of the truth of the Book of Mormon. We have not only three witnesses to the testimony of this divine authority, but we have three hundred thousand of them, and more, that can rise up and testify that by the power and influence of the Holy Ghost they know that this is the work of God, that it is the power of God unto salvation. It is not a form of godliness without any power; it is *the* power of God unto salvation, the salvation of all those who will accept it, in this land and in every other land. That is the difference between this Church and all other churches in the world. We call upon all the world to know that that divine authority is here, in this Church of Jesus Christ of Latter-day Saints, and that it is nowhere else. God bless you. Amen.

STEPHEN L. RICHARDS

God is in heaven, but he is not far removed from them that seek him. He is a friend who never fails. One can always trust him.

THANKS AND GRATITUDE

I thank God for the gospel of our Lord and Savior Jesus Christ, for the great conceptions of life which it offers for the comfort and the encouragement and the hope of all mankind.

I thank him for the Church with all its great institutions, built up and maintained under the power of the holy Priesthood for the

salvation of the souls of men, and for their direction in the great cause of truth.

I thank God for the Saints, the blessed Saints, who make up the Church of Christ, who have testimonies of the divinity of Jesus Christ, our Lord and Master; who know of the great mission of the Prophet Joseph Smith, and who seek to carry forward the mighty work which he was instrumental in establishing. I am grateful to be identified with the Saints of God.

I thank God for the Priesthood, for that great power just spoken of, a very portion of Godhood itself, which enables men to administer the ordinances of the Everlasting Gospel, in the name of Jesus Christ, and with his authority. I am grateful for the fraternity and the friendship which come from associations in the Priesthood.

I thank God for my brethren of the stakes, where my duties call me, for my associations with them, for their uniform kindness and consideration and love. Brethren, I love you, I love you in the bond of the holy Priesthood, and I trust that that bond may always keep us together. Thank God for the handclasp of a man who is united with me in the Priesthood of God. Never neglect those friendships, brethren, be one and you will be Christ's.

I am grateful, beyond my power of expression, for the companionship of my beloved brethren who surround me, my colleagues, my true friends, men whose examples stimulate and encourage me and protect me from temptation and error. I am grateful for their confidence in me, and I have continually prayed that in some measure I might be worthy of that confidence.

The Lord is good. All his judgments are righteous. He makes no mistakes. Never complain at the judgments of God; never mock him. Always trust him. He will never forsake you. Seek the things of eternity; they are worth while. All other things are of but passing worth and comparatively valueless.

Oh, I thank God for the home and for the great conception of family which we have, for the eternity of these sacred and beautiful relationships that under the power of the Priesthood have been established. If there were nothing else given to the world by the Prophet Joseph Smith than our great and beautiful conception of home and family, he would have made the greatest contribution ever made to humanity by any man who has lived.

I praise his great name, the name of the Prophet Joseph Smith. I know that his mission was divine. My heart, my soul, and every faculty of which I have possession, confirm that knowledge. The work that he established is the work of the living God.

In your presence, humbly, I consecrate and dedicate all that has been given to me to the establishment of that work. May we all make it prosper as God would have us do, I pray humbly, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I wish that it were given to all of the audience to stand here and see this magnificent sight as we are standing and singing our songs. Of course, we get a view that those of you in the audience cannot have. This is a wonderful inspiration—to view such an audience, the main body of this house full of men holding the Priesthood of God, and the power of Almighty God, to declare his will to the world.

REED SMOOT

I could do no better than repeat the words that have been spoken by President Grant. I had it in my heart to do so, and I want to say amen to all that he has just said, also I want to express my appreciation for the privilege of attending this general conference. While we were singing the last song, "Praise to the man who communed with Jehovah," and the one before, I thought, if the author of these two songs were allowed to be present and hear the words sung by this wonderful and enthusiastic audience, such an audience as cannot be found in any other place on earth, his heart would be filled with joy and praise-giving. The fundamentals of the gospel of Jesus Christ are found in the words of these two songs. Where else in all the world could you see an audience of ten thousand people every one of them capable of quoting every word of the song, and every soul interested in singing the praises to God as contained in these two songs?

NEVER DESPAIR

The other day a middle-aged man called to see me. It was about a question in which he was deeply interested, and after I advised him that his wishes, as far as any action on the part of our government was concerned, were useless, he began to talk to me about his life and what he had been called upon to sacrifice for the gospel's sake. He said that he became almost discouraged and was almost at the road of despair. I thought, my brethren and sisters, that that condition, if a man reached it, is a most dangerous one, and at that time if a word of encouragement or a helping hand could be extended, it may save him. I remembered when I was going to school as a young boy of being asked to learn and repeat an article found, I think, in the *National Fifth Reader*, entitled "Never Despair," and as I had it with me I read it to him. I think, my brethren and sisters, that perhaps it would be a proper thing to call it to your attention, and I shall do so, in part:

"There is no trait of human character so potential for weal or woe as firmness. To the business man it is all important. Before its irresistible energy the most formidable obstacles become as cobweb barriers in its path. Difficulties, the terror of which causes the pampered sons of luxury to shrink back with dismay, provoke from the man of lofty determination only a smile.

The whole story of our race—all nature, indeed—teems with examples to show what wonders may be accomplished by resolute perseverance and patient toil.

"It is related of Tamerlane, the celebrated warrior, the terror of whose arms spread through all the eastern nations, and whom victory attended at almost every step, that he once learned from an insect a lesson of perseverance, which had a striking effect upon his future character and success.

"When closely pursued by his enemies—as contemporary tells the anecdote—he took refuge in some old ruins, where, left to his solitary musings, he espied an ant tugging and striving to carry a single grain of corn. His unavailing efforts were repeated sixty-nine times, and at each several time so soon as he reached a certain point of projection, he fell back with his burden, unable to surmount it; but the seventieth time he bore away his spoil in triumph, and left the wondering hero reanimated and exulting in the hope of future victory.

"How pregnant the lesson this incident conveys! How many thousand instances there are in which inglorious defeat ends the career of the timid and desponding, when the same tenacity of purpose would crown it with triumphant success! Resolution is almost omnipotent. Sheridan was at first timid and obliged to sit down in the midst of a speech. Convinced of, and mortified at, the cause of his failure, he said one day to a friend, 'It is in me, and it shall come out.'

"From that moment he arose, and shone, and triumphed in a consummate eloquence. Here was true moral courage. And it was well observed by a heathen moralist, that it is not because things are difficult that we dare not undertake them.

"Be, then, bold in spirit. Indulge no doubts—they are traitors. In the practical pursuit of our high aim, let us never lose sight of it in the slightest instance: for it is more by a disregard of small things, than by open and flagrant offenses, that men come short of excellence. There is always a right and a wrong; and if you ever doubt, be sure you take not the wrong. Observe this rule, and every experience will be to you a means of advancement."

THE TESTIMONY OF THE GOSPEL IN US MUST COME OUT

My brethren and sisters, it is in us, it must come out. We have the testimony in our souls that Jesus is the Christ, that Joseph Smith was and is a prophet of the living God, that God, through him, established this Church in this dispensation, nevermore to be thrown down or given to another people. As I looked at the faces of this vast audience of the priesthood before me, I wondered if there is made that determined effort for success, that firmness maintained that is so essential to success in every vocation of life, and in their belief in any principle; that if it were, what could not be accomplished. I am not afraid of the ultimate success of the Church of Jesus Christ of Latter-day Saints. God is at the helm. I can see every year that passes by, step by step, it is gaining its way and men are studying the results of it; men who hold mighty positions, men of affairs. While, of course, they have not the knowledge that it was from God, they can't but look at the results of it, and they can't but see there is something in the gospel of Jesus Christ greater than mere numbers of souls. If we are faithful, if we are true to the covenants that we have made with God, if we have an eye single to his glory, if we think more of God's work and its success than of our own individual success, or our own individual positions in this world, I

say to you now that the gospel of Jesus Christ will grow just as fast as God wants it to grow, or knows that the people are ready for it to grow.

PREJUDICES NOT ALL ELIMINATED

The prejudices against our people that have been so bitter in the past are not all eliminated yet. Perhaps they never will be until final success comes, but I want to testify to you that this wall of prejudice is crumbling, it is being destroyed in the minds of the opposition when they see the results of "Mormonism" in the community in which "Mormons" live, and I haven't any doubt, my brethren and sisters, that the final triumph of the work of God will come in his own due time. I thank God for his Spirit made manifest to us this day. My heart gave echo to all that has been said, and I am, with my brethren, interested in the advancement of the Church that it may spread to all the four corners of the earth, that the testimony of the elders shall be heard in all lands.

A WEALTH OF SPIRITUALITY AND FAITH

I wondered when we were singing the last song if every person in the world could have heard it—and that time may come when they can do so, if they desire—what effect it would have had upon them. I know that no stranger, no man, could have been in this building today and heard the song that was sung and the power that was manifested by every one who took part in the singing and not have been touched to the heart. He never could have said there is not faith among the people known as the "Mormons." He never could have claimed that there was not a wealth of spirituality and faith emanating from those who have taken part in the singing and speaking, both would have impressed him with the earnestness and with the truthfulness of the words that were sung and the testimonies of the gospel of Jesus Christ as proclaimed.

GOD LIVES AND THIS IS HIS CHURCH

My brethren and sisters, I want to leave with you today that testimony for which I prayed so long. My mother said if I would keep myself unspotted from the sins of the world it would come, and this is that testimony, that I know that God lives and this is his Church. I hope, as long as I have breath, that whatever is required of me as a servant of God, I shall be perfectly willing to do, to make sacrifice of any name or nature, even unto life itself; and if a humble prayer, offered to my heavenly Father morning and night, will keep me in that same frame of mind, I shall glorify his name and thank my Maker for that testimony.

May God's choicest blessings be with his people. May they increase in wisdom, and may their works be such that the world seeing them will concede that they are directed from other sources than man, I humbly pray, in the name of Jesus Christ. Amen.

RICHARD R. LYMAN

We believe that Joseph Smith was a prophet; that Joseph Smith is a prophet; and that the gospel of the Lord Jesus Christ, through him, has been re-established upon the earth.

BEAUTY, POWER AND GLORY OF THE CHURCH

In this Church organization, as I see it, there is every element that will make people stronger, better and happier, and I am of the opinion, at times, that we ourselves, who are the living elements of this great Church, do not comprehend its beauty, its power and its glory.

ADDRESSES AT THE OFFICER'S MEETING, Y. M. M. I. A.

We had a meeting of the officers of the Young Men's Mutual Improvement Associations of the Church, in the Bishop's Building, this morning at 8 o'clock. We listened to addresses given by four of our ninety-six Y. M. M. I. A. stake superintendents. We have one stake superintendent in each of the ninety-six stakes of the Church.

These superintendents are but young men. I wish all of you could have heard the four who spoke this morning. They stood before that great group of Mutual Improvement workers like generals at the head of an army.

I was so profoundly impressed by the scripture which one of these speakers quoted that I am going to read it to you:

"Now behold, a marvelous work is about to come forth among the children of men." (Doc. and Cov. 4:1.)

This, the L. D. S. Church, is that marvelous work. And the more I study it, the more marvelous things I find in it.

MORE BLESSED TO GIVE THAN TO RECEIVE

The whole Christian world is pretty generally agreed, I believe, that there is hardly a more important element in the teachings and in the example of our Lord and Savior Jesus Christ than that expressed by the Apostle Paul when he said: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than it is to receive." (Acts 20:35.)

Measured by this matchless measuring stick given by the Lord Jesus Christ, the L. D. S. Church is marvelous. In all the world there is no other institution which, in proportion to its size, has in it so many volunteer workers, or so many who contribute so lavishly, of both time and money, as do its members, into whose souls has come the conviction, as a result of faith, prayer and righteous living, that Jesus is the Christ, that by obedience to the laws and ordinances of the gospel men may be saved, and that Joseph Smith is a prophet. Match if you can in any other organization anywhere the unselfishness of our army of two thousand missionaries who preach the gospel, as

we believe it, in nearly every quarter of the globe without money and without price. These not only give their time to this great cause, but they pay their own expenses.

OUR VOLUNTEER WORKERS IN THE CHURCH

It is not, however, of the missionaries abroad, but of the volunteer workers at home that I desire to speak on this occasion.

Each of these ninety-six stake superintendents of the Y. M. M. I. A. has two counselors, a stake secretary, and when completely organized at least five other stake board members. To each one of these board members is assigned the chairmanship of a specific committee. Thus in all the Church we have in the Young Men's Mutual Improvement organization in the neighborhood of a thousand stake officers. We have in addition about five officers for each ward, or approximately four thousand ward officers. There are therefore in the Young Men's organization as stake and ward officers, approximately five thousand men.

Since the Young Men's organization is but one of the five auxiliary organizations of the Church, and, further, since the other organizations probably have approximately the same number of officers as has the Y. M. M. I. A., this means that throughout the Church we have approximately twenty-five thousand officers in these auxiliary organizations. Twenty-five thousand volunteer workers! Where else in all the world can such another volunteer group be found? These are struggling for the good of humanity without any hope of reward, except the satisfaction which comes from living in accordance with that Christian principle that it is more blessed to give than to receive. The L. D. S. Church is the marvelous work referred to which has come forth among the children of men.

Let me make it clear that I am not now speaking of the Church organization proper. I am not referring to the presidents of stakes and bishops of wards and the presiding officers of the various quorums of the priesthood. The twenty-five thousand officers I refer to, are serving in our auxiliary organizations, and these are but helps in the government of the Church, they do not constitute the main Church organization.

MISSIONARY WORK IN THE Y. M. M. I. A.

But let me refer further to the remarks of our Mutual Improvement superintendents who spoke at our 8 o'clock meeting this morning. Another of the four speakers outlined the plan of work which he and the other volunteer workers of his stake propose to carry out. He reported progress regarding the Y. M. M. I. A. card record. His remarks were somewhat like this: "In our stake the organization for doing missionary work is practically complete. We have prepared a card for all the male members of our ward between the ages of twelve and thirty. If one of these, in any ward of our stake, does not attend

our Mutual Improvement meetings, our plan is to have him visited at least once each month. These cards are already in the hands of our missionaries. On the back of the card, which contains the name of the individual visited, the visitor will record his own name, the date of his visit and any comments concerning this individual case which may seem necessary."

Thus we propose in this Young Men's organization, to reach every boy in every ward, however poor, however unfortunate that boy may be. We expect to extend the helping hand to the boy who, for any reason whatever, may be required to fight a difficult or an unfair fight. Each and every month we propose to "visit the fatherless in their afflictions," and with the help of divine Providence keep all young men in every part of the Church "unspotted from the world." (James 1:27.)

Let me explain further what we expect to do with these young men, if the missionaries succeed in bringing them to the meetings of our organization. If you have a son who is careless, we are going to try to make him serious and industrious. If your neighbor has a son who is careless, we propose to do the same thing with him also. Wherever we find a boy who is not interested in study, we hope to arouse within him an interest in his school work. Where we find boys who are living in idleness, it is our aim to encourage them to be ambitious and to go to work. If we find a boy who is a spendthrift, we aim to impress upon him lessons of frugality. We aim to teach young men to stand erect, to step with the elastic step, to practice the teachings of the Scout organization, to be true to God and to country, to help other people at all times, to keep themselves physically strong, mentally awake, and morally straight. In short, we are struggling to make these Mutual Improvement members perfect, even as our Father in heaven is perfect.

LABORS OF GENERAL BOARD MEMBERS

We have, as members of our General Board, those who have had extensive scientific training. We have among them men who are teachers, men who are experts in psychology. Many of our General Board members are products of the best schools of our country. Unitedly these Board Members have prepared a program for young men so broad that we hope to be able with it to reach and touch effectively the life of any man's son, whatever may be the qualifications of that son.

PROGRAM OF INSTRUCTION IN THE M. I. A.

Our program is so varied that we expect some portion of it will appeal to something in the life of every boy. And with these numerous activities our plan and hope and expectation is that we shall be able to give to every boy at least enough religion, enough information concerning the teachings and the love and the example of

Jesus the Son of God, to fill him with genuine ambition and to keep him walking in paths of virtue.

If a young man is interested in debate, we are providing an opportunity for him to express that impulse. If he is interested in dramatics, here he will find an opportunity to give expression to his natural fondness for playing the part of another. If, perhaps, he has a natural interest in music, opportunity will be provided in our Mutual Improvement program for him to give expression to this musical urge or impulse. Whatever his aim, his desire, his ambition, we are aiming to provide in our Mutual Improvement organization an opportunity for him to express it.

We give to our Mutual Improvement members lessons in honesty. We teach them to be true, to be chaste, to be benevolent. We teach them that we believe in doing good to all men at all times. We teach them, in the language of the Doctrine and Covenants, to "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (Doc. and Cov. 4:6.)

These, the fundamental elements in the gospel of Jesus Christ—these are the doctrines and principles and practices we are aiming to bring into the lives of the young people of the Church. We desire to have them, by keeping the commandments, receive as a part of their lives, their very beings, that something, that unexplainable something, that came into the life of Saul of Tarsus. It was a light from heaven, but it touched his life, it touched his soul, it transformed a heart of hate into a heart of love. It transformed Saul of Tarsus into Paul the apostle. It is the aim of our organization in the teachings of this year so to train our young folks that they may know as Job knew when he said: "I know that my Redeemer liveth." (Job. 19:25.) When we are teaching them to live that prayerful life, that life of faith, we are teaching them to practice that righteous living which brings into human hearts that knowledge for which we seek, that knowledge we desire all our young folks to have; namely, a conviction that Jesus is the Christ, and that Joseph Smith is his prophet.

I shall conclude with the words from the Doctrine and Covenants which one of our superintendents used this morning:

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (Doc. and Cov. 4:2.) The Lord bless you. Amen.

ELDER MELVIN J. BALLARD

I desire, my brethren and sisters, to read a few verses from the 26th chapter of II Nephi, beginning with the 23rd verse, as follows:

THE GOSPEL UNIVERSAL

"For behold, my beloved brethren, I say unto you that the Lord worketh not in darkness.

"He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

"Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come unto me all ye ends of the earth, buy milk and honey, without money and without price.

"Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

"Hath he commanded any that they should not partake of his salvation? Behold, I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

"Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden."

I read now from the 33rd verse:

"For the Lord doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile."

A BETTER UNDERSTANDING

It has been my privilege in association with my companions, Brothers Rulon S. Wells and Rey L. Pratt, during the past year to come to a better understanding of the Lord's feeling towards his sons and daughters, as expressed in this scripture that I have just read to you. As you have heard, we were assigned to go as the first missionaries of the Church to South America.

FIRST MISSIONARY VISIT IN SOUTH AMERICA

However, you students of our history will remember that Brother Parley P. Pratt made a visit to the west coast of that country about seventy years ago. He remained for a few months, until his means were exhausted, struggling with the Spanish language. He was not so fortunate as we were, because we had his grandson, Brother Rey L. Pratt, who is a master of the Spanish language. That enabled us to do a work that Brother Parley was unable to do. Then I am also sure that there has been going forward in South America, in these last seventy years, a marvelous change that was necessary to prepare the hearts of the people and the governments for the coming of the gospel message. We knew, however, that it was not going to be easy, but we were willing to go to the ends of the earth, to make any kind of sacrifice, to discharge the great obligation which the Lord has placed upon his Church, to bring to all men the glad news that he has spoken again, and has established his Church in the earth, that all flesh, black and white, bond and free, Jew and Gentile, all may know of these good things which the Lord has done.

RECENT MISSIONARY WORK IN SOUTH AMERICA

We took a long journey into that south land—and, by the way, there were some who wondered why we did not go to San Francisco and sail to South America from that point, but if you will look up the map and draw a line straight south from New York City, your line will carry you about two hundred miles west of Valparaiso, on the coast of Chile. So practically all of South America lies east of New York City. We sailed from New York City on the 14th day of November, and after six days and six nights we reached one of the islands of the West Indies. We felt sure that we were a long distance from home. We might have been in Europe by that time. Then we sailed nine days and nine nights without seeing land, and then found ourselves opposite the eastern point of South America, and not many hundred miles west of the British Isles. Then three days more and we were into the harbor at Rio de Janeiro, off the coast of Brazil. Then five days more and we reached our destination at Buenos Aires, the great southern capital, a city of two million two hundred fifty thousand people. I said to some of the brethren that it was a strange experience as we passed out of New York City in a cold winter's wind, to go into the balmy summer climate of South America, where summer there is winter here: to pass under the equator and have the sun move off to the north and arise in the northeast and set in the northwest and the moon to follow likewise; and all the stars we knew to disappear, and a new heaven and a new earth came into view, for it was a different kind of earth from ours, different vegetation, climate, people, and to me a different language, until I felt like one entirely removed from the world I knew. I am grateful that we had Brother Pratt's assistance in speaking the Spanish; and Brother Wells' assistance in speaking the German, for we had two families of German-speaking people in Buenos Aires who had joined the Church in Germany. With Brother Wells' assistance we succeeded in carrying the work forward among the German-speaking people of that section, and before Brother Wells had to return it was our privilege to take six of them into the waters of baptism, the first converts baptized in South America. Brother Wells' return was a great sorrow to us because of his companionship and his knowledge of the German language, but his illness was such, and it continued to recur, that we felt his life was in danger. He was an exceedingly sick man, and yet Brother Wells would have been glad to have stayed there and laid down his life. It was a great disappointment to us to have him go home, but it was necessary, and he was willing to respond to the suggestion and as cheerfully go as to stay.

Then Brother Pratt and myself continued our work with the German people as best we could, but it was difficult. I had to tell Brother Pratt in English what to tell them, and he told it in the Spanish to a German girl who could speak a little Spanish.

She interpreted it in German to our friends, and the answer came back in the same grapevine way. But we were successful in holding them and in increasing interest among others until our little group grew. When Brother Stoof reached us, being a master of the German language, he was able to take up that work and push it forward, so that it is in a very prosperous condition today. There are a number of others who have become interested.

DIFFICULTIES ENCOUNTERED

The principal work that Brother Pratt and myself undertook was among the Spanish-speaking people, and I would like you to know that Spanish is the language of South America. While there are here and there small groups of English and small groups of German-speaking people, practically all of them speak Spanish. So that one is as helpless down there without Spanish as he would be in the United States without English. We undertook to secure a hall, but there were no halls such as we have in this country. Conditions are different. When we did try to rent some of them, we could not secure them because they were recreation halls, and the chief activities were going forward on Sunday night, and they did not wish a religious service to disturb them. So for two months we battled with that problem. We tried to rent office quarters to make halls out of them, but were unsuccessful.

At last we did secure a place and rented all of it, a store and living quarters, and then we began to invite people to come. In the meantime, however, we had gone to our friends who live in the suburbs or outskirts of the city. That was not the easiest work to do, because we traveled two hours on the street car and then walked two miles, not on paved streets, but on lanes, through fields, in mud, in dust, and all character of weather, and then when we did this all we could get to come to our meetings, for nearly two months, were children.

"A LITTLE CHILD SHALL LEAD THEM"

There was no prejudice against us, in fact the great majority of the people did not even know there was a United States of North America or anything about it, much less did they know anything about the "Mormon" Church. The chief lack of interest was because we were not Catholic. The whole country is Catholic, as you know. Nevertheless we said: "We shall not abandon our effort to reach the people." And we learned anew that "a little child shall lead them." We continued with those children, teaching them to sing, teaching them to pray, to repeat the Lord's prayer, the Articles of Faith, and the Ten Commandments. They carried these prayers and songs into their homes, and then one parent appeared, and another, and another, and we finally organized a group meeting of adults, and continued to teach the children. The children brought their parents—and that was true in several

places that had opened for us. Then we moved forward into homes of those who had become interested, and to our great joy we saw that the same wonderful response was being manifest in the hearts of the people of that land as elsewhere, and a splendid Spanish woman, came forward and signified her absolute conviction that we had brought the truth. She resisted all kinds of opposition that was arrayed against her, and it was our privilege to bring her into the fold of Christ. I want to bear witness that there is not in the Church anywhere a more devoted, faithful Latter-day Saint than Sister Sifuentes, in the city of Buenos Aires. I am therefore moved to say that I do believe that the Lord is no respecter of persons or of nations, and that all who will receive him and his message shall likewise have equal privileges in his blessed gospel. She became an active and energetic missionary.

ITALIANS INTERESTED IN THE RESTORED GOSPEL

Then some Italians became interested. There are two million of them in the Republic of Argentina. When our assistants came, Brother Stoof and his wife, Brother Sharp and Brother Stoddard, splendid workers, we introduced them into those places where we had started meetings, and our largest group increased until we had an average attendance of about sixty adults. We left them with places for meetings every night in the week, except Saturday night, and three places on Sunday. We left a small group converted, for eleven of them signified to us their intention of joining the Church and bore testimony to the truth of the message we had brought them. When we finally did leave, there were as many tears shed at our departure in Buenos Aires as there had been in Salt Lake City when we left here a year ago. Since leaving that land four splendid Italians, three men and a woman, have joined the Church, and others in addition to the eleven that I have referred to have become interested.

It was a long, hard fight for us. I have no word of censure for the people. They had prejudices against the religion we were advocating because it was not Catholic. We were foreigners and strangers to them. But I rejoice in saying to you, my brethren and sisters, that God was good to us and he opened the door so that ultimately we had the privilege of laying the foundation of the Church in that land, and from a membership of four adults, when we reached that land, we have left twenty-four Latter-day Saints, with the work started in those three languages. We met no opposition, as far as the government is concerned, notwithstanding there is a union of church and state in all the South American republics, save Chile. There was a separation of church and state in Chile a year ago. Yet there is religious liberty in all those countries for our missionary work.

A DIFFICULT MISSIONARY WORK

I found great difficulty in fully satisfying myself, because of my

inability to preach the gospel to them through not knowing their language; however, I learned to read it and converse with the people. I satisfied myself in part, however, by assisting in the splendid work that Brother Pratt was performing, by inviting the people to our meetings, and having him translate into Spanish the testimony I wanted to bear to the people of that land. I had the privilege of visiting twelve thousand five hundred homes, giving them this printed message and inviting the people to our meetings. We held two hundred thirty-four meetings, so that Brother Pratt was very busy preaching to the people. We enjoyed the experience, although we had to do things just like we did when we started out in the commencement of our missionary work, like we did when we traveled without purse or scrip. It was the most difficult piece of missionary work that I have undertaken, but I thank the Lord that success has come out of it, that a foundation has been laid, and I am convinced that it is possible for the gospel to be carried to all the people of that land.

VISIT TO THE INDIANS ON THE GREAT ANDES PLATEAU

It was our privilege, through the permission of the Presidency, to return via the West coast. We were anxious not to go away from South America until we had seen the Indians of that land. So in the Northern part of the Argentina we met them, hundreds of thousands of them. We passed up to the plateau of the great Andes mountains, a plateau five hundred miles long by a hundred and fifty miles wide, at an elevation of twelve thousand feet, inhabited by Indians. We lived for some three weeks with them, slept in their houses, ate at their tables, saw millions of them. There are two million eight hundred sixty thousand people in the Republic of Bolivia, nearly two million of them being pure-blood Indians. There are four million six hundred twenty thousand people in Peru, and more than three million and a half of them are pure-blood Indians. There are two classes of Indians. One is the half-breed, a descendant of the Spanish soldier, and the majority of the leaders of South American countries have Indian blood in them, but unfortunately they do not esteem that Indian blood, but are rather more proud of their Spanish blood. Not until the day shall come when they come to an understanding of who they are, and that the Indian blood is of Israel and is of the best blood in the world, will their hearts turn in sympathy and love to the down-trodden and oppressed of their own brothers and sisters, the full-blood Indians.

CONDITION OF THE SOUTH AMERICAN INDIANS

I have never seen a more industrious, hard-working lot of people in my life than the millions of Indians we saw in Bolivia and Peru. My heart went out to them in anxious desire, for I saw them as they are in Mexico, in poverty, robbed of their lands and their glorious civilization, a much better civilization than was

brought by Pizarro. A better civilization than they have in those countries was destroyed ruthlessly, and they were murdered, and their lands taken. They were despoiled and have been trodden down and have remained very largely in a state of semi-slavery until today. With all their toil and labor they ought to be a rich and independent people, if they could only have the returns that come from their labor. But the majority of the returns are taken by the land holders, for fifteen per cent of the men in South America own ninety-five per cent of the land, and these conditions have obtained for many years, until they are in a state of poverty, and yet they are in the majority in many of those countries. But the right of suffrage is only extended to those who can read and write, and the majority of the Indians cannot read or write. Few schools are provided for them to learn to read and write, and they are like a great sleeping giant. Many of them speak the Spanish language. So Brother Pratt and I cannot see why the missionary work shall not quickly come unto them.

THE DAY OF THE INDIANS' REDEMPTION DRAWING NIGH

It was our privilege to call on the government officials of both Bolivia and Peru, and to explain our mission and desire to have missionaries go to those lands. We were assured that our missionaries would be welcome, and that there would be no objection on the part of the Government. It is our desire that those precious promises made to their forefathers shall be fulfilled. They shall pass through the same changes that are going forward in Mexico, but they shall come out of their serfdom and bondage into the light of freedom in religious, as well as in political matters, and the day of retribution and their redemption, I am sure, is not far distant.

SPAIN AND ITALY ENTITLED TO HEAR THE GOSPEL

I desire to bear testimony to what President Ivins said here this morning. I believe that the beginning of this gospel dispensation, as set forth in one of these revelations, was the commencement of the times of the Gentiles. I believe that that generation which saw the dawn of this gospel dispensation shall not pass away until the times of the Gentiles shall be fulfilled, and after the days of the Gentiles cometh the day of Israel. I am anxious, therefore, that in the period which yet remains to the Gentile nations to hear the gospel message, we shall send forth the help necessary, not only to those South American countries, but my soul has been turned towards Spain, since I have been in that South land, and also toward Italy. I do not feel we are justified in the opportunity we have given to either Spain or Italy or France or China or to other nations to hear the gospel; so I am looking forward for the time to come in the very near future when those lands shall be fully given the opportunity. Not many of them

may come into the fold, and yet I believe that there is some of the blood of Israel in Spain and in Italy, and that the people are entitled to the opportunity of hearing the gospel before the day of judgment shall come. I bear witness to you that the Lord is already beginning the work for the redemption of the house of Israel.

THE GOSPEL TO DELIVER THE CHILDREN OF FATHER LEHI FROM BONDAGE

God gave us the Book of Mormon and the chief reason, as set forth in one of the revelations, is that it shall be the means of bringing to the descendants of Father Lehi the knowledge of the Redeemer of the world, and to establish them in the faith of their fathers. I bear witness to you that nothing on earth shall ever bring them out of their thralldom save the gospel of the Lord Jesus Christ. I rejoice, therefore, that the day dawn is breaking, the night is dispelling and the day of their redemption cometh. I have wept over them, as I have seen them dwelling in ignorance and poverty in the midst of the ruins of great and glorious cities their fathers built. Such ruins I have never seen elsewhere of mighty temples and cities, the evidence of their past wonderful civilization; and then, as I looked upon these poor, wretched souls who have reached their state of degradation, of poverty and misery, through sin, transgression and oppression, I have prayed to God to bring to pass their deliverance according to his promises, and I feel sure that that day is at hand. May the Lord put it into the hearts of men and women to continue to respond and carry the gospel message wherever it is wanted, and discharge the mighty responsibility that rests upon this Church before the day of judgment shall come, that the Gentile dispensation, when it comes to a close, will find us having discharged our obligation; then cometh the day of Israel, the day of her redemption in all lands. I bear witness to you that swiftly moving events are at our very doors. I bear witness that God is crying repentance to the world in the testimonies of thunder, of lightning and tempests, and if they do not repent he will thresh the nations.

THE TASK AND DUTY OF THE LATTER-DAY SAINTS

There is no safety, so far as the Latter-day Saints are concerned, only by keeping the commandments of God. As I looked at the Church from the distance of eleven thousand miles, I admired what we have done in subduing the desert and making it blossom like the rose, building our temples, tabernacles, and factories; but rising above them all and more splendid and glorious than all else is the manhood and the womanhood that has been established in the earth by the Church of Jesus Christ of Latter-day Saints. It is the biggest thing we have done, and may God help us to use all we have or may possess as but a means to the glorious end of establishing here a civilization the like of which the world does not know; that they may come from the East and the West,

from the North and the South, to learn of our ways and to walk in our paths. It is our task to perfect the lives of these men and women, boys and girls, until they shall be the light of the world, the salt of the earth. God give us the vision to see it, to work until we shall be successful, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

TABERNACLE CHOIR VISITS CALIFORNIA

About the first of July members of the choir numbering 250 took an excursion to California, where they gave a series of fine concerts. The expense incurred was approximately \$12,000. All of this amount except \$991.25 was paid from the receipts of the concerts given. The balance was paid out of the treasury of the choir, it being their proportion of receipts from concerts given locally prior to that time.

Credit should be given the authorities and members of the Los Angeles stake for helping to make this trip a success, for they all gave of their time, and were enthusiastic in their efforts to have the people of Los Angeles and surrounding territory hear the choir.

The choir is worthy of the support of all the people who hear it so often, but when they give a concert many of us do not feel the moral obligation, as well as the small financial obligation, to assist the choir by attending their concerts.

PETER WHITMER FARM PURCHASED

President Brigham H. Roberts was authorized to purchase, and succeeded in purchasing, the Peter Whitmer Farm, where the organization of the Church took place. The deal has been closed, and we are now the owners of the building where the Church was legally organized.

The choir sang the anthem, "Worthy is the Lamb."

The closing prayer was offered by Elder George Albert Smith, of the Council of the Twelve.

The conference adjourned until Monday, 10 o'clock a. m., October 4.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock a. m., Sunday, October 3, 1926.

Elder Charles H. Hart, of the First Council of Seventy, presided.

The singing was furnished by the Tenth ward choir of Salt Lake City, Elder Norman Martin conducting; Elder Tracy Y. Cannon, organist.

The choir and congregation sang, "Praise to the man who communed with Jehovah," after which the choir sang an anthem, "Loyalty."

Prayer was offered by Elder David R. Lyon, of the Ensign ward, Salt Lake City.

The choir sang the anthem, "As the dew from heaven distilling;" Sister Mary Salt, soloist.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

I assure you, my brethren and sisters, it is a pleasure for me to be with you this morning. I regret that we can not be in the Tabernacle where we could listen to the opening address of our President, for no doubt we shall miss something through not having that privilege; yet I am sure that if we have faith, desiring the blessings of the Lord, we shall be blessed with his Spirit and shall have a time of rejoicing here.

As I looked upon the great throng as they were making their way early this morning to find seats in the Tabernacle or in this building, I remarked to Bishop Cannon that they were showing their faith by their works. The fact that so many will come out in a rain storm such as we have this morning, making the atmosphere so disagreeable, shows that these people here hope to be fed the bread of life; and I sincerely pray that those who are assembled will not go away hungry, and that the Lord will bless me while I address you and will give me strength and wisdom to speak to you words of truth and encouragement. We have all, no doubt, discovered that there is always more to be gained through personal contact with the speaker than through reading his addresses alone, for personal contact enables us to catch the spirit of the remarks better than can be done through the written word. This may explain why so many are willing to face wind and rain to be where they can hear the words of those whom God has chosen and whom we sustain as our leaders, for they are anxious to receive that spiritual food which comes to those who attend such gatherings, hungry for spiritual food. Each individual may test for himself the Savior's words: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." What a wonderful privilege it is to partake of this spiritual uplift which brings us together in one great cause!

I found an interesting example of this during the latter part of July. I was called, by the First Presidency of the Church, to take charge of an excursion of the Salt Lake Tabernacle Choir to California. It was a pleasure to accompany them and help to look after them, although a strenuous undertaking. The Choir train carried more than three hundred fifty people, two hundred fifty of whom were choir members. They gave nine concerts in ten days and traveled every night but one. During the trip each member seemed to have a desire to make the most favorable impression upon the people, both in their singing and in their conduct, which was above criticism. Through the help of President McCune, of the Los Angeles stake, and his associates, President McMurrin, of the California mission, and the missionaries laboring under him, we were received cordially and had full houses wherever concerts were given. This enabled us to return home, having paid our expenses through the receipts from these concerts and from others given at home prior to our departure.

On the way, and before we entered the city of Sacramento, an official of the Chamber of Commerce of that city boarded the train, and, coming to the car where I was, he said, "Bishop Smith, I have come up here because I desire to talk to you concerning matters which we consider important and I knew I could not have much of your time when you arrive in Sacramento. It is my business to look after the Tourists' Department and the Colonization Department of the Sacramento Chamber of Commerce and the development of the Sacramento Valley. After studying the situation carefully, we have decided to request that your Church give us a stake organization in this district." I asked him whether or not he was a member of the Church, although I did not think he was, for when he boarded the train he was smoking a cigar. He answered, "No, I am not a member of the Church." Then I asked, "What do you know about a stake organization?" His answer was, "I know that it is impossible to get your people to gather in one place in any great numbers unless they have an organization to keep them at work and supply their spiritual needs, and we want to fill this valley with Latter-day Saints.

"Years ago," he said, "settlers in this valley started to get the water out upon the land. Among these settlers were a few 'Mormon' families. The first year these people failed, and their crops failed, and many of the settlers moved away. The next year they continued their work and planted their crops, but were not successful in getting sufficient water to save all of them, and still more of the people moved away. The 'Mormons' stayed and continued digging ditches to provide a means of getting water on to the land. They worked with one another and for one another, divided their substance, and helped one another in every way, that all might succeed. They showed none of the spirit of selfishness commonly found, and were filled with hope that they should eventually succeed and make prosperous homes for themselves. The next year they succeeded and put water on to the land, and their ground became productive, a garden spot in a desert; and those who had moved

away, and others who had come in to look and see what had been done, were encouraged. Then men with money, seeing what had been accomplished, and having dreams of what might be accomplished, came in with their money, and the result is that the Sacramento Valley is today the best watered valley in California."

I have not verified that statement, but the thing of interest to me is that this man and many others have discovered a principle that is a fundamental doctrine of the Church of Jesus Christ of Latter-day Saints: That to succeed we must cooperate one with another, we must help one another, we must set aside all feeling of selfishness which is found in all the world in this day, and we must have an interest in **our** brother and render assistance to him whenever it is possible to do so, whether that assistance be temporal or spiritual; and this help should be rendered in the spirit of love and good fellowship, following the teachings of the Savior. This spirit must be manifest in great abundance before Zion can be finally redeemed, for Zion is to be redeemed only when the people keep the celestial law; and this is a state preparatory to the coming of our Lord and Savior to establish his kingdom in the earth.

Down there in California men whose only interest is to make money, and who are seeking to bring settlers in upon their land for the main purpose of bringing wealth to them and their communities, see a way of capitalizing this principle, a principle which I believe many Latter-day Saints have not fully discovered, although it is a dominating factor in their success. In order to succeed, we must have the spirit of this work, and when I say we must have the spirit of this work, I mean the God-given power of discernment which keeps before us the vision of eternal life; and unless we serve God we cannot possess this spirit, and the nearer we draw to him, the more this spirit is felt. Having discovered this, his servants find that strength that comes from personal contact with one another and through hearing the word. This is, no doubt, one reason why so many have gathered here today, in spite of the storm, to hear the word of the Lord. It is what causes them to stay where they can serve God as he has commanded them to do. One of the apostles of old has stated in I Corinthians 3:13-19:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

We see how those Latter-day Saints in California referred to were tried, how their work was revealed, how their success came through the spirit of cooperation and unselfishness, just as the pioneers who settled this valley performed their work in unselfishness, and whose sufferings and hardships were tempered with songs of thanksgiving and praise to their God, for through their faith and their works they hoped to get a reward, perhaps not in this life, but surely in the life to come.

Man may easily deceive himself, and say in his heart, "There is no God." He may see no injurious effects from contaminating his body through mental debauchery or physical contamination, and "Why should God interfere?" they may ask. Members of the Church of Jesus Christ of Latter-day Saints, who have received the gift of the Holy Ghost, should have no trouble in answering these questions, for they believe their bodies to be the temples of the living God and that his Spirit dwells within only when that dwelling place is clean and made fit to house that spirit.

We have recorded in the Doctrine and Covenants the revelation known as the Word of Wisdom. It was not given as a commandment or by constraint, "but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days—

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints."

Since this time, it has been accepted as a revelation and made binding upon the Church. When first given, it seemed revolutionary in its nature, but now, after ninety-three years we find leaders in health movements and physical culturists advocating these principles. They mean more to us than to others, for they look only for physical strength to enable them to enjoy life. We add to that a desire to make of our bodies fit dwelling places for the Spirit of God which, when possessed, brings joy unmatched by physical strength alone. Time will not permit me to dwell at length on the many wonderful promises made in this revelation. I am, therefore, referring only to the use of tobacco and strong drinks:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."

It may seem strange, but nevertheless is a fact, that men who use

tobacco or liquor soon lose the spirit of Church work. Let me give you an example of what I mean:

The other day I met a young man, a member of the Church who has filled a mission and who knows the doctrines of the Church, and who at one time was active in Church work. He had a cigar in his mouth, and I asked, "Aren't you ashamed of yourself?" He answered, "You don't know how good a cigar is after meals." And I answered, "You and the Lord for it. He says it is not good, and the fact that it is a filthy habit and what the Lord has said, would keep me from it, even though it did taste good." He answered, "This doesn't hurt anybody. It is all nonsense to think tobacco hurts a person. I am just as strong physically today as I have ever been." I asked, "Are you mentally?" He answered, "It has not hurt my mental condition a bit. I can carry on my business as well as ever I could." "How has it affected you spiritually?" "Well," he answered, "I don't think it has hurt me spiritually. I still have a testimony of the gospel." I asked him if he attended his meetings. "No," he answered. "Are you active in your Priesthood quorum?" He said he was not. "Do you pay your tithing?" "Well, I am not a full tithepayer; I pay a little once in a while." I said, "Now, honestly, do you ever do anything in the Church at all?" "No," he answered, "I must admit that I do not." "And why don't you?" After a moment's pause he answered "I don't know." I then quoted for him a part of the passage quoted above, and as he looked at me he said, "Well, I don't know. I have never looked at it in that way before."

My mission calls me, as one of the presidency of the Aaronic priesthood, to study the conditions of the young men in the Church. I have seen them grow into manhood, become active in Church work; and I have seen some drift away and become inactive. In every case investigated—and I have studied many—the cause of their indifference has been traced to the use of tobacco; and I am satisfied that the use of tobacco or liquor will drive the Spirit of the Lord from a person and leave that person to grope in darkness. To partake of and enjoy the Spirit of the Lord and the blessings promised, we must keep the commandments and remember that every man's work shall be made manifest, for the day shall declare it because it shall be revealed by fire.

I don't know that the Lord meant that he would destroy the body in the literal sense of destruction, although there is no sound argument that can be used to show that liquor and tobacco do not have an injurious effect upon the body. They are injurious not only to the physical body, but to the spiritual body as well. I have yet to find one person who has had the Priesthood of God conferred upon him who indulges in the use of tobacco and who insists upon continuing in this habit who has retained the Spirit of God and continued active in the Church. This is evidence to me that it destroys a man's usefulness and spirituality.

I suggest that we give some little thought to this, that we may see for ourselves, not for the purpose of ridiculing our brethren who are so weak that they give themselves over to these filthy habits, but to

encourage them and to strengthen ourselves, in order that we might see the dangers lurking in our midst and keep ourselves free from these dangers. Let us cultivate the Spirit of the Lord; let us cultivate that spirit of cooperation and love which the world has discovered exists in our midst, and let us go to those who are engaging in these pernicious practices and encourage them to clean themselves up, in order that they too may be fed spiritually and may partake of the blessings of God which he has promised. Do we truly believe that we are the children of God, created in his image, and that we are bought with a price, the price of the blood of our Redeemer shed for us? If so, let us glorify God in our bodies and in our spirits, which are God's. We should always be in possession of the Spirit of God and should give heed to its whisperings, for without that Spirit, we are told, we cannot know the things of God. His Only Begotten Son suffered and was crucified that we, as his children, might enter again into his presence and partake of his joys. He has provided different degrees of glory and has given us to understand that we are to inherit the degree we earn, through our faithfulness upon this earth, which we are told is a preparatory state. Being a kind and loving Father, he has given every opportunity for us to know of the things that we should know to prepare us for the glory in which he dwells.

One of the ancient apostles has said:

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

"For as many as are led by the Spirit of God, they are the sons of God."

May we conduct our lives that we shall never grieve that Spirit or cause it to depart from us, but may we possess it always to guide us and help us in our efforts to serve God, is my prayer which I ask in the name of Jesus Christ. Amen.

ELDER M. HOWARD RANDALL

President of the Morgan Stake

My brethren and sisters: I must confess that this is a surprise to me to be asked to say anything at this conference. I have enjoyed the exercises and the remarks made thus far this morning. My heart is in the work. I know that the gospel of Jesus Christ is true. I know that the Church of Jesus Christ of Latter-day Saints was organized and instituted through the Prophet Joseph Smith, and that he was an instrument in the hands of God in doing this work. I am proud to be numbered as a Latter-day Saint, and to be with you to bear testimony to the gospel of Jesus Christ.

I have had a good many thoughts while sitting here this morning, and I feel that if every one of us responded to the calls made

upon us, carried the responsibilities placed upon us as members of this Church, that this work would be more successful. I fear that sometimes there are men and women upon whom we place responsibilities who, to a certain extent, shun those responsibilities, and feel that they are not so important as thought by those who placed the responsibilities upon them. I often wonder why it is that men and women who have accepted the gospel, and have a testimony burning in their souls that Jesus is the Christ, shun these responsibilities. I often wonder why it is that they do not sense the responsibilities placed upon their shoulders.

Not long ago I listened to the testimony of a young man who had been on a mission. What Brother Smith said brought it to my mind. He and another elder had filled missions and were given honorable releases. Just previous to their departure, a family of Saints gave a little banquet in their honor. Just as they closed the banquet, they passed tea around, and asked them if they would have a drink of tea. The elder that was with this young man said, "I have received my release; it is all right for me to drink tea." He drank five cups! After it was over, the lady took the other elder aside and made this remark, "I have always understood that ten cups of tea would kill a man. He drank five cups. I wish I had given him the other five." The elder taken aside said, "I wished I could have given him the other five cups myself. To think I have labored two and a half years preaching the gospel and then the elder I had labored with and associated with do the thing I had been teaching people not to do—the very thing he had been teaching them not to do!" The result was that he left, disgraced; people were disgusted with him.

At this same gathering I heard of a missionary who had labored two and a half years in England and had been successful in converting a young lady and her mother to the gospel of Jesus Christ. They came to the valleys of the mountains, expecting to see the Saints living the gospel, but she told me, "To my surprise, as I walked down the sidewalk in Salt Lake City, I met the very man who had taught me the gospel in England walking down the street with a cigarette in his mouth." And she wrote to this elder, "I am disgusted with 'Mormonism,' with the elders who taught me the gospel in England, to think that, after I have come to Zion, they live as they do live. I looked to see men of God; living the things they had taught me; but on the contrary, I see some of these young men are not living as they ought to live." They bring disgrace upon the cause of God, and upon the great majority who live their religion. I would not have you think, my brethren and sisters, for one minute, that I would justify the woman in leaving the Church, because of this. But I do believe that men and women who accept membership and positions in the Church should live so that when they come in contact with other people, it may be seen that they are living their religion.

I often wonder if I am going through life failing to sound the

warning voice that I should sound. When I meet my Maker on the other side, if the question is asked, "Did you do your full duty, as a servant of God and as a Latter-day Saint in teaching the men and women that Jesus is the Christ and Joseph Smith a prophet of God, and in performing every obligation that God asked you to perform, or did you evade the responsibilities he placed upon you?" I often wonder what my answer will be.

One time, when I was stake superintendent of Sunday Schools, a woman came to me and said, "My son has more confidence in you than in any other man that I know of in the stake." I wondered then, as I have wondered since, if my life was of such a nature as to affect this young man growing in this Church, growing in knowledge and information, or taking the downward road that leads to destruction; and whether, if my life affected him in a way that caused him not to live as he should, I would be held responsible in any degree for his action. The thought came back to me that if my life affected men and women so that they did not live right, I would be held responsible in the end for some of those conditions. I believe it is my duty, my responsibility, to live the life of a Latter-day Saint as the Lord intended I should, that I shall listen to the whisperings of the Spirit of God and obey them, that I may not be found in by and forbidden paths, or in company that the Lord does not desire a servant of his to be in. I should be exemplary and carry with me the dignity of my position, the sense of responsibility that God has placed upon me and live and magnify the same before him. I hope and pray that when I meet on the other side with my children or associates that none can say that I did not do as I should, that I did not teach them by the proper example.

I remember a number of years ago visiting a family in our stake. Previous to visiting them, the lady of the house came and asked if we would not please talk to her son about his drinking beer. I remember going into the home. The elder with me talked to the young man and said it was not right to get drunk, as he was doing, that it was breaking his mother's heart. The young man turned around to the elder and said, "I want you to understand that my mother is responsible for the life I have lived. When I was a boy twelve or fifteen years of age, my mother set me down to the table with crackers and beer. It created a desire for beer, and I cannot leave it alone." Could you have seen that mother, as she sat by the old stove, the fire burning bright and showing the tears running down her cheeks, it would have grieved your heart.

I do not know whether the son told the truth. There may have been some truth in it. I felt that a young man should have had respect enough for his mother not to have made the statement in her presence, at least. On the other hand, I have wondered many times since, "Were the words of that young man true? Did

his mother's life affect his life in such a manner that he did not care for her teachings?

I want to tell you, brethren and sisters, that these are serious reflections. The souls of the children of God are precious in his sight. It should be the aim and desire of every father and mother to teach the gospel in a way that will impress men and women. I believe with all my soul that it is true. The young men and women of the Church today are growing, and to a great extent, their destiny is in our hands and power to place them in an armor that will lead them upward in the cause of truth, that they may be virtuous and live as God intended, or downward against his will.

We spend thousands of dollars to convert men and women who live in foreign lands and in America, who are not worth any more, or as much, perhaps, as the men and women who are in our midst, who are our neighbors day by day and who are starving for the gospel of Jesus Christ. Perhaps some of you may say, "They have plenty of opportunity to go to the organizations, where the gospel of Jesus Christ is taught." It is true, but the responsibility that God has placed upon us carries with it enough importance to teach wherever we are, that we should bear the testimony that Jesus is the Christ, and in such a manner that it will convince men that it is of God.

A little piece of poetry I sometimes read as I visit the Sunday Schools of our stake, called "The Sunday School Automobile," applies to every organization in the Church:

All rules of success considered, the most essential element is "Getting started." Therefore, use a self-starter on your Sunday School automobile.

Use the brakes of patience and self-control.

Put large quantities of hope in the grease cups.

Use a perseverance brand of gasoline as motive power, instead of hot air.

Have the timer properly set, EARLY.

Have the carburetor properly adjusted, admitting a mixture of equal parts of earnestness and will power.

Use the primer of enthusiasm.

Best results can be obtained by using the four cylinders of knowledge—

The knowledge of self,

The knowledge of company,

The knowledge of work,

The knowledge of children (men).

Advance the spark of ambition for more speed.

Open wide the throttle of faith in yourself, in your work, and in your calling, to secure more power.

Use the polish of courtesy.

Use tires of stick-to-it-iveness, on non-discouragement rims.

Use the Golden Rule steering wheel.

Put on search lights of character, and with the foregoing equipment, the Sunday School automobile will take every hill of disappointment and discouragement on high gear.

I believe, brethren and sisters, if these things were put into the life of every man and woman who accepts responsibility in this Church, if we would sense that responsibility, if we would first

take an inventory of our own lives and gather out the weak points and improve upon them, that we would be successful as individuals. It is said the chain is no stronger than its weakest link, and it is so with men and women who accept positions in this Church. I have delighted in working in the organizations of the Church. I consider it an honor to be permitted to work in the organizations for the growth, development, and benefit of the human family. My desire is that we may all sense this responsibility.

My testimony is that Jesus is the Christ, that Joseph Smith is a prophet of the living God, that he gave his life as a testimony that his doctrine and teachings are of God. I recall his words when he left Nauvoo to go to Carthage jail. When he looked upon Nauvoo he said, "I have a conscience void of offense toward God and toward all men. I shall die innocent. It shall yet be said of me, 'He was murdered in cold blood'."

My grandfather heard a message delivered to the governor, saying, "They intend to kill the prophet," and he said, "If you know anything about it, keep still." My grandfather said it always seemed peculiar to him that a man who held a responsible position, and who was, no doubt, in a position to prevent certain conditions, should say, "If you know anything about it, keep still." My testimony to you is that the present leaders of this Church are men inspired of God and doing their utmost for the advancement of those who are members of this Church.

I pray that the Lord will bless us with his Spirit, protect us from harm, and extend to us and create within our minds a greater desire to love and honor the authorities and to honor our call, and I ask it in the name of Jesus Christ, our Redeemer. Amen.

A duet, "Come unto me," was sung by Earl Martin and Ronald Salt.

ELDER CHARLES H. HART

Of the First Council of Seventy

The next speaker will be President Soren M. Nielsen of the North Sanpete stake. Brother Nielsen was formerly stake superintendent of Mutuals, and a military leader. He is now proving himself to be a real captain as a president of the North Sanpete stake.

ELDER SOREN M. NIELSEN

President of the North Sanpete Stake

I appreciate the kind words of our presiding authority here this morning. I have learned to love President Hart through my acquaintance and my associations with him. He was present at the time I was set apart as president of the North Sanpete stake of Zion and had something to do, I am sure, with my being chosen.

Last evening after arriving in the city, I was dining with a person from home who said he intended to leave the city some time

today for home. I urged upon him to attend some of the sessions of the conference before he returned. When he informed me that time would hardly permit, I rather insisted that he attend at least the opening session of the conference, this morning in the Tabernacle, as that, I thought, was the most important session of the conference, the most interesting, and he would feel well paid for spending that much time in the city. This morning, when the president of the Church read my name as one to speak here, it came as a thunder-bolt from the sky, and I have been wondering since if that is my penalty for singling out one of the sessions of the conference as being better than another. I am sure, my brethren and sisters, whether it is the opening session or the closing session, it matters little to Latter-day Saints who are present to participate in the Spirit of the Lord and to be fed the bread of life. I am sure the message delivered in one session is as important as that in another, provided our hearts are in tune with the mission and purpose of this Church. I am convinced of that this morning, for I have thoroughly enjoyed myself here, and I pray that while I occupy this position, the same Spirit may actuate my thoughts that has prompted those who have spoken before me, and that has influenced the rendition of the songs and the music listened to this morning.

I was impressed with the testimony of Bishop Smith in his conversation with the non-member of our Church in California. We see on every hand where men are trying to capitalize the organization of this Church for the purpose of making money. I remember reading in the public press of a certain organization that had offered to contribute to this Church a site for a temple in one of the California cities. Their sole motive, my brethren and sisters, was to bring Latter-day Saints there in a body, sell them real estate, perhaps, or in some other way enrich their pocketbooks.

I want to contrast that with the motive of a man with whom I held a conversation just recently, a man whom I have known all my life. We have grown up, virtually, together, at least since boyhood—he a member of the Presbyterian Church, and I affiliated with the Latter-day Saints. He said to me, “Brother Nielsen, I have come to the conclusion that if there is a true Church of Christ on the face of the earth today, it is not the Presbyterian church, but that it is the ‘Mormon’ Church. I have learned to appreciate you people. I have marveled at the accomplishments of the membership of your Church. I have learned to love and admire you and others with whom I have mingled all my life. I have learned that there is nothing uplifting or that will tend to uplift the souls of men that the Latter-day Saints are not seeking. There is nothing that will tend to destroy the character of individuals but that the Latter-day Saints are always ready to condemn it. They are constantly striving for the development of the talents of their children; they are anxious to see them grow, and they make liberal provisions for their education and their advancement in

life. The social and community life of no other people can be compared with theirs. When I compare a community of Latter-day Saints with one made up of other organizations, I note that when men and women belong to lodges and secret organizations there is a tendency to pull apart, to segregate themselves into classes, each one destroying, or at least tending to destroy, the efforts of the other. I see no good in lodges or fraternal organizations. I see definite good in the Church of Jesus Christ of Latter-day Saints. They are banded together working for a common cause—and that always characterized by the highest ideals."

I said to him, "I have noted you in recent years especially, that you have been more friendly to us, and I have predicted to others that you some day would become a member of this Church; I trust that I shall not be disappointed."

And he said to me: "I am ready now, if I only dared, if I only had the courage, to enter the waters of baptism, but I know what will happen to me; I shall be ostracized by my family and friends, those who have been near to me all the days of my life, and I have not the moral courage to break away from those associations to become one of your people. I know the criticism that would be heaped upon me. And yet I am a Latter-day Saint. I am willing to confess that I have accepted of the gospel, that I believe it; and even now, if I had the least assurance that through my membership in the Church I could enjoy a small portion of the growth and development that I have noted in others, in your Church, even though I am pretty well along in life, if I could be able through affiliation with your Church to learn to stand before an audience, to express myself in public (he is a talented man, by the way, but timid), if I could acquire that knowledge and ability, even now I believe I would become a member of your Church, in spite of the criticism that I know would come to me."

I promised him that if he would come into the Church, accept the Priesthood, lend himself to its influences and teachings, he would live to see the day that he would be an active member of this Church and that his voice would yet be heard publicly in the defense of its truth.

Brethren and sisters, I want to express to you my appreciation for my membership in this Church, for the fact that I see, as this brother has discovered, that there is no place in the world I would rather be than here. I thank my Father in heaven for the fact that the missionaries of this Church have invaded foreign lands and preached the gospel to my family and made it possible for me to come here and enjoy the associations and the blessings of membership in this Church. I have heard many of the testimonies borne in this building; I have been here at Mutual Improvement conferences, where our testimony meeting is usually held, and I have heard some inspiring testimonies borne. Usually they begin by saying, "I have been taught the principles of the gospel by my parents. I am thankful that I was born in a Latter-day Saint home, etc. I am thankful that I have

been able to go on a mission and receive there a testimony of the gospel."

I want to say to you, my brethren and sisters, that being born in the Church is not necessary. I was not born of "Mormon" parentage, though my mother is a member of the Church. I was not raised in a Latter-day Saint home, strictly speaking. I have never been on a mission. But through my affiliation with the auxiliary organizations and the Priesthood quorums of this Church, I have acquired a testimony of the divinity of this gospel. I have learned to know that this is the Church of Christ, that it was reestablished under the inspiration of our Father in heaven and through the instrumentality of the Prophet Joseph Smith, and that those who adhere to its teachings, make the ideals of the Church their ideals, will enjoy greater blessings than any other people on the face of the earth; also, that we can become a happier people, and more fully comprehend the purposes of life than any one else, through the study of the gospel. I pray, brethren and sisters, that all of us may sense our responsibility as Latter-day Saints.

In conclusion, may I say that I am confident that the influence brought to bear upon the individual to whom I referred has come from the example set by members of his community, not by their sermons. I believe that the family life of the people of that ward, the community life, the social activities, in other words, the conduct of those people as Latter-day Saints, have converted him to the principles of "Mormonism," and not the sermons they have preached on the Sabbath day. May we so order our lives, brethren and sisters, that those who are watching us, and observing our actions, may come into the fold of this Church through the example we set, I pray, in the name of Jesus Christ. Amen.

A quartette, composed of the winners of the M. I. A. Salt Lake District contest, Earl Martin, Ronald Salt, Leonard Strong, and Harold Keddington, sang, "Prayer Perfect."

ELDER ANDREW JENSON

Assistant Church Historian

In just three years and a half from now the Church of Jesus Christ of Latter-day Saints will be one hundred years old. It has been, and is, a most remarkable organization. There never has been another one like it upon the face of the earth. We do not have to compare the Church to which we belong with any of the so-called Christian churches of today, so far as members and progress are concerned, but we can consistently compare it with other dispensations that the Lord has established upon the earth for the salvation of mankind; and particularly do we take pleasure in comparing it with the Church which was organized more than eighteen hundred years ago by the Savior himself and his apostles. We can also draw comparison between the Church to

which we belong and the Church organized among the Nephites about the same time that the Church was organized in what we call the old world. But the history of the Nephite Church is very brief. And the same might be said of the history of the original Church organized in Palestine, or in Asia.

There are some comparisons that I sometimes think of. Jesus was thirty years old when he commenced to preach. Up to that time we have but very little knowledge of what he did. Joseph Smith was twenty-five years old when he, as an instrument in the hands of the Lord, organized the Church of Jesus Christ of Latter-day Saints in 1830. After one hundred years had passed away from the time that Christ commenced his ministry we find (by referring to the historians of that day, such as Matthew, Mark, Luke and John, the Acts of the Apostles and the writings of the historian Eusebius, who wrote the history of the first 325 years of the so-called Christian church), that there was scarcely anything left of the original church. It is a strange thing that such should be the case, but it was undoubtedly in the providence of the Lord. Before the first century of that dispensation had passed away all the apostles had been killed except John; other leaders of the church had also gone to their rest, most of them falling as martyrs to truth, for that was a time of martyrdom. John, who did not taste death, as we understand it, was the only apostle left. So, at the end of one hundred years from the time that Christ commenced his ministry in Galilee the great majority of the people who belonged to the original church had passed away, either by natural death or had fallen as martyrs, or gone into apostasy. The falling away had become so universal during the latter part of the first century of the Christian era that there was scarcely anyone to speak of left professing the true gospel of Jesus Christ when the century ended. False doctrines had been introduced into the church, and the falling away, which had been predicted by Paul and others, had indeed taken place.

It is different with the dispensation to which we belong. When this Church shall be one hundred years old, the historians will be able to record that it never before was any stronger or its membership more numerous. We can easily judge the condition of the Church three years and a half hence. At the present time we can say that the Church never had so many organized stakes of Zion as it has now, and never before so many bishop's wards, nor so many missionary fields at one time; that is, if we make exception of a few temporary missions established in the early days of the Church; but, taking it all throughout, the Church to which we belong never had a more prosperous existence than it has at the present time, when we refer to the thousands of noble men and women in it. We may regret that there are some weak members, who are not as true to the gospel of Jesus Christ as they might be, but there is a sufficient number of faithful men and women, both young and old, to warrant my statement; the majority of the members of this Church would be an honor to any community. That

really should prove to all that we have borne good fruit, and our actions are now being copied by many of the people of the world who have figured with organizations that have been less successful than ours has been.

It is one thing to make history, another thing to write it. If it had not been for the writers I have mentioned, who belonged to the original Church, what would the doings of Christ mean to us? We would have known next to nothing of his activities. The doctrines he taught would have been hid in mystery and conjectures. For instance, if Matthew, or some other historian, had not recorded the Sermon on the Mount, we would not have had that splendid exposition of gospel truths. And if somebody had not recorded the many other beautiful sayings of Christ and his apostles, what would we have known of the ministry of Christ and of his apostles? We would merely have had some vague ideas handed down by tradition that would lead astray more than lead aright; but because these things that are written, we have at least some knowledge of these earlier dispensations.

In our day, the first thing the Lord did after the Church to which we belong was organized with six members, in the little village of Fayette, Seneca county, New York, was to command that a Church recorder should be appointed, a man who should write down what was taking place. That man was Oliver Cowdery. He had previously assisted Joseph Smith the Prophet in translating the Book of Mormon; and now, after that sacred record had been completed and printed, his labor with the pen was continued through his appointment as the first Church recorder. Since that time we have had recorders and historians in the Church who have been more or less faithful, and more or less efficient in doing their work. Soon Oliver Cowdery was appointed to other positions in the Church, and another man was called to be Church recorder. But as that man was not very faithful in the discharge of his duties the early history of the Church is not as complete as we would like it to be. There are certain very important dates lacking because John Whitmer did not do his duty. Nevertheless, we have sufficient to show that the Church of Jesus Christ of Latter-day Saints is a most complete and successful organization, and we also rejoice in the promise made that it shall never come to an end. Other dispensations have ceased to exist, but this one to which we belong will continue, and the Church shall finally grow into the Kingdom of Heaven, over which Christ shall reign as King of kings, and Lord of lords.

It requires much effort and labor to keep track of the thousands and tens of thousands of missionaries who have gone out from the headquarters of the Church to preach the gospel. We are, at the present time, engaged in making a list of them. In a few weeks we expect to complete the same, and we will then be able to state approximately how many elders, and how many missionary sisters, have been sent out from the headquarters of the

Church to preach the gospel in different lands and climes. We will also have a good idea of how many people have been baptized since the Church was organized, notwithstanding the fact that many important Church records have been destroyed or lost. We will also know approximately how many branches of the Church have been organized in the different countries of the world, where our missionaries have labored. You will, perhaps, be surprised to learn that they are numbered by thousands, and you will be astonished to know that at one time there were nearly a thousand branches of the Church in Great Britain alone. We will surely have something interesting to tell the Latter-day Saints when the Church is one hundred years old.

It has already taken much time and money, and also necessitated much travel, to gather material and record the events of the history of the Church from the beginning to the close of the nineteenth century. Years ago we found, at the Historian's office, that we could not locate ourselves within the walls of that little building which stood across the street from where the large Church building now stands, and there write histories of the stakes of Zion and of the different missions of the Church. We found it was necessary to go abroad, travel extensively and gather material for history in many lands and climes. Your humble servant has had the pleasure, if I may call it such, to be a globe trotter. Some people have thought that I have traveled more than necessary, but I know better than that, and am convinced that I have not traveled nearly as much as I should have done in order to become a good and reliable historian. Yet I have traveled about 490,000 miles in the interest of the Church, and I have come to the conclusion that the work accomplished could not have been done in any other way than by going into the field for material. We have had Church recorders and historians all the time since the organization of the Church, and they have found it possible to record facts as they have been reported to headquarters from time to time; but the recorders could never make a complete history of this Church unless they go abroad, visit with the elders and saints in different parts of the world, peruse records and become acquainted geographically with the stakes of Zion and the countries of the world. Then, in connection with the reports that are sent in from year to year, they can write history, and it may be said that these reports are now better than they have been before. A complete history of this Church, in my opinion, can never be written unless that mode of procedure is followed.

We do not know what will take place in the near future; only this we believe, that great events are close at hand. But we do sincerely hope and pray for a general awakening in the interest of Church history. Sometimes, when I visit some of the stakes of Zion in the interest of history I am looked upon as a sort of Rip van Winkle, or some ancient of days, who has been asleep for twenty years, or more, and it seems as if some people are actually

annoyed by it. I do not say this as a slur upon the Saints generally. This lethargy can perhaps be traced to the fact that for years only very little attention has been paid to Church history in a public way. We preach about the Word of Wisdom. Imagine what the consequence would be, if our brethren from time to time did not open their mouths to draw attention to that particular word of God. Even, after mentioning it and speaking about it repeatedly, such conditions exist as those we have had explained to us in this meeting by the brethren who have preceded me. Now, inasmuch as the importance of history has not been mentioned much of late years, the people have become careless about it, and quite frequently we hear somebody say, "We have enough to do with the present and looking out for the future; let the past alone." It may be true that the present is more important to us than the past; and yet I contend that without knowing something about the past, we do not know where we come in as elders of the Church laboring in the vineyard both at home and abroad. It is necessary for us to know how we fit in as we continue the labors commenced by Joseph Smith the Prophet and continued by Brigham Young and his successors. In Great Britain we need to know how the present missionaries fit in with the labors in earlier days by Heber C. Kimball, Orson Hyde, Brigham Young, Orson Pratt, Wilford Woodruff, and many others. We from Scandinavia need to know how our present missionaries fit in with the labors commenced by Erastus Snow and his fellow-laborers seventy-six years ago. Without some knowledge in regard to the past, we scarcely know where we are at. We know we belong to a great organization, but not always what our particular duties are in building upon the foundation that the heroes and heroines of this Church laid many years ago.

My message as one of the historians of this Church is this: We want cooperation; we need a general awakening in regard to the importance of record-keeping. We must become better posted in regard to the history of this Church, the most important organization of its kind that ever existed upon the face of the earth. We cannot sit still and quietly at the Historian's office and steer the great ship of Zion historically, we need the cooperation of the local authorities and the people generally. We want the stake clerks and ward clerks, and clerks of the priesthood and auxiliary organizations to stand by us. And when we send out, or go out, for information we want to examine and peruse the records that are in existence for historical material. We raise our voice against the destruction or the losing of records, and draw attention to the folly of looking upon record-books in the same light that a school boy looks upon his copy book—when it is written full it is of no further use. The records of a ward or quorum are entirely different from that. A blank book is worth nothing to the historian, but being filled with records it is, in many instances, worth its weight in gold. We would, therefore, earnestly insist that the brethren and sisters

in charge of records, or even private journals, do not destroy them or lose them. The time will surely come when they will be wanted. Probably much that is in them may be mere chaff, that never will be worth copying, but there will always be something found in these records that will be of use to the historian. I cannot remember that I ever in my life have perused a record book of any kind—and I have perused thousands of them—but what I have found something in it of historical importance.

Now, brethren and sisters, let us wake up to a realization of the fact, that there is something of vital importance for us to know in the past, as well as in the present and the future. I speak as one who has devoted almost his entire life in the historical field, and who for many years has endeavored to draw attention to the fact that the writing of history is the next thing to making it. May God bless us and enable us to be faithful and diligent in discharging the duties pertaining to our respective callings in the service of God, I sincerely pray in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy

I think you will agree with me, my brethren and sisters, that we have had a musical and spiritual feast here today, and now I am anxious that during the few remaining minutes I may be able to continue the feast that has thus far been served to us.

Among the minor prophecies given to Joseph Smith was the prediction of the angel Moroni, that Joseph's name should be known for good and for evil among every nation, tongue, and people; that is, that good and evil should be spoken of him among all people. For many years the great preponderance of the things uttered and written in fulfilment of this prophecy was against him, but now the tide is turning. Mr. Cody, better known as "Buffalo Bill," in writing the preface to his book entitled, *The Great Salt Lake Trail*, called attention to the fact that the libraries were full of books written about the "Mormon" people, "generally," he said, "against the people, and usually with an inexcusable ability at exaggeration." There is this to be noted, that wherever there has been one to raise up his voice against the prophet or his people, there has been one equally strong in his defense. The prophet gave the instance of Mr. Reid, the lawyer, who defended him in one of the fifty-five trumped-up cases that were brought against Joseph. Mr. Reid said that the thought came to him that he must go and defend the Lord's anointed. Said he, "I did not know what it meant, but thought I must go and clear the Lord's anointed."

There is this peculiarity, that even those who have attempted to be spiteful toward the prophet and his followers have often unwittingly contributed to their good. That was true in one of the early books written against the prophet by Pomeroy Tucker of Palmyra, in his

book entitled, *The Origin of Mormonism*. He gives us the picture of Martin Harris, one of the most prosperous farmers in the neighborhood, being willing to sacrifice his fertile, eighty-acre farm on the north side of Palmyra, and his wife and family, for the testimony of the gospel. He also tells us of writing to Sidney Rigdon for help and encouragement in the production of this anti-"Mormon" book, at a time when it would have appealed most strongly to Sidney Rigdon, for at that time he had returned to Pennsylvania a disappointed man in his vain ambition to lead this Church. But he got no aid or comfort from Sidney Rigdon.

In a later book, by Gregg, bearing the euphonious title, *The Prophet of Palmyra*, an affidavit is presented from the ex-Governor of Utah, Mr. Harding, in which he gives his testimony of Joseph and Oliver, walking through the woods every morning a considerable distance with a small "take," as the printer calls it, of manuscript of the Book of Mormon for the publication of that volume by Mr. Grandin of Palmyra; and so sacredly did they esteem that manuscript that they would not permit it to be in the care of the printer or in his office over night, but walked a long distance through the woods to have returned to them the portion of the manuscript of the Book of Mormon which they had delivered in the morning.

It is interesting to note the views of those who attempted to be friendly and who express opinions as to the perpetuity of "Mormonism." Here is Mr. Gregg, seriously declaring at the conclusion of his book in which he purported to write in all fairness, his conclusion that before the end of the twentieth century the story of the Golden Bible would be but a memory—quite a different conclusion from that penned by the writer of a book entitled, *A Tramp With a Poet Through the Rockies*, to the effect that "Mormonism" "has a great future in America—it is not a dying cult."

Quite recently we have had some very warm commendation by different writers. Many of you have read in the *Saturday Evening Post* that friendly article in which it was said:

"It is a common practice to speak with admiration of the business organization of large corporations, and there is little doubt that the executives whose powerful intellects are responsible for the economic and efficient operation of the countless departments and divisions of a great steel company or great oil company are entitled to a large amount of respect and esteem. There is little doubt that there is no other organization in the world that obtains from its employees the loyalty and labor and the results that the 'Mormon' Church so bountifully receives from its five hundred thousand unpaid members. This statement may possibly be laughed off, but only after a spell of laughing so protracted and so forced as seriously to damage the most powerful laughing apparatus in existence."

So, if there is any one who wishes to laugh off that thoughtful statement in the way suggested, they are welcome to do so.

In the September number of the *Pacific News*, Mr. C. I. B. Moore, the Vice-President of the Pacific Mutual Life Insurance Company of

California, who traveled through Southern Utah, wrote this concerning our people:

"I want to say right here that my visit to Utah gave me a very favorable impression of the 'Mormon' people. We saw many evidences of their thrift and intelligence and found those we conversed with most agreeable and hospitable people, and in many instances educated and well informed. As good citizens, I doubt whether Uncle Sam possesses any more favorable type."

A Utah man who travels the United States over in a civic position told me yesterday of some kindly words given to him recently at Atlantic City by the multi-millionaire, C. Z. Mitchell, of New York, sometimes called the dean of electricians, or the dean of the electrical field. He met this man from Utah at the close of a meeting of the electrical convention and expressed very friendly regard for any one from Utah, and then explained to representatives from other states who stood near, "I have a fine feeling toward your state;" and to another, "There is much that can be said in favor of your state;" and to a third, "I could say a good deal in praise of the state you are from, but I want to say that Utah, in my opinion, stands without a peer. I am thinking of her people, and I say that for sobriety, sincerity, industry and honesty of purpose, and the cardinal virtues generally, I feel that the Utah people have no equal." And then he went on to refer to his experience in meeting President Joseph F. Smith and his counselors and said that whatever they said to him they said in great sincerity, and that he was much affected by the simplicity and the democratic attitude of the great president in assisting him on with his overcoat at the close of the interview.

Recently I was told of this incident that occurred in the Michigan University about thirty years ago when there were a number of Utah boys there. Some of the evangelical preachers of Ann Arbor sought to have these boys expelled from school on the ground that they were simply missionaries of the Church and not there for the purposes of scholarship. The dean called one of the Utah students before him and asked him if the accusations were true, and he was assured that they were not true, but that the Utah boys were there as legitimate students for purposes of study only. And then my friend said to me: "I was surprised to hear Dean Hutchinson, dean of the Law Department of Michigan University, say that both morally and intellectually the students from Utah stood higher than the students from any other state in the Union, and that he would strongly oppose any effort to expel them from the institution."

Mr. Frankau, a writer for the *Sunday Pictorial*, London, gave us some interesting words as the result of his visit here. I think our young sisters may be interested in the compliment he pays them. He is answering, of course, the old theory that existed in his country that the missionaries were in England for the purpose of winning young women to bring them to Utah for questionable purposes. The writer disposes of the question in this language:

"And if anybody after reading this article, still imagines that 'Mormon' missionaries come to Great Britain for the purpose of decoying British spinsters of certain or uncertain ages into secret harems, I can only advise him to take a little walk down State street or South Temple avenue of Salt Lake City, when the high moon is riding molten above the elms and poplars which Brigham Young planted, and observe the many Utah maidens whose bright eyes regard the stranger sidewise from under silken lashes as he passes by; for they are very, very alluring, these Utah maidens, so alluring indeed that 'Mormon' polygamy, if it ever comes to be restarted will most certainly begin, like 'Mormon' charity, at home."

In the future there will be scarcely any excuse for people to be so uninformed as to slander this people, because they can go to such a book as that recently issued by Macmillan & Company, entitled, *The Fruits of Mormonism*, and can see from United States census figures how this people stand on all the vital questions—of the high birth-rate and the low death-rate, the high marriage-rate and the low divorce-rate, the low insanity percentage, the high charitable-rate, the high educational standing, and from all those things that are known as vital statistics, determine from impartial government statistics the true standing of this people.

Time will not permit to continue along this line, but it is for us to be prepared to receive praise as well as censure, and we may appropriate praise without immodesty, knowing that it is said concerning the people collectively and not individually—a very telling distinction, which the Lord made through the Prophet Joseph Smith in speaking of this Church, as recorded in the first section of the Doctrine and Covenants. May we always merit the good spoken of us. Amen.

The choir sang, "And the glory of the Lord," by Handel.

The benediction was pronounced by Elder Quayle Cannon, of the Bountiful First ward.

SECOND OVERFLOW MEETING

The second overflow meeting of the conference was held in the Assembly Hall at 2 o'clock p. m., Sunday, October 3, 1926.

Elder Levi Edgar Young, of the First Council of Seventy, presided.

The singing was furnished by the LeGrande ward choir of Salt Lake City; Elder Charles C. Martin, conducting; Elder Frank W. Asper, organist.

The choir and congregation sang, "Redeemer of Israel," after which the choir sang the anthem, "Song of the Redeemed."

Prayer was offered by Elder David R. Lyon, of the Ensign ward, Salt Lake City.

The choir sang the anthem, "By Babylon's Wave."

ELDER WILLIAM JONES

President of the Moapa Stake

If I can but control my fluttering heart, I shall be pleased, my brethren and sisters, to respond for a few moments to this call made on me by the President of the Church. In doing so, I desire that the blessings of the Lord shall be with me to direct what I shall say, for I realize that of myself I am not capable of saying anything that will be profitable to you who have assembled this afternoon to be instructed upon the word of the Lord. Therefore I pray that the blessings of the Lord shall be with each of us, that our time here will not have been spent in vain.

I was thrilled, beyond my words to express, with the meeting of this morning, by the spirit that was manifest, by the things that were uttered by the President of the Church, and by President Ivins, and also with the things we listened to this morning in the officers' meeting of the Young Men's Mutual Improvement Association, and I am grateful that I have had this opportunity of assembling and listening to these valuable thoughts. I hope I shall get fresh inspiration from them, and from the meetings to follow in this conference, so that, as I return to the stake over which I preside, I may be able to carry back to the people the spirit of this great gathering and the valuable things imparted, and to be imparted, by the servants of the Lord called upon to speak to the Latter-day Saints.

I thank the Lord, above all else, that I have a testimony concerning this great latter-day work. I hope and trust that this testimony the Lord has given to me will be an abiding one, that during the rest of my life I shall be able to retain it in my soul and make it a part of my very being. As I enjoy this blessing, my brethren and sisters, I desire that this same blessing may be upon you and upon every Latter-day Saint who has gone down into the waters of baptism, and had hands laid upon his head for the reception of the Holy Ghost, and who has been given a testimony concerning this great latter-day work. I hope and pray that each one who has entered into covenants with his Maker may have the Holy Ghost to abide with them.

I was impressed very much this morning in listening to what was said, and the words of the Savior came to me and have been upon my mind since then. If you will bear with me for a moment, I would like to read some of his words, as recorded in the 14th chapter of St. John, beginning at the 14th verse:

"If ye shall ask any thing in my name, I will do it.

"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you.

“Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. * * *

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”

The very fact that we have gathered ourselves together in this conference is an indication to me that we love the Lord and that we are exemplifying in our lives the words of the Redeemer of the world wherein he says, “If ye love me, keep my commandments.” The people in this conference have gathered from all parts of the Church, some of them coming hundreds of miles, paying their own expenses on the railroads and in the hotels, and all because of their love for the Redeemer of the world and the work that he has established in the dispensation in which we live. We are sending missionaries into the nations, and to every part of the known world, with the message of the restored gospel, and they go out, as you are aware, bearing their own expenses, meeting the scoffs and the scorns of the people of the world and many of them enduring the hardships because of the love they have for the gospel which has been made a part of their lives. Where else can you find such love manifest in all the world as is shown by the Latter-day Saints, willing upon every occasion (it matters not what the sacrifice might be) to go where they are sent, to bear this message of glad tidings of great joy to people who do not know as we know, that the Redeemer of the world liveth?

I rejoice in the fact that we have identified ourselves with an organization that has for its object the love of humanity. Members of this great organization realize the responsibility of carrying this great message to the nations, regardless of cost, regardless of their time and means, and even the sacrifice of their own lives, if it becomes necessary. It is because of this love that our parents and our grandparents accepted the gospel in their native lands, and emigrated from the various parts of the world to this intermountain country, the place that the Lord spoke of through his servants as the dwelling place of latter-day Israel.

I thank God that I was born of parents who had the love of God in their hearts, that when the gospel came to them they accepted it in the circumstances that it found them. They were willing to make sacrifice, willing to leave all that they had and journey westward to this land surrounded by these lofty peaks that we see on every hand. Many are the trials and hardships that our grandparents endured. My grandparents on my mother's side accepted the gospel in Sweden. They suffered much persecution prior to and during their journey here. They had but very little means to migrate to this western land. They had to stop upon various occasions and earn money, that they might continue their journey, and upon one occasion, when they were earning money in order that they might proceed upon their journey, it was necessary that they leave some of their children with friends. The friends with whom they left the children became attached to them, and when they had

earned sufficient money to take them on a little farther, they went to gather their children. Some of the people were unwilling to give them up, and it was necessary for them to go into court in order to get them. They did so, and the court gave them their children, but after the court had decided in their favor and they went on their way, the people that were after some of their children waylaid them upon the road and took from them one boy, and from that day until the day of their death, they never had the privilege of again beholding the face of that son. That is just one instance, my dear friends, of the many trials and hardships that they had to endure because of the love in their souls of the gospel. It enabled them to journey thousands of miles to this western country and establish their children here. Upon their foundation we can build, in the enjoyment of the blessings of the Lord. I rejoice with you that we are surrounded with the comforts that the Lord has blessed us with, that we have plenty to subsist upon, to make ourselves comfortable and happy, and that, above all else, we still retain in our hearts that same love manifest by our fathers and mothers who accepted the gospel in the land of their birth. This knowledge and this love came to them through earnest prayer and through seeking after the word of the Lord. They were honest in heart, they desired to serve God and keep his commandments, and when the servants of the Lord found them, they recognized the voice of the true shepherd and embraced the truth, but it was because of earnest prayer and desire upon their part to know the will of the Lord, and to keep his commandments. The Lord has told us in the scripture that I have read to you that he will manifest himself to us. I bear witness to you that the Lord does manifest himself to the Latter-day Saints. He may not do it by personal contact in each individual case, but, through the promptings of the Holy Ghost; he manifests himself to the Latter-day Saints from time to time as needed, that they may be kept in the path of truth and righteousness. I know beyond any doubt that if we study the Spirit of truth, the Holy Ghost, and put ourselves in condition to detect its promptings, that it will continue to manifest itself to us. But I want to say to you that it requires study. We must conduct ourselves in a way and manner that when the Lord speaks to us we may recognize his voice and carry out the instructions given to us as individuals. The Prophet Moroni, you know, gives the keynote, as recorded in the Book of Mormon, Moroni 10. The Lord says, speaking through Moroni:

“Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true: and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

I bear record to you that our fathers and mothers, when the gospel

came to them, asked, as Moroni here gives us to understand, in His name, and when they asked, they received knowledge concerning the doctrines, as to whether they were of men or of God. The injunction given by the Savior, the Redeemer of the world, is that you ask in his name and you shall know whether the doctrine is of man or whether they come from our heavenly Father.

I pray that the Lord will bless us as individuals, as members of this great organization and as elders of Israel, that each one shall perform his part well, that we shall realize the responsibilities we owe one to another, and especially the responsibility that we owe to our heavenly Father in bearing our part, in helping to preach the gospel and do the work at home and abroad, for the salvation of the living as well as the dead. I bear record that there is no joy, no pleasure, no happiness to be enjoyed in all the world, outside of the service of the Redeemer of the world. It matters not how much money men may have to spend in getting happiness in this world, there is no real joy outside of his service. I bear you this as my testimony, my brethren and sisters, in all humility, and in the name of Jesus Christ. Amen.

ELDER JUNIUS F. WELLS

Assistant Church Historian

It is an unexpected pleasure accorded me to be sent over from the Tabernacle to speak before this congregation, taking the place of someone else who was expected to come. I shall not detain you for more than a few minutes; but, while I am before you, I desire to bear my testimony: the testimony that we are endeavoring to establish in the hearts of the young people of Zion. The slogan of the Mutual Improvement Associations for the current year, runs somewhat like this, "We stand for a testimony of the divine mission of Joseph Smith." We cannot be effective missionaries, promulgating the doctrines of the Church of Jesus Christ of Latter-day Saints, unless we have a testimony of the divine calling of Joseph Smith, the prophet. We cannot have a testimony of his divine calling unless we have also a testimony of the divinity of Jesus Christ, the Savior of the world, the Redeemer of mankind.

The arguments which establish faith in the divinity of our Lord and Savior apply particularly to the establishment of faith in the divine calling of Joseph Smith; for Joseph Smith was raised up of God, and he received his commission through the personal ministry of the Father and the Son to bear witness that they live and are interested in the affairs of men. He had nothing to give the world except what they commanded him. His visions, visitations of angels and revelations were all directed by, and in the name of, the Lord to give to mankind anew the doctrines which Christ taught in the meridian of time with the ordinances and principles, organizations and governments necessary

in the dispensation of the fulness of times to the establishment of the kingdom of God on earth; never to be taken from the earth, never to be given to another people; but to remain here triumphant over every obstacle and foe, over all other governments and institutions of men. Associated thus as the testimony of the divinity of Christ is with the testimony of the divine mission of Joseph Smith, how invaluable, my brethren and sisters, it is to us. What distinction a testimony of the truth of Joseph's mission gives us, and what joy, in going about in the midst of our fellow creatures upon the face of the earth, even among those professing Christianity, to say nothing of those of the heathen world!

We are called upon, because of the testimony that we do receive concerning Joseph Smith's mission, to be instructors, to be leaders. We cannot be otherwise. I will illustrate it. Take our young men called to go as missionaries to the various nations of the earth. Usually the injunction put upon them, in the blessings they receive when they are set apart, is to get the spirit of their mission—the spirit of their mission! I remember President Brigham Young said to me when he laid his hands upon my head, "Get the spirit of your mission." My father's only instruction was, "Get the spirit of your mission; do not know too much, but believe all you can." I did not know at the time what that sentence meant, but I was not long in my field of labor before I discovered it. There came upon me the spirit of my mission. Now, what was that? It was the exercise of the gift of the Holy Ghost conferred upon me when I was a child. It was the exercise of the authority to minister in the name of Jesus Christ, given me when I was ordained an elder. I found within three weeks after engaging in my mission that I was veritably, in effectiveness I will say mildly, an authorized representative of the Savior of this world; having the right to speak in his name, having the right to call upon my fellow creatures to repent; promising them that if they would do so they would receive forgiveness of their sins; showing them the way and proving it.

Does not all that constitute leadership among men? What would not the ministers of the world give for so potent a power, so actual an authority? It cannot come and it has not come and does not, in this world, in this time, in this generation, in this age of the world, except through the ministry of Joseph Smith, whom God called, and to whom the Father appeared, to whom the Son spoke and delivered that message of life and salvation to all the children of God that dwell upon the face of the whole earth. Joseph Smith knew that he had that vision; he could not deny it. A minister tried to get him to; his supposed friends, his associates, his relatives, and others tried to dissuade him from the assertion that he had seen such a vision, had received such an authority, had obtained such power; but he knew whereof he spoke, and in the integrity of his heart he maintained his testimony and he maintained it throughout his life to the day of his death. He sealed that testimony with the blood of a martyr for the

truth, not less, but for God and the truth, for the fact that God is and had spoken to him, and had delivered through him a message to all of his children.

My brethren and sisters, I would not speak thus if I were not able to bear witness that I have received such a testimony. I know that Joseph Smith was a prophet, not alone because of the spirit, I will say, of my mission, which confirmed that testimony and that knowledge, and indeed awakened my soul to its reality and to know the life of Joseph Smith—I have studied it.

I remember one day in England, President George A. Smith, first counselor to President Brigham Young, was upon his return journey home after having visited Europe and Asia, the Holy Land, and he sent for me to come and stay with him at the little hotel in London, and to be his companion and guide for about ten days, during which time we visited a great many places of note, of historical interest and value. I knew them pretty well, for I had been there for more than a year. We also visited a great many notable people. We were taken by noblemen of England to their homes. We were entertained at their tables. We were taken into the House of Lords and House of Commons and the Law Courts. We were shown by several men of renown courtesies and attentions that were in exchange for courtesies and attention they had received, perhaps, as travelers going across the continent and stopping for a few days in Salt Lake City.

It was most delightful for me, an education to accompany President George A. Smith, who was a historian and who knew history. We would go into St. Paul's Cathedral, for instance, and stand before statues of generals, men of letters, and men of renown of one kind and another, and he would tell me little personal incidents in their lives. My accompanying him was one of the most valuable educational incidents in my life. But I have not time to dwell upon that, but upon this: Before he left London to come home he said to me, "Junius, I want to see if it is possible to find the home of my ancestors; the place that they went from in going to America. They went to America about the year 1635. They settled in Topsfield, Essex county, Massachusetts, and that is the only clue I have as to where they might have gone from in England. Can you find Topsfield, Essex county, England?" "Well," said I, "I have been all over Essex county, because my field of labor was there, but I do not recall Topsfield." So I got a geography and searched but there is no Topsfield in all England spelled as it is in Massachusetts. There is a place in Essex county named Toppesfield, and I presume it would be pronounced Topsfield. He said, "That is near enough." So we set out, took a train to a station, not knowing we could have gone nearer; that was seventeen miles away from that little country village upon the Colne river, in Essex. Then we hired a trap and rode across country for seventeen miles, a beautiful drive. We came to the little village of Toppesfield, and it was nightfall, and we went into the inn there to stay over night,

the "Green Man Inn." Before we retired we ordered supper. Brother George A. could not wait for supper nor wait for morning, but thought we should try and see if we could not confirm the suspicion that we were on the sacred ground that was trodden by his ancestors. And so we went into the churchyard, and I got down on my knees before headstones and traced out the inscriptions with my finger. Presently I came upon some Smiths, upon some Thomas Smiths, Samuel Smiths, the same names that were among the Smiths, and one generation ahead of those that were found in Topsfield, Essex county, Massachusetts. Brother George A. Smith said, "We have struck the right lead. Let us go and get some supper." And so we went back to the little inn and had a very delicious supper of country things—some fresh eggs, and home-cured ham, and some lettuce, and pepper grass, I remember, and some other things. The reason I mentioned those is because of something witty that Brother George A. said. In the course of the supper, after eating quite heartily, he said, "Junius, pass the forage"—referring to the green stuff.

After supper, we went up into an upper bed room. It was under a thatched roof with a dormer window. There was a little old fashioned bedstead, and there we knelt down by the side of the bed and Brother George A. Smith poured out his heart in prayer and in thanksgiving to the Almighty. George A. Smith knew that the gospel was restored to the earth. George A. Smith knew that God had appeared to Joseph, his kinsman, and had revealed the everlasting gospel. He knew that Joseph Smith had been true to his testimony. He poured out his heart and soul in prayer, and in that prayer he thanked God for the opportunity he had had of going abroad, of traveling over Europe and meeting the peoples of the different nations, of going to the Holy Land, and of traversing spots that were made sacred to us because the Savior of the world had trodden those same paths and places. He had seen all that. Then he came to this humble little village in Essex and said, "And above all, O Lord, I thank thee that I am permitted to tread the lanes that were trodden by my ancestors, that I am permitted to receive here information that will open the doors for those of my kindred that have gone before, and may do a work for them that will effect their salvation eternally, according to the gospel revealed through thy servant, Joseph." I could almost repeat his prayer; I never before listened to such a prayer. I never before felt that I was so near, so close to the Almighty. I will say, yes, I never before felt the nearness of the Savior of the world as I felt it while we knelt in that room and Brother George A. Smith poured out his soul in thanksgiving and praise to God.

Well now, from that time I have studied and followed the history of the Smiths. I have written a good deal upon it. I have had the privilege of doing some things to help to commemorate and hold up in honor his name before mankind—the name of Joseph Smith, unto whom the angel of God, Moroni, standing before him said, "I am a messenger sent from the presence of God to you," as he called him by name,

“and there is a work for you to do, and your name shall be spoken for good and for evil among all people, and nations and kindreds and tongues. It shall be had for good and for evil among all nations.”

Now, my brethren and sisters, I will clinch my personal testimony. I have a right to. I know through traveling very extensively in the world, pretty well all over Europe, having crossed the Atlantic Ocean ten times, and pretty well all over America, for I have been in every state but two, and among this people called “Mormons.” You know, young men and young women—who were young when I was—you know whether I have borne my testimony. It is this: I have discovered that the world has spoken the name of Joseph Smith for evil; they have traduced his name; they have wickedly attempted to break down and destroy the influence of his mission; they have lied about his kindred, about his ancestors, about his family, about their lives. I went all through that in Vermont and in New York. I have said time and again to people there, “Why, Joseph Smith and his family were just like you and your families,” and proved it to them. “Go to the records, in building your churches, your schools, and in holding every office that anybody else held. They had the respect of their neighbors. They were industrious, they were upright, they were an honorable family, and here their descendants are, holding up their names in honor. And we, Latter-day Saints, a million of us, have held up Joseph Smith’s name in honor, that his name might be spoken for good.”

This is my testimony to you, as I have said to many people, while standing on the hearthstone of the cottage where he was born, where his mother washed and dressed him as a babe. Over the mantle-piece there is hung his portrait by the side of his mother’s, at the other side his brother Hyrum’s, and under Joseph Smith’s painted portrait, framed in a little gold frame, are the printed words which I have just quoted to you, from the lips of Moroni, saying that his name should be spoken for good and evil. I have said to hundreds, and those who have succeeded me in the management of that memorial in Vermont have said to thousands since, “Read that now; you of the world, unbelievers in ‘Mormonism,’ have been speaking the name of Joseph Smith for evil; we Latter-day Saints have built this monument and this memorial to show our love, our admiration and our testimony and bearing our witness for good, that his name might be spoken for good. So, between you and us we have fulfilled the words of the angel of God, and proved Joseph Smith, who quoted them and gave them to the world, a prophet of God.”

May the Lord bless us all with a testimony that shall abide in our souls, a light to our paths, a guide to our footsteps. There is nothing so precious as this; there is no truth so certain as this; there is no institution, there is no purpose of Almighty God, against whom none can prevail, so certain as the triumph of this work known as the Church of Jesus Christ of Latter-day Saints. Amen.

ELDER A. E. PARKS

President of the Gunnison Stake

My brethren and sisters: I do not suppose that I shall again have the same peculiar feeling that I had when my name was announced in the conference this morning, as a speaker for this afternoon's session. It was a feeling of great fear, and yet into my heart came a desire to perform the mission that the president of the Church had called me to perform. I came into this building with the same fear—a fear of you and a fear of myself, but as I heard you sing that wonderful song, “Redeemer of Israel, our only delight,” the fear of you left me, because I knew that I should have the privilege of talking to men and women who had in their hearts a testimony of the gospel, and that when the spirit of that testimony was upon them, who had time and again borne testimony to the fact that they knew God lives, that Jesus is the Christ, the son of the living God, that Joseph Smith was a prophet of the true and living God, and that notwithstanding their many weaknesses, God had blessed them. I knew that I would have the privilege of talking to men and women who, in their hours of trial, had called into their homes the bishop of their ward, the president of their stake, who had been with them, who had laid hands upon the heads of their loved ones and to their loved ones had come health and strength, and into their hearts had come the peace of the gospel, and my fear of you had left me entirely, though for myself it still remains, that I might not have the ability, the power to make the contact with the Spirit of our Father in heaven that might leave a message with you today. May I not ask that the few moments I stand before you that you offer a silent prayer in my behalf, that God may give me the power to say something that you may carry home, that will make you a little better, make you a little happier, that will give us a little more power that we may perform the mission to which God has called us, and also that he will give to you an understanding heart, that what I say may find lodgment therein?

I know, brethren and sisters, beyond the shadow of doubt, that there is in this gospel of Jesus Christ a power beyond the power of men, that will take men and women of mediocre ability and raise them up and magnify them so that they may perform a wonderful service to which they have been called by God, so that they may perform the service of representing our Father in heaven upon this earth, so that they may come to the people and convey to them, under the authority of God, the power of the Priesthood, that they may be changed in their minds, so that the Spirit of God may actuate them, may impel them forward to do the thing that God would have them do.

I think there is one principle of the gospel that is more important, probably, than all else, and it is that of which I wanted to speak this afternoon. It is this principle announced by our Savior, through Joseph Smith, that we should be one, and if we are not one, we are not his.

The question has often come to me, "How may we be one?" It has come to you, too, I know. Some of our brethren and sisters think that it is to carry out their own particular ideas, their own views, and a few have gotten together and tried to carry them out. I do not believe that it is true. I believe that when the Lord said we should be one, he meant that we should be one with those who preside over us, be one with the prophet of God. Is not that true? The Lord has said some marvelous and wonderful things for the blessing of those who would be in harmony with those whom he calls to leadership. In the matter of priesthood, he says, in the 84th section of the Doctrine and Covenants:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him."

How could that be possible, that all the Father hath should be given unto them? And to make it sure.

"This is according to the oath and covenants, which belongeth to the priesthood, * * * which he cannot break, neither can it be moved. * *"

And I have often wondered how it could be, how I could be one with God, how we could be one with God. And a testimony of it came to me. We shall never have the authority of God; he will always preside. We brethren who have received the Priesthood have received authority to act in the name of God, and to the extent of that authority we may act, and any act we perform in righteousness under that authority is a binding act and God will recognize it. But there needs to come something else into our lives, and that is, if we would be one with God, if we would have the power of God, we must exercise that Priesthood, must magnify it by our lives, by our clean living, and by our service.

It is a wonderful testimony borne to you by Brother Junius F. Wells, who received the spirit of his calling and was the means in the hands of God of establishing our wonderful Young Men's Mutual Improvement Association.

Now, my brethren and sisters, the Lord has said that the time would come that those who would not receive the servants of the Lord, nor hear the words of the prophets and apostles, and the servants of the Lord, should be cut off from among the people. The prophet Mormon bore that testimony but he said some other marvelous things. There is one marvelous promise, with which I am going to close, after warning you, if I may, against those who would come into your lives and sow the seeds of discord and put a bar between you and the men whom God has called to lead this

Church; between you and the bishop of your ward, or the ward teachers, or the president of the stake, or the president of the Church. I would warn you that those men and women who would do this are not actuated with the spirit of God but by the spirit of evil. I will read to you what the Lord says in regard to that in the 121st section of the Doctrine and Covenants:

"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

"But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

"And those who swear falsely against my servants, that they might bring them into bondage and death—

"Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house.

"Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them."

Let me read again:

"But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves."

Do not permit it. As you love your lives, your salvation, the salvation of your boys and girls, brethren and sisters, never let a word be said in your house or hearing against the constituted servants of the Lord, because I tell you, when they go out of the way, the Lord himself will remove them, that his people will not be deceived. But there is one thing, brethren and sisters, that you can do, and it will make a tie between yourselves and our Father in heaven, between your children and our Father in heaven that can never be broken—they may drift one way or another, but ultimately they will come back and receive the blessings of the gospel—and that is the thing that the Lord has revealed in the 21st section of the Doctrine and Covenants, in which he said:

"Wherefore, meaning the Church, thou shalt give heed unto all his [speaking of the president of the Church] words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith."

Here is the most wonderful promise, one which would make this gospel an absolutely vital force in your lives:

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory."

I want to leave with you my testimony, my brethren and sisters, that I do know beyond the shadow of a doubt that God does operate through these men whom he has called to lead in Israel. You may go to your bishop with any problem, and if you will act on his advice given you as you go prayerfully to receive it, you may know it is the word of God to you. You may go to the president of the stake and president of the Church in their proper order, and receive that same blessing. I do know that President Heber J. Grant is the prophet of God, and is

actuated by the power of God, and the counsel he gives us in these conferences is the word of God, the living scripture to us, and if we obey it, we and our families may return to the presence of God and receive those blessings that are ours. May this be the lot of all of us, I ask, in the name of Jesus Christ. Amen.

A male quartette, consisting of Leland I. Acomb, C. C. Martin, Leon G. Smith, W. S. Holdaway, sang, "The last chord."

ELDER JOHN WELLS

Of the Presiding Bishopric

I desire to endorse all that has been said concerning the divinity of our Lord and Savior Jesus Christ, who came in the meridian of time and at the close of his earthly mission died that we might live; also all that has been said concerning the divine mission of the Prophet Joseph Smith whose spirit was reserved to come upon the earth in the latter days to establish the gospel of Jesus Christ again, with all its powers and keys and blessings. It is the privilege of every Latter-day Saint to know that Jesus is the Christ, the Redeemer of the world, and that the Prophet Joseph Smith was divinely appointed and ordained for the great work which he performed in his brief ministry in these latter days. No Latter-day Saint should be satisfied until these testimonies burn within him.

It is the mission of this Church to declare to the world these two great truths. The Christian world today is greatly concerned with the problem of the divinity of Jesus Christ as the Son of God, and this problem arises from the lack of testimony concerning these two great personages. Confusion and dissension will be with the churches of the earth until they conform to the laws and ordinances of the gospel. The members of these churches will have to exercise faith in the Redeemer as the Son of God and sincerely repent of their sins; then go down into the waters of baptism for the remission of these sins, and receive the Holy Ghost by the laying on of hands by those who have authority to do so. Then by prayer, faithfulness, obedience, humility and meekness they may obtain a testimony of Jesus Christ and Joseph Smith, knowing that Jesus is the Redeemer of the world and that through the Prophet Joseph the gospel was restored to the earth.

The work of the Lord is moving rapidly. More missionaries are in the field than ever before. Mature men are sparing time to go into the mission field again for a period of about six months, and they have carried the message of the gospel to old acquaintances as well as new. It is hoped that from year to year the number of missionaries who are carrying the gospel message to the inhabitants of the earth will increase.

Another temple is almost finished, being located in Mesa, Arizona. Five temples are now in daily operation, and this new one will, no doubt, be ready early in the coming year. It has been built

from the donations and gifts of the Latter-day Saints and from the tithes. It is a wonderful building, everything being of the latest in temple architecture. Thousands of men and women are waiting to enter that House of the Lord to do ordinance work for the living and the dead.

Elder Junius F. Wells mentioned the old landmarks of the Church, the Memorial Farm in Vermont, the Hill Cumorah in New York, and other places. The Church has recently acquired the farm of Father Peter Whitmer in Fayette, Seneca county, New York, consisting of about one hundred and twenty acres of land. It was on this farm that the Church was organized on the sixth day of April, 1830. Some may say, Why purchase this property? I am satisfied that the day will come when these historic places will be visited by tourists and Latter-day Saints in great numbers, who will stand in reverence in such hallowed spots. On this farm, and probably in the very house on it, the first Sacrament was administered by the Prophet, after those present had gone through the formality of organizing the Church in accordance with the laws of the State of New York.

The late President Seymour B. Young spent years of his life in trying to gather sufficient funds to erect on the Temple Block here in Salt Lake City a memorial to those who came across the plains with hand-carts, people who came mainly from England, Scotland and Scandinavia. With these companies were a few wagons, carrying some of the people's heavy belongings, and also carrying food. The remainder of their effects was placed in hand-carts, which were pulled for a thousand miles or more across the plains, where the only road was the trail made by the wagons that had gone before. A beautiful monument in memory of these brave people is now cast in enduring bronze and is placed in the front entrance to the Bureau of Information. Do not go home until you have looked at it, thought about it, and seen how the artist has depicted the sufferings of the Latter-day Saints, showing the pathos of it, showing the indomitable spirit that brought these people across the plains.

One of the great Christian churches has held a celebration in the United States, during which special stress was given to the Sacrament of the Lord's Supper. Because of statements found in the Bible, this Church declares in its doctrines that when the wafer or bread and the wine are blessed they are actually transformed into the body and blood of our Lord Jesus Christ. Such instances as this show how important it is that the Latter-day Saints should have prophets and apostles who may receive the word of the Lord in this day and properly interpret the instructions given in former days.

The Sacrament of the Lord's Supper is one of the most solemn services that the Latter-day Saints hold. In these latter days, the first Sacrament was administered in the home of Father Whitmer, as stated before, according to instructions contained in section 20 of

the book of Doctrine and Covenants. This Sacrament was instituted by Jesus Christ on the eve of his crucifixion.

Shortly before his death he had raised Lazarus from the dead. It had become known in all the region round about that he had done this, and thousands of people who were gathering for the Passover heard of it. His enemies, the Pharisees, chief priests and scribes, were afraid of his popularity. He visited the temple and the voice of the Father was heard acknowledging him to be his Son. The following day he visited the temple again and drove out the money changers, and that was the last time he entered that sacred building. He resided with his friends in Bethany, where a feast was held at the home of Lazarus. The day following, Wednesday, he gave his disciples private and final instructions in some secluded place on the Mount of Olives. On Thursday he asked his disciples to prepare for the feast, and no doubt that remarkable ceremony was carried out in the style customary to the Galileans, for all the disciples of Jesus were Galileans, with the exception of Judas Iscariot. The supper being over, he took off his outer garments, girded himself with a towel, and washed the feet of his disciples. Peter objected, but when his Master told him that if he did not do this he would have no part or lot with him, the impulsive man said, "Lord, not my feet only, but also my hands and my head." After that, he gave his disciples some advice and encouragement and uttered that wonderful prayer contained in the 17th chapter of John. And then he brake bread and blessed it and gave it to his disciples, saying, Take, eat, this is my body; as oft as ye meet do this in remembrance of me. Then, after this had been partaken of by those present in the room, he blessed the wine and said, Drink, for this is my blood which is shed. No doubt the disciples partook of this solemnly and remembered his injunction that as oft as they should meet they should do this in remembrance of his sufferings and death.

He left no ritual, he did not say how the religious ordinances of the new Christian Church, composed of his followers and believers, should be carried out. It is presumed that he expected they would carry out the old Jewish services, but in addition to this He said, in effect: As oft as ye meet, partake of the emblems of my body and blood in the shape of bread and wine, and do this in remembrance of me. Evidently he gave to his disciples the true form of prayer which he desired them to repeat when blessing the bread and the wine, and that same prayer has been given to the Latter-day Saints and is contained in section 20 of the book of Doctrine and Covenants.

No Latter-day Saint can keep alive in his heart the testimony of Jesus Christ and live the gospel unless he partakes of the Sacrament of the Lord's Supper frequently, with clean hands and a pure heart, remembering the purpose of this Sacrament is to remind us of the death and sufferings of our Lord and Master until he

comes again. We Latter-day Saints should go to our meeting-places regularly and in the most solemn manner center our thoughts upon the great sacrifice made by our Lord and Savior; and we should not partake of the bread and the water unthinkingly or carelessly. This partaking of the Sacrament should be done on the Lord's day, for on that day the Lord has said we should go to his house and partake of his Sacrament.

May the Lord bless us that we may sense our responsibilities and privileges as Latter-day Saints, I humbly pray in the name of the Lord Jesus Christ, our Redeemer. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

My brethren and sisters: The great inspiring idea of this conference to me has been the admonition of Christ: "Rise up and be God's child." God created man in his own image, and the divine within man teaches him the truth and value of character and righteousness based upon a supreme faith in the Father of us all. The Latter-day Saints hold sacredly to the fundamental teachings of our Lord and Savior Jesus Christ. In all their history they have believed that Christ is the sure guide to the way of life. This was true of the brave souls who crossed the plains in the very early days and made their way to Zion here in the tops of the mountains.

The handcart immigrants mentioned by the previous speaker suffered untold hardships, not for the purpose of obtaining wealth and power, but fundamentally for the glorification of God and bringing to pass his divine purposes. May I just add a thought or two more concerning the handcart pioneers. Like their other brethren and sisters who came to Utah in the days of the old trail by ox-team and on foot, they did a great deed; and the result of their work stands ineffaceable and beyond forgetfulness. They had strong characters and unyielding courage. They came to work out their destiny. Religious freedom was one of their motives, and they possessed a very fine and lofty courage, and are to be reverently admired by all the people of this state. They put above all things the possessions of the mind and the heart. When they achieved their purpose, through much tribulation and suffering, they opened their doors to the honest in heart, and told them to enter. In the law of progress, these pioneers stand forth as exemplars of certain great principles, which never can grow old. They set character first; and revered intellectual and religious achievement.

President Brigham Young saw this wilderness country in radiant vision, and the unconquered soil was a symbol of spiritual regeneration. And what did those pioneers of yesterday, and the Saints of today stand for? It is the gospel of Christ Jesus which speaks to us with so much power that it cannot be mistaken. It is a revelation of the meaning and responsibility of life. It involves great and illuminating ideas and truths

that if mankind will work for them, the security of the race in peace and understanding will be assured. If we take a general view of Christ's teachings we will find that they emphasized the truth of the Kingdom of God and its coming; that he taught the Fatherhood of God and the infinite value of the human soul, and that out of his teachings grow the higher righteousness and the commandment of love. Louder and more confident voices proclaim these truths today, because in the infinite goodness and mercy of God his divine Priesthood has been restored, and man has again been made free to find eternal life.

It is religion, the love of God and neighbor, which gives life radiancy; and in this divine feeling we realize better the meaning and aim of life. The knowledge of the meaning of God's Kingdom grows steadily and silently in the heart of the man who grows in faith and allows his soul to be illumined by the spirit of Christ our Lord. This Kingdom of the Master can be understood only from within. While the Kingdom of heaven is to come to us, it will be understood only by our spiritual natures. Every doctrine that he taught was a message of the Kingdom.

God placed a value on the human soul, and taught that it is capable of endless spiritual and intellectual development. The Glory of God is intelligence; so intelligence is the glory of man. This glory is the Spirit of truth, which "leads man into all truth." The soul is man perfected, and a man perfected is one who knows not only truth, but is "a man of the truth."

What a divine duty the gospel of Christ imposes upon you and me; the duty to develop our spirits and intellects to the highest degree and to their infinite possibilities. Then there is the higher righteousness and the commandment of love. When Jesus was asked what the great commandment is, he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind * * * and thou shalt love thy neighbor as thyself." This is a sphere of ethical thought that is peculiarly expressive of the gospel of Christ. It is in this sense that Jesus combined religion and morality. The higher morality depends upon the conception of Christ's teachings, and the developing of the simple faith in God. No system of ethics has ever bettered this system of the Master, and the pure Christian virtues are the most secure force today to heal the sins and ills of the world. The world cannot be far from religious feeling. Religion is a natural outgrowth in man. When man began to think and feel and wonder, he had longings to find out the infinite. So he naturally came to God, and God blessed him with divine power. "Wherever there is man, there is religion." My friends, we cannot be much until we have touched the infinite religion of spirits. Step by step we must rise to the demand of religion, and set before us the aesthetic ideals of Christ, our Lord, and abide by his thought that the love of God is the abhorrence of evil. Jesus had a great loving world purpose. There

cannot be true victory in life until every activity of man—economic, political, social, ethical, and intellectual—be influenced by the divine purpose of Christ, our Lord. That is victory.

I must not speak longer. May God help us to see the greater laws of righteousness; may he strengthen our testimonies from day to day. May we lift up our thoughts to him, and know that life and light come as we approach God. It was a mighty sage who wrote: "God ever works with him who works with God." The religion of Christ has a personal appeal to us all. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon." Amen.

The choir sang, "God is our refuge and strength."

The benediction was pronounced by Elder Orson Allen of the Ensign stake.

SECOND DAY

MORNING SESSION

The Tabernacle was comfortably filled, both on the lower floor and in the galleries, when President Heber J. Grant, on Monday morning, 10 o'clock, October 4, 1926, announced that the congregation would sing, as the opening hymn, "Come, come, ye Saints."

Following the spirited singing, Elder George H. Brimhall offered the opening prayer.

A sacred soprano solo was sung by Pearl Kimball Davis, entitled, "Eye hath not seen."

ELDER JOHN A. WIDTSOE

I have enjoyed greatly, my brethren and sisters, the addresses and the music of this conference. My soul has been fed. I always delight to know that I belong to an organization that speaks with authority, and I glory in the fact that those who stand at the head of this great Church exercise the right of their authority. May I add to President Grant's remarks that whenever we sing the hymn, "We thank thee O God for a prophet," we have in mind Joseph Smith, the prophet of the restoration, and also the living prophet whom we sustain and uphold, and who guides us, under God's inspiration, in his day.

THE BEGINNING OF THE WORK

Perhaps the most impressive thought that comes to me as I look over these vast congregations of Latter-day Saints and recall all that they represent in social and economic conquest and in rich spiritual living, is that all this has come out of a very simple beginning. A lad, seeking for truth, cried in the darkness for light. Out of that simple, humble beginning, has come this mighty work. In my reading I turn most frequently to the Prophet Joseph Smith's own story of his first vision, and I return invariably refreshed and strengthened, inspired and thrilled, by that simple story. Joseph Smith, not yet fifteen years of age, in the midst of contending religious opinions, set out to find the truth. To God, the author of truth, he stated his desire and the Father, in his graciousness, in his mercy, gave to the boy that for which he asked.

THE FIRST VISION—A LESSON TO ALL

It seems to me that this Church has been given no greater lesson—one that should be remembered by the Church by all people and by every individual. Men cannot live by untruth or near truth. Spiritual contentment is won only when one has the full truth, or the truth just as fully as it may be available to him. Out of such individual

desire and search for truth has come this great body of people, men and women, who know for themselves—they having gone to God in their search—that this is the truth. In this Church and kingdom we stand upon individual testimonies of the truth. We depend not upon the prophet, great though he may be, who guides the Church at this time, or upon any other man, but we, having a witness of the spirit, know for ourselves that this is the truth. Out of such training, desire and high knowledge has come a people the like of which has not been known before upon the face of the earth—a kingdom of priests and priestesses such as the prophets of old dreamed about and wrote about.

TRUTH DEFINED

In one of the great revelations given to the Prophet Joseph Smith, now known as Section 93, there is a splendid discussion of truth. In that section there is a comprehensive definition of truth. "Truth is knowledge of things as they are and as they were and as they are to come."

ALL TRUTH ACCEPTED

It is a happy claim, and may I say a proud claim on the part of Latter-day Saints, that they accept all truth, no matter whence it comes, or what its nature may be, whether it be scientific, philosophical or religious. If it be the truth, we accept it, and know that there is a place for it in the great plan of truth, known as the gospel of Jesus Christ. We Latter-day Saints welcome the great advances of these latter days. The remarkable conquests in pure and applied science: the telegraph, the telephone, the radio, the airplane, all the marvels of this day, we accept gladly and have no quarrel with them. Whenever the chemist discovers, as a few months ago, an element that had not been known before, we Latter-day Saints welcome that new knowledge, for we recognize that another step toward the ultimate conquest of nature, and of the universe, has been taken by man through the inspiration and good will of our Heavenly Father. When the astronomer tells us that a new star has been found in the high heavens, we are glad that more truth has come to us and therefore greater power. We support those who, in the laboratory or in the field, as earnest and honest searchers after truth, are seeking to unravel the mysteries of this great universe. As a Church we support such endeavors and sustain those who labor in the search of truth, no matter what the truth may be.

RELATIVE VALUE OF TRUTH

While Latter-day Saints understand that all truth is from God, and is desirable, and will be ours in time, yet we also know that all truth is not of equal value to humanity. Some knowledge is chiefly of physical help. It makes possible houses and roads and automobiles, and it feeds the body, thus making it easier for us to live on this earth. Another type of knowledge feeds the mind. Literature, art,

and many other branches of knowledge contribute chiefly to the up-building of man's intellect. While we accept all these things, grateful for physical conveniences, glad to have the opportunity of mental development, yet Latter-day Saints understand that the truth of the greatest worth to humanity is that which controls and shapes human actions, that which interprets to us our relationship to God, our Maker, and to our fellowman; that which lays before us the great plan of salvation and explains why I am here, whence I came, where I am going and what I must do to conform to the greater laws of life. Such knowledge becomes the greater truth. Men frequently fail to understand the relative value of truth, and, therefore, set things that minister only to the physical world upon high pedestals, and place low the truth that deals with man's eternal journey, and with his eternal relationship to the greatest Being in the universe. It would not be quite wise or consistent for any one of us, no matter what views he may hold, to say that men of the type of Abraham, Isaac and Jacob, of Moses, Elijah and John the Baptist and of other notables who knew little about the great discoveries of the last hundred years, were not so great in stature before God and before men as we are. They did possess the higher and more valuable knowledge and they were seekers also after the lesser knowledge; and in our day, were they here, they would stand as we do, lovers of all truth, but with a clear understanding that some truths minister to man's greatest and others to his lesser needs.

RELATIVE VALIDITY OF TRUTH

Not only do Latter-day Saints distinguish carefully between the greater and the lesser truths, but they also recognize that not all truth has the same validity. We cannot accept all knowledge as being of equal certainty. Some knowledge I know to be absolutely certain, some appears to be true, and some I hope may be true. The man who looks through a microscope into the infinitely small is limited in his search for knowledge by the power of that instrument. He can go no further. The man who looks through a telescope into the starry heavens must guess at the things that hang just beyond the reach of the instrument; and the man who builds a theory out of observed facts builds only a ladder, a scaffolding, by which he hopes to rise into that greater truth for which he seeks. Therefore, Latter-day Saints are careful to examine the validity of the truths set before them. We make the satisfying claim that the truth of greatest validity, that of greatest certainty, is the truth that has come from the mouth of God by revelation to his children in this and in every age through the history of the world. Is the microscope a great instrument for the gaining of knowledge? Is the telescope a great instrument for the obtaining of knowledge? If they are, then man himself, with his immortal spirit, may be able to touch the unseen forces of life, to learn from the spirit of the Almighty, who is the greatest revealer of knowledge. Through the spirit of man God may speak with greater power and with greater conviction than through any man-made instrument. In this Church we

stand firmly, before all the world, upon the doctrine that that which the Lord has revealed to his children directly is of the highest value and of the greatest validity. Upon revealed truth will be built, as the years go on, the whole structure of truth.

READ SECTION 93

I delight to know that I can build in this manner the philosophy of my life; that I can thus accept the gospel of Jesus Christ, the existence of Almighty God, my relationship to him, and his words given to his prophets at various times in the history of mankind; and that beginning with such knowledge I can accept, step by step and fact by fact, all knowledge and all truth as they come through any channel here on earth and in the hereafter. I would suggest to all Latter-day Saints that they study section 93 of the book of Doctrine and Covenants, in which the truth, our eternal quest for it, its meaning, and the fundamental nature of the truths of heaven, are beautifully set forth.

I am grateful for the gospel of Jesus Christ. I thank God for the possession of it. I pray God to be with us and bless us, to be able to search out truth continually, to live it, to accept it, to make it a part of our lives, to grow in it daily, and yet to understand in our search clearly and reasonably the limitations placed upon us so that we may not be carried away by those who do not understand the full truth, and, having made a wrong beginning, may lead us to an incorrect end.

God bless us and be with us continually, I pray, in the name of the Lord Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

It is not expected, brethren and sisters, that any new doctrine or revelation will be brought to the people at this time.

WHERE THE WORD OF THE LORD IS FOUND

The word of the Lord is to be found in reasonably full measure in the standard works of the Church—in the Bible, in the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Any man or woman who can master these sacred books, so to speak, will be fully informed as to the purposes of the Lord.

When further scripture, or revelation, is needed for the guidance of the Church of Jesus Christ of Latter-day Saints, it will be given by the Lord through the President of the Church who is the prophet of God.

A GREAT MYSTERY EXPLAINED

The gospel of Jesus Christ is the power of God unto salvation, to all who believe, to the Jews first and also to the Greek. The doctrines of the gospel are set forth in the scriptures in simple language, and in great plainness; but, strange to say, the natural man cannot comprehend them, for the apostle tells us in I Corinthians, 2: "But the natural

man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." And thus does the apostle explain a great mystery. How beautiful this explanation is, how simple, how direct—that the things of man are to be comprehended by the spirit of man, that the things of God are only discerned by the Spirit of God.

NO SINGLE PRINCIPLE OF THE GOSPEL WILL INSURE SALVATION

In the gospel there are many doctrines, all of which are necessary to a plan of salvation. If any one of the doctrines is separated from the others—for they are all closely connected and are to be taken as a guide—that doctrine will come short of insuring salvation, it will lose its power. Take for instance the principle of faith. It seems to be the moving principle of action in almost all things. The Apostle Paul says of it in Hebrews 11:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." * * *

"By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

"By faith the walls of Jericho fell down, after they were compassed about seven days. * * *

"And what shall I more say?" the apostle observed, "for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

WORKS MUST ACCOMPANY FAITH

You will see by this principle of faith that it is a doctrine of mighty power, but if it is separated from the gospel principles and taken as a single guide it will be lacking as a means of salvation. James said:

"Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

Faith without works is dead, being alone.

WHAT ARE SOME OF THESE WORKS?

So it would seem that works must accompany this mighty principle of faith. What works are there which are related to it and essential to salvation? One of them is repentance. It is said that without faith it is impossible to please God, and I think we may say also that without repentance it would be impossible to please him. He is a holy being, and if we expect to come into his presence we must become like him.

John, the Baptist, cried repentance in the wilderness. Jesus preached the doctrine of repentance. It was the burden of his mission, and so it is the burden of our mission.

REPENTANCE

There is another very important principle that follows repentance, and involves the question of works. That principle is baptism. Peter, on the day of pentecost, warned the people regarding this important matter. They were pricked in their hearts. They wanted to know what to do. He said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Thus it became necessary that the repentant believer should receive this vital ordinance of baptism. But the ordinance itself is not sufficient if administered with water only. Baptism is dual in its nature. It has two very important phases. This was brought out with great clearness by the Savior who, in conversation with Nicodemus, said:

"Except a man be born again, he cannot see the kingdom of God." And then further he said:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

So that baptism represents a very important work and is closely associated with faith and repentance.

BAPTISM OF THE HOLY GHOST

The other mighty companion principle that was emphasized by the Savior, and is so widely neglected in the world today, is the baptism of the Holy Ghost. How beautiful, how important, how imperative it is! I fancy I hear somebody say: "Baptism of the Spirit? What does that mean? We have not been taught such a principle. It is not in our church; we have not seen it in any of the other churches. What do you mean by baptism of the Spirit?" Well, Jesus said to his apostles, as he breathed upon them: "Receive ye the Holy Ghost." That was the baptism of the Spirit, which is sometimes referred to as baptism by fire and the Holy Ghost. When the apostles laid their hands upon converts and blessed them and said unto them, "Receive ye the Holy Ghost," they did actually receive this divine Spirit, the Spirit of truth which was to be to them a special gift from heaven, to enable them to comprehend the word of God, to discern things of a spiritual nature, to bring to their minds the remembrance of things past, things present, and to show them things to come. What did John, the apostle, say in respect to this matter? He said: (I John 5:7-8.)

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

THREE WITNESSES IN HEAVEN, THREE ON EARTH

Three great and important witnesses in heaven and three upon the earth. This doctrine is put forth in a little greater clearness in the Pearl of Great Price, which shows that the ordinance of baptism is a profound doctrine of the gospel, and is essential to salvation. Let me read a few words to you, my brethren and sisters:

"And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

"And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

"Wherefore teach it unto your children, that all men, everywhere, must repent."

The doctrine of repentance is here greatly emphasized:

"Or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

"Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory."

Thus these three witnesses are mentioned with emphasis—the Spirit and the water and the blood.

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment."

FULL PLAN OF SALVATION REVEALED TO THE SAINTS

Thus we have in the gospel of Jesus Christ these important doctrines which, in connection with many other doctrines, constitute a complete and full plan of salvation; and this plan has been delivered to the Latter-day Saints. We have rendered obedience to these saving principles, we have accepted them in our lives and have shown our faith by our works.

The Lord bless you, my brethren and sisters of the Church strengthen you in faith and prepare you for all things that may come to pass in the providences of the Lord, I humbly pray, in Jesus' name. Amen.

ELDER GEORGE F. RICHARDS

I think I may say without question that all men are or ought to be candidates for the blessing of eternal life and celestial glory, seeking to know what is necessary to be done in order to obtain this boon and blessing, and then doing all in their power to accomplish that end.

ETERNAL LIFE AND CELESTIAL GLORY

The gospel teaches us what is the meaning of eternal life and celestial glory and how it may be obtained. My understanding of it is that in order to obtain eternal life and celestial glory, we must receive all the ordinances of the gospel, keep all the laws and commandments of God and be willing to consecrate to his service our lives, our time, our talents, and our substance, as far as may be required for the building up of the Church and kingdom of God upon the earth, and the establishment of righteousness, looking to the salvation of the souls of men and women.

HOW TO GET FAITH, THE MOVING CAUSE OF ACTION

To meet this obligation we must have great faith, for faith is the moving cause of all action. It is the first principle of revealed religion and the foundation of all righteousness. It is a gift from God. How are we then to obtain this blessing, for faith is indeed a blessing from God to those who enjoy it? We must try to live in his favor, and when we are living righteous lives, according to our conception of what is right, being honest, true, chaste, benevolent, virtuous, and conscientious, the Lord will help us to that blessing as to all other blessings, for all blessings cometh from God. The Savior said "to search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The scriptures of the Old and New Testament and also modern scripture, the Book of Mormon, Doctrine and Covenants and Pearl of Great Price, all testify, not only of the Son, but of the Father and the gospel plan. We ought to search the scripture. I believe it is a great weakness of the membership of this Church that we do not search the scriptures more than we do, because I am sure if we would do so we would have more faith, and the requirements made upon us by the gospel would be easier for us to comply with. The Lord has said also to his servants that faith cometh by hearing the word, and so we preach and so the scriptures teach, "how beautiful are the feet of them that bringeth glad tidings and publisheth peace." The assistance of the Lord and the gift of faith cometh from him, by the inspiration of his holy Spirit, to those who are thus seeking honestly for truth and light. We must have faith in order to meet the requirements of the gospel necessary for obtaining eternal life. So I speak as do my brethren, that the Latter-day Saints and all who hear may be led to an investigation, to the obtaining of faith, to the

engaging in good works, to the meeting of all of the requirements of the gospel that they may obtain that boon and blessing of eternal life and celestial glory.

AN APPEAL PERTAINING TO FAITH AND RELIGION

Now I desire, my brethren and sisters, to make an appeal to you, as the appeal is made to me, in regard to these matters, pertaining to our faith and religious life. The young people of the Church of Jesus Christ of Latter-day Saints have adopted as their slogan for the ensuing year: "We stand for an individual testimony of the divine mission of the Prophet Joseph Smith." The story that Joseph tells of his experience when he was a boy fourteen years of age appeals to different people in different ways. Some who are more credulous, perhaps, than others, and whose minds are not biased, who are not prejudiced by things which have been said against Joseph Smith, against this people and against this work, receive more readily the testimony of Jesus and evidences of the truth of this work. Others will not give a serious thought that they might understand these things.

CONCERNING JOSEPH SMITH THE PROPHET

I want to refer to something that appeals to me, and I think it should appeal to all of us concerning the story of the boy Joseph Smith. We are told in the scripture that known unto God are all things, even the end from the beginning; and also we are told that the Lord doeth nothing but he revealeth his secrets to his servants the prophets. The scriptures contain the things of God as he has revealed them to his prophets. The scriptures declare an apostasy to take place in the Church, and they also declare a restoration, when all things that have been spoken by the mouths of all the holy prophets since the world began would be restored. There could be no restoration had there not been an apostasy. Historians tell us very minutely of how an apostasy did take place. The thing that men and women of the world, religionists, ought to have been looking forward to is a restoration of the gospel, which was to be in the last days. It was to be a gospel dispensation of the fulness of times.

In connection with these statements of the scripture, I have in mind what the Lord revealed to his servant Abraham. He showed unto Abraham certain intelligences, spirits of men, and told Abraham that they were some of his noble ones whom he had chosen to be his rulers, and said he: "Thou, Abraham, art one of them. Thou wast chosen before thou wast born." Now the kind of ruling that Abraham did is the kind of ruling the Lord had in mind, servants of the Lord and servants of the people, and it is most natural to my mind, that the Lord, looking forward to the establishment of his Church, and the restoration of the everlasting gospel in this the Dispensation of the Fulness of Times, in preparation for the second

and glorious coming of our Lord, would reserve one of the greatest and noblest of these noble ones whom he showed to Abraham, to head his work, to be his mouthpiece, to be his prophet, to restore the gospel, to establish his Church, and to do all things that are necessary in this the dispensation, at least in the starting of this great work. And it seems reasonable, too, my brethren and sisters, in the light of the scriptures that he should choose a boy fourteen years of age for this work, for we read in the scripture: "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen: yea, and things which are not, to bring to naught the things that are. That no flesh shall glory in his presence." To me it seems most consistent, the time being ripe and the Lord desired to restore the gospel, that he should raise up one of those noble spirits, take him in young boyhood, educate him and prepare him for the mighty work that he had to accomplish. So I believe that the life's work of Joseph Smith will prove this to be true. The Lord did take him in hand, and from the time Joseph had his first vision of the Father and the Son, every step taken was in the narrow way, forward, and he never had to recede from a position he had taken or a principle he had taught. Besides, inasmuch as he had this mighty work to do of standing at the head of this dispensation, it was right and proper that he should have a correct conception of God the eternal Father and of his Son, Jesus Christ, and of the Holy Ghost, for the faith of all intelligent beings is centered in God. In order to have a perfect faith such as will lead one to endure all that is necessary for him to endure in this life, and especially when called to so high a calling, he must have a correct conception of God, and of his Son Jesus Christ. And this he could not obtain from the religious creeds; for example, in the great Church of England of which my grandparents on my mother's side and other ancestors for generations were members, and were brought up in that faith. The first article of that religion reads:

"There is one living and true God, everlasting, without body, parts or passions; of infinite wisdom, power and goodness, the Maker and Preserver of all things visible and invisible, and in the unity of this Godhead there are three personages of one substance, power and eternity, the Father, the Son and the Holy Ghost." Three personages, one substance, nobody. What kind of a being would answer that description? That is the kind of a God our parents and our grandparents were taught to believe in and to worship. It is a marvel, when Joseph Smith came forth with this story of his vision and the declaration that the Father and the Son were separate individuals, glorified, immortal beings,

and exalted, stating that they had appeared to him and had told him that these religionists had gone astray, and that he was going to restore his true gospel, that our parents accepted the story and believed in it? The scriptures are replete with evidence that God is as Joseph Smith declared that he appeared unto him. Not only that, but men who are not tied down by the creeds of the world have been frank in their admissions and conclusions, endorsing the scripture, which is an endorsement of the declaration of Joseph Smith. For instance, here is Henry Ward Beecher, one of the greatest preachers that the world has known outside of the true Church of Christ. He said:

"I am compelled to say that I must form an ideal of God through his Son Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a Spirit, into something that shall nearly or remotely represent that which I know. I hold before my eyes a glorious form, therefore; but after all the glory, whatever may be the nimbus and the effluence round about it, it is to me a glorified form of a glorified man, and I therefore fashion to myself out of the spirit that which has to me, as it were, a divine presence and a divine being; namely, a divine man."

THANKFUL FOR THE HERITAGE THAT HAS COME TO US

Are we not thankful for this heritage that has come to us, we who have been born in the Church and have been taught the doctrine of the gospel of Deity, and without prejudice we have been able to receive the doctrines taught by Joseph Smith, for not only did he teach us of the personality of the Father and of the Son, but the Lord revealed to him also the personality of the Holy Ghost, the other personage of the Trinity, that personage whose spirit may dwell in our hearts if we are prepared to receive him, and thus we become the temples of God, which we should keep most holy.

JOSEPH SMITH'S WORKS PROCLAIM HIM A PROPHET OF GOD

Now I see my time is about gone; therefore, I will bring my remarks to a close by saying this, that the works of Joseph Smith, including the restoration of the gospel, the establishment of the Church and kingdom of God, all in fulfilment of the predictions of the Prophet, and the correcting of false doctrines and teachings, in fact all his works declare him a prophet of God by the rule which the Savior laid down, that we should know them by their fruits, and also by the logic used by the Apostle Paul to the Romans, speaking of the Deity, even his eternal power and Godhead are understood by the things which he made. Joseph Smith by his accomplishments is known to be a prophet of God, and I do know him to be such, and this work to be the work of God. I bear this testimony in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

FIFTY YEARS OF SERVICE

There is nothing that I enjoy more, in the way of public gatherings, than the General Conferences of the Church. The present occasion has for me a special, personal interest, in that it marks a distinct epoch in my life. Fifty years ago this very month, at the General Conference in October, 1876, I was called upon my first mission, to preach and teach the gospel of the Lord Jesus Christ. And I have been preaching and teaching it ever since, both by tongue and pen.

THE CITY OF WILLIAM PENN

My field of labor, during the fore part of that mission, was the state of Pennsylvania, and at the city of Philadelphia a World's Fair was in progress, similar to that which is now being held there. It was the Centennial Exposition. The United States was a hundred years old, and the city of its birth was celebrating the event in befitting style.

It was about four o'clock on the morning of a bleak November day when I landed in the City of Brotherly Love. I had sat up all night on the train from Chicago, not having sense enough to hire a sleeping berth—nor dollars enough, either—and as a result I felt somewhat "rocky." I had no sooner alighted upon the platform than a dapper young fellow stepped up to me and said: "Where would you like to go?"

"To the North Pennsylvania Depot," was my reply—that being the point where I was to take a train for the northern part of the state. I had no desire to visit the Fair, not being in a sight-seeing mood, but only intent upon reaching my destination as soon as possible.

"Jump into my hack," said the young fellow, with the air of the spider to the fly, "and I'll take you where you want to go."

"How much will it cost?" I inquired.

"Three dollars."

"Three dollars for taking me from one depot to another!"

"It's several miles from here," he explained.

"Where is the street car?"

"Oh, there's no street car running at this hour."

At this juncture another fellow came forward, and with a look of "brotherly love" on his countenance repeated the question put to me by his "pal": "Where did you say you would like to go?"

"To the North Pennsylvania Depot."

"Better go with the young man," he philanthropically (or Philadelphically) advised.

Still I hesitated, and was then offered a two-thirds discount.

But just at that moment I saw a policeman standing a few rods away, and remembering a word of counsel given me before leaving home, to the effect that I was not to trust every Tom, Dick and Harry

who might offer to serve me, but apply for information to someone in uniform, I pushed past the two fellows who were bent upon fleeing me, and approaching the officer inquired:

"Where is the street car to the North Pennsylvania Depot?"

"Right around the corner, sir," said he. And sure enough, there it was. I got aboard, paid one dime, and saved two dollars and ninety cents by remembering and acting upon that word of wise counsel. Such was my introduction to the City of William Penn.

It is something of a coincidence, interesting to me if to no one else, that as I enter upon another half century of service—all of which I do not expect to spend in the United States, nor in any other place this side of the Spirit World—another great Exposition, the Sesqui-centennial, is in full blast at the famous old town.

THE DECLARATION OF INDEPENDENCE

One hundred and fifty years ago, on July 4, 1776, the representatives of the Thirteen United American colonies, which up to that time had acknowledged allegiance to Great Britain, met in Philadelphia for the purpose of declaring those colonies free and independent. They put forth the immortal document known and revered as the Declaration of Independence, the preface to the Constitution of the United States, which the Lord has declared in our day to have been established "by the hands of wise men" whom He "raised up unto this very purpose." The signers of the Declaration were fifty-six in number, and some of the sentiments to which they subscribed their names are as follow:

"We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of people to alter or polish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

"The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object, the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world."

Then, after enumerating those acts of usurpation and tyranny, the Declaration closes thus:

"We, therefore, the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare, That these United Colonies are, and of right ought

to be, *free and independent States*; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved. * * * And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

AN ACT OF HEROISM

These men were not Latter-day Saints—but they deserved to be. They did not bear the Priesthood, nor did they have the fulness of the gospel, with the gifts and powers of the Holy Ghost. They were not members of the Church of Christ—they had no opportunity to be, for it was not then upon the earth. Yet there was something within them that made them willing to imperil their lives, not for personal profit, not for self-aggrandizement, but for freedom and justice and the rights of man.

Their act was heroic, thrilling. Even to read about it almost brings the tears to one's eyes. One of those men, after signing his name and laying down the pen, said: "Now we must hang together, or we shall all hang separately." And this was no exaggeration. Had they failed, they would have been executed as traitors and rebels. It was their success that saved them, and God gave them that success.

JEFFERSON AND ROUSSEAU

Thomas Jefferson was the author of the Declaration, though some of its phrases were current in that day—common property. Jefferson, heaven-inspired, breathed into them the breath of life and made them live forever. It was a glorious achievement.

"All men are created equal." This phrase is Rousseau's—he whose pen kindled the fierce fires of the French Revolution. It does not mean, of course, that all men are equal in intelligence and capacity, any more than they are equal in stature or in weight. But all have equal rights to life, to liberty, to the pursuit of happiness, and are entitled to equal opportunities for possession and promotion.

That is America's doctrine, and it is God's doctrine, too—yet to be emphasized when Zion's children, the pure-in-heart, become equal in temporal as in spiritual things, and are of one heart and mind, "every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."

AMERICAN AND EUROPEAN IDEALS

"Governments derive their just powers from the consent of the governed." That also is God's doctrine—the doctrine of common consent, exemplified at every Church, stake or ward conference, where the names of the presiding authorities are regularly placed before the people, to see whether they will sustain them as their leaders and

teachers. This they manifest by giving or withholding their consent.

Compare this doctrine with the notion once prevalent in European as in Oriental countries, that the king or hereditary ruler of a nation was the owner of that nation, the proprietor not only of the land, but of the people living upon it. They all belonged to him and he might dispose of them as he saw fit, not being accountable to any human power for his actions. When a reigning princess married the monarch of another realm, all her dominions and all her subjects went with her as part of the bridal dowry.

Such was the case when the Netherlands, largely Protestant in religion, passed into the possession of the Catholic king of Spain, who forthwith undertook to convert his new subjects by force, using for that purpose his pillaging and slaughtering armies. The Stuart kings governed England as if it were their personal property, and the controversy that arose brought forth a Hampden and a Cromwell, and cost King Charles the First his head. He had "lost his head" a little while before. The German Kaiser habitually referred to his people as "my Prussians," and even in democratic England the king, according to the custom of centuries, still speaks officially of "my armies," "my navies," "my government."

A wonderful and startling change was wrought when men arose upon these Western shores who dared to say and maintain: We, the people, are the true sovereigns. We choose our rulers, and they are our servants, not our masters, and are accountable to us for the manner in which they govern the commonwealth and administer the laws enacted by our representatives for the general welfare.

LINCOLN AND JOSEPH SMITH

That is the American idea, "government of the people, by the people, for the people," as Lincoln expressed it in his famous Gettysburg speech.

And nothing proves more conclusively that Joseph Smith, God's prophet, was a real and true American, than his reply to one who inquired of him how he managed to govern a people made up of so many different nationalities, with all their varied languages, customs and traditions. Said the Prophet: "I teach them correct principles, and they govern themselves."

The United States is a Republic, in which the people are recognized as the one source of power. The Church of Christ is a Theo-Democracy, in which God speaks and the people say "Amen." It is the Church of God and his people—the Church of Jesus Christ of Latter-day Saints.

THE MISSION OF AMERICA

Were I to say that the founders of this Nation builded better than they knew, few if any would question the statement. But if, in addition to that, I should voice my conviction that this great Government was

established purposely to favor the coming forth of the Church of Christ in this dispensation—the Dispensation of the Fulness of Times—many would deem my declaration presumptuous and even preposterous. Great movements are generally so regarded in the beginning.

It was “presumptuous” in Columbus to pit himself against the learned ignorance of his age, and proclaim the earth round, when public opinion held it to be square and flat or shaped like a cheese. But his “presumption” led to the discovery of the Western Hemisphere and the founding of the mightiest nation of modern times. It was “presumptuous” for the American colonies to declare their independence and array themselves against the militant might of the British Empire. But they succeeded, and their “presumption” was swallowed up in victory, amid the thunders of the world’s applause. In like manner it may look presumptuous for a little handful of people, numbering only half a million all told, to claim that a nation originally of three millions and now of one hundred and ten millions, was founded for the express purpose of furthering their God-given mission of preparing the way before Messiah’s second advent. But when the Kingdom of Heaven prevails, and Christ is reigning in person over a glorified planet, such a claim will not be considered presumptuous, preposterous, nor at all out of the way.

All great builders build better than they know. Some realize in part, but others not at all, that they are instruments of Deity, used for carving out his sublime and beneficent purposes.

ALEXANDER THE GREAT

Passing by the patriarchs, the prophets and the apostles of ancient times—all of whom helped to prepare the way for this last and greatest of the gospel dispensations; and dismissing with a word such characters as Nebuchadnezzar and Cyrus—the former referred to in sacred writ as the Lord’s “servant,” and the latter as his “anointed”—let us take as an example Alexander the Great.

When I was a child I was taught to sum up this great man’s career by saying: “He conquered the world, but could not conquer himself, and died a drunkard at the early age of thirty-two.” But, I have since learned that Alexander did something more, which is not often referred to—I don’t know why, since it is quite as important as a dissertation on the wine cup and the evils of intemperance. Alexander’s conquests carried the Greek language as far as the borders of India, and that is the language into which the New Testament was afterwards translated. Thus the Macedonian conqueror paved the way, not consciously, but as an instrument of Providence, for the subsequent promulgation of the gospel. While building for himself an empire that was destined to perish with his passing, he helped to lay the foundations of the Kingdom that shall stand forever.

Dean Farrar, in his *Life and Work of St. Paul*, says: “The

immense field covered by the conquests of Alexander gave to the civilized world a unity of language, without which it would have been, humanly speaking, impossible for the earliest preachers to have made known the good tidings in every land which they traversed."

McCabe the historian dilates upon the same fact as follows: "Alexander was no vulgar conqueror, and his title of Great does not rest simply upon his conquests. * * * Wherever he went he left the Greek language and some portion of Greek culture, as a priceless legacy to the countries through which he passed. This universal spread of the Greek tongue was all powerful in drawing the nations of the old world into a closed and more intimate contact with one another. Greek became the language of commerce as well as of the court. At a later period the Hebrew Scriptures, translated into Greek, were made accessible to the whole world, and the way was thus paved for the mission of him of whom these Scriptures testified,"

"God moves in a mysterious way,
His wonders to perform."

ROME'S UNCONSCIOUS SERVICE TO CHRIST

Dean Farrar again: "The rise of the Roman Empire created a political unity which reflected in every direction the doctrines of the new faith. * * * The gospel emanated from the capital of Judea; it was preached in the tongue of Athens; it was diffused through the empire of Rome; the feet of its earliest missionaries traversed the solid structure of undeviating roads by which the Roman legionaries—'those massive hammers of the whole earth'—had made straight in the desert a highway for our God. Semite and Aryan had been unconscious instruments in the hands of God for the spread of a religion which, in its first beginnings, both alike detested and despised."

THE DIVINE PURPOSE

In due time came Columbus, impelled by the Spirit of the Lord to cross the mighty waters surging between European and American shores. To what end? To prove the earth round, and reach India by sailing west? Yes, that was *his* motive. But the "Divinity that shapes our ends, rough hew them as we will," had a higher purpose in view. to which the comparatively small objective of the Genoese explorer was but tributary.

The unveiling of a hidden hemisphere, the discovery of the Land of Zion, the predestined theatre of wonderful events in the last days, events connected with the winding up of the Lord's work upon this planet—the Land where the New Jerusalem is to rise, unto which Christ will come as King of kings, to usher in the reign of peace and right. This was God's purpose, accomplished through Columbus.

The lovers of liberty who followed in his wake and were actuated by the same Spirit, as a further preparation for the great Latter-day

Development, founded upon this North American continent a nation, the mightiest on earth, under whose protecting aegis, the constitutional guarantee of religious freedom, the Church of God came forth, to be nurtured unto the complete fulfilment of its destiny.

ISRAEL AND THE GENTILES

Did the American patriots who framed and signed the Declaration, who established the Constitution and laid the foundations of this mighty commonwealth, realize that they were bringing to pass the predictions of American prophets and the words of Jesus Christ concerning the Gentiles upon this land? No; for the record of those divine utterances was yet slumbering in the earth, awaiting the set time for coming forth. Nor do the Gentile nations of today realize that with their ships and railroads and other means of transportation and communication, they are helping to gather scattered Israel in fulfilment of ancient prophecy: "They shall fly upon the shoulders of the Phillistines toward the West."

THE GLORIOUS FUTURE

Columbus built better than he knew. Wycliffe, Luther, the reformers, explorers and conquerors all, as well as the founders of this Nation, did likewise. And even the Latter-day Saints, with all their knowledge of divine plans and purposes, revealed from heaven, to enable them to execute another phase of God's "marvelous work and wonder," have no adequate conception of its future greatness and glory.

Nor is it necessary that we should have, at this time. Well for us if we diligently discharge the duty of the present hour, and patiently bide the time of Him whose omnipotent and unerring hand is guiding the Cause of Christ to its glorious consummation.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I am happy, my brethren and sisters, to be with you in this conference of the Church, and to be associated again with my brethren and sisters, and with my family, after our absence for nearly a year in South America. To me this has been indeed a wonderful conference gathering. I have been very much interested, and my faith and testimony have been strengthened in the instructions and teachings that have come to us from those who have spoken.

I have been led to reflect that we are indeed a distinctive and a wonderful people, and that there is nothing like our organization and our institution anywhere else in all the world, so far as I have been able to come in contact with things in the world.

Our trip into South America brought to my attention many, many things that were new to me. It seemed that we were in another world, and I observed the practices and the customs of the peoples of the

countries where we went with a desire to learn and to see things from their viewpoint. We came in contact with people who believed differently religiously. I will say in regard to them that I encountered a sincerity that is very commendable, upon their part, in the faith that they have in God, as they understand him, and in their religion, or their gospel, as it is taught to them, and as they have believed in it, and their fathers before them for many years. But I will say that after this review I came back with the conviction stronger than ever in my mind that we are a people apart from the world, and although I have seen much that is good and much that is commendable in the religions and in the practices of the people of the world, I had in my heart a spirit of thankfulness which I cannot express, that my lot has been cast with a people who know that we have the truth of the everlasting gospel restored to us, that there is no uncertainty in our minds, that we can go forward with confidence and work out our salvation in our Father's kingdom, knowing that we are on the right track.

It has been to me a source of joy, my brethren and sisters, to bear my testimony of the restoration of the gospel to the people of South America. As I listened to Elder Ballard's report of our trip, my mind was led to reflect upon the saying of the Savior, wherein he said: "Suffer the little children to come unto me, and forbid them not." I have had joy that is unspeakable in associating with little children in these foreign nations, and my heart has gone out to them. We asked them if they belonged to any church and invariably they say: "Yes." I have asked them, "What do you believe? What are your teachings? Do you pray?" And brethren and sisters, that which is commonplace with our children, taught to us from infancy, is lacking in the lives of these other children. I wish that each one here could see the faces of those little foreign children light up when we carry over to them the things that seem most common to us. When we taught them how to pray, when we taught them how to sing, when we rehearsed to them the stories of the Savior, and the great love he had for mankind, and the great works that he did among the children of men, we found their eyes wide open and their mouths agape, light in their countenances and joy manifesting itself from the depths of their souls, for the truths we were able to teach them. And they have said: "We have never known these things." It is remarkable to have the opportunity of carrying them to our Father's children who have been left in spiritual darkness through the systems in which they believe. Then, too, the children are not all small as pertaining to the affairs of the kingdom of our Father in heaven. The adults are children. We find them as such, and it has been a joy to me, my brethren and sisters, to be able to assist in teaching these adult children of our Father in heaven the truths they confess to us have brought the greatest joy that they have felt in their lives. I recall the people that Elder Ballard referred to yesterday, when they first came to our gathering, two Italian men came first, out of curiosity, I think. They had been in the United

States a little while, many years ago, and they learned that we Americans were holding services in their vicinity. They came to our meetings, but they knew nothing about our religion. They knew nothing about the Bible. They wished to get the scriptures, and we obtained them for these men. After attending our meetings for some time, and hearing us try to teach the children to pray in Sunday school, one of the men came to me and said: "Can you get me a prayer book, so that I can pray, too?" I explained to him, as best I could, that we do not pray out of books, but just like a child would ask its father for what it wants, we ask our heavenly Father for the things that we alone know that we need. "Well," he said, "I have been a member of a church all my life, but I have never been taught to pray that way. I must confess to you that I don't know how to begin. Won't you men do me the favor to come to my house some night when I am home from work and teach me and my family how to pray?" It was one of the greatest opportunities that has ever come to me in my life, my brethren and sisters. I went with him, and we knelt around his family altar, with his wife and children and with the other man whose family was left back in Italy, and who is struggling hard to get means to bring them over there. We were able to teach them how to pray, how to ask a blessing upon the food, and to thank God for those commonplace blessings that we always thank him for, and think very little about the great blessing that we have in knowing how to do those things.

I wish you could see how that man's faith grew. I wish that you could realize and visualize as we did, who were there, how things seemed to open up and unfold to him and his companions in that home. Before we left there, he said: "I am willing to forsake all you say is wrong, for I have an evidence and a testimony that has come to me that you have brought the truth into this land of South America."

"Well," I said, "prepare yourself, quit your tobacco, and do a number of other things, and when the proper time comes these elders that are left here will admit you into the Church of Jesus Christ of Latter-day Saints, through the door of baptism." Just before leaving El Paso I had a letter from Elder Sharp, who labored with me in Mexico City, and who is now in South America, stating that those two men, a boy fourteen years of age, and the wife of one of the men, had come into the Church through baptism, and he said to me: "Brother Pratt, I never have seen so much joy shine in the faces of men and women in all the wide world as there is in the lives of those people since they have joined the Church. This dear brother said to me: 'I would rather lose all I have, and give my life, than to lose faith in the gospel that has been brought to us in this land by you missionaries'." "Suffer little children to come unto me," the Savior said, and we as a people who have his authority have a very great responsibility, and an obligation to carry to the many millions of our Father's children in the world the tidings of which they are ignorant.

I agree with Brother Ballard that my conception of our Father's

children has been enhanced and widened, in my contact with Latin people. I was prejudiced against them in a degree. My contact with them, in association with the Lamanite people in Mexico, made me so. They were the conquerors of the people. They had brought them down to where they are. I confess that I had a prejudice against them, but that prejudice has all been removed, and I feel happy that I can include them among our Father's children who are heirs to salvation, through the gospel that he has restored through Joseph Smith. And as our last speaker said, I am willing to agree that even the conquest of Mexico and the conquest of Guatemala and Central America and Peru, and the rest of South America, at the hands of those ruthless Spaniards who brought so much misery, and who have brought so much suffering in the wake of that conquest might, after all, be overruled for good, for at least it has prepared a way through which we can reach those people by having given to them a common language, the Spanish language, where before innumerable tribal languages existed that would have been almost impossible for us to acquire in order to preach the gospel to those people. I am grateful to the Lord for the participation that I have had in opening up this new mission. I am desirous to continue to serve in any capacity where I may be called to labor.

I leave with you my testimony, my brethren and sisters, that I know that God lives. I know that Jesus is the Christ, and I know, as well as I know anything in all this wide world, that Joseph Smith is a prophet of God, and that he was raised up to restore and to establish this great gospel in this day, age and dispensation in which we live, I know that if I live faithful and true to the teachings of this gospel, I will work out for myself a salvation and an exaltation in the celestial kingdom of our Father in heaven. I know that this is true for you and for my family, and for me, and for all whom I love. I know that if it is preached to the people of the world who know it not, and they accept it, it will result in the same to them, for this gospel is the power of God unto salvation unto all who believe it; and those who believe it will obey it. The Lord bless you, my brethren and sisters, and help us all to serve him to the end, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

After the meeting this morning I was informed that hardly any of the audience heard what Brother Widtsoe said. Yesterday we had a very large machine here to emphasize what we were saying, and the one we have today is not so good, so far as the sound is concerned. It was suggested that if I move this machine in front of me you could hear much better. Did my voice sound louder the last minute? (Answer from voices in the audience: Yes, yes.)

We will ask the speakers to face the machine and maybe that will help. Somebody sent word that they were not hearing Brother Clawson. He then raised his voice and we all heard him, so I understand.

The choir and congregation sang, "O say what is truth?"

The closing prayer was offered by Elder George E. Browning, of the Weber stake.

The conference adjourned until 2 o'clock p. m.

AETERNOON SESSION

President Heber J. Grant presided.

Promptly at 2 o'clock the opening hymn was announced, and the congregation sang, "High on the mountain top."

Prayer was offered by Elder William F. Webster, of the Wayne stake of Zion.

The choir and congregation sang, "Now let us rejoice in the day of salvation."

ELDER GEORGE ALBERT SMITH

I very much desire that the few moments I occupy may be profitable to you, and to that end I ask an interest in your faith and prayers, that my mind may be touched by the power of the Lord to say those things that he would have you hear.

We have had much in the way of instruction. Many delightful discourses have been delivered here. We have been edified under the influence of the Spirit of the Lord. I feel grateful to be here. I rejoice with you that we are permitted to meet under such favorable conditions and to enjoy those things which our heavenly Father would have us hear.

GREAT PRIVILEGES ENJOYED

Today throughout the world there are millions of our Father's children who would give all they possess if they could be present to hear the instructions that we have received here. There are millions who have no conception of the purposes of our heavenly Father in placing them here upon the earth, yet we have been so favored that we not only have the instructions that were given to ancient Israel, but we have information that was given to us in this latter day in addition. There is no doubt in the mind of a Latter-day Saint who has received a testimony of the divinity of the mission of Christ our Lord. That is fundamental to us in building our hope for eternal life. We believe in God the Eternal Father and we believe that Jesus Christ was the manifestation of God in the flesh, his Only Begotten Son; and we believe in the Holy Ghost and the power that it manifests unto those who seek to do the will of our Father in heaven. This belief is fundamental with us, and it leaves us in the position of children of God. We are the children of our heavenly Father. He is the Father of our spirits.

OUR PRE-EXISTENCE

We lived before we came here and our birth into this world was the reward of having kept our first estate. When we were born we received a physical tabernacle without which we could not be exalted in the presence of our heavenly Father. It was necessary for his Son Jesus Christ to be born into the world in order that he, too, might have a tabernacle like unto the one that his Father has. We dwell here upon this earth realizing that we are indeed the children of God, knowing that he prepared this earth particularly for those who dwell upon it, that he has placed upon it those things that are necessary to sustain life and make all men and women happy, as far as the creature comforts of life are concerned. We should take advantage of the opportunities he has given us so abundantly.

PURPOSE OF OUR EARTH LIFE

We are placed here and instruction has been given us. We are informed that we will not be held responsible for the sin of Adam, but that we will be held responsible for our own sins. The atonement of Jesus Christ removed from us the responsibility of atoning for the sin of father Adam, and he has made it possible for us to live here upon the earth, and in due time, if we take advantage of our opportunities, we will be prepared to be resurrected from the dead when that time shall come. There is no doubt in the mind of a Latter-day Saint as to the purpose of our earth life. We are here to prepare ourselves and develop ourselves and qualify ourselves to be worthy to dwell in the presence of our heavenly Father. We must learn to overcome our passions, our evil tendencies. We must learn to resist temptations. That is why we are here, and in order that we may more perfectly do that the gospel has been restored to the earth, and we have been made partakers of it, and we have the strength that comes to us as a result of the power of the Holy Ghost. We not only have the resistance of an ordinary individual, with the limitations that such an individual has who has not a knowledge of the truth—we have equal resistance with him, and in addition the resistance which comes from knowing the truth and knowing the purpose of our being.

SCRIPTURE STUDY IMPORTANT

Now how important it is, with that understanding, that we should study the scriptures, that we should search the word of the Lord. The Savior said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." With that understanding we are not left as the world, but we have been warned by the Redeemer of mankind and we have been told just what we must do. We must have faith in God, we must repent of our sins, because while we are in a sinful condition we are in no way prepared to enter into the celestial kingdom, and we are informed that if we

cannot keep the celestial law we cannot abide a celestial glory. The gospel has been restored in these latter days to prepare men for the celestial kingdom. This gospel has not been given to qualify men for any other kingdom, but has been given to us to prepare us that we may dwell upon this earth when it has been celestialized, when our Redeemer will dwell here and he will be our lawgiver and our king.

CARE TO BE EXERCISED IN EVERY-DAY LIVING

Knowing these truths, how careful we as Latter-day Saints ought to be to live every day of our lives that we may be influenced by the power of the Lord, and that we may be able to turn aside from those things that have a tendency to break down our power to earn the celestial kingdom. The fact that we have been baptized into the Church is not sufficient. The fact that our names are on the Church records is not sufficient. The Redeemer himself has said that "not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." That is well defined, therefore we cannot drink with the drunken, we cannot debauch our lives, we cannot be dishonorable in our dealings with our fellowmen and gain celestial glory. We must keep the commandments of our heavenly Father. We are told in other scripture that those who do not keep the commandments of God will forfeit their right to the blessings of the celestial kingdom. If we had been left to speculate on these matters, if we had been left without suitable information to prepare us for this life and to make preparations for the life to come, perhaps we might be indifferent and excuse ourselves as the world does. They do not understand, but for those who have been made partakers of the gospel of Jesus Christ in these latter days there is no excuse if we are not living a righteous life. We have been fully taught, we have observed the effects of righteousness upon the lives of others. We have had the assurance that by living the commandments of God happiness will be our portion here, and that this will be the foundation upon which we will build for eternal happiness.

DUTIES OF TEACHERS IN THE CHURCH

Throughout the stakes and wards of this great Church there are men whose duty it is to teach these principles. We send into the world missionaries by thousands to proclaim this gospel. There is no charge made for this service, it is offered to the world, to the whole human family without money and without price. It is so important that people shall understand this gospel that our heavenly Father sent his Only Begotten Son into the world to teach it, and he died that we might live, that we might be resurrected from the dead. And in order that there might be a well defined pathway to the celestial kingdom he organized his Church and set in it the officers that were necessary—apostles, prophets, pastors, teachers, evangelists, etc. These were the officers that were

to be maintained in the Church. One of his disciples is recorded as having said that these are to remain in the Church until all shall come to a unity of the faith. Why is it necessary that we come to a unity of the faith? It is because there is only one true faith, there is only one true gospel, and if we partake of some other gospel, if we devote our lives to work for some other god, then has the adversary taken advantage of his opportunities and destroyed for us the benefits that our heavenly Father intended that we should have. So the gospel was restored, and we are informed what we are required to do. Not only must we be identified with this Church by faith, repentance, baptism, and the laying on of hands, for the gift of the Holy Ghost, but we must live every day of our lives in such a way that we will be earning the reward of celestial glory. The man who violates the Sabbath day loses the Spirit of the Lord, and forfeits this companionship. The man who violates the rules and regulations that govern the Church forfeits that sweet influence that would lead him eventually into the presence of our heavenly Father. Knowing that, how careful we ought to be to teach our boys and girls, and to teach our neighbors the things that God has intended that they should know. And not only teach by word of mouth but exemplify our teachings in the lives that we lead.

MESSAGE OF THE CHURCH MUST BE PROCLAIMED TO ALL

There is a wonderful group of men and women in this Church, each one of whom has come out of the world, or has been born to those who have come out of the world. It is not a popular thing to be identified with this Church, but in various parts of this earth, in various nations of the earth, where the gospel has been taught, it has been preached by men possessing the same authority as that possessed by the disciples of old, men who had the right to declare in the name of the Lord that this is the latter day, that our heavenly Father is preparing for the second coming of his Son Jesus Christ. That message must be proclaimed in all the world before the end comes, and that duty has been laid upon the membership of this Church, and to that end, in order that men might do it properly and under proper direction, the authority of the Holy priesthood has been conferred. Men have been ordained and set apart to preach the gospel of Jesus Christ, and they leave their homes and their loved ones and they travel for years among the children of men and divide with them that glorious truth that leads to eternal life in the celestial kingdom of our heavenly Father.

A GREAT OBLIGATION IS OURS

What manner of men ought we to be in the darkness that surrounds this earth, in the uncertainty that exists everywhere, as to why we live and where we are going? Our heavenly Father has taught this gospel to us in great plainness in this day, and we are told by one who lived centuries ago, and it is recorded in the scriptures, that

“a wayfaring man, though a fool, need not err therein.” We have that information that they possessed, and in this latter day there have been added to it the testimony of the Book of Mormon, the testimony of Joseph Smith and the revelations that the Lord gave to him, supplementing the things that we already possessed, adding to the information that God had given to the children of men, to the end that we might be prepared when our Redeemer shall come to dwell here upon this earth.

Therefore, my brethren and sisters, a great obligation rests upon us. We have received this knowledge and we may possess it only on condition that we keep the commandments of God. A man may know as he knows that he lives that Jesus is the Christ. He may know that this is the gospel which is the power of God unto salvation; but if he transgresses the laws of God, if he becomes evil in his life, his mind may become darkened and he may turn away from that faith that points directly to the celestial kingdom, and spend his time along by-ways that will only lead him eventually into sorrow and distress, and that will mean that he has failed of his opportunities.

THE GREAT NEED OF FAITH AND GOOD WORKS

With that obligation resting upon us, what a wonderful thing it is that we are able to declare that we know the truth. It is not that we reason it out by the power of intellect alone. A man of his own thinking cannot find out God. We must keep the commandments of the Lord, we must follow the teachings of our heavenly Father, we must live in such a way that the whispering of that still, small voice will come to us and will indicate to us the truth.

Today as I realize the need of faith, when I think of the multitude of our Father's sons and daughters who are in darkness, I realize that each of us ought to be putting forth every possible effort to carry this message forward if possible here at home and abroad. To that end we have been given divine authority, so that when an elder of this Church goes into the world he does not go to be instructed of those who have been educated in the seminaries of learning necessarily, but he goes with the information he may possess. He may have a trained mind, he may possess the learning that he has obtained in our great universities, but the thing that he possesses that is important to the world when he goes out to teach is a knowledge that God lives, a testimony of the divine mission of Jesus Christ; and to that end we have been called and chosen and set apart. And as a result of that wonderful gift from our Father in heaven, he expects us not only to say to others: Keep the commandments of the Lord, but he expects us to keep all of his commandments and live according to the laws that he has given to govern his Church. For that purpose we are called together upon the Sabbath day, in our quarterly conferences, and our general conferences. All these meetings are intended to keep us in touch with that intelligent Spirit that will interpret for us the things that are necessary for us to know.

OUR DUTY TO RAISE A WARNING VOICE

Now today, assembled as we are, if we were like all other denominations, we might seek the Lord and receive his blessings, because every man that does good in the world receives a blessing; we might have all the cardinal virtues and make them our own, but without the power of God and the authority of the holy Priesthood it is not possible for men to attain to the celestial kingdom. And, knowing that, how gladly we ought to give of our time and our means and of the power that the Lord has bestowed upon us to raise not only a warning voice, but a teaching voice, a voice of love, a voice of kindness, a voice of instruction to the children of men, and deliver our message in such a way that they will be constrained to listen, and that they will be anxious to know whereof we speak. Our heavenly Father has made it possible for all normal people in this world to know the truth if they will. He has made it possible for every man and every woman to receive the gospel if they will. We have our agency. Herein is the condemnation of man, because that which is the truth has been plainly manifested from the beginning. Knowing the truth how anxious we should be to disseminate that truth, how gladly we should give of the powers that we possess to do the good that our heavenly Father would have us do. We strive for the things of this earth that perish and by and by we leave those things behind, but if there has been burned into our souls a desire to serve God and keep his commandments by living our religion and teaching it to his children, then we are laying up for ourselves eternal riches of which no one can rob us.

This testimony has come to me. I know that God lives. I know that Jesus is the Christ, and I know that this is the latter day. He loved the world, he restored the gospel and he sent divine personages here upon this earth to renew the gospel and confer the divine authority that was necessary in order that the mission that we had given to us here in the world might be rounded out and properly fulfilled.

OUR SERVICE SHOULD BE FAITHFUL

Now, brethren and sisters, these are the facts. This is our mission, this is our opportunity, and the Lord has promised us in return for availing ourselves of this opportunity that we shall have eternal life in the celestial kingdom, honor and glory throughout the ages of eternity. When we go to our various homes how anxious we should be that our houses be in order; how pleased we should be to lead our families along the pathway to eternal life; how grateful we should be to the Lord that he has given us this information, and as a result of it we ought surely to be an example to all the world. I pray that that Spirit which will enable us to serve faithfully may be with us, that that desire to do good may overcome the temptations that are placed in our way, and that, wherever we go, others observing our good works may be constrained to glorify our Father who is in heaven. This is

our Father's work. It is not a militant work, but it is a work of love, and with the help of our heavenly Father let us make it what he intends it should be—the glory of the earth and the means, for that is what it is, for the salvation of millions of his children who have not yet heard it, by reason of the faithfulness of our lives.

That peace may abide in our hearts, that the testimonies that we have already received may remain with us and be added to by reason of righteous lives, and that in the end, when we have finished our mortal lives, we may be found worthy to receive the reward of a permanent home in the celestial kingdom of our heavenly Father, in company with those we love, is my prayer in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I trust, my brethren and sisters, that the Spirit of the Lord may direct what I may say this afternoon. There have been so many good things pass through my mind while the conference has been in progress, that it almost seems, at this present moment, that everything I ever thought of has been in the past.

I am very grateful for the testimony that has come to me through my experience in the work of the Lord, that it really is his work and that it is not a work of man, nor any set of men, but that it is a wonderful work established in the earth for the bringing about of the Lord's purposes concerning his children upon the earth.

REALITY OF THE MISSION OF JOSEPH SMITH

I have met a few people who have not yet a full understanding of the mission of the Prophet Joseph Smith. They declare that it seems to be a myth or something that they cannot comprehend, something that does not seem a reality. But to me, ever since I was a small child and had the privilege of hearing the testimony of my parents and the teachers of the Church, the mission and life's work of the Prophet Joseph Smith have been wonderful realities. I picture certain important instances in the life of the prophet which seem to be more impressive than other instances. For example, the occasion of his annual visits to the Hill Cumorah, and in fact the first vision of the Angel Moroni. Up to that time all of the artists and the scientists and the teachers of the world pictured to us that an angel was either a woman or a child. But here a man appears declaring himself to be an angel of the Lord, and coming directly from the presence of the Lord in answer to this boy's prayer. Joseph said that he was frightened at first. Well, I think most of us would be just a little frightened. I fear that I would be more so than I am now. This angel declared that he was a man who once lived upon this earth, and that he had

come with a glorious message to declare to this young man, who had desired to know the truth. In all the anxiety of his heart and the earnestness of it, he had gone to his parents and friends and to the ministers, who were teaching religion so-called, and he had not found satisfaction. He did not find that which satisfied his heart, until finally he went to the Lord and received a satisfaction that was wonderful beyond our power at times to appreciate. For the Lord, our Father, and his Son Jesus Christ descended from heaven to answer the boy's question concerning his desire for the truth, and this was a reality, not a fancy or a dream.

Many people desired and attempted to destroy that testimony and that conviction which came to that boy's heart. But he said that he knew that God knew that he had seen it, therefore, he could not deny it, it was to him a reality. It was a part of his life and he could not change it and be honest with himself nor with the Lord. In the great anxieties that followed the years in his great mission, to fulfill the great destiny of his life, he was visited upon many occasions by other heavenly messengers, and they, too, were a reality and not just myths, or dreams, or fancies.

REALITY OF THE BOOK OF MORMON

After this angel, called Moroni, had explained to the boy during that whole night many important things pertaining to his mission, he showed him the Hill Cumorah, in which were deposited the plates from which was translated the Book of Mormon. This reality was of such a character that the next morning, or perhaps about noon time, this young man went to the place called the Hill Cumorah, because he had seen it in vision the night before and that early morning with such completeness and such plainness that he went directly to the place which was shown him in the vision, and where the plates were deposited. And with some kind of an instrument cleared away the remaining earth that covered the stone which covered the box; and, after he had removed the covering of the stone box which contained the records, like any curious youth or man, he reached forward in an attempt to take from the sacred box its contents, when, to his astonishment, he heard a voice forbidding him, and telling him that the time had not yet arrived for him to take these sacred treasures, and that he must further prepare himself by a course of waiting and preparation until such time as he might prove himself worthy of this great responsibility.

This incident brings to me a feeling of the greatest reality. An angel we sometimes think of as being mystical, visionary and difficult to understand in appearance. But this was a reality, a person who could give instructions and talk as one man talks to another.

And other instances of this character have so impressed me with the reality of the mission and instruction of the Prophet Joseph Smith

that it is today a part of my very being. I believe it with all my heart, and the instructions and the great mission that have come through the Prophet Joseph Smith to the children of men in these the latter days are to me one of the greatest realities that come to us, and I believe in them with all my heart.

TESTIMONY OF THE KINDNESS AND REALITY OF GOD.

The principles of the everlasting gospel which have been proclaimed to us during this conference until the Latter-day Saints have been very well instructed pertaining thereto; and the faith and devotion of men and women who are earnestly and sincerely striving to carry out those instructions and so to live that they may enjoy the blessings which the Lord has prepared for them—to me these are a wonderful testimony and reality of the kindness and mercy of the Lord. I am very grateful for the association that I have enjoyed laboring with the servants of the Lord, going about from stake to stake, from ward to ward, and conference to conference, doing what little I have been able to do to keep the work going and to encourage others to go on with it.

THE REALITY OF THE WORK OF THE PATRIARCHS.

I was very much impressed yesterday morning, and in fact during the whole day's services yesterday, when the house was packed to overflowing, men and women standing in the doorways and in the aisles. I do not know just how many were present, but I made this comparison: In just the few brief years that I have been sustained by the people as one of the general authorities, I have been instrumental in the hands of the Lord in administering blessings of the Lord to more people than were in the tabernacle yesterday morning. Of course that was not all at one time because that would be like speaking to them all at once. But during the years that have passed, since the conferences and the Church have sustained me as one of the general officers, 16,006 people have had blessings recorded in my office. That gives you just an idea of the reality of this work. Throughout the stakes of the Church men have been called to assist in this important work, and I desire to bear further testimony relative to the responsibility that has come to these men as well as the responsibility that has come to me, for their commission is of the Lord just the same as mine. Their commission is a reality and it is of the Lord, just the same as the commission that has come to these other brethren. In their calling it is just as important as my calling is to me in my place, because it is the work of God, it is not the work of man. Their commission is through the priesthood of God, and it is just as important in their place as my work is in my place, and I would like to encourage the Latter-day Saints to give greater honor to the men who bear the Priesthood at home. I do not want to discredit anything

that I might do, because I have a testimony that my work is important. I did not always have that testimony. There was a time when I doubted it, but the Lord in his kindness has banked up testimony after testimony around me until I believe I can almost sympathize with the great Patriarch Job, because he was banked up all around with blessings and with testimonies. I hope I shall not have to endure what he passed through in order to prove the realities of those testimonies. I am perfectly satisfied with them as they are, and I hope they shall be strengthened through my further devotion to the work.

PRIESTHOOD SHOULD BE HONORED.

I should like to encourage all men who bear the Priesthood to honor it because it is of God; it is a reality and a power that is not given without a purpose to men. I have faith that the Priesthood of God has been given to men for service, to act in the name of the Lord to do his work; and when they fail to serve they fail to get his blessing. So, I desire that the members of the Church will honor those men who are given this important office in the stakes of Zion, as well as honoring all other men who bear the Priesthood, from the president of the Church down to the least and last officer, because I am satisfied, beyond the shadow of a doubt, that this is the work of God, and that these men who sit before me and those who sit upon the stand today, who are called to be officers and leaders in the Church, are men endowed by a power that is not found anywhere else in the world, because it is the power of God that has come to men through the instrumentality of the Prophet Joseph Smith and those who have succeeded him.

A PRAYER TO BLESS THE CHURCH AND ITS MEMBERS

I am very grateful that only in a few short steps I am able to trace back, through the lives of those who have received this Priesthood, that power which has been given to me. I was ordained to the power I hold today by the president of the Church, the prophet Joseph F. Smith. He was ordained by the president of the Church, Brigham Young. President Young was ordained by Oliver Cowdery, who was ordained by the Prophet, who was ordained by Peter, James and John and they were ordained by the Savior himself. And so within a very few, short steps I am satisfied, beyond the shadow of doubt, that the Priesthood of God is given to men to function for the Lord, and that his holy purposes may be accomplished. In humility, with the faith that these realities have developed in me, and with gratitude for the testimonies I enjoy, I pray the Lord to bless the Church, all of its officers, all of its members, and all of those who are taking part in this great work, from the greatest to the least. I pray that peace and the testimony of this truth may burn within your hearts, that the

conviction of its worth and honor may help you to live so that you may obtain the glorious blessings that have been predicted and pronounced upon you through your faithfulness. I bless you all, my brethren and sisters, that the enjoyment of the truth may be your portion; and that, through your faithfulness, you may overcome every barrier that may come in your pathway to serve the Lord and to keep his commandments; and that you may triumph in your efforts to bring about the holy purposes of God. I pray that these blessings may be upon all the officers and members of the Church, whether they be gathered or scattered. I pray that the time will soon arrive when the Lord will come and accept the work that is being done by this faithful people, and that they may grow and increase in faith and in principle, until they shall accomplish his work, and we shall enjoy the blessings which the Lord has prepared for us as his faithful children. I pray for these blessings in the name of Jesus Christ. Amen.

A sacred solo, "Come unto me," was sung by Mrs. June Marley.

ELDER DAVID O. MCKAY

"Then came Jesus forth, wearing the crown of thorns, and purple robe, and Pilate saith unto them, Behold the man!"

THE WORLD NEEDS MEN

My brethren and sisters, when Pontius Pilate used these words, he directed attention to a perfect man. The world needs men, men of character, God-fearing men. "The world needs men, true men who cannot be bought or sold, men who will scorn to violate truth, genuine gold."

What is the end and purpose of religion, "swaying the lives of men the centuries through?" The Latter-day Saints answer in the words of the Lord revealed through the Prophet Joseph, that the end and purpose of true religion, which is the work of God, is "to bring to pass the immortality and eternal life of man."

WHAT IS THE CROWNING GLORY OF MAN?

And what is the crowning glory of man in this earth so far as his individual achievement is concerned? It is character—character developed through obedience to the laws of life as revealed through the gospel of Jesus Christ, who came that we might have life and have it more abundantly. Man's chief concern in life should not be the acquiring of gold, or of fame, or of material possessions. It should not be the development of physical prowess, nor of intellectual strength, but his aim, the highest in life, should be the development of a Christ-like character. "In the destiny of every mortal being," says Phelps, "there is an object more worthy of God than happiness. It is character, and the grand aim of man's

creation is the development of a grand character. A grand character is by its very nature the product of a probationary discipline."

FOUR PICTURES OF IMPORTANCE AND BEAUTY

There are four pictures upon which I always love to look. Three are imaginary, one is real. The first of these is the picture of Christ before Pilate when that Roman official said to the angry mob, "Behold the man!" As he said it he pointed to Jesus, crowned with thorns, bearing upon his shoulders the purple robe. He pointed to one at whom the angry mob sneered, condemned as a felon and blasphemer, and yet when he said, "Behold the man!" he described one who was perfect in character, who was conqueror over weaknesses and temptations, and who could say, as he did to his fellow workers, "Peace be unto you! I have overcome the world." He is our pattern.

The other picture is Christ in his youth. Have you not admired the paintings of the best artists who have tried to picture purity and strength in that young boy of twelve years? I have, and I never look upon one of the choicest of these without feeling that I am looking upon one who is the embodiment of youthful strength, vigor and purity.

The third is the picture of the boy who, as Hawthorne describes him, looked upon the great stone face, and, while thinking of the ideals and virtues characterized in that great work of nature, developed those same virtues in his own life.

The fourth is a picture in real life, a youth whose clear eyes picture the strength of young manhood and the purity of the life he has led. What more beautiful thing can one see in nature than that? We love beauty in womanhood, we also love beauty and strength in young manhood, and that strength and beauty come as a result of true living.

THE GREATEST ORGANIZATION IN THE WORLD FOR CHARACTER-BUILDING

I am grateful this afternoon to be associated with you in the Church of Jesus Christ of Latter-day Saints, the greatest organization in the world for the building of character; an organization which is striving to bring to pass the end and purpose of true religion, which is the immortality and eternal life of man. This earth life is the probationary state through which every soul must pass. By overcoming difficulties and temptation, and by rendering service to others, each may develop toward the Christ character as he revealed it among men. It is a glorious ideal; it is inspiring.

TWO WAYS IN WHICH CHARACTER IS BUILT

There are two ways in which this character is built in our Church. One is positive. In that positive development we ask young men and young women to participate in the various organ-

izations and the quorums of priesthood. Fathers and mothers, do we realize what this means in the development of the character of our boys and girls? I have just time to suggest that we go from this conference this October with a determination to unite with the officers and teachers in these associations in helping them to win the interest of our children who participate in these organizations—the Primary, the Religion Class, the Sunday School, the Mutual Improvement Associations and the Relief Society. I wonder why more of our young girls do not join the last named organization, and not leave it entirely to our mothers. But, it may be, that the younger women's time is occupied with these other associations up to their taking the responsibility of the home. These organizations, however, with the seminaries and the Church schools, are but auxiliaries in this great organization of character-building. They are but helps to the priesthood. No youth in the Church who reaches the age of twelve should be excluded because of unworthiness from membership in the Deacons' quorum, and that membership should signify a clean life, a prayerful life, faith in the gospel of Jesus Christ. Every bishop should ask the boys of his ward what their attitude is in regard to these things before he ordains them to the priesthood. So throughout the Teachers' quorum, and the Priests' quorum. That is but a glimpse of the positive means of character-building, bringing our children to Christ.

Now there is alongside these positive means a negative means. All through life the Latter-day Saint child is asked to refrain from indulgence in things that will tend to weaken character. He is asked to keep the Word of Wisdom, he is asked to keep himself pure and unspotted from the sin of immorality. That is a wonderful thing, and especially when the community sentiment in the Church upholds that teaching.

TOBACCO A GROWING EVIL

There is a growing evil, I fear it is growing in the Church, to which I wish to call attention, and ask all these forces to co-operate in overcoming, in assisting the youth to resist. I refer to the evil of cigarette-smoking. Smoking is an indulgence which tends to weaken manhood and womanhood and to undermine character. I have always felt that, and I have wondered recently if thinking so much about it I have not become extreme in my condemnation of the habit. With the view of checking myself I took occasion recently to read another book setting forth the supposed benefits of cigarette-smoking. It was written expressly to prove that cigarette-smoking is not injurious. I tried to be fair as I read the two hundred and some odd pages, and I stand today more firmly convinced than ever that the cigarette has no defense, particularly among youth. The habit is wasteful, but worse than this, it does undermine the character of youth and leads to greater evils. The

very man who writes so carefully and, as he thinks, so logically in the defense of that habit has this to say about its indulgence by youth: "It is agreed that the only possible harm that might result from over-indulgence in tobacco must come from the nicotine that is a natural compound of all tobacco, and man very quickly immunizes himself to the effects of nicotine." This is an acknowledgement that there is something against which the body must become immune. The writer continues: "Yellow fever, as every one knows, is a horrible and deadly disease, and yet a man who has once had it may regard it ever after with the calm indifference which an ordinary man regards nicotine."

I like the comparison. The use of nicotine should be looked upon just as we look upon yellow fever. No one will expose himself to that disease merely for the sake of becoming immune. It is too great a risk, so sane persons prefer to keep from it entirely. That is the proper attitude also toward the use of tobacco; and that is just what the author quoted desires regarding his own boy. Says he:

"I do not believe that growing boys or girls either should use tobacco in any form." Bear in mind, fellow workers, this is written by a man who tries to prove the beneficial effects of the cigarette. "My own boy," he continues, "has now reached the time in life when habits are easily formed. That is the age when there naturally arises in him the desire to imitate his elders by smoking. Realizing this I persistently urge him, as well as all other lads over whom I believe I may have some influence, to refrain from the use of tobacco during their tender years, and quite as persistently do I advise them to refrain for the same period from too much meat and from the use of strong spices, cocoa, tea and coffee. But the best of all arguments against the smoking of cigarettes by minors seems finally to be the fact that such smoking is unlawful in most states of the Union. For my part I wish it were unlawful in every state."

It is unlawful in the State of Utah. And besides these evils mentioned by this advocate of smoking for older ones, there is this moral danger that youths who participate in smoking frequently do it surreptitiously without the knowledge of their parents, thus adding to it an element of dishonesty, and dishonesty is one of the most disintegrating elements in character-building.

WHAT OUR HOMES SHOULD ESTABLISH

Our homes should establish the fact that the boy who indulges in cigarettes is not contributing to his advancement and growth in the Church and Kingdom of God, neither preparing himself for his responsible place in society. Today leading business men and leading firms throughout the country discriminate in their choice between the boy who smokes and the boy who does not smoke, favoring the latter always, and in many cases refusing absolutely to employ the young man who has contracted the habit of the cigarette. That is only from an economic standpoint.

We as Latter-day Saints have a stronger reason and one that

points directly to the strength and growth of the character of our boys and girls. We heard the opening address of this conference, from the President of the Church who read the word of God to the Prophet Joseph Smith, that tobacco is not good for man. The statement is not qualified in any way. Scientists have demonstrated it; men who have tried to disprove it have failed, and we as a people stand committed to that command of God. Keep the habit of smoking and the use of tobacco in any form out of the lives of our boys. Resistance of the appetite will react upon the character and strengthen it. Just because a man has developed the habit is no justification for his continuing it. Just because some men may become immune (granting this man's argument), from the ill effects, that is no justification for its use in the priesthood of God.

FATHERS AND ELDERS SHOULD BE WORTHY OF IMITATION

Fathers and elders have the obligation of setting an example worthy of imitation to the youth. Boys want to look upon you as men. Their ideals incorporate in your life all the Christ-like attributes, as near as you can develop them, which Christ had when the Roman governor pointed to him, saying, "Behold the man." Remember, even though you have the habit, overcoming it will make you stronger.

"It is easy enough to be virtuous
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire,
And the soul that is worth the honor of earth
Is the soul that resists desire."

God bless our boys and our girls! May they stand out in clear, distinct manhood and womanhood to the admiration of all who see them, bearing witness that the power of the gospel, as revealed to the Prophet Joseph Smith in this dispensation and as being preached throughout the world by two thousand of these young men and women, is indeed the power of God unto salvation, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

My beloved brethren and sisters: I do not expect to present anything that is new, in fact we have not heard anything that is new during this conference, but we have heard the simple truths of the gospel of Jesus Christ, which have been from the beginning and which never grow old. I trust that what I may add may find a response in your hearts, that I may leave some impression that will abide with you when you return to your homes.

GOD'S MARVELOUS WORK

As I have listened to the most excellent testimonies and instructions that we have received during the sessions of this conference, my mind has turned to a prophecy given hundreds of years before the birth of Christ, by one of the prophets of Israel:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Thus prophesied Isaiah, speaking of these latter days. The Lord by revelation to the Prophet Joseph Smith, in the year 1829, before the organization of the Church, declared that this time was at hand, and that he was about to commence his great and marvelous work among the children of men. I think it is a great privilege to have the opportunity to live in the world when this work is established—this marvelous work which is recognized not only by those who have come into the Church, but by many who are not in the Church. I look upon the kingdom of God, or the Church of Jesus Christ of Latter-day Saints, as being the corner stone of this great and marvelous work which the Lord was to perform. And as I look over this vast assembly into the faces of men who hold the Priesthood, it is impressed more deeply upon my mind that there is great significance in this organization, and in this Priesthood which has been restored for the salvation of the human family.

WE LIVE IN A MOST WONDERFUL AGE

We are living in a marvelous age, a most wonderful age. The Lord is fulfilling his purposes very rapidly, both among the Latter-day Saints and among the peoples of the earth, everywhere. I am fully convinced that the time is now here that was also spoken of by another of the prophets, who said:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit."

GREAT MODERN INVENTIONS AND DISCOVERIES

Of course, it was those who held the Priesthood and who were members of the Church, who had made covenant with God, that should prophesy and see visions, but the Lord was also to pour out his Spirit on others beyond the borders of modern Israel.

I remember sitting in a meeting some thirty or more years ago when that meeting was being addressed by one of the members of the

Council of Twelve Apostles, who has long since departed this life. In the course of his remarks he made a statement that impressed me and which has stayed with me since that time. It was to the effect that the time would come when men would communicate from city to city, conversing without the aid of the telephone or intervening wires. As I pondered over it I thought: Of course, that time will come, but it cannot come until after Christ comes again, and his truth shall have been acknowledged over the earth during the Millennium. Then such great power will be exercised, but even then it will be granted to those who are in the Church and to no others. I have lived, however, to see the fulfilment of that prediction. I am witnessing it now, as no doubt many are who are listening to these services throughout the land, for the voice of the speaker is carried abroad in each instance, how far I do not know. The voice is heard and recognized, perhaps a thousand miles away, and the words leave their impression on the mind of those who are listening almost the same as if they were sitting in the presence of the speaker, as you are doing. I think this is very wonderful; and yet, this great discovery did not come through revelation to a member of the Church; it was not sent through one who holds the Priesthood, but it came through one not of the Church but who was inspired of the Lord to give this great blessing to the world. So with many other things, the automobile and the airplane as means of transportation; the talking machine and all of these great discoveries that have come through scientific research, they have come, most of them, outside of the Church. Yet I maintain that had there been no restoration of the gospel, and no organization of the Church of Jesus Christ of Latter-day Saints, there would have been no radio; there would have been no airplane, and there would not have been the wonderful discoveries in medicine, chemistry, electricity, and the many other things wherein the world has been benefited by such discoveries. Under such conditions these blessings would have been withheld, for they belong to the Dispensation of the Fulness of Times of which the restoration of the gospel and the organization of the Church constitute the central point, from which radiates the Spirit of the Lord throughout the world. The inspiration of the Lord has gone out and takes hold of the minds of men, though they know it not, and they are directed by the Lord. In this manner he brings them into his service that his purposes and his righteousness, in due time, may be supreme on the earth.

INSPIRATION AND THE GREATER ACCUMULATION OF KNOWLEDGE THE CAUSE

Now let me say briefly that I do not believe for one moment that these discoveries have come by chance, or that they have come because of superior intelligence possessed by men today over those who lived in ages that are past. They have come and are coming because the time is ripe, because the Lord has willed it, and because he has poured out his Spirit on all flesh.

I know it is quite generally believed that the people living now are more intelligent than were those who lived in former ages. I cannot accept this view because, with the understanding I have of the restoration of the gospel and of the dealings of our eternal Father with his children from the very beginning, I know that he would not choose and send into this world inferior intelligences to stand at the head of his work. We are informed that in the councils that were held in the heavens, when tests were made, the spirits of the men, then living in the pre-mortal state in the presence of the Father and the Son, were chosen to stand upon the earth in the various ages of the world's history to hold particular positions of responsibility because of superior intelligence manifested in the spirit world. I am satisfied with the thought that among these spirits there was none greater, except the Savior of the world himself, than the one who was called to stand at the head of the human family. So it is not because of greater intelligence, but because, no doubt, of the greater accumulation of knowledge together with the inspiration that comes from the Lord as he grants it unto men, that we receive the benefit of these blessings. The time has come for the Father to gather together in one all things in Christ, both which are in heaven, and which are on earth, that the fulness of his work may be consummated. For this reason we are seeing and enjoying the great advantages of our time. The prophets anciently, I am sure, spoke of these marvelous events that should come to pass in the Dispensation of the Fulness of Times.

HAS THE RACE PROGRESSED INTELLECTUALLY?

I have before me an excerpt taken from a lecture delivered on the 9th day of February, 1925, before the Philosophical Society of Great Britain, by Avery H. Forbes, a member of that distinguished body. Discussing the question, "Has the race progressed intellectually?" he makes this comment:

"That information, knowledge, facts, have vastly increased is undisputed, but that the increase is favorable to the moral nature, or even to the worldly wisdom, is yet to be shown."

He then quotes the following from Alfred Russell Wallace, one of the noted scientists of the past century:

"The great majority of educated persons hold the opinion that we are more intellectual and wiser than men of past ages, that our mental faculties have increased in power, but the idea is totally unfounded."

HAS THE RACE MADE MORAL PROGRESS?

Then, discussing another problem, "Has the race progressed morally?" Mr. Forbes concludes that it has not, but on the contrary, with the greater knowledge that has been imparted and the greater power to act, men have used these agencies for the creation of greater

crime. However, they have had the means within their hands to benefit mankind and to bring about increased righteousness. I think his conclusion is in perfect harmony with the revelations of the Lord to his people.

WHERE MUCH IS GIVEN MUCH IS REQUIRED

In conclusion, I want to call your attention to this fact, that members of the Church of Jesus Christ of Latter-day Saints, who have received the greater light and have made greater covenants to serve the Lord, are under the necessity of keeping those covenants and commandments in righteousness and humility. We are living in perilous times, notwithstanding the remarkable wonders and accumulated knowledge of the present age. This is a day of ungodliness and increased iniquity and men everywhere are paying little heed to the commandments of the Lord. These evil conditions which confront us tend to lead us from the path of truth. As members of the Church we have greater opportunity, because of modern revelation and the Priesthood, to serve our fellows and to teach them the ways of eternal life. Let us remember the words of the Lord to the Prophet Joseph Smith:

"For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

"Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law."

I would like to present all of this revelation, but you may read it yourselves. It is found in section eighty-two of the Doctrine and Covenants. I will, however, read one or two more verses:

"And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you;

"Or, in other words, I give unto you direction how you may act before me, that it may turn to you for your salvation.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

The man who has received the truth and yet will not walk in it deserves the greater condemnation. A member of this Church who will indulge in the use of tobacco, who will violate the Word of Wisdom, who refuses to pay his tithing, to keep the Sabbath day, or who in any other way will not hearken to the word of the Lord, is not loyal to the Church of Jesus Christ of Latter-day Saints.

I was thinking, when Brother Rey L. Pratt was speaking of his labors in South America, how certain Italian brethren came confessing their sins and in humility forsaking them—giving up everything in the world for the gospel's sake because they had found the truth, how characteristic that is of those who receive the gospel out in the world. Yet, here at home in the stakes of Zion, in the shadows of Temples, are to be found those who are numbered with the Church who

will not keep the commandments of the Lord. Some of them have made covenant in holy places, and yet they do not value the truth; they do not value the teachings of the servants of the Lord and they will not walk in the knowledge which they possess, much less by every word that proceeds forth from the mouth of God. These shall receive the greater condemnation. Oh how I wish all who live in the stakes of Zion could get the same spirit of humility and faith that is manifested by these humble converts out in the world. What a power we would be for righteousness. May we seek for it, I pray, in the name of Jesus Christ, our Lord. Amen.

PRESIDENT HEBER J. GRANT

I made a memorandum to speak of the statue which has been completed and installed in the Bureau of Information, commemorating one of the most remarkable incidents in the history of the Church; namely, the migration to these valleys of men and women in this great cause, pulling handcarts and bringing their blankets with them. Brother Knaphus has done himself proud in producing this small statue, which can be seen in the Bureau of Information building. Some of the most heroic and self-sacrificing pioneer work that was ever done by those coming to the valleys is accredited to the people who came in the handcart companies.

The choir and congregation sang, "Redeemer of Israel."

The benediction was pronounced by Elder C. Alvin Orme, president of the Tooele stake of Zion.

The conference adjourned until 10 o'clock a. m., October 5, 1926.

THIRD DAY

MORNING SESSION

On Tuesday morning, October 5, 1926, the conference re-convened. President Heber J. Grant presided.

The congregation sang the hymn, "O ye mountains high."

Prayer was offered by Elder Lewis R. Anderson, of the South Sanpete stake of Zion.

The congregation sang, "How firm a foundation."

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy and President of the Eastern States Mission

Section 20 of the Doctrine and Covenants is a composite revelation, by which I mean that it is a revelation that was not written at one time on the part of the prophet who received it. It consists of a number of brief revelations, received at sundry times between the publication of the Book of Mormon and the organization of the Church on the 6th day of April, 1830. And these revelations were given, for the most part, in the upper chamber in the home of Father Peter Whitmer, at Fayette, Seneca county, New York state.

In the first part of this section is the following statement:

"After it was truly manifested unto this first elder," [meaning the prophet Joseph Smith] "that he had received a remission of his sins, he was entangled again in the vanities of the world;

"But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white over all other whiteness;

"And gave unto him commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon."

And, of course, under that inspiration, not only to translate the Book of Mormon, but also to send it forth into the world. By these same commandments, "which inspired him," he also obtained the restoration of the holy Priesthood; and by the same inspiration he organized the Church, and from time to time received communications and the visitation of angels which fed the inspiration that had come upon him through the commandments of God, until at last he achieved that magnificent work which we now know as the restoration of the gospel, and the establishment in the earth of the Church of Jesus Christ of Latter-day Saints, with its divine mission and commission to proclaim the gospel in all the world, and bring salvation unto the children of men.

What I desire more especially to call your attention to this morning

is this statement: "*And gave unto him commandments which inspired him*"; and under which he achieved all this great work that I have briefly outlined. Latter-day Saints, you have these same commandments. Why may not we obtain, also, if not in the superlative degree, yet in rich degree, the same inspiration that the prophet of the Lord derived from these commandments? I would like to give an illustration of how these commandments and the visitation of heavenly beings—how the events, these fundamental events in which the Church of Christ had its origin—inspired the prophet; and perhaps we may learn from that illustration the lesson of catching the same inspiration. First, let me remark, however, concerning a great principle which statesmen recognize, for the principle is expressed in a number of our state constitutions, and quite prominently in the constitution of our own state, to the effect, that "a frequent recurrence to fundamental principles is essential to the maintenance of liberty"; and so, in like manner, a frequent recurrence to the commandments God has given, and the great events which have produced God's great latter-day work—frequent recurrence to those things cannot do otherwise than to give birth to a beautiful white light of inspiration in the souls of those who indulge in this recurrence to the commandments of God.

While the Prophet Joseph was in seclusion, in 1844, he issued letters of instruction to the Saints who were just beginning to carry on the work of redeeming the dead; and from his place of concealment he threw a flood of light upon the necessary steps to take in perfecting the operation of that great work which had but recently been introduced in practice to the Church. It is in section 128 of the Doctrine and Covenants. I suggest you read all of it, I will only read part of it. In the course of writing that inspired instruction, the prophet gives an ecstatic review of some of the events out of which the Church grew into existence; and see what comes of it, I pray you:

"Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book!

"The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom and of the dispensation of the fulness of times!

"And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael,

and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!"

David, in the Psalms, has not equalled that ecstasy. I know of no passage in human literature that rises to the grandeur and sublimity of these thoughts of our Prophet as he reviews the commandments of God and the great events in which the work, of which he was the prophet, seer and revelator, had its birth, and its growth, and its development. It is generally accorded that the imagery of our National Anthem, *America*, is splendid. A verse or two runs as follows:

"My native country, thee,
Land of the noble, free,
Thy name I love:
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake;
Let rocks their silence break,
The sound prolong!"

That is regarded as very splendid imagery, poetry. I wish sometimes our congregations in this house would sing it more frequently, in our conferences. While this is regarded as fine imagery, how tame in comparison with that more splendid imagery that stirred and inspired the soul of our Prophet when he contemplated the commandments of God and the facts in which this work had its origin and which I have just read to you. Well, Joseph Smith drew inspiration from that contemplation and from the commandments of God he received. And it is important that from time to time we gather in these conferences

and have our minds refreshed with these things, because in these general conferences we do make frequent references to these things—we have frequent recurrence to fundamental facts in which our Church had its origin. There is something real in this frequent recurrence to fundamental principles, just as real are they as when we partake of the holy Sacrament, the symbols of our salvation; the broken bread and the water representing the broken body and the shed blood of our Lord. By partaking of these symbols in remembrance of him, though they are material things, this bread and this water, although they are but words that make up that most splendid prayer of consecration, yet they evoke in the soul a spiritual power that is as palpably food to the spirit of man as is the material food that he partakes of to strengthen his body from day to day. So it is in contemplating these commandments of God and the great events in which our Church had its origin. They do impart a spiritual uplift; they do give impetus to the spiritual forces, and raise to higher levels the ideals of the Saints. They lift the Saints above the normal, and draw them close into fellowship with God. The volume and quality of faith are renewed, and are made to blaze forth with a clearer light, with greater warmth, that carries the Saints through the trying affairs of life, over all the disappointments of it, and makes faith triumphant in their souls.

I rejoice that we may have access to these sources of inspiration.

By the way, many of you doubtless have read Victor Hugo's account of the street gamin, Gavroche, I think, was the name. He was with a band of insurgents attempting a revolution in Paris, and chancing to overhear that the ammunition of the insurgents was giving out, he took a soldier's haversack, crept over the breastworks of the insurgents, and under the screen of the smoke in the streets, went from corpse to corpse of the soldiery whom the insurgents had shot down, and whom their comrades had left dead in the street, gathering the unfired cartridges from their belts. As he went he sang his defiance to those who were firing at the barricade, and at him. Sometimes a bullet would strike a dead man with a cold thud. "Ah," he would say, "they are killing my dead for me;" Then again a bullet would strike fire from the pavement, but there was nothing that could daunt the young gamin. He went from corpse to corpse, gathering ammunition and singing his defiance. Presently a bullet struck him and he fell to the pavement, but not to remain there. The touch of the pavement seemed to give the gamin life, and he arose to renew his defiance. The touch of the pavement seemed to give the inspiration of life to him, as touch of the earth seemed to give vigor and strength to Antaeus, the wrestler of old mythology, who was invincible so long as he could keep contact with the earth. So with Hugo's gamin and the pavement—touch of it seemed to renew his life. So let it be with us when we touch the commandments of God, may they impart to us light and power and inspiration that shall renew our strength. As the aerie to the eagle; as the bugle to the war horse; as sight of the flag

to the patriot, and the drum-beat to the soldier, so let frequent recurrence to the commandments of God, and to the great events in which our Church had its origin give inspiration and spirit life to us.

I rejoice that the Church of Jesus Christ of Latter-day Saints is gradually gathering into its control the sacred places where great historical events happened. I am sure that it will tend to intensify our remembrance of those events. I remember the effect the general conference of the Eastern States mission had upon our young missionaries—the conference that was held at the Hill Cumorah in 1923, celebrating the one hundredth anniversary of the revealed existence of the Book of Mormon. I noticed the effect on a group of missionaries only a few days ago of a visit to the Memorial Cottage and the monument that mark the birthplace of our Prophet. It seemed to inspire them with confidence and faith in what they had heard of him. I rejoice that we have these places. I rejoice that we have the Joseph Smith Farm, the farm on which the prophet toiled in his boyhood, and where some of the important revelations of God were given to him. I never visit that place but what I feel that I am living in the atmosphere of the great events that took place there. The most uplifting, sanctifying and glorifying inspiration that I have ever experienced has been in the Sacred Grove where the Lord appeared unto him who was to become the New Witness for God in the dispensation of the fulness of times. I am happy in the opportunity of visiting that place and of receiving the sacrament of the Lord's Supper there, from time to time. I rejoice that recently, acting under instructions from the First Presidency, we were able to secure the place where the Church was born, the house in which, as I now believe, the Church was organized. I know that that is disputed, and that a house is referred to about one hundred feet or more from the house that now stands, that was destroyed, and is said to be the old Whitmer home and occupied by the prosperous Whitmer family during the time that the Prophet Joseph was a guest at their home, and in which he organized the Church. We now have a complete abstract of title with the name of every man and woman through whom the title has passed; and I think we shall be able to patiently investigate the matter until we arrive at the absolute truth as to whether or not the house now standing there is the old Peter Whitmer home. If that is not the house, we don't want to hold forth to the world that it is; but if it is really the home of the Whitmer family, where these revelations in section 20 of the Doctrine and Covenants were given at sundry times, and where the Church was organized—if really we have that house, what a treasure it is! And what an inspiration it will be to the Church to be conscious of the fact that we do possess it. It was to this home that the Prophet Joseph, his wife Emma and Oliver Cowdery were brought by David Whitmer from Harmony, Pennsylvania, and were received as guests; and where the Prophet completed the translation of the Book of Mormon. As soon as it was completed, the

prophet, by messenger, sent the glad word to his parents living at their home in Manchester township, and they with Martin Harris immediately repaired to the Whitmer home, where the prophet took the step necessary to obtain the testimony of the Three Witnesses. That testimony was received in a grove that then existed either on or near the Whitmer farm. They had prayer in the morning at the Whitmer home, for the Whitmer family were devout Christian people. Old father Peter Whitmer was a member of that strictest of sects, the Presbyterians. He was a sincere and good Presbyterian and followed the practice of prayer at his family altar. The day after the arrival of the prophet's father and mother and Martin Harris, as they completed prayer that morning, the Prophet Joseph walked across the room, and speaking directly to Martin Harris, he said in effect: Martin Harris, you must repent. You must humble yourself before the Lord this day as you have never done before, and get a forgiveness of your sins; and if you will do this you shall, with Oliver Cowdery and David Whitmer, obtain a view of the plates from which the Book of Mormon is translated.

Shortly after breakfast the four named went out into the woods, as I have said, and there supplicated the Lord with the result that they beheld the plates and the engravings thereon, and they heard the voice of God proclaim that the translation was true and he commanded them to bear witness of it to all the world.

In my interview with David Whitmer, in 1884, as he went over this ground, led by my questions, when we came to this part of it he said to me that in the progress of turning the leaves, or having them turned by Moroni, and looking upon the engravings, Moroni looked directly at him and said: "David, blessed is he that endureth to the end." When David Whitmer made that remark it seemed to me rather a peculiar thing that he should thus be singled out for such a remark, and I remember reporting it as such to President John Morgan, then president of the Southern States mission. I stated to him the peculiar feelings I had when I learned that from the lips of David Whitmer; but the subsequent history of these three witnesses led me to conclude that there was indeed a hidden warning in the words of the angel to David, "Blessed is he that endureth to the end." And it is rather a sad reflection that of these three witnesses he was the only one who died outside of membership in the Church. I wonder if Moroni was not trying to sound a warning to this stubborn man, that perhaps whatever his experiences and trials might be, that at the last he, too, might have been brought into the fold, and might have died within the pale of the Church.

Well, the foregoing mentioned incidents are the sacred associations connected with the Whitmer Farm in addition to the fact that it was the place where the Church of Jesus Christ was organized, and the First President of the Church sustained under the title of the first Elder of the Church, with Oliver Cowdery as the second Elder in

the Church. I feel satisfied that we are going to get added inspiration from the fact that we own our birthplace and our cradle. I would like to point out some other things, but time will not permit, except to say this: There are those who undertake to say that Joseph Smith was a fallen prophet, and that in the latter years of his life he marred his mission, and that he was a fallen prophet. A fallen prophet! What? And yet, give a sunburst of inspiration like that which I have read to you here from the Doctrine and Covenants, given in 1842? Out upon it! It could not be true. He who voiced that reverence for God, and had that exalted spirit awakened within him by contemplating the early scenes of his mission—as I have read to you—is no fallen prophet. His life ended *en crescendo*. It grew richer, it grew greater as it neared its close. His nearness to God was emphasized more in the closing years of his life than ever before. The revelations that he gave increased in power and magnificence. And so, too, in his discourses, they grew in magnificence and power as he proclaimed God's great and mighty truths in the last few months of his life. The Saints of God who witnessed the inspiration of God upon him, come to us with testimonies of his increasing power as a Prophet of God in the latter years of his life. Joseph Smith was no fallen prophet, nor could he be and give such evidence of inspiration both in the revelations he received, and in the great sermons that he delivered near the close of his life, such as the King Follett sermon, and other great discourses. I rejoice in this evidence of the inspiration of our prophet, the grandeur of his work and the evidence that we gather of the truth of it from these things we have considered. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

It has been a number of years since I have followed Elder Roberts in the pulpit. The first time I ever saw President Roberts was in Chattanooga, Tennessee. The first time I ever heard him preach the gospel was in Burk's Garden. I confess, at that time and for a considerable length of time afterwards, I was always awe-struck, and almost beaten into silence when asked to follow him in his public addresses. But I am thankful to the Lord that I have gotten over it, that I no longer feel that way. It has been a fight all my life to follow men who have great ability and who were greatly blessed as public speakers. My lesson came to me in this way, that I discovered that no man was ever created that could reach all the people at one time, and I figured that there must be some poor soul with bowed head who was discouraged and disheartened to whom I might, through the blessings of the Lord, and under the influence of his holy Spirit, give a word of cheer; and it has proved to be true, for I think now of several occasions—three distinct places, I remember at the present moment, at different times when persons met me on the street disheartened.

They had fallen by the way; they saw no way out of their difficulties, and were in a suicidal condition. For the first one who came to me in that condition I had no answer. I did not know what to do. "Why didn't you go to your bishop? Why did you come to me?" "Brother Kimball, I heard you preach, and I thought there might be a chance." In those cases I went to the Presidency of the Church, and that is where I learned the great magnanimity and the charitableness and bigness of the Presidency of the Church. In each of those cases I was used as an instrument. They never asked me the names of the young men, they simply wanted me to take up a labor with them, and if they repented I was authorized, not by the bishop nor the president of the stake, in those particular cases, but by the Presidency of the Church, and the young men were baptized, they were confirmed, and they were started out to serve God and as far as I know, in each and every case, they made good.

I remember one young man, highly cultured and educated in the University of Utah. I will never forget that young man, no matter how long I live. It was at the time of the World War, and he had been unfortunate. I did not know him; I never saw him before. He came to me in great distress. I went to the Presidency and that young man repented, and he was baptized and confirmed. He went into the war, became a lieutenant, and the last I heard of him—he wrote me several times—his letter stated: "I know God forgave me, for I have felt the influence of his holy Spirit in the army, that has brought me joy and peace and happiness."

So that I feel to encourage the priesthood of God. We never know how much good we do when we speak in the name of the Lord. I don't believe, I can't believe, that I ever converted a man in my life, but I have taught the truth, I have preached the gospel, and my voice has been heard from Canada to Mexico, more times than one. I was in the General Board of the Young Men's Association for thirty years, and I have never had greater joy or greater happiness than in lifting up my voice among the rising generation. How much good we do, as I stated before, no man knoweth. I claim that every man fills his niche when he is called of God and set apart and ordained to an office. He may not fill it in the way someone else fills it, but if he is a man of courage he will fill it in his own way, under the influence of the holy Spirit.

I have no apology to make for my origin. I was told once that my trouble was, I was trying to be like my father. Well, thank God I can try to be like him a little, but I was too young, when my father died, to remember his mannerisms and his method of speech.

My brethren and sisters, in conclusion I want to lift up a danger signal to the rising generation. In doing it I want to be very careful the way in which I express it, so I shall attempt to read it, although it is against my grain to do so. In our great city with its wonderful streets, I can't but think of the danger that menaces the people.

We see your red lights, we see your green lights, and the officers of this city are doing everything in their power to protect the people, but the people do not pay any attention to the signals—some of them do not. There is nothing else annoys me so much as for a man to run on to me with one of those great, powerful machines, and just before hitting me, honk his horn. My legs go right from under me. I can't even hit a trot, and the feeling I have is that he is saying: "Get out of the way, we are coming." I got that the other night on First North street here. I can see only one way at a time, and then I am not quite clear, but I had to see four ways that night. Here came two machines around that corner, with these cars all parked right up to the corner, and they tried to beat each other through and caught me in the center. The only thing that saved my life was my being thin. I am not trying to be funny, I am trying to be serious. Now all these danger signals with your yellow marks—I have stood there and watched the lights, listened to the bell, and yet last year, if I remember right, the automobiles killed over twenty thousand people in the United States, one-half, perhaps, as many as were killed in the World War—referring, of course, to the American soldiers. Now I don't want to get killed. What I am worried about is that they might not make a good job of it. I would hate to be maimed and crippled for life through the carelessness of men and women. Now I want to set up signals that are a hundred thousand times more important than dodging autos:

IMPRESSIONS AND REFLECTIONS

Shall we be brave, courageous men, standing upon the secure heights of virtue and righteousness where God's sun shines, and preach the truth and cry repentance unto this people?

This great country, America, the Prophet Joseph Smith declared, is Zion, North and South America, the pure in heart. It would seem to me that this great responsibility rests almost entirely with the young men and women of this generation.

The question naturally arises: What is the trend of the times for the modern sons and daughters of Zion? Riches and culture, ease and luxury. Everything is money and money is everything.

The Golden Key unlocks all doors, that is, it prys them open.

Plenty of money entitles you to anything and everything, honor, society and emoluments. The rising generation, who are poor, look upon this pleasure-loving people with envy and a yearning for worldly things, and as the spirit of the age in which we live takes hold of them, they assert their individual independence and break away from what is called "old foggy ideas, old bigotries, old superstitions," and go recklessly wild, at sixty miles an hour, claiming what is termed the "new Liberty of the twentieth century," and run daringly into forbidden pastures. Today all over America we see everywhere amongst the rich and poor, the cultured, educated and ignorant, the indications of the

sensual tendencies of the age, forgetting for the moment the degradation and destruction to which such a life leads.

No single instance can be given as evidence that unlawful sensual pleasure can be indulged in without paying for it a thousand times in pain and remorse.

"The danger signals are set up at the gate of the garden of sensual pleasure, and the angel stands with his sword of flame, and no man, woman, youth or maiden enters unsmitten of him." "In the path of sensuality in all its multiplied forms our heavenly Father has placed barriers mountain high to stop us and frighten us back from ruin, disease and degradation."

As wealth increases in any country and with any people, the tendency to sensuality, through the many temptations of ease, idleness and gratification of ones appetite, the elevation of fashion, style and in living beyond a certain point of safety and security, is the cause of the downfall of hundreds of thousands of God's children.

"That 'money devil', if not used in doing good, is the lion right across the highway of our future, standing, teasing, menacing—just at the forks of the road, to lead us to ruin and unhappiness. If the roofs could be lifted off the palaces of the rich, what sights might not be seen, what skeletons in the closets, what sorrows, what shams, what sights."—*Watson*.

If we open our eyes to the danger that menaces the rising generation, life would seem to be a very dangerous sea, if we take note of the ruined thousands that strew its shores.

We therefore cannot look upon death as a great sorrow and calamity, when it involves no stain of honor and no loss of character. We wisely conclude the hand of Providence is in it and good must come out of it and we are comforted.

When we contemplate and think of our young men and women with their bright hopes of love, of truth and purity, of honor, of manhood and womanhood, of genius and talent, of all goodly gifts from God, of mind, of all sweet affections, and aspirations, gone down, blotted out and spoiled, we cannot feel otherwise, be as hopeful and cheerful as we may, that life is dangerous unless we are guided and influenced by the holy Spirit and directed by steady hands, by men and women as teachers of virtue, truthfulness and happiness, who are not afraid to speak in the name of the Lord.

The fruit of religion manifests itself in the lives of men. By their fruits ye shall know them. There can be no deception by men who love God and keep his commandments. We are one and all God's children. He created us and he never created a failure, and he created you.

Men are that they might have joy. Happiness is the object and design of our creation and will be to the end of our existence if we pursue the path that leads to it. This path is virtue, uprightness, faithfulness, holiness. To keep God's commandments we must know them. To know them we must read the scriptures and repent and

be in tune with the holy Spirit and he will lead us into all truth and show us things to come. I promise you that you shall hear a voice behind you saying, this is the way, walk ye in it.

Remember this always: Temptation somewhere in the life of all finds us, as this life is a testing time. Therefore, watch and pray and ask God to leave us not in temptation but deliver us from evil, as temptation is ever lying in wait and in a thousand forms is temptation repeated.

There is divine wisdom in praying always and avoiding the very appearance of evil.

There is very little use of preaching religion or morals, or honesty, virtue and truthfulness to those whose motives and tendencies all point toward vice and sensuality unless they repent and sin no more. These wild, reckless, dissipated young people will not come to us, we must reach out a helping hand and go to them.

This great change for the uplift and betterment of this great country—Zion, the pure in heart—rests very largely, almost entirely, with the home and the parents.

We must, for the safety of the youth of Zion, come back to Jesus Christ's religion and its spiritual forces. We must teach the gospel of repentance and forgiveness which has made men's and women's lives happier, tasks lighter, judgment steadier, as it truly comforts the disconsolate, forgotten sinner, and makes to them a clear life of virtue, love and happiness.

No child of God can escape Christ's religion. Intelligence and knowledge, of the right kind, walks ever close to religion.

My conclusion is: There is just one great, big, life-and-death duty of the parents of children, the Church and the State, and that is, to keep every boy and girl under proper schooling and give to them "love, pleasure, work and worship."

You good people and parents living in the country, on your farms, I plead with you not to send your children to cities where the beautiful spirit of things God created perish.

Let them live in the open, in the beautiful valleys, on the mountains, in God's sunshine, near streams, rivers, and trees and let his Spirit teach them of the things of God.

My testimony, brethren and sisters, in all confidence, is that I know this work is true. I have tested it out. I have found God. I am a man of weakness; I am a man full of faults; but God knows I have given him the best effort there was in me. I know God lives, that Jesus Christ is the Son of God, the Redeemer of the world; and when men have tempted me to deny this—which they have tried to do—I have talked to some of them, learned men, I have talked to doctors, I have talked to young men who have gone out and filled missions, come home and got education, and they have tried to burn all my bridges behind me; but, thank God, I had a testimony, and I knew! I have told them: "In what you offer me there is no happiness." If any man can prove

to me that Joseph Smith is not a prophet of God, he has taken everything; he has burned every bridge behind me. I never saw the Prophet, but I have heard my father often talk about him and I have read his revelations and his prophecies, as a witness for God, and I know they are true. He is a prophet of God. I sustain the Church and uphold the hands of the priesthood as best I know how. God bless you. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy.

I earnestly hope that I may enjoy the spirit of the Lord while I stand before you. It seems to me that anyone who has made himself at all familiar with the history of the world must be deeply impressed with the fact that God has been over all, that he has directed the destinies of his children here upon this planet. Notwithstanding this, however, he has given unto them their free agency, for he has decreed that men shall be free from the very beginning.

The Lord asked his servant Job: "Where wast thou when I laid the foundations of the earth? * * * when the morning stars sang together and all the sons of God shouted for joy?"

Modern revelation has made it plain what this occasion was. The proclamation of God's plan of salvation, the gospel of Jesus Christ, in which the free agency of man obtains. In order to carry out this plan it was necessary to create this earth where God's children might receive bodies of flesh and bone and, the recollection of their spirit life being withheld from them, and with a knowledge of good and evil, they might be proved whether, in the exercise of their free agency, they would "do all things whatsoever the Lord their God shall command them." The creation of a world and redeeming it from the fall, which was also contemplated, required the service of One endowed with Godlike power and the Lord said: "Whom shall I send? And one answered like unto the Son of man: Here am I, send me." Father thy will be done and the glory be thine forever. But Satan also came, even Lucifer, a son of the morning and said: Behold here am I, send me, I will be thy son and I will redeem all mankind that one soul shall not be lost and surely I will do it; wherefore give me thine honor. "And the Lord said: I will send the first." And Satan rebelled against God and was cast down and many followed after him.

Thus it was that the First Born in the spirit, and the Only Begotten in the flesh, became the great champion of human liberty from the very beginning, and throughout all the history of the world.

Let us for a few moments contemplate some of the things that have transpired in the history of the world, the rise and fall of great empires, the mighty battles for human liberty which have been fought.

Who cannot see the overruling hand of Providence? When Miltiades, the hero of the battle of Marathon, with a small army of 9,000 men defeated and put to rout 100,000 Persians, 6,000 of whom fell upon the battlefield with a loss to the Greek army of only 192,

who can doubt that they were aided and upheld by an Almighty power directing the destiny of mankind? The freedom of the world was hanging in the balance. Which shall prevail, Asiatic despotism and superstition, or the new freedom and civilization? And ten years later, Xerxes, with the largest army ever mustered in the history of the world, until the great world war, invaded Greece but was held at Thermopylae for days by Leonidas and his brave 300 Spartans; every one of whom, however, died in defending the country rather than surrender, thus bringing upon themselves a fame and glory that shall endure as long as time shall last.

Then Themistocles, commander of the naval forces, learning of the Persians, final passage through the pass at Thermopylae on their way to Athens, boarded the inhabitants of that city on his ships and conveyed them to Salamis, and then with his 350 war galleys attacked the Persian fleet of 1,200 ships which had already sustained severe losses and had been thrown into confusion by the violent storms which they encountered on the sea. Again the Persians were put to rout and sustained a loss of 200 ships. In the following year the land forces continued to fight until September, when the Athenians and their allies with an army of 70,000 men, under command of Aristides, fought the final battle at Plataea and on the same day the combined naval and military forces of the Spartans, Athenians and their allies under Prince Pausanias defeated the Persians by land and by sea at and off Mt. Mycale, just opposite the Island of Samos. Who can read of these thrilling and soul-stirring events without a sincere feeling of gratitude to the Greeks for the great service they rendered to mankind in the great cause of human liberty, and who can doubt that they were guided and upheld by an overruling Providence, whose cause is our cause, even the cause of Liberty. It does not detract from the honor due to the Greeks to say that God used them as instruments in his hand to further his divine purposes. Surely Providence is over all. History is replete with illustrations: the conquests of Alexander, the great; we heard yesterday how through him the Greek language became the language of his empire and became the medium of publishing to the world the gospel of Jesus Christ which is the truth that shall make men free indeed.

Not always have the victories of great men been based upon the principles of righteousness; nevertheless the purposes of the Almighty cannot be defeated, for he overrules in all, and often "moves in a mysterious way his wonders to perform."

Shall I mention Julius Caesar, Napoleon Bonaparte and Gustavus Adolphus, the "Lion of the North," Luther, Melancthon and Zwingli, and the other great reformers? Time will not permit, but in the achievements and victories of each and all of these great men, one cannot but see and recognize the Divine purpose in breaking the chains of superstition, intolerance and slavery, and leading mankind out of the darkness that covered the earth and the gross darkness in which the people were benighted.

Was not the great Columbus inspired of the Lord to cross the

unknown seas and discover the western world? What a wonderful stride in the cause of human liberty! America, a choice land above all other lands, withheld during the many centuries of the past to become a place of refuge for the downtrodden peoples of the old world, to become the habitation of free men where no kings shall oppress or hold the reins of government, as the Nephite prophets have foretold, and how literally have their predictions been fulfilled!

Then came Washington, the father of his country, who fought the revolutionary battles which gave us our national independence; Hamilton, the constructive genius of the constitution of our country, and Jefferson, that great champion of the rights of men, who wrote the Declaration of Independence and inspired his fellow-countrymen with love for the principles of human liberty.

Another mighty champion arose in the coming of Abraham Lincoln, the great emancipator, who broke the chains of slavery and fought that these precious principles for which our revolutionary fathers had fought "might not perish from the earth." And later still came Woodrow Wilson, who, when the freedom of the world was in imminent danger, led the forces of America in the greatest conflict that the world had ever known, that it might be made safe for democracy.

Great and mighty are these men of America. How our hearts swell with patriotic pride when we contemplate their achievements. Let us then honor them, and let me here say that we honor them most when we say, as all Latter-day Saints do say, that God raised them up and inspired them with his holy Spirit for the furtherance of his great cause, the cause of human liberty. Let us not think even for a moment that liberty is the gift of any government or any nation. Oh, no! Life and liberty are our inalienable rights and were vouchsafed unto us in that primeval council when our great champion, even Jesus Christ, said: "Here am I, send me" for he came and organized this earth as a dwelling place for the children of God, for you and me:

To live and to be free,
To worship God alone
As conscience guideth me,
As my own heart is prone;
For these are rights God given,
He gave them all to me,
They emanate from heaven,
E'en life and liberty.

This is the thought that comes into my mind when I contemplate the history of the world, that Providence is over all.

This human liberty for which these mighty men, to whom I have alluded, have struggled, great and glorious though it is, is after all only a measure of civil liberty. There is a greater freedom to which we should aspire; for, let it be known that even in this great and glorious republic, the greatest one that ever existed upon the face of the earth, where the greatest measure of human liberty is meted out to our Father's children, in this land of the free and home of the brave, we are not free. "The whole world lieth in sin and groaneth under dark-

ness and under the bondage of sin," but the truth that emanated from God, the gospel of the Lord Jesus Christ, that was proclaimed in that primeval day shall make us free indeed if we will only receive and obey it. And who have been the champions of this greater freedom? First and foremost of all was the Redeemer of mankind, he that was in the beginning. He came in the meridian of time and ministered the law of liberty and freedom among the children of men. Many others have been sent, other great and noble ones, but I shall not take the time to enumerate them all but there was Abraham, whom God chose among the great ones, for he knew him before he was born and chose him to become the father of the faithful. And there was Moses, to whom the Lord gave the perfect law of liberty, even the gospel of Jesus Christ which is the higher law. But the children of Israel were not prepared for that great law of liberty, that higher law, and the plates upon which it was engraven were broken. Moses went up into the mount again and returned with the law of carnal commandments, that the people might repent of sin. It was the gospel of repentance; "Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal." These great commandments have been thundered down to us through all the ages from Mount Sinai, and are still in force among the children of men. Why? That they might be liberated from the bondage of sin.

At all times these champions of liberty have been opposed by that arch enemy of God, even Satan, that rebelled against God in the beginning, and those who followed after him, and, as always, through human instrumentality, they killed the prophets, they persecuted the saints, they crucified the Savior of the world and put to death his apostles, those mighty men of God who preached his gospel in all the then known world, and transmitted their testimony in holy writ for the generations which were to come. Surely power was given unto Satan to make war with the Saints and overcome them as John the Revelator tells us.

The darkness that followed these tragic events has been rightly called the dark ages, and was only partly dispelled by the great reformers who were, however, not reformers but protestants who made effective protest against the darkness and tyranny that held the world in spiritual bondage and most abominable idolatry.

All these, together with the discovery of America and the founding of our glorious republic under the guiding hand of Providence, were the necessary preliminary preparations for the restoration of his glorious gospel and the setting up of his Church and kingdom upon the earth, never to be thrown down nor given to another people; where the perfect law of liberty shall be supreme and mankind shall be liberated from the bondage of sin, and Satan shall be bound for a thousand years during the great millennial reign of peace when Christ shall be our king and subdue all enemies under his feet.

Therefore God raised up another champion of human liberty even Joseph Smith the great prophet of the latter days, to usher in this glorious dispensation, the climax of which, not yet attained, shall be the second coming of our Lord and Savior Jesus Christ.

But Satan, not yet bound, came again. I presume he will continue to come until the great battle will be fought on the field of Armageddon. So he came in the days of Joseph Smith through whom the gospel had been restored, and the Church of Christ had again been established on the earth. Through the human instrumentality of a cruel mob, he was murdered in cold blood, another prophet of the living God; but not until those principles which have within them the power of God unto salvation, the principles that liberate mankind from the bondage of sin, had been established among the Saints of the latter days. Let us then carry on the work so well begun until its final consummation. Let us rejoice in the assurance which we have of its final triumph. And may our hearts be filled with gratitude to our heavenly Father that he has fought our battles and will lead us on to victory if we will do our part. And let us put our trust in him and have an abiding faith that "Providence is over all." This is my earnest prayer through Jesus Christ. Amen.

The congregation sang, "Come let us anew our journey pursue."

The benediction was pronounced by Elder J. Berkeley Larson, president of the Shelley stake of Zion.

The conference adjourned until 2 o'clock p. m.

CONCLUDING SESSION

On Tuesday afternoon, October 5, 1926, the concluding session of the ninety-seventh Semi-Annual Conference was held in the Tabernacle. All the seats in the main hall and galleries were comfortably filled.

President Heber J. Grant presided, and at 2 o'clock announced that the congregation would sing, "Earth with her ten thousand flowers."

After singing, prayer was offered by Elder Wallace Calder, president of the Uintah stake of Zion.

The Congregation sang, "Do what is right, the day-dawn is breaking."

ELDER JOSEPH W. McMURRIN

President of the California Mission

I trust, my brethren and sisters, that during the short time I occupy this position I may be sustained by your faith and sympathy and by the blessing and inspiration of the holy Spirit. I feel that it is a very important thing to stand in this pulpit, and claim the attention of so large a number of people. I am very thankful for the opportunity and feel it is a very great honor.

I am glad to be able to say to this congregation that in the

California mission we are still endeavoring, to the best of our ability, to bring to the attention of the people of that mission the wonderful work of the Lord. We continue to bear testimony concerning its restoration and the manner in which it was brought from heaven to earth, and to testify concerning the divine authority which has always been essential for man whenever the Lord has had a message to deliver to the inhabitants of the earth.

We number in missionaries in California about 140, a little more than 40 of this number being lady missionaries, and the remainder being as a rule young men, most of whom were ordained elders in the Church as they received their call to go abroad as representatives of the work of the Lord.

I have been thinking, during this conference, particularly when Elder Orson F. Whitney was talking to the people, of the long ago in my own missionary experience. I went out forty-five years ago in company with Brother Orson F. Whitney and a few other brethren who were called at the general conference to go to Great Britain and to other sections of the European mission. I have a most distinct recollection of reading, in a little journal that I kept while on that mission, words that had been written during the first few days of my missionary labors. I was sent into the county of Ayre in Scotland and my lot was cast with a coal mining community. Of course, the experience that I had at the beginning of my ministry was something altogether strange and new to me. When I was released to return home, as I was packing up, that little journal that I kept accidentally opened before my eyes, and I read a statement to this effect: "Here I am, far from my home and people. God help me." Those words told the story. I certainly felt that I was a stranger in a strange land. I wondered whether it would be possible for me to continue in that community as a representative of the Church of Jesus Christ of Latter-day Saints for the period of time that usually falls to the lot of a missionary. In those first few days I did not feel that it would be possible, and yet, thanks be to God and to his marvelous providences, and I trust and believe to the help and light and companionship of the holy Spirit, I was not only enabled to remain in the mission field during the allotted time, but I found during that period that wonderful joy which is spoken of by missionaries who have endeavored in their weak and humble manner to expound the doctrines of the gospel, inviting men and women to an investigation of the message revealed by the Lord our God. I have thought of that period during these conference proceedings. I have had the pleasure of meeting with many missionaries who have labored in California during the past few days; and I am happy to say that these missionaries with whom I have met have expressed the feeling unanimously, I think, that they would be very happy indeed if opportunity could be given them, and financial conditions were favorable, to return again and take up their missionary work.

It gives me pleasure to report to the fathers and mothers who may be in this congregation that so far as the California mission is concerned, we feel that we have been abundantly blessed of our Father in heaven during the past six months. The missionaries of the mission have had better health during that period than during any similar period of my ministry as president. We have had but very little sickness. We have not had any serious illness among the missionaries, and we feel to praise the name of the Lord our God for his blessings unto us.

It is a satisfaction to be able to report that we are a little stronger in numbers, a little more firmly rooted, throughout the California mission at the present time, than we were six months ago. There are a few more branches in the mission; there are a few more Mutual Improvement organizations; there are a few more Sunday schools; there are a few more Relief Societies; and there are a few more Primary associations in the mission than were there at our last general conference. We feel encouraged in the work that has been entrusted into our hands. I am glad to say that we are a united band of men and women. There is no ill feeling in the ranks of the missionaries; they are all earnest and active and willing to play their part, ready to respond to any demand that is made upon them to go and come as they may be directed by proper authority, and they are giving the very best that is in them to establish the work of God and to spread the message of truth among the people with whom they are brought in contact. They are not mighty men. They are not wonderful or strong men, but they are just the kind of men and women spoken of in the holy scriptures, when the inspired apostle made the declaration: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise." We feel that we are thus called.

The missionaries feel that they need the help of Almighty God, and I think it is a good thing to have that feeling, to realize that they have been called to a labor that requires greater qualifications, greater power than men and women are possessed of naturally. The missionaries have that feeling, and yet it is wonderful the labor they perform, the zeal they manifest, the faith they develop as they labor in striving to preach the gospel of the Redeemer of the world. For they do make the discovery that they are in very deed the servants of God, and we try to impress that upon their minds. I believe devoutly in the doctrine that has been advocated during this conference, that is, that the Lord God of heaven has promised that there will be great things follow the testimony of his servants; that after they have delivered their testimony to the inhabitants of the earth that testimony shall be backed up by the Lord God of heaven, with the vivid lightnings, with the thunders of heaven, with the sea heaving itself beyond its bounds, until all things shall be in commotion, and men's hearts shall fail them with fear because

of the things that will come upon the inhabitants of the earth. I believe it, my brethren and sisters, and I try according to my power and ability to impress upon the missionaries that they are in very truth the servants of the Lord our God, and that they have been clothed with authority from on high, that whether men recognize and respect that authority or not, the Lord God is conscious that he has called them to his ministry, and I believe with all my soul that he will magnify them, maintain them in their service, and that he will finally bring to pass all that he has spoken by the mouths of holy prophets in relation to the latter times.

I hope the men of Israel who are before me feel the responsibility that rests upon them in connection with the delivering of the gospel message to the inhabitants of the earth. For if God has spoken the truth, and we know he speaks only the truth, the world is famishing for the truth and power which brings salvation to the inhabitants of the earth. Men who have received this divine authority by the coming of holy angels, who brought back to mortal men the power and authority that had been lost from the inhabitants of the earth, owe something to the children of men. I hope that this call, which has been made again during this conference for men of experience to go abroad in the preaching of the gospel, will meet with a hearty response, that each man will feel that it means me, and not think it is my neighbor, and that all who hold the Priesthood will be anxious to play their part.

I feel that I am under obligation to lift up my voice in proclamation of these principles that have been revealed, for in the mercy and providences of God some man found my own parents, and other members of the McMurrin family, in far-off Scotland, and through their teachings and testimonies and the help of God they were brought to believe the truth and came to this land; and in this land, the land of Zion, I was given birth. I praise God for that. I want to render to my fellowmen in some degree some such service as has been rendered to my own people. I am under obligation to make proclamation of the gospel, and every one of you is under obligation to play your part. He that is warned shall warn his neighbor, is the commandment of God in the revelations that have been given in our own time. Let us believe the scriptures. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

When I look into the faces of my companion mission presidents, I feel that it would be presumptuous on my part to take more of this precious time. I glory in my membership in the Church of Christ. I have proved to my own full satisfaction that it is the Church of Christ. "My doctrine," said the Redeemer, and that was all the Sons of God could say—"my doctrine is not mine, but his that sent

me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

I have tested that promise and doctrine, and I have had made manifest to me that this man who has been spoken of, Joseph Smith, was raised up by the Lord our God to reintroduce among men the doctrines of the everlasting gospel. It has brought joy unspeakable to my soul. In like manner, in fulfilment of the promise made in the closing declaration of the Book of Mormon, I have had made manifest to me, not through my father, not through any president or bishop, or apostle, but by the power of the Holy Ghost, that the Book of Mormon is the word of God, and I hope every man and woman in this congregation has that same knowledge, that same understanding, that it is a true, wonderful, glorious record of the ancient inhabitants of the land.

God help us to stand for the truth, and not to be led away by the whims and doctrines of men that would blind us and rob us of our salvation, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We would like to hear from many of our brethren. We will ask Brother Richard C. May to be our first speaker, and Brother Elmer F. Taylor to follow him. These are the only brethren presiding over stakes who have not either prayed or spoken in conference since 1919, except those who have been appointed during this year. Following these brethren we would like to hear from Brother J. Wyley Sessions, who has returned from South Africa. Brother O. B. Peterson, who has returned from Tahiti; Brother Mark V. Coombs, from Tonga; Eugene J. Neff, from the Hawaiian Islands, and Russell H. Blood from the French mission.

ELDER RICHARD C. MAY

President of the Minidoka Stake

Brethren and sisters: I wish to extend the love and sympathy and good fellowship of the people of the Minidoka stake to the presidency and all the general authorities and all the people of this Church. This is an experience that I have never before had. I remember many years ago, when just a mere boy, of sitting in a little country meeting house and school house combined on a Sunday when the home missionaries came to the ward. And as those brethren sat up on the stand and in their turn talked to us, I thought to myself, what wonderful looking men. I wonder if that opportunity will ever come to me. And from that time to this present moment I have tried to do my duty in the Church, have tried to help to build up the kingdom of the Lord to the best of my ability, and I thank him from the depths of my heart for the opportunities that have come to me in helping to carry on this work. I thank him that I was born of goodly parents, and I thank him that in the home of my parents I have the first time to hear either of them

speak disparagingly of any of the authorities of this Church, and that teaching has been inculcated into my system until I would be afraid to raise my voice in criticism of any of these, the Lord's anointed. I hope and trust that while I sojourn in the earth I shall be privileged to do the best I can in bringing souls unto Christ and helping to build up his kingdom here in this earth, and I will give to him the praise and the honor and glory, forever and ever. Amen.

ELDER ELMER F. TAYLOR

President of the Young Stake, in Colorado and New Mexico

My brethren and sisters: I have enjoyed this conference, all but one thing, and that is I have had a dread and fear that I might be called to this stand, and up to the present time I have managed to avoid meeting the President of the Church. I wanted to take a back seat, so to speak. But I am not ashamed, my brethren and sisters, to stand up and bear my testimony. I am glad to be here. I have never enjoyed myself before in my life like I have done during the sessions of this great conference. This is my first experience in this pulpit and I have only been in this building about six times in my life. My father drove the second wagon that came into this valley and told me the story of the pioneers, and I have a love for this country, for this state, and when I crossed the line into Utah, I said in my heart, "God bless Utah." That is the way I feel in regard to this part of the country, this part of the Lord's vineyard. But I have been down on the San Juan river almost forty years of my life. We are having a struggle down there, but there is no better land in the United States than we have in that part of the country. We do not need any money, but we need about a thousand more good, faithful Latter-day Saints who are not afraid of work to build up that country.

I want to say a word or two in regard to the picture that I now see before me, that I have been viewing this afternoon. Not having had a chance before to go before the general authorities of the Church and speak to the twenty-six men who stand at the head of this great organization, I say to all who are here today, and all who are listening in, that in my judgment, and it is my faith, they are the best men upon the face of the earth. As I said to a friend of mine some time ago, we are not naturally better than the people of the world, but the Church that we are members of, and the kind of work that we are engaged in, are the making of us, and will make of us the best people upon the earth. I thank the Lord for having the opportunity of having had as guests in my home the men who represent the presidency of the Church, who come down from time to time to visit with us in our conferences. We welcome them there, and all the members of the General Boards.

I do not desire to take any more of this precious time, but I thank the Lord for the privilege of speaking to you today, and do so in the worthy name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President Sessions presided in South Africa for six years, and labored about a year trying to get there.

ELDER J. WYLEY SESSIONS

Former President of the South African Mission

Trembling though I am, laboring with only half a voice, feeling as humble as I ever have felt in my life, yet my heart is filled with gratitude for the privilege of bringing to you, my brethren and sisters, the greeting of your brethren and sisters from the most distant branch of the Church on this great globe. As I bear my testimony to you, I desire to bear the testimony and represent the saints of that goodly land of South Africa. They have never seen a member of the general authorities of the Church. In our mission we have never been blessed with the presence of one of these men, but time after time I have heard those people in that land arise to their feet and bear witness that they know Joseph Smith was a prophet of God, and that they know that President Grant is a prophet of God, and I am authorized by them to bring that message to you.

Brethren and sisters, how we have longed to see you here and to meet with the Saints in these general conferences, but we were too far removed. I want to say to you that fourteen to fifteen thousand miles separated from you was not a great enough distance to separate us from the same good spirit that has prevailed during this conference, and as the general conferences have been held every year about this time, we arranged so that some of the conferences in the mission would be held at the same time as you are holding the general conferences here. I have felt time and time again that the Lord was blessing us with the same spirit that you have here.

I would like to say one thing to the fathers and mothers who have sent sons to Africa, and those who have them there now, and those perhaps who will have sons go there. South Africa is not the country that was described by Theodore Roosevelt on his hunting expeditions. We saw no jungles; we saw no wild animals; we were not eaten up by cannibals, nor injured by them. The Union of South Africa is a modern, thoroughly up-to-date government. We do not move quite so fast there, and we do not live at quite the same tension you do here, but it is a fine, up-to-date country, and there we have a host of friends. Oh, brethren and sisters, if you could only realize and understand how those people really appreciate your humble boys. If you knew how their hearts swell with gratitude to you, and their prayers go up in your behalf for the sacrifice that you are making to send your sons there, and that it may not be too great a sacrifice for you—if you knew all those things I am sure you would respond more readily than you do. How we need help down there! There are thousands and thousands of

good people in that land who need the gospel. There are lots of hardships. We often hear of the terrible financial condition of the European countries, and of those in other parts of the world, but it seems to me as I have traveled about in Africa and in Europe that the greatest starvation is for these precious truths that we have right here, which, as President McMurrin said, we are enjoying because somebody's son or somebody's daughter went into the mission field and somebody supported them.

My brethren and sisters, let us respond to these things, and when your sons are called to South Africa—I know full well the expense is great—let us send them there, let us go without some motor car, or the last model at least, for I have seen so many motor cars that I do not think any of us need to go without them here. But let us go without the last model in order that we may send our sons to South Africa and to the other missions. The Lord has sent a very choice man down to that country to preside now. I know your boys will be protected and cared for, and they will return a blessing to you, and be a blessing to that land. I have heard you pray that the Lord might hasten the day when his purposes shall be consummated, yet here we sit sometimes and we are not helping the Lord in consummating his purposes.

As I have looked into the faces of the people in the congregations of the Saints in Africa and Europe where I have been, I have almost felt to pray, Lord, stay the time until we shall have called to us these people who are here standing in darkness, not realizing how completely they need the gospel, not knowing its value and its blessings. And yet there are just as good hearts burning in their bosoms, longing for and needing the gospel, and we stand charged by the Lord God of heaven to deliver that message, and I hope and pray that as long as I live I shall not get away from the choice spirit that attends the missionaries. I want the missionary spirit disseminated through the wards and stakes of Zion, and my humble prayer is that the Lord will fill us all with a desire to deliver this great message to the people who need it so much, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Brother O. B. Peterson spent three and a half years in the Tahitian Mission upon his first mission and presided there for three years on his second mission.

ELDER O. B. PETERSON

Former President of the Tahitian Mission

We have heard the scripture quoted to us this afternoon, my brethren and sisters, to the effect that it is the weak things of the earth that are called. I feel that is particularly applicable to me at this time. To say the least, however, it proves to me that the

oft-heard statement, that opportunity comes but once to every man, is not correct. I remember that my name was called out at our last general conference, but, owing to the fact that I was not properly informed as to my privileges in connection with my work, I stayed on the job and consequently was not present. I felt, however, that I would have another chance; not that I have anything special to say, but I deem it an honor to stand in so renowned a place, for here have stood the prophets and apostles and servants of God in the dispensation of the fulness of times; and to me at least, if there is any difference among them, they are just a little more than any of the prophets and apostles of the Lord in any previous dispensation. It is my testimony that they have the same authority, the same priesthood and the same office and calling; that they are inspired by the same spirit; and, in addition to that, they are the ones who are called to lead, counsel and instruct us. The others are just a matter of history.

My lot as a missionary was cast among the more humble people of our Father's children; but a more loving people, a more lovable people and a more hospitable people you could not find in any other place throughout the world. We often wonder how it is that our young people can leave their homes and loved ones here in the valleys of the mountains and go out into the various parts of the world, to people with habits and customs so absolutely different to those to which they have been accustomed, and to an environment altogether at variance with anything they had known before; compelled to learn languages that seem at first to have no meaning whatsoever; yet, in a remarkably short time, they are able to apply themselves in work; they are able to adapt themselves to the peculiarities of the people; they soon learn the languages, and are able to be really instrumental in the hands of the Lord in spreading the gospel among his children. It is my testimony that the reason for this is the spirit of service that dwells within their hearts—it is the missionary spirit.

The Tahitian Mission, wherein I had the pleasure of laboring, as has been said, for six and a half years, is somewhat different, I think, from most any other mission of the Church; but I can say it is just as good as any other mission in the world. Our missionary work there, to a very large extent, demands that we travel upon the sea in small ships—twenty-five, thirty and forty-ton sailing vessels and gasoline schooners. Our mission covers a radius of more than a thousand miles, reaching from the island of Tubuai, which was the first island in the Pacific ocean to receive the gospel in this dispensation, to the Tuamotu archipelago in the north. Our branches are scattered over this thousand miles with a separation of from fifty or sixty miles to four hundred miles, and we are compelled to travel from one island to another in order to meet with our Saints. Owing to the few missionaries we have and to the absolutely undependable means of travel, we are unable to maintain constant contact with them; and, naturally, they ret-

rograde a little. But they respond readily to the work of the missionaries.

One of our young men, who just recently returned from there, was laboring on the island of Tubuai. He had been for ten months without any word from home. It had been six months since his folks had heard from him. Upon the arrival of President Alma G. Burton, he was called to headquarters with his companion; but it so happened that the ship on which they were to sail was condemned by the government officials, precluding the taking of any passengers aboard. In order to get away, however, in response to the call of the mission president, they were compelled to resort to strategy; and after the vessel had left the island and gotten about five miles at sea, these two young men got into a native canoe and were paddled five miles through the open sea in order to catch the boat and go to headquarters. That is just an example of some of the things we do in the Tahitian mission in the course of our gospel labors there. But I want to testify, my brethren and sisters, that the words of Nephi, wherein he said that the Lord does not require us to do anything except he provides a way, is manifested repeatedly there, and the protecting hand of the Lord has been over us; and, in spite of the little dangers at times to which we are exposed, we never fear; and, in spite of the fact that the Tahitian mission was the first island mission opened in this dispensation, we have never had a missionary die in the service either from sickness or accident.

I should just like to relate a little incident to show the extent to which the missionary spirit plays its part in our work. We had a young man who was of a rather backward disposition and it was very difficult for him to learn the language. For his good, we gave him a transfer to the California mission. He finished his mission there and received an honorable release a year ago this Fall. He paid us a visit on his way home, and last April during our general conference he called on us again. He said to me: "You know I have been back to California since my return home. Upon my arrival home last Fall," he continued, "I was discontented and dissatisfied. It seemed that I had lost something valuable in my life. It seemed that the people at home were different, the work was different and I could not content myself. Consequently I determined to go back to California, where I had enjoyed myself so much."

So, he went back to his mission field; he traveled over the same ground which he was wont to travel as a missionary; he met the same people, but he confessed, "I was disappointed, I did not seem to find the same feeling and conditions that I experienced while laboring there as a missionary; and I decided that the reason for it was, that the purpose for which I had gone the first time was for the sake of serving others in behalf of the gospel, and the second trip was for my own pleasure; and I found that it makes a dif-

ference." He said, "I determined to go home and apply the same spirit of service, the same missionary spirit, at home that I had applied in the mission field, and I am now contented. I find that the people at home are just as congenial, and friendly, and the work is just as interesting. The trouble was I had not applied myself in the spirit of service at home, as I had done in the mission field, and this, I learned, had been the cause of my supreme joy and happiness there."

I think I have taken my share of the time, my brethren and sisters. I appreciate the privilege of standing here and bearing my testimony, and expressing these few thoughts. I have been buoyed up in my faith during the sessions of this conference; and I pray that the Lord will bless all of us, that we might ever be firm and steadfast, and I ask it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Brother Mark V. Coombs spent three and a half years in Samoa and six years in Tonga.

ELDER MARK V. COOMBS

Former President of the Tongan Mission

I feel very timid, my brethren and sisters, in mingling my humble testimony with the wonderful testimonies that have been borne before me. For the few moments that I occupy this position, I do ask that my testimony might be prompted by the Spirit of the Lord, that I might be able to say something to you and put before you some of the problems with which we have been confronted in Tonga.

While Brother Sessions says that South Africa is the most distant of the missions, I believe that Tonga is the most isolated. We think we are mighty lucky if we can get a letter home and a reply to that letter inside of five months, and we never get a letter any more than once a month. When our newspapers reach us they are so stale that the only items we read are the sermons that have been spoken from this stand, or other instructions by the presiding brethren.

Now Tonga is only a small place. It is a tiny mission, possibly one of the smallest, and you have not heard much of Tonga. But there are some mighty good people there, people whom I have learned to love. The Tongan mission is situated about seven hundred miles eastward of Fiji; that is, about seven thousand miles from here, not "out where the West begins," but where the West ends. The sun rises first in Tonga. In 1922-23 we performed the first baptisms that were performed throughout the world in those years in the Church of Jesus Christ of Latter-day Saints. We got up in the morning and performed these baptisms in the east, for the sun rises first there. We are seventeen hours ahead of the time in Salt Lake City.

We have about fourteen inhabited islands with a population of about 25,000 people. If missionaries were sent according to our population we would have but few, but due to the scattered condition of the islands we feel that we ought to have between twelve and fourteen missionaries constantly in the field, but we do not get them, and we do not get them because it seems to me there is a certain feeling among the parents in Zion which causes them to discriminate against our island missions, particularly Tahiti, Samoa, and Tonga. They figure that those island missions are so far isolated and that there is no medical attention; sanitary conditions are supposed to be poor, and these dear sons have to make so many sacrifices that they do not want them to go there. They would prefer possibly that they go to Great Britain, to some of our American missions, or to Australia, and possibly, while they are doing missionary work, hunt up a little genealogy. That is all well and good, but it appears to me to be just a little bit selfish. It appears to me that it should not make much difference where you give your service. The thing is, are you giving the service? The souls of those Tongan people are just as valuable as the souls of our ancestors who have gone before us, just as precious in the eyes of the Lord as the souls of people who are of a different complexion. I learned to love those people. I made a few sacrifices, which I do not count as sacrifices, but I count them privileges, and the people made many sacrifices for me. They went without food that I might eat; they took clothes from their own backs and gave them to me. They have given me their last horse. They have given me the last vegetables from their garden; when they had practically nothing, they saw to it that I and mine had plenty. So because of these close associations I have learned to love those people. And they did not only make those sacrifices for me, but they have made them for every elder who has been in the Tongan mission.

It was my privilege to be in Tonga when Brother McKay visited us in 1921. At that time there were quarantine regulations existing and it did not appear that he could visit us, but the Saints were back of us, and we exercised our faith and prayers, and with a lot of coaxing on my part, we finally prevailed upon Brother McKay to stop over in Tonga. I went with him as far as Samoa and thoroughly enjoyed my visit there. While Brother McKay was there, mingling with those people, a beautiful spirit prevailed. And then it appeared that the Spirit was bound to call him from there and that he was not going to Tahiti or Tonga, neither he nor Brother Cannon. Finally, in one way or another, he sent Brother Cannon on to New Zealand and he remained with us in Tonga. I believe those few days that Brother McKay was in Tonga were the happiest days of my life. The Saints congregated there, not being able to understand one word he said, but understanding through the Spirit, and I want to assure you that many of our most stalwart converts were made after his visit in Tonga. The influence

that sprang up in Tonga after Brother McKay was there is something that I cannot describe. It seemed that after his visit some of our problems began to melt away and we began to find a way to solve them and to deliver our message better to that people.

I had been there but ten months at that time. One of Brother McKay's first remarks to me was, as we walked down the street one day, "Well, Brother Coombs, I see you have not very many friends here," by which I understood he referred to the Europeans. So I set myself to the task right there of making more friends and winning my way into the hearts of the Europeans in that nation, in order that we might present the gospel to them. We were blessed with some splendid elders. I have often said that had President Grant given me the choice of all of the elders in Zion, I think I could not have chosen better men than we had at that time, when we had to fight popular opinion in order to be able to prolong the life of the Tongan mission. In 1922, conditions got so warm and persecution so hot there that the government enacted a measure which prohibited the entrance of any more "Mormon" missionaries into Tonga, at least the law read that no more "Mormons" could enter under a penalty of a five hundred dollar fine and possibly imprisonment and deportation at the end of the term of imprisonment. I went to the Chief Justice and told him that it was not fair, and that it did not agree with their own constitution. He said, "Mr. Coombs, I happen not only to be the Chief Justice, but I am also the attorney. We do not want you 'Mormons' here." I said, "Why don't you want us here?" "Well," he said, "that is not your business. We don't want you, that is all. You are undesirable citizens." After a little diplomacy and talk, I found out why they did not want us. The one cry at Tonga at the present time is, one church. Tonga, you know, is the smallest government in the world that is not supporting a foreign parliament. They are not interfered with even by England. They were afraid that "Mormon" elders might stir up a spirit of disunion. They wanted every native there to belong to the Free Church or to the Wesleyan Church, and they were going to try to do away with all other religions, and their first gun was aimed at the "Mormons." We worked untiringly for two years, and at the end of that time I had the satisfaction of convincing those people that their viewpoint was wrong. We made numerous calls upon the Chief Justice and also upon the ministers and convinced them that their viewpoint was wrong, and by means of faith and prayer and our works we got them to repeal those measures in 1924. Now we can have all the elders that we can prevail upon the First Presidency and parents to send us in Tonga. And we need them. We need them badly, in fact. The people there need the gospel of Jesus Christ. They have been imposed upon, they have been exploited, and it seems to me the time has come that they should get the gospel in its simplicity and purity, and I count it a privilege to have labored among those people. I love them, and I am proud that I have associated with them.

Not long ago I had a little experience something like the one related by President Peterson, where we had to travel in our little sail boat of only nine tons, and I weathered a three days' hurricane to go to Vavau to conference with Brother Cahoon and his wife. Brother Cahoon is now the mission president down there. We were in sight of land with our sails ripped to pieces, and were buffeted by waves which were twenty or thirty feet high, and we could not make the harbor. The captain of that boat was one of our priesthood, a priest, and a splendid fellow, by the name of Jone Kogaika. I had told him that I had an appointment in Vavau for conference, and I was invited to go in his boat free of charge, and there were many others aboard the boat. During the time that we were buffeted about we were all sick. Our food was exhausted, our water was gone, and we had no means of getting into the harbor because our sails were ripped. I said to the captain, "Jone, let us turn around and go back to Haapai." I said, "Simply turn around and the wind will drive us back to Haapai, and we will get there in five or six hours and there we will be in perfect safety among those protecting reefs." He looked me square in the eye and said: "Didn't you tell me you had an appointment for conference next Sunday at Vavau." "That is what I told you, Jone." He shook his fist and said: "Well, the Lord being my helper, I will get you through." He got us through. We thought we were going down, and we didn't care if we did go down, we were so sick. I had had a wonderful blessing before going out there by President Penrose, and he promised me that I would go in safety on land and on sea. When things got so furious I forgot the blessing for the time being, and said to Jone that we should turn around and go back. But he had the faith I should have shown, and he got us through.

Now that is only one instance. Another man, Pita Afu, while I was visiting Tonga in 1914, a high chief, or one who should have been a high chief, (he had not yet been appointed a high chief) accepted the gospel, and invited the elders to establish the work in his village. The king of Tonga, hearing about it, became quite incensed, and made a special trip up to Vavau to interview Pita, and said to him, "What is this I hear about you? Why are you associated with those 'Mormons,' such an unpopular sect? I wish you would leave them alone." He took Pita upon a high eminence where he could overlook the beautiful harbor of Vavau and all the lower islands, and pointed to them and said: "Pita, if you will renounce 'Mormonism,' I will make you a present of all of these islands down here for your inheritance, for your sons who follow after you." Pita looked him square in the eye and said: "With all due respect to your majesty, you have not enough land in all Tonga to induce me to leave the Church of Jesus Christ of Latter-day Saints."

Now these are only a few testimonies, only two instances showing the kind of people among whom your sons are laboring. They are blessed and favored when they receive a call to go to that land.

Tonga is not the best mission of the Church, but there is none better. Every elder who returns home contends that his mission is the best, and so it is. If it were not, then that elder was not doing his duty. It was a pleasure to me to get a letter not so long ago from Brother Widtsoe, who had heard one of our missionaries make his report, and he said something like this in referring to this young elder's testimony: "His testimony rang as true and clear as the tone of a silver bell, Brother Coombs. I am sure that the Tongan mission is not only doing its full duty to the Saints there, but it is developing to a full degree the elders who are laboring there." And the same holds true of those other islands which are discriminated against by the mothers and fathers. They develop to a full extent the elders who are laboring there.

Now, brethren and sisters, I know that God lives. I support these brethren whom we have lifted our hands to support, our presiding brethren, in the offices they hold. The gospel is dear to me, and I am looking forward to the time when I might be favored with another call to go down among the people of those south seas, for I am still quite young—whether, to Tonga, or to Samoa, or anywhere, it matters not, for I love those Lamanitish people.

Just one more word about our Tongan mission. Possibly our brethren from New Zealand think the New Zealand school, the Maori Agricultural College is not supported by the other missions. But Tonga is supporting the Maori Agricultural College at Hastings, New Zealand. At the present time I think we have about fourteen or fifteen of our young men down there in New Zealand attending that college. Another thing, the captain of the classes and the class leaders are Tongan boys, and since our Tongan boys have gone there the leaders of that college and the graduates who have graduated with honors have been Tongans every time. So you see the Tongans are a bright people and they have good souls worth saving.

May God bless you, I pray in Jesus' name. Amen.

Brother McKay suggested that I tell you how far those boys travel to get to that school. Tonga is only 1800 miles from New Zealand. These boys go down to school at their own expense and earn their own way while they are there and pay their own expenses back. Two of them have recently graduated with honors and they are teaching in our schools in Tonga.

PRESIDENT HEBER J. GRANT

Brother Eugene Neff spent several years in the Hawaiian Islands on his first mission, and presided, as I remember it, for somewhat over three years on his second mission. He doesn't appear to be present. Brother Blood, I believe, is at the University of Utah.

ELDER SYLVESTER Q. CANNON*Presiding Bishop of the Church*

I realize, my brethren and sisters, that the time is short and very precious this afternoon. I rejoice with you in the testimonies and instructions that we have received in this conference, because they are true and are for the welfare of all the people of the Church, and for all mankind. I rejoice in the fact that we are living in the dispensation which has been spoken about frequently in the sessions of this conference—the dispensation of the fulness of times, the last great dispensation of the gospel which the Lord has to give. This dispensation has been looked forward to in the past. The Apostle Paul foretold this time when the Lord should gather together in Christ all things that are in heaven and in the earth. It is the time preparatory to the coming again of the Savior—the Lord Jesus Christ—to reign this time upon the earth in peace and in glory. He came nineteen hundred years ago in humility and sorrow to accomplish the atoning work that was before him to do.

History repeats itself, we are told. It appears to me that there is a comparison between the dispensation of the meridian of time and this dispensation, in the sense that as the Savior had to have a forerunner at that time in the person of John the Baptist to prepare the way for his coming, in this dispensation there has come a forerunner; not one who should be able to prepare the way directly for the Savior and to see him upon the earth, but one who should prepare the way in the establishment of this dispensation, that the work might grow and the purposes of the Lord be accomplished in preparation for his great coming, when he shall come to reign during a thousand years. I rejoice that there has been restored in this dispensation that divine authority which the Prophet Joseph Smith received—that authority which had been lost from the earth for many hundred years. After the dispensation of the meridian of time, with the work which the apostles had carried on, the men and women who had accepted the gospel gradually apostatized from the truth, and the authority was lost. As the Prophet Isaiah declared, “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.”

That was the condition which prevailed for centuries during the dark ages; and then came the beginning of the dawn during the renaissance and the reformation. Men began to look forward to a greater time when truth and the fulness of the gospel should come to the earth. I am reminded of a statement made about the year 1600 by a man who was the leader among the Puritans who came to America. It is said that John Robinson, the pastor of the pilgrims, an old man of great vision and piety, who was left behind when the pilgrims sailed for America, charged them when they left Holland, “If God reveal anything to us by any other instrument of his, be as

ready to receive it as ever we were to receive any truth by his ministry," for he was very confident that the Lord had more truth and light yet to bring forth out of his holy word.

There were many such people who were looking forward to the time when the fulness of truth should be restored. And so when the gospel came and missionaries were sent out to various parts of the world, there were, such as in England, communities or congregations of people who were prepared to receive the truth in its fulness. I rejoice in the fact that this divine authority, the Priesthood of the Son of God, has been restored; whereby every man who is prepared and is worthy, who seeks to live in accordance with the principles of the gospel, may have the privilege of receiving this power and of laboring for the welfare of the Church, for the spread of the gospel, for the bringing together of all things in Christ, and for the accomplishment of his purposes.

I rejoice that we are possessed of this truth with regard to divine authority—which is very different from that which is called priesthood or ministry in the world—that the Lord has given to us opportunity whereby all men, as was the case in the previous dispensation, might be commissioned to labor for the welfare of others. I rejoice in the fact that from the time of the organization of this Church the leaders who have had the responsibility as watchmen upon the towers have declared the words and the will of the Lord and have warned the people, and that warning has been carried from them to others who bear the Priesthood, and through them to others, who have direct watchcare in the wards and branches; and thereby the people have been built up and strengthened and enabled to resist evil and temptation. If all the world would accept these truths, if all the world would accept the warnings with regard to the evils which do and which shall exist, and would accept wisdom and be willing to receive and to follow these instructions through the light that comes to them or that can come to them, the world would be very much better for it, and the time would be ripe much sooner for the coming of the Son of man.

The Lord can give unto us light only as we will receive it. Only as we open the windows and doors of our houses can the sunlight enter in and cleanse and strengthen and bring life and light to that house and overcome unhealthfulness. And so only as we open the windows and doors of our souls to the holy Spirit can truth enter in and strengthen and develop us and make us more healthy spiritually. This is the message which the authorities of this Church have had and have today to bring to the people everywhere, not only to the Latter-day Saints; primarily, of course, to them, but to all mankind: That if they will resist and overcome evil and temptation, if they will accept and obey this gospel, they shall grow in the knowledge of the truth, they shall develop those qualities that will make them better men and women, they shall increase in the spirit of love for their fellowmen, they shall enjoy true happiness, and be prepared to meet the Lord.

I pray that the Lord will help every one of us to sense our oppor-

tunities and to listen and render obedience to the instructions that come to us. They are for our welfare, not for the welfare of any other human being, but for us individually. Every commandment of the Lord is for our development and progress and growth. The Lord will hasten the time when we shall promote and develop the spirit whereby we shall be able to live as of one heart and of one mind. May that time soon come and may we cultivate unity and love and peace and joy, I pray in the name of Jesus Christ. Amen.

A solo, "My Redeemer and my Lord," was sung by Mrs. Joseph Haycock.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church, who were voted upon and unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

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| David O. McKay | John A. Widtsoe |

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Hyrum G. Smith

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John Wells, Second Counselor

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As Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

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CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

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PRESIDENT HEBER J. GRANT

THE LABORS OF PRESIDENT JAMES E. TALMAGE

I wish to say that we hear from time to time very favorable reports regarding the work being accomplished by Brother James E. Talmage as president of the European mission, and also as president of the British mission. He has succeeded in getting many communications into the papers in Great Britain, setting forth the faith of the Latter-day Saints, and he is accomplishing a very remarkable and splendid work while presiding in that far-off land. He has the constant faith and prayers of the Presidency, Apostles and Presiding Patriarch in their weekly meetings in the temple.

THE SAINTS REQUESTED TO APPLY SCRIPTURE

I desire to read the words of the Savior, which I would like the Latter-day Saints to apply to the teachings of the servants of the Lord who constitute the authorities of the Church of Jesus Christ, and who are promulgating his teachings and his sayings and calling people to repentance. I feel that these words should find lodgment in the hearts of those who have listened to the wonderful testimonies that have been borne:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell: and great was the fall of it."

A BLESSING FOR PRIESTHOOD AND AUXILIARY WORKERS AND THE SAINTS

I desire to extend my blessing to all the men and the women who preside in all the stakes of Zion throughout the Church, in all the missions, in all the wards, in all the quorums of the priesthood and in all the auxiliary organizations. I am convinced beyond the shadow of a doubt that there cannot be found in any part of the world men and women giving so unselfishly of their time, of their talents, and of the best that is in them, for the salvation of the souls of men. I am satisfied that there are no other people who are devoting so much of their time, of their money, of their thoughts, and of their very being for the advancement of God's work at home and abroad, as are the Latter-day Saints. And with all the power that God has given me, I desire to bless the men and the women who are thus giving their time and thought and are setting examples that are worthy of the imitation, not only of those over whom they preside, but of all men. Every man and woman who is laboring for the salvation of the souls of men and keeping the commandments of God is entitled to be blessed, and I pray God that his blessings may come to them.

I rejoice in the remarkable and splendid testimonies that have been borne, during our conference, under the inspiration and by the light and power of God, and I pray that these testimonies may find lodgment in the hearts of the people, and that they will remember that those who obey the Lord and keep his commandments are building their house upon a rock, and those who fail to do this are building their house upon the sand.

May the God of heaven bless us and be and abide with us until we meet again in six months from now in general conference, is my prayer, and I ask it in the name of Jesus Christ, our Redeemer and Savior. Amen.

The congregation sang, "The time is far spent," and the benediction was pronounced by Elder E. Frank Birch, president of the Tintic stake of Zion.

The conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates; accompaniments and interludes on the great organ were played by Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner and Frank W. Asper. Stenographic reports were made in the Tabernacle by Frank W. Otterstrom, assisted by Joseph Anderson, and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON, *Clerk of Conference.*

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FIRST DAY

MORNING MEETING

The Ninety-seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints opened in the Tabernacle, Salt Lake City, Utah, on Sunday morning at 10 o'clock, April 3, 1927.

President Heber J. Grant presided.

Every seat in the main hall, galleries and choir stand about the great organ was occupied, and many hundreds were standing in the aisles. There was also a crowded house in the Assembly Hall, where an overflow meeting was conducted by Elder J. Golden Kimball, of the First Council of Seventy. Many were unable to gain entrance into either building, but assembled at the Bureau of Information building and listened to the Tabernacle services as they came over the radio.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson,* George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith,† Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch.‡

Of the First Council of Seventy: B. H. Roberts, J. Golden Kimball, Rulon S. Wells,§ Charles H. Hart, Levi Edgar Young, Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith and the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

*Reed Smoot absent, owing to serious illness of his wife.

†James E. Talmage absent, presiding over the European mission.

‡Hyrum G. Smith absent, on account of illness.

§Joseph W. McMurrin absent, owing to serious illness of his daughter.

Presidents of stakes with their counselors were well represented from the ninety-six stakes of Zion.

The Priesthood Quorums, including the high priests, seventies and elders, and bishops and their counselors, from all parts of the Church, were in attendance; officers of the auxiliary organizations both of men and of women were present, and also members of the Board of Education.

Mission Presidents were in attendance, as follow: Henry H. Rolapp, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; John M. Knight, Western States; Wm. R. Sloan, Northwestern States; Chas. H. Hart, Canada; John G. Allred, Northcentral States; Charles A. Callis, Southern States; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah.

The choir sang, "Praise to the man who communed with Jehovah."

Elder Peter G. Johnston, of the Church Auditing Committee, offered the opening prayer.

The choir sang the anthem, "They that sow in tears."

PRESIDENT HEBER J. GRANT

It has been customary at the April Conferences to make announcements and to read some statistics. We regret the absence of Elder Reed Smoot, of the Council of the Twelve. I have a telegram from him reading as follows:

TELEGRAM FROM ELDER REED SMOOT

"I send greetings to the Saints assembled at the General Conference. Alie's serious sickness, only thing that prevents my presence. Blessings of God is the only power that can save her. I would appreciate the faith and prayers of the people assembled, asking our heavenly Father to grant, if it is his will, that she be given further life, with renewed health and strength."

REED SMOOT.

OTHER AUTHORITIES ABSENT

The Presiding Patriarch is absent on account of ill health.

As you all know, Elder James E. Talmage, of the Council of the Twelve, is presiding over the European mission, and cannot, therefore, be with us. I regret, on account of the serious illness of a daughter of Brother Joseph W. McMurrin, of the First Council of Seventy, that he also is absent. All the others of the General Authorities of the Church are in attendance today.

CHANGES AND RELEASES

There has been a change in the presidency of the Lethbridge stake, President Hugh B. Brown being honorably released, and Asael E. Palmer appointed president; a change also in the Maricopa stake, J. W.

Lesueur being honorably released and James Robert Price being sustained as president.

Changes and releases in the mission field: John H. Anderson has been released as president of the Swedish mission, and Andrew Johnson appointed to succeed him.

Ernest LeRoy Butler has been released as president of the Samoan mission, and Willard L. Smith appointed as president.

Brigham S. Young has been released as president of the Northwestern States mission and William R. Sloan appointed as his successor.

Joseph Quinney, Jr., has been released as president of the Canadian mission, and Charles H. Hart appointed as his successor.

Brigham H. Roberts has been released as president of the Eastern States mission, and Henry H. Rolapp appointed as his successor.

New wards have been organized: Kimball ward, St. Joseph stake; Cedar Third ward, Parowan stake; Manila ward, Lyman stake; Lankershim ward, Los Angeles stake; Littlefield ward, Moapa stake; Ogden Twentieth ward, Ogden stake; and the Graham and Hibbard wards in the St. Joseph stake have been combined.

We mourn the loss of the following bishops since our last meeting: John A. Hunt of St. Charles ward, Bear Lake stake; Edgar O. Nielson of Cleveland ward, Bannock stake; Edwin Olpin of Pleasant Grove First ward, Alpine stake, and John J. Burgner of Darby ward, Teton stake.

FINANCIAL STATEMENT

Following is a list of expenditures from the tithes of the Church for the year 1926:

Stake and Ward Purposes—There has been returned from the tithes to the stakes and wards for operation, maintenance, and building construction, \$1,530,243.64.

Education—Expended for the construction and operation of Church schools, \$837,810.47.

Temples—Expended for the construction, maintenance, and operation of temples, \$322,500.36.

Charities—For the care of the worthy poor and other charitable purposes, including hospital treatment, \$187,570.43.

Missions—For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions, \$738,737.75. Total \$3,616,862.65.

Other Charities—In addition to charities paid from the tithes, as before named, there have also been disbursed the Fast Offerings, other charities and assistance rendered by the Relief Society, in the sum of \$436,055.44, which amount, added to the \$187,570.43 paid from the tithes, makes the total charity assistance rendered by the Church, \$623,625.87.

There were transferred from the California mission, at the time of the organization of the Los Angeles stake of Zion, the Adams ward

chapel and other chapels to the value of \$200,000. The California mission at the present time owns chapels of a value of over \$400,000. The chapel at Oakland is as fine a chapel, and holds about as many people, as any of our ward chapels in the stakes of Zion. It has been decided to organize another stake of Zion in Northern California, with San Francisco, Oakland and surrounding country to compose that stake.

There have been collected by the various wards of the Church and paid to missionaries, to assist in their maintenance, \$128,299.65.

REPORT OF THE AUDITING COMMITTEE

"President Heber J. Grant and Counselors, Building.

"*Dear Brethren:* As the Church Auditing Committee, we have to report that the accounting of the Church, as shown by the records in the First Presidency's office and in the office of the Presiding Bishopric, is all that could be desired. The receipts and disbursements, the revenues and expenses of the Church are so carefully and accurately kept that the present worth or financial status of the Church is clearly shown. The affairs of the Church are wisely administered, and the present showing is excellent. It is gratifying to know that the credit of the Church comes under the very highest rating, but it is still more gratifying to know that the Church is under no necessity at present to use its credit in the commercial world by borrowing money.

"(Signed)

"HENRY H. ROLAPP,

"JOHN C. CUTLER,

"PETER G. JOHNSTON,

"Auditing Committee."

STATISTICS

Church Growth—Children blessed and entered on the records of the Church in the stakes and missions, 19,701.

Children baptized in the stakes and missions, 15,024.

Converts baptized and entered on the records of the stakes and missions, 6,663.

There are now 96 stakes of Zion, 915 wards, 77 independent branches connected with the stakes, and 27 missions and 734 branches in the missions.

Social Statistics—Birth rate, 31 per thousand.

Marriage rate, 13.9 per thousand.

Death rate, 7.7 per thousand.

Families owning their own homes, 72 per cent.

Persons recommended to the temple, 58,958, or 6 per cent more than in 1925.

Missionaries from Zion, December 31, 1926.....2,188

Local missionaries 72

Engaged in missionary work in stakes2,260
1,140

Total3,400

The Assistant Historian of the Church, Elder Andrew Jensen, has

handed me a compilation of the missionaries that have been in the field from the year 1830 until 1926. The lowest number is 16 missionaries, the first year of the Church. The highest number sent out in any year is 1,313, in 1925; 1,235 in 1926, and 1,211 in 1919. The total is between 35,000 and 40,000 missionaries that have been sent into the field.

REPORTS FROM THE MISSIONS

Speaking of the missions, I will read some few requests from a number of mission presidents:

The Northcentral States: "We shall be losing about twenty missionaries in the next twenty days, which will bring us down to about fifty-seven. Our greatest need, therefore, is more missionaries."

Central States: "We need long-term missionaries more than anything else right at the present time."

California mission: "We are parting with short-term missionaries almost daily, and need fifty elders and twenty-five lady missionaries to care properly for the districts that are open. More missionaries will be released during the next three months than the foregoing number."

Australian mission: "In this report we have four fewer missionaries than a year ago, and in February we have nine who will leave this mission, and unless we receive recruits very fast we will be very short-handed by the first of March."

German-Austrian mission: "Our work is going forward by leaps and bounds. We are needing four or five elders each month in order to hold our present field. We should be opening new fields."

Danish mission: "Elders are needed as we will soon be seriously handicapped on account of so many who will receive releases to return home."

Swedish mission: "During the coming month there will be about five other elders released. We would appreciate receiving more brethren, especially those who understand Swedish; or better still if they can speak it."

The French and Swiss-German missions also make the same appeal.

(At this point President B. H. Roberts remarked: "I wish to join the chorus in behalf of the *Eastern States mission*.")

I might say that the chorus will be unanimous, for I do not believe there is a single mission that has not made appeals, but I have just put down a few to read here this afternoon.

(President B. H. Roberts: "President Grant, remember our great population in proportion to our number.")

I find that each and every mission president is thoroughly converted that he needs more missionaries than the others.

There is another thing that I rejoice in, above everything else in our missionary work, and that is, all the missionaries are thoroughly convinced that their mission president is the finest of all the mission presidents, and that their mission is the best, although it may be in far-off Australia, or any other place. The outpouring of the Spirit of the

Lord upon our missionaries is such that they rejoice and are happy in their labors.

VISITS SINCE LAST CONFERENCE

Since our last conference it has fallen to my lot to be actively engaged in visiting some of the stakes of Zion. I have visited the Big Horn section of the country and other sections of Wyoming and Montana. I also visited some of the wards in the San Luis valley, dedicating a small chapel in Wyoming and one in Denver, Colorado. I visited the St. Joseph, Maricopa and Los Angeles stakes, and some of the stakes in Utah, holding meetings with the Saints in Arizona and dedicating two chapels there and four in the Los Angeles stake. I have had the pleasure of holding meetings with the Saints and missionaries in Omaha and Lincoln, Nebraska; Rock Springs and Green River, Wyoming. This was the first time that I have had the pleasure of being at Lincoln, the capital of Nebraska, or at Green River and Rock Springs. In addition I have visited a number of the wards in the different stakes here in Utah, dedicating chapels, during the last six months.

FAVORABLE ATTITUDE TOWARDS THE CHURCH

There is a most wonderful change in the attitude of the people of the world towards the Latter-day Saints. I find no difficulty whatever in getting publicity in the various papers; and when I travel, in different cities in the east and west, the north or the south, those who have interviewed me have given correct reports of the interviews. Brother James E. Talmage is also getting splendid publicity in the European papers. He has extensive notices and there seems to be no prejudice in the press of Great Britain at the present time.

AN ILLUSTRATION OF THE FORMER ATTITUDE IN ENGLAND

When I was in Europe, as the president of the European mission, during the entire three years that I was there, they published no article that we presented, and no report of a favorable nature was ever published in any of the papers. I call to mind visiting one of the great London papers that had published from seven to ten columns of the vilest statements regarding the Latter-day Saints. I took with me a letter of introduction from the manager of the shipping house in Liverpool with which we had done business for over 60 years, vouching for the integrity, not only of myself but of all my predecessors as the presidents of the European mission of the Church. The editors of this paper positively refused to make any refutation of the slanderous articles they had published, or to publish a single thing that I wrote, announcing that they thought they had published exactly what they ought about the "Mormon" people. I told them that I defied them to find a man that had written any of those articles who could furnish them with a certificate of character, but that I carried with me a certificate of my integrity and honesty, signed by all the non-"Mormon" bankers in Salt Lake City at that time; that I also had letters from bankers and in-

fluent business men from New York to San Francisco; that I did not carry with me any recommendation from "Mormon" institutions or from "Mormons." Had I done so, I told the editor, it would be like writing a letter myself: "To Whom It May Concern: The bearer, Heber J. Grant, is honorable. Respectfully, Heber J. Grant." He said, "Never mind your opinion, Mr. Grant, we will not publish anything regarding your people." I happened to remember that the gentleman's name was Robinson. As I reached the door and put on my two-story hat—which it is necessary to wear in Europe, if you are considered anybody—I turned around, took it off and said:

"I understand that your name is Robinson, that the editor-in-chief, to whom my letter is written, is out of the city." He said: "Yes, that is right." "Are you acquainted with Phil Robinson?" "Yes." "Would you believe anything and everything that Phil Robinson says about the 'Mormons?'" He said: "I certainly would." I said: "Was he the correspondent of the *London Daily Telegraph*, one of the two greatest—and I emphasized 'greatest' because his paper was not one of the two—in London?" He said: "He was." "And you would believe everything he wrote?" "I would." "Buy his book entitled *Sinners and Saints* and you will find that everything you have published about the 'Mormons' is a lie, pure and simple. If you can't afford two shillings, I will buy the book and present it to you with my compliments." He said: "You astonish me." I said: "You are not the first man who has been astonished when confronted with the truth regarding the 'Mormon' people. I have met your kind from Tokyo, Japan, to London, who have refused to publish the truth about the 'Mormons.'" He said, "Write a half column." I said, "Thanks for small favors, large ones received with greater thanks. Seven to ten columns of falsehoods written against our people, and a half column allowed for refutation!" Within a couple of hours he had the half column. He kept it the usual 30 or 60 days and returned it with the usual printed slip that I have seen many times: "The Editor regrets that he cannot find space for the enclosed manuscript, and it is returned." When I see those "regrets" I cannot but think of the saying: "Polite lying is an accomplishment. It lubricates business, varnishes unpleasant facts, and promotes friendships."

TRIBUTES PAID TO THE LATTER-DAY SAINTS

Since that time there have been thousands of splendid tributes paid to the Latter-day Saints. I have before me one which was written. I think, seven years ago this coming June. I have never heard it quoted in this Tabernacle, so I am going to read it. It is from Franklin K. Lane, secretary of the interior, as I remember, under President Wilson:

"Cross the border you come down into Utah.

"Never speak disrespectfully of the 'Mormon' Church. It has as law-abiding, steady, hard-working, kindly a group of people in Utah as will be found anywhere this round globe over. Brigham Young may not have been a prophet of Almighty God, but he worked a miracle when he crossed from the Missouri river over that desert, leading his band of a few hundred followers with their push-

carts, going out into that unknown waste, and turned the land that lies around Salt Lake City into a garden.

"I brought from Egypt, several years ago, the greatest irrigation expert in the world, perhaps, the man who built the Assuan Dam upon the Nile—Sir William Willcocks, the man who claims to have discovered where the Garden of Eden was located, at the junction of the Tigris and Euphrates rivers—and I sent him to look over the irrigation enterprises of the United States, and he said: 'Nowhere else have I seen people who understand so wisely how to apply water to land as around Salt Lake City.'

"Utah has wonderful beauty in it as well as great stretches of desert that are to be reclaimed. We have just discovered a new beauty spot there, Bryce canyon."

And many of them are just discovering Cedar Breaks, Zion canyon and the north rim of the Grand canyon, also.

As I stated before, I say again, I rejoice in the change of sentiment of the press of Great Britain, the splendid fruits that are attending President James E. Talmage in getting publicity in the newspapers.

MONUMENT TO THE THREE WITNESSES DEDICATED

I had the pleasure here, yesterday, of dedicating a little monument to the memory of the Three Witnesses of the Book of Mormon.

THOUSANDS IN ALL PARTS HAVE A TESTIMONY

I rejoice that there are thousands and tens of thousands of people from the country of the midnight sun, Scandinavia, to South Africa, from Canada to South America, and upon the islands of the sea, reaching clear out to New Zealand and Australia, who can testify that God has seen fit to answer their earnest prayers and has given to them, as is promised here in the Book of Mormon, a testimony regarding this remarkable and wonderful record. I read the words of Moroni:

"Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

"And I seal up these records, after I have spoken a few words by way of exhortation unto you.

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things.

"And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is."

CHRIST IS DENIED BY MANY

The Christ is denied today by hundreds of thousands of people. Many of the men who are teaching in our great universities are denying that Christ was the son of God. Many men who are

teaching from the pulpit do not acknowledge that Jesus Christ was in very deed the Son of the Living God, the Redeemer of the World, coming to the earth with a definite mission.

While in Europe I purchased a book by Senator Albert J. Beveridge entitled *The Young Man and the World*. One of his chapters was devoted to the young man preparing for the ministry. He said:

"Any man who assumes to teach the Christian faith, who, in his own secret heart questions that faith, commits a sacrilege every time he enters the pulpit.

"He is like the chemist's grain of wheat, perfect in all its constituent elements except the mysterious spark of life, without which the wheat grain will not grow.

"If, then, you do not believe what you say, and believe it with all your soul, believe it in your heart of hearts, do not try to get other men to believe it. You will not be honest if you do. The world expects you to be sure of yourself. How do you expect to make other people sure of themselves if you are not sure of yourself?

"I would rather be sure that when a man dies he will live again with his conscious identity, than to have all the wealth of the United States, or to occupy any position of honor or power the world could possibly give," said a man whose name is known to the railroad world as one of the ablest transportation men in the United States. * * *

"A few years ago a certain man with good opportunities for the investigation and a probability of sincere answers, asked every young preacher whom he met during a summer vacation these questions:

"First: Yes or no; do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God, a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?"

"Not a man answered 'Yes.' Each man wanted to explain that the Deity might be a definite intelligence or might not; that the 'latest thought' was much confused upon the matter, and so forth and so on.

"Second: Yes or no; do you believe that Christ was the Son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?"

"Again not a single answer with an unequivocal, earnest 'Yes.' But again explanations were offered and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world had seen and humanity's greatest moral teacher."

I maintain that Christ could not have been humanity's greatest moral teacher unless he was in very deed the Son of God, because he announced that he was the Son of God, that he was the express image of his Father, and that those who had seen him had in very deed seen the Father; therefore if the foundation of his structure were false, he could not be a great moral teacher.

"Third. Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

"Again not one answer was unconditionally affirmative. 'Of course, they were not sure as a matter of knowledge.' 'Of course, that could not be known definitely.' 'On the whole, they were inclined to think so, but there were very stubborn objections,' and so forth and so on.

"The men to whom these questions were put were particularly high-grade

ministers. One of them had already won a distinguished reputation in New York and the New England states for his eloquence and piety. Every one of them had had unusual success with fashionable congregations.

"But every one of them had noted an absence of real influence upon the hearts of their hearers, and all thought that this same condition is spreading throughout the modern pulpit.

"Yet not one of them suspected that the profound cause of what they called 'the decay of faith,' was not in the world of men and women, but in themselves. How could such priests of ice warm the souls of men? How could such apostles of interrogation convert a world?"

THE TESTIMONY OF THE SAINTS

I rejoice that every Latter-day Saint living can answer without a moment's hesitation all three of those questions, "Yes, yes, yes." The very foundation of the Church rests upon the fact that a boy not yet 15 years of age saw God himself, a glorified man, beyond the power of any individual to describe, and that God introduced Jesus Christ to this boy. The very foundation of the Church rests upon the further fact that the man who baptized the Savior of the world, John the Baptist, laid his hands upon the heads of Joseph Smith and Oliver Cowdery and ordained them to the Aaronic Priesthood, with the authority to baptize each other and commanding them to do so; that Peter, James and John, the apostles of the Lord Jesus Christ, laid their hands upon the heads of these men and ordained them to the apostleship, giving to them the power to proclaim the gospel of the Lord Jesus Christ and build up his Church in the world.

There is no Latter-day Saint that would deny the vision in the Doctrine and Covenants which I have quoted time and time again, and perhaps did so at our last conference, stating:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

MARRIAGE FOR TIME AND ETERNITY

I rejoice in the fact that every man and every woman married in the temples of the Lord are married for time and for all eternity. What an absurdity for us to believe in a ceremony uniting our wives to us for eternity if there were no existence beyond the grave.

The Church is also founded upon the fact that Moroni came and delivered the plates to Joseph Smith. We have no doubt as to the individuality of Moroni who delivered these plates.

AN ILLUSTRATION, WITH TESTIMONY AND COMMENTS THEREON

It seems that there are others who lack faith in addition to those that I have referred to in my quotation from Senator Beveridge's book.

Away back in 1910, January 31, Reverend T. H. Martin made some very remarkable confessions that were published in the *Anaconda Standard*. A man challenged me, after I had read these statements and

commented upon them, and said I would get myself into trouble because it was only a lot of "Mormon" lies; that no minister ever delivered such a sermon, and he warned me to stop or I would get into trouble. The warning, however, did not take root nor yield any fruit. The next time that I spoke he asked me if I had seen the *Anaconda Standard*. I told him no, but inasmuch as I gave the exact date that it appeared, it was up to him to bring an *Anaconda Standard* and to come and show me that it was not in it. The very next time that I saw fit to preach upon this subject was in the North Sanpete stake of Zion. After my sermon Elder Barrus Cox came to me, and said:

"Brother Grant, I am the identical elder who sent that *Anaconda Standard* to the *Liahona*, from which they published extracts. I have an extra copy. Would you like it?"

I told him I needed it in my business, and he gave it to me; so I have read this sermon with my own eyes in the *Anaconda Standard*. Reverend Martin said:

"For a long time the following questions have been uppermost in my mind: "Is the church anything but a mere social organization? Is the Christianity of today the true doctrine of the Christ of the Bible? Has the so-called Christianity of today anything in it that ought to attract more than any other creed that is supposed to help humanity? Is not the church of today being boycotted and that justly?"

"I know that such interrogations will not be very savory to many people, but knowing something concerning the church from top to bottom, and as I fear God, and would rather be true than be esteemed, I fearlessly propound them. * * * But with all of this I maintain that the Christianity of the present is face to face with a lamentable loss. The Christianity of today has acquired much, but in its getting it has lost its own soul, it has lost the Holy Ghost."

I declare in all soberness that all over the wide world wherever the gospel of Jesus Christ has gone, (the gospel revealed to us through the Prophet of the living God, Joseph Smith), the Holy Ghost has been bestowed upon men and women by the hundreds and thousands, if not tens of thousands, and they are willing to testify to their knowledge regarding the divinity of this work and to bear witness that God has, by the revelations of the Holy Ghost to them, given them a testimony of the divinity of this work, also a testimony of the divine mission of Joseph Smith and the divinity of the Book of Mormon.

"No true man will dare to refute this argument, for go where you may in Christendom today you will find that our religion is void of the supernatural element which the Bible claims it must have in order to exist."

Go all over the wide world, wherever you will today, and you will find that the supernatural element does exist in the Church of Christ.

"The commission to the early Christian teachers was that they must be imbued with power from on high and then go and baptize all nations in the name of the Holy Ghost, and that power was always manifested when they performed the deed."

And that power has been manifested among the Latter-day Saints all over the world.

"The Christian religion of the present is merely a social code and has nothing

in it whereby it could claim a divine origin. It is truly pitiable to behold the church religion of today trying to save this sinful world.

"We have lost our magnet. The Christ who said he would draw all men to him if he is lifted up is disobeyed and ignored in the multiplicity of our present church life. Since we have presented many substitutes to the world for genuine spiritual power, but they are of no more value in the saving of the sinner than an artificial heart would be in pumping blood through the arteries. We are like men trying to run an engine without steam.

"The church of today is the church of man, not the church of God. I predict its crashing to pieces like a ship on the rocks before a heavy sea, in the near-by years, unless there is a mighty turning to God in our ranks."

I announce to all the world that the Church of Jesus Christ of Latter-day Saints is in very deed the Church of God, and that there are thousands and tens of thousands who have been given this knowledge just as absolutely and as perfectly as I have it.

"We have a great, educated, school-made ministry, but an unconverted ministry."

We have a great converted ministry. I remember on one occasion preaching in Phoenix, with the late President John Henry Smith. The legislature was in session at the time. They called upon us at the hotel and asked if we would condescend to preach, stating that they had rented the opera house and would crowd it to overflowing. As we were in the habit of renting our own houses and generally failing to get an audience we very kindly condescended. They fulfilled their pledge. The house was crowded to overflowing. Some of the good people came from Mesa, about twenty miles away. After the meeting one of the Saints told me that a man in front of her, turned to his friend, and, with the word "damn," that some people claim is only emphasis and not swearing, said with emphasis, "That man is an earnest talker." Pretty soon he said, with emphasis, again: "That man is a good talker." Pretty soon he said, with double emphasis: "That man believes every word he is saying."

TESTIMONY OF A MINER

On another occasion I remember being with Elder John Henry Smith and Charles W. Penrose in Park City. The opera house was filled to overflowing, and men were standing up. Someone afterwards told one of our brethren that he heard a man sixteen hundred feet under the earth, one of the miners, turn to his friend and say: "Did you hear those three 'Mormons' preach?" "Yes." "What did you think of it?" "Oh, I did not pay much attention." "Well, I want to say to you, away down here sixteen hundred feet in the earth, that what those men said rings in my ears. They said, each one of them, they knew that God lives, they knew that Jesus is the Christ, the Redeemer of the world, the Son of God. They said they knew that Joseph Smith was a prophet of God. I have been dropping into their meetings occasionally since then. They have a little bit of a rented hall but they have decided to organize a ward here instead of a branch and to build a meeting house, and I have sent ten dollars in an envelope 'from an un-

known friend.' There were no if's, no and's, no but's, about what those men said. It was an absolute, direct declaration of their faith."

KNOWLEDGE COUNTS IN TESTIMONY

I remember one occasion when a professor, who was studying in Berlin in preparation for his doctor's degree, said to my daughter, who was there studying the German language, that it was a shame the way the three young elders murdered the German language, and how poorly they had explained our faith. He said that he had read a hundred tracts about our faith and all our Church books, and he would be very glad to stand up and deliver a lecture of an hour on the faith of the Latter-day Saints and make a fair explanation of it. I was very glad that my young daughter gave him to understand that he did not know that God lives, that Jesus is the Christ, or that Joseph Smith is a prophet of God, and she would prefer to have those young boys who murdered the German language declare those three things, than to have somebody explain that which he thought was the faith of somebody else.

It is knowledge that counts. I have had as high as twenty missionaries arrive at once in the Liverpool office, scarcely one of whom had ever stood upon his feet to say a word about the gospel, and I have known the entire lot of them to run out of ideas in less than two hours, after I had told them that we sometimes held meetings for five hours, and that they would be permitted to speak as long as they desired. Those same elders, who did not deliver more than a half dozen sentences, have returned to the Liverpool office at the end of two years, and they have delivered clear-cut sermons, bearing testimony of the absolute knowledge that God had given them of the divinity of the work in which we as Latter-day Saints are engaged.

"We have a great host on our Church rolls, but they are, with but few exceptions, an unconverted host."

We have a converted host. It is very seldom indeed that any individual out in the world receives "Mormonism," the gospel of Jesus Christ, except with the opposition of family and friends and relatives. Very many young men have been turned out of their homes by their parents for embracing the gospel. I could give you incident after incident where young men and young women have been cast out as a thing of evil, by their own parents, for embracing "Mormonism." It is not popular. It has never been popular, and nothing short of an absolute conversion in the hearts of men and women would lead them to embrace the gospel of Jesus Christ.

"There are periods in the Christian era we look back upon with wonder and admiration. In those days men were convicted of sin and a judgment to come."

In our day men are convicted of sin and a judgment to come, and all over the world where that conviction comes into their minds they go down into the waters of baptism for the remission of their sins and they do receive the Holy Ghost.

"Then the more than human element was visible in our creeds."

The more than human element is visible today in the Church of Christ all over the world.

"Holy men had heavenly visions."

Holy men and holy women have had heavenly visions by the hundreds and the thousands in our Church.

TESTIMONY OF HEALING

"Sickness was cured by spiritual power."

I could stand here and relate to you by the hour instances where sickness has been cured by spiritual power in this Church of Christ, where men and women and children who have been given up to die have been healed by the power of Almighty God. I spoke here of Brother Joseph W. McMurrin being among those who are absent. Brother McMurrin was shot clear through his vitals, and the bullets lodged right under the skin on his back. I heard John Henry Smith promise that man, when blessing him, by the authority of the apostleship of the living God, that he should live and not die, as he had received these wounds while guarding the servants of the living God, and that there should be left upon his body no physical weakness because of these terrible wounds that he had received. I have it from the lips of Brother McMurrin himself that he has never felt any physical weakness because of these wounds.

While relating this incident in the Farmers' ward, upon one occasion, Stanley Taylor, the one-armed hackman, arose and said: "Brother Grant, it was in my hack that Brother McMurrin was picked up and carried to his home. I heard the doctors say: 'Take his dying statement, because no man ever lived who was in such a condition.' But he did live. Right at that identical time a man was shot in this city, with one bullet through him, exactly where the two went through Brother McMurrin, and he died on time.

The very last time that I had the pleasure of conversing with President Joseph F. Smith, except the night before he died, he said:

"Heber, I never saw you looking better. I recall that as I was in the hospital when you were operated upon, the chief surgeon, Dr. Allen Fowler, turned to me and said: 'Mr. Smith you don't need to discuss the possibility or the probability of this man living. He has to die. It would be a miracle if he were restored to health, and this is not the day of miracles.'"

I give to the Lord Almighty the credit and the glory, for it is by his power that I am here today. There were nine doctors present when I was operated upon, and eight of them said I had to die. The nurse told me this the day I was leaving the hospital. I said: "I have no desire to meet the eight, but I would like to meet the ninth, the one who said I would live." I asked him why he disagreed with all the other doctors. He was a southerner and he said: "Mr. Grant, I just took a chance, sir. I have felt the pulse of

thousands of gentlemen in my life, but I never felt a pulse just like yours, sir. That heart of yours never missed one, single, solitary beat during the one hour and three-quarters, sir, that you were under the knife, and I said to myself: 'that heart will pull him through'; so I just took a chance."

ON OBSERVING THE WORD OF WISDOM—ANOTHER TESTIMONY

We have in our Doctrine and Covenants a revelation which says:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

One of the laws of the Gospel of Jesus Christ is that each and every Latter-day Saint shall keep what is known as the Word of Wisdom; that we shall abstain from tea, coffee, tobacco and liquor. Had I not lived the Word of Wisdom, had my blood not been pure. I am convinced beyond the shadow of a doubt that I would not have been entitled to that wonderful promise contained in the Word of Wisdom, that those who obey this Word of Wisdom shall be blessed, and that the destroying angel shall pass them by as he did the children of Israel and not slay them. I am convinced that my heart would not have had pure blood, had I not fulfilled the law, and I would not be standing here before you today.

Upon one occasion when my brother, Joseph Hyrum Grant, (who in later years, presided over the Davis stake of Zion) was in charge of a livery stable in this city, a number of employes of the Z. C. M. I. shoe factory were enjoying an outing at Calder's Park, now known as Nibley Park. My brother who had charge of the transportation, called their attention to the fact that a storm was threatening, and he urged them to return home, stating that a part of the road between the park and Salt Lake City was a turnpike and there was danger of this long drag being overturned in a storm and in the darkness. But they passed a resolution that they would hold the firm blameless if any accident occurred.

Going home in the darkness the vehicle was overturned and several people were quite seriously injured. One of the girls had a number of bones broken and as a result of her injuries and exposure in the storm, pneumonia set in. The doctor in attendance declared that she could not live, and would probably die before morning. My brother felt very much distressed about the matter, having been the driver of the vehicle. He asked me to go with him to administer to that girl, stating that he had received the witness of the spirit that she should live.

When we stepped up to the bed, I told him that she was dying and would be dead before we could get our hands off her head. He turned deathly pale and declared that he had received a manifestation of the Lord, and that he knew, as he knew that the gospel is

true, that if we would bless her she would live. We did bless her, and in confirming the anointing I was impressed to promise her that the bones should knit, that she should be made well and go back and run her machine in the Z. C. M. I. shoe factory. I did not know that she had been running a machine or what was her work. That evening I met the superintendent of that factory and he said: "I have just returned from the home of Marie DeGray, and she was dying. I am convinced she is dead by now." I said: "Brother Rowe, you go up into your office and sit down and write: 'Marie DeGray is not dead. Marie DeGray will not die, but she will get well and come back and run her machine in your factory.' It has been manifested to me by the spirit of the living God." He said: "I don't need to write it, because from what you say, I know that she will live."

STILL ANOTHER TESTIMONY OF THE HEALING POWER

He then related to me an incident which had occurred in his own family. Said he: "In London, before I came to this country, one of my daughters was very sick, and the attending physician said she could not live till morning." He sent, as I remember, three miles across the great city of London, for Junius F. Wells and his companion to come and administer to his daughter, and she was restored to health. "The next day," said Brother Rowe, "the doctor came to my home and handed me a written certificate, duly signed, stating that my daughter was dead. I invited him into the parlor and introduced him to the 'corpse.' So when you tell me that this girl will recover, I accept your statement, for I know that the healing power of God is in this Church, as well as I know that I live."

TESTIMONY OF THE GIFT OF TONGUES

"Holy men spoke with other tongues as the spirit gave them utterance."

Holy men and holy women have spoken with other tongues, as the spirit has given them utterance. One of our Articles of Faith reads:

"We believe in the gift of tongues," and in the interpretation thereof. Karl G. Maeser—than whom no more devoted Latter-day Saint ever lived—told me with his own lips of such an incident as I took a trip with him to Baker City. He said: "Brother Grant, the night that I was baptized I looked up into heaven and said: 'Oh, God, I have found, as I believe, the gospel of thy Son Jesus Christ. I have rendered obedience to it by going down into the waters of baptism. Give to me a manifestation, give to me an absolute witness of the spirit that I have found the truth, and I pledge to you if necessary my life for the advancement of this cause.'"

At that time Brother Franklin D. Richards was president of the European mission, with headquarters at Liverpool. He went

over to Germany to be present at the baptism of the first converts to the gospel in that great empire. Walking from the place where he was baptized to his home, a distance of several miles, Brother Maeser expressed a desire to converse upon different principles of the gospel, through an interpreter. That interpreter was Brother William Budge, afterwards president of Bear Lake stake, and finally president of the Logan temple. Brother Maeser, who understood no English, asked questions in German, and Brother Richards, who understood no German, answered them in English; Brother Budge interpreting the questions and answers. After a few questions had been asked and answered through the interpreter, Brother Richards said: "Do not interpret those questions, I understand them;" then Brother Maeser said: "Do not interpret those answers, I understand them." They conversed for miles, the questions in German, the answers in English; neither man understanding the language of the other. They arrived at the River Elbe and while crossing the bridge they were separated; when they reached the other side Brother Maeser asked another question, and Brother Richards said: "Interpret it, Brother Budge." When the answer came, Brother Maeser said: "Interpret it." His next question was: "How was it, Apostle Richards, that we understood each other, and now we cannot understand?" Brother Richards told him that one of the fruits of the gospel of Jesus Christ was the gift of tongues and the interpretation. Then he said: "God has given to you and to me this night the privilege of partaking of one of the fruits of the gospel by having the interpretation of tongues. Brother Maeser, you have received a witness from God that you have found the truth."

Brother Maeser told me: "I trembled like a leaf, and I again raised my eyes to heaven and said: 'Oh, God, I have received the witness that I asked for, and I pledge to you my life, if need be, for this cause.'"

Every Latter-day Saint knows that Karl G. Maeser did give his life; that he labored without ceasing, without any thought of personal advancement, personal honor or credit, but he labored untiringly for the advancement of God's kingdom at home and abroad, as a missionary in his native land, and at the head of our great educational system.

TESTIMONY OF PROPHECY THROUGH THE GIFT OF TONGUES

When I was a child, in a Relief Society meeting, Eliza R. Snow, by the gift of tongues, and Zina D. Young, by the interpretation thereof, promised that child playing on the floor—in the home where Grandma Whitney, my mother, Eliza R. Snow, Zina D. Young, Clara Kimball and other leading Relief Society sisters in early days were meeting—that that child should grow to manhood and become an apostle of the Lord Jesus Christ. My mother often said to me: "Heber, behave yourself, and you will some day

be one of the apostles in the Church." I always laughed at her and said: "Get it out of your head. Every mother thinks her son will be the president of the United States or something wonderful. I have no ambitions in that regard."

When I was called to be one of the apostles she asked me if I remembered that meeting in the home of the late William C. Staines on the corner of South Temple and Fifth East. I told her I did. "Do you remember anything that was said?" I replied: "No." "Well," she said, "do you remember Aunt Eliza talking to you on the floor?" I said. "Yes, but I did not understand it."

"Of course, you did not, because she spoke by the gift of tongues." Then she said: "Do you remember anything that Aunt Zina said?" "Yes, I do, mother. I remember that she lifted her hand and said that I would become a great big man."

So when I became tall I used to think of it occasionally, that Aunt Zina said I would be a big man. My mother responded: "She said nothing of the kind; she said you would be a great big man in the Church of Jesus Christ of Latter-day Saints, that you would be an apostle." That is why I have told you, knowing that the gift of tongues was in the Church.

I wish to say to you that my wife, who is dead, promised me, by the gift of tongues, that I should live to proclaim this gospel in many lands and in many climes, and after she passed away, and at a time when eight doctors out of nine said I had to die, I had not then proclaimed this gospel "in many lands and in many climes," but I recovered, and since then I have lifted up my voice in the far-off land of Japan, in the Hawaiian Islands, in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Norway, Sweden, Denmark, Canada and Mexico, bearing witness that I know that God lives, that I know that Jesus is the Christ, that I know that Joseph Smith was a prophet of the true and the living God, and that every gift, every grace, every power that this man says should be in the true Church of Christ, is in the Church of Jesus Christ of Latter-day Saints. We have the Pearl of Great Price, the gospel of the Lord Jesus Christ.

That God may help me and you and every soul within the sound of my voice who has a testimony of the divinity of this Gospel of Christ so to live it that other men, seeing our devotion and seeing our integrity and our determination to live the lives of saints may be inspired to investigate the message that we have to bear to them, is my prayer, and I ask it in all humility, and in the name of the Lord Jesus Christ, our Redeemer and Savior. Amen.

Solo, "Come ye blessed," was sung by Jessie Evans.

PRESIDENT ANTHONY W. IVINS

My heart is full of gratitude and praise to the Lord, my brethren and sisters, as I stand before this vast congregation and observe what President Nibley just called my attention to, that it is made up largely of men. As I think of it, it would appear almost unnecessary that I express the thoughts which I desired to present to you. I shall read first from the words of the Prophet Zechariah, as I wish to make his words the basis of the brief remarks that I expect to make.

SPEAK THE TRUTH

"These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates:

"And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord." (Zechariah 8:16-17.)

THE CHURCH CRITICISED

It is now nearly one hundred years since the organization of the Church of Jesus Christ was effected. Three years hence and a century will have elapsed since that event occurred. From the time of its organization the Church, and those who make up its membership, have been misunderstood and misrepresented.

The Church has been referred to as an organization founded upon a pernicious superstition and delusion, and the man who was chosen to be the instrument in the hands of the Lord in the opening of the present gospel dispensation and organization of the Church, as either a wilful imposter or a deluded incompetent.

Those who have identified themselves with the Church, and make up its membership, have been accused of establishing a new form of religion, a religion founded upon Mosaic law, following the creed of Islam, rather than the gospel plan as it was taught by the Redeemer of the world. They have been ridiculed, abused and persecuted, in some instances unto death.

At this period in the history of the Church, after its doctrines have been before the world for a century, and its history and accomplishments are, or should be, well understood, it would be supposed that these criticisms and misrepresentations would have ceased, and it is obvious that where they are resorted to, it is the result either of inexcusable ignorance, or wilful desire to deceive those who are not well informed as to the truth, which in either case would be wrong, because no one is justified in sitting in judgment upon another where the merits of the case are not understood, and wilfully to misrepresent the truth is a very grave offense.

That the campaign of misrepresentation, ridicule and abuse, the methods to which people always resort, when reason and argument fail, is still being vigorously prosecuted is evidenced by the following to which I desire to call your attention. These clippings from which I

am about to read are only a few from the many which I have collected during the past year.

AN EXAMPLE

"There are many signs," this speaker says, "having the appearance of being hopeful that the old 'Mormondom' known in the days of Brigham Young is crumbling and that a new system slightly nearer the Christian ideal is being built up. Many 'Mormons,' not of the old school, no longer regard Joseph Smith as a prophet with a mission from God, which Joseph Smith claimed, and many do not accept the present heads of the Church as called of God. The present leaders of the Church would not dare to represent themselves as the mouthpiece of God to the membership. Apostasy among the male portion of the membership is growing fast, and the Church would have been bankrupt seven years ago if it were not for the women and children who alone pay tithes."

The speaker held up to ridicule certain of the "Mormon" pioneers and made fun of what he deemed as the superstition of the "Mormon" doctrines. The alleged betrayal of women by "Mormons" was depicted as were methods which he declared existed early in Southern Utah history where the "Mormons" hurled Gentiles from the cliffs. The audience which listened to these remarks loudly applauded them.

A REPLY TO THE ACCUSATIONS

If these statements were true, my brethren and sisters, there might be some justification for the hope expressed by the minister who uttered them that the bulwarks of the Church are crumbling, that the time is coming, and is not far distant, when it will collapse, and the fond hopes of those who have opposed it from the beginning will be realized. But fortunately for the Church, and unfortunately for those who oppose it, this is not the case.

THE LATTER-DAY SAINTS A CHRISTIAN COMMUNITY

The inference that the Church of Jesus Christ of Latter-day Saints is not a Christian organization is too absurd to require any extended comment. The foundation upon which the Church rests is faith in God the eternal Father, his Son Jesus Christ, and the Holy Ghost, which constitute the God-head. The Church teaches and its members testify that Jesus Christ is the Son of God, that by him the worlds were created, and that through the redemption wrought out, because of the atonement which he made, all mankind are redeemed from death, the penalty which was pronounced upon our father Adam because of transgression, and that through obedience to the doctrines which he taught we may be redeemed from personal sin. We bear witness to the world that there is no other name under heaven, nor is there any other means by which man can attain to glory, exaltation and eternal life except through the medium of Christ our Lord.

APOSTASY NOT GROWING

If apostasy is growing fast we are not aware of it, and the careful record which is kept of those who become members of the Church, and those who withdraw from it, would certainly provide this information were it true. It is true that not all who obey the gospel and identify themselves with the Church remain steadfast in the faith, and it has always been so, but there are fewer in number who go back to the world and its devious paths than in the early history of the Church. A net cast into the sea, the Savior says, gathers fish of all kinds, and the Church in this dispensation does not differ from the Primitive Church in that respect.

TITHES ARE PAID BY MEN AND WOMEN

If the statement that only women and children pay tithes, and but for them the Church would have been bankrupt seven years ago is true, the women and children are entitled to great credit, for it chanced just at the time that this statement was made that the tithes paid showed greater returns for the year than ever before in the history of the Church.

STRONG BELIEF IN THE DIVINE MISSION OF JOSEPH SMITH

If it is true, as stated, that the members of the Church no longer regard Joseph Smith as a prophet, with a message from God to the people of the world, and that the men who preside over the Church are no longer recognized as the mouthpiece of the Lord to the membership, then indeed are we without hope, for we are immediately reduced to the condition of these critics. The Lord has declared that where there is no revelation and prophecy the people perish.

Never before since the organization of the Church has there been such overwhelming proof of the divine calling of the prophet Joseph Smith, and the inspiration of his successors in office as at the present time, for the past century has not proved him, or them, to have been wrong, while it has added greatly to the evidence which existed at the time the Church was founded, both from a scriptural and historical point of view to prove that he was divinely called to do the work which he accomplished.

PROPHECIES ON THE LATTER-DAY DISPENSATION

During his personal ministry but few people accepted Jesus Christ as the Son of God and Redeemer of the world. Notwithstanding the fact that the Jewish people were looking forward to the coming of their Messiah, they rejected Christ, and have vainly looked forward for the coming of another since the time of his appearing. Another has not come, and will not come until he shall return to reign in power, majesty and dominion upon the earth. Then, and not until then, will Judah fully appreciate the error of his rejection.

Just as definitely as the prophets had foretold the coming of the

Christ, and the work which he was to accomplish, the greatest accomplishment since the creation of man, for it involved the redemption of mankind from the fallen condition into which transgression had plunged them, so definitely did they foretell the coming of another epochal event, second only to the appearance of the Messiah himself.

The time of its accomplishment was at a period referred to as the latter days, a time when spiritual darkness would cover the earth, and gross darkness the minds of the people. A time when the laws of the gospel of Christ would be transgressed, the ordinances of his Church changed, and the everlasting covenant broken.

At this time, when these conditions prevailed, the Lord, just prior to his crucifixion, declared to his disciples that a light would break forth among those who sit in darkness, which light would be the fulness of his everlasting gospel, a light which the people of the world at large would not perceive, and from which they would turn because of the precepts of men.

John, the beloved disciple of our Lord, looking forward to that time, tells us that the opening of this greatest of all gospel dispensations, greatest because the Lord has said that in it he will gather all things together in one, and consummate his work, would be ushered in by an angel whom he saw flying through the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people.

While the primary purpose of this restoration was to prepare the world for the second coming of the Redeemer, and bring all people, Jew and Gentile, atheist, infidel and professed Christian, to recognition of Christ as the Redeemer of the world, and submission to his will, there were certain well defined purposes to be accomplished before this is to be consummated.

Scattered Israel is to be gathered and established in the land given to them to be an everlasting inheritance, in accordance with the promise made by the Lord to Abraham, and repeated to his sons Isaac and Jacob. The promise sealed upon the head of Joseph, the son of Jacob, when the latter sealed the heirship of that branch upon the head of Ephraim, and extended the promise which had already been made to the utmost bounds of the everlasting hills, a promise which is being fulfilled, as witnessed in the coming together of this great congregation, whose genealogy traces direct to Ephraim. Judah is to re-possess Palestine, the Promised Land of his fathers. The mountain of the Lord's house is to be established in the top of the mountains, and be exalted above the hills, and many people are to be gathered to it in order that they may be taught the way of the Lord, and learn to walk in his paths.

The prophet Isaiah, speaking of the House of Israel, says:

"Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.
* * * And the vision of all is become unto you as the words of a book that is

sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Referring to the same period the prophet Ezekiel says:

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

THE PROPHECIES FULFILLED

If the events, to which the scripture, to which I have referred, have not occurred, if Ephraim is not being gathered to the tops of the mountains, where they are being taught the way of the Lord that they may walk in his paths, if the Jews are not beginning to re-possess Palestine, the Promised land, if the house of Israel has not been brought down, and has spoken low out of the dust, with the voice of a familiar spirit, if an angel has not restored the everlasting gospel to be preached to all nations, if the record of Judah and of Ephraim have not come together for the purpose of uniting the entire Israelitish family, if these things have not occurred I say, then we must look to the future for their accomplishment, for they are the unchangeable decrees of the Lord, and his word never fails.

The Lord has said that the record which was delivered to Joseph Smith, and which was translated by him, and published to the world as the Book of Mormon, was the record of the stick of Ephraim. The Bible is the record of the hand-dealing of the Lord with the House of Judah. The two have been brought together to the confounding of false doctrine, both bearing witness, as they do, to the divine mission of Christ our Lord.

When the keys of the Lesser Priesthood were conferred upon Joseph Smith and Oliver Cowdery, and later the Melchizedek Priesthood under the hands of Peter, James and John, the words of John the divine were fulfilled, for authority was restored to earth to preach the gospel in its fulness, and administer all of the ordinances of the Church.

OUR CLAIM, TESTIMONY AND APPEAL

The restored Church has never resorted to ridicule, abuse or misrepresentation. It has never persecuted any person because of his or her religious belief, nor any person because he had no religious con-

victions. It is true that its members have been drawn from other denominations, and from among people who were not professors of religion at all. We pray for all men who seek to do good, for it is a part of our creed that everything which is good, or induces men to do good cometh of God.

We do, however, claim the right to carry the message of the restored gospel to all men; it is our mission, as it was the mission of the disciples of Christ. Go ye into all the world, he said to his disciples, and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned.

We bear testimony to all people that Joseph Smith was divinely called to the work which he accomplished. That he was not an imposter, but a chosen vessel of the Lord. That he did receive the plates which contained the record of the Book of Mormon, and translated them by the gift and power of God. We do not expect all people to accept the message which we bear, it would be contrary to prophecy if they did.

We do, however, appeal to those who differ from us to speak the truth, that honest men and women be not led astray by their sophistry and misrepresentations. Time will determine who is right, and we abide the verdict of the future for our vindication.

May the Lord our God keep us all in the path of truth, righteousness, and virtue, I humbly pray, through Jesus Christ our Lord. Amen.

PRESIDENT HEBER J. GRANT

Telephone calls from various parts of the state report exceptionally fine radio reception this morning. Reports from Provo are to the effect that the lower floor of the Provo tabernacle is crowded and the people are hearing every word.

The Tabernacle choir sang, "The Inflammatus," Laurinda Brewerton, soloist.

The closing prayer was offered by Elder H. Melvin Rollins, president of the Lyman stake.

The conference adjourned until 2 p. m.

AFTERNOON MEETING

President Heber J. Grant, promptly at 2 o'clock p. m., announced that the choir and congregation would sing the hymn, "The Spirit of God like a fire is burning."

After the singing the invocation was offered by Elder James Robert Price, president of the Maricopa stake of Zion.

The choir sang the anthem, "Grant us peace."

PRESIDENT CHARLES W. NIBLEY

Here is a printed card of radio instructions which reads, The speaker is to speak in a conversational tone. He must not shout, he must not get too far away from this little microphone—"Little Mike," as they call it—and he must not strike the pulpit because this fellow objects to being jarred.

The thought occurred to me that probably in a short time instructions will be given advising the speaker not to speak too loud because the natives of Australia or the natives of Africa, listening in, haven't the same kind of ear-drums as ours, and you may hurt them.

Such may be the developments of science.

THE SAINTS BETTER UNDERSTOOD

I have been interested in the proceedings of this conference. I am delighted to see this magnificent audience, notwithstanding the rain storm. It takes more than rain to keep the Latter-day Saints from a conference. We have heard of those who criticize this work, and we have seen all through our lives the opposition that has been manifested to it. This opposition, however, is being overcome by the gradual growth and spread of intelligence and knowledge regarding us, so that we are becoming better understood and appreciated.

PERSISTENCE OF THE CHURCH

From the very beginning the world has been at a loss to account for "Mormonism." Only the other day we had in the President's office a distinguished visitor. He said he had been at our tabernacle, enjoyed our services, noted the class of people; and what he had heard and seen, including his observation of the developments that were being made here by the Church, and the people of the Church, had impressed upon his mind the thought that there was something more to this than he had ever imagined.

In the days of the prophet, when he was laying the foundations of this great work, he had few friends indeed. On every hand he met ridicule, contumely, hatred, persecution, mobbing, tar and feathers. All through his life such was his portion and you can easily understand how painful it was to endure it. Surely he did not get much out of it in a worldly way, and yet he stood firm, and accomplished the work which the Lord gave him to do. It was said in his day: "This man Joseph Smith is something of a marvel. He is a leader. He carries people with him, but when he dies, that will be the end of 'Mormonism.'" Well, he was martyred with his brother; the Saints were driven, and a new leader—Brigham Young—took hold of the reins.

I recall very well, as a boy in Brigham City, working in the hotel, when, noted travelers stayed there—railroad builders—such men as Stanford, Huntington and others of that class. I heard them discussing this very point. I was only 19 years of age, but I kept my ears open.

They marveled at the wonderful capacity of Brigham Young as a leader, but they concluded—and that rather surprised me—they concluded that when Brigham Young should die, that would be the end of the whole thing; it would all go to pieces.

Well, it will be 50 years this very year since Brigham Young died. We have had five presidents since that time, President Grant being the fifth, and still this thing called “Mormonism” persists. Not only so, but it is greater today than it ever was. It is more powerful, has more influence. It is richer, it is stronger in faith, and more potent in every way for good, for righteousness, than ever before since the day that the prophet had the first great manifestation from heaven.

THE POWER THAT LEADS AND GUIDES

What power is it that brings you here? I never saw a congregation like this anywhere else in the world. Religious congregations which I have attended elsewhere are very largely composed of ladies, not men. Our good sisters more naturally take to spiritual longings and spiritual life than men do. In religious circles everywhere else the ladies predominate. But look at this congregation. Here you see strong, virile, hard-headed, forward-looking, determined men. They know what they are about. They are cultured, they are well read. They have traveled as missionaries more than any other people have traveled. So that I say they are better informed, more cultured, and have had more advantages of education which comes from travel than any body of men that can be picked in any state or territory of all the United States. Hence they are not the kind of people who can be misled. They are not misinformed. On the contrary, they know what they are about.

What power, then, what mysterious power is it that has led and guided them and that still leads and guides them and holds them together as they are held? Let me tell you what it is. I will read from the book of Doctrine and Covenants, Section 84:

“And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

“Therefore, in the ordinances thereof, the power of godliness is manifest.

“And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto man in the flesh.”

That is what holds these people together—the power of the priesthood. And in the administration of it we have seen and do see the power of godliness; not a form of godliness, mind you, but the power of godliness. Paul said that in the latter days men would be “having a form of godliness but denying the power thereof;” but what I refer to is the power of godliness. Have you ever seen it manifested in your lives? We heard of it this morning from the leader of the Church as manifested in the healing of the sick. We see it in the temples of the Lord; we see it in the sick rooms; we see it manifested in presidencies of stakes, bishoprics of wards.

In all the leadership of the priesthood you see that same power of godliness. This is a little different from the overruling and general

power of God that is over all nations and peoples. "He hath made of one blood all nations for to dwell on the face of the earth and fixed the bounds of their habitations." That is the overruling power of God in all nations. We can trace it readily in this nation from the days of Washington, and even before, down to the present day. The power of God is with this nation. But this power of the Priesthood, that the Lord defines in this scripture that I have read, is just a little different. It is the power of godliness, of godly lives. It is the power of godly men and godly women, through the ordinances of the Priesthood made manifest; and everyone shares in it.

WE HAVE THE WORDS OF ETERNAL LIFE

If I should ask you high priests, seventies, elders, priests, teachers and deacons, who hold the priesthood, to arise, it would be seen that practically every one here holds the Priesthood, which, as I have read to you, contains and holds and reveals the key of the knowledge of God. That is what the world lacks, that is what they haven't got.

President Ivins told us this morning about those people who have passed resolutions against us, and who say there is going to be a great apostasy, there is little or no tithing paid, and all that. Why, I have heard that sort of stuff all my life. It is not worth listening to. They say "These 'Mormon' people will get rid of all that foolishness, and those visions and the Book of Mormon, and prophets, and they will come over to us." Come over to you! What in the name of common sense have you to offer? Husks—merely a form of godliness—no power in it; never was, never will be. It isn't there. We are sorry for you, brothers. We would be glad to help you. We have no ill will, no ill feelings; but when you talk of our leaving what we know we have, and going over to you—oh, please don't mention it. We can say as Peter said to the Savior, when many could not stand the strong doctrine that the Savior laid down. I will quote:

"From that time many of his disciples went back, and walked no more with him.

"Then said Jesus unto the Twelve, Will ye also go away?

"Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.

"And we believe and are sure that thou art that Christ, the Son of the living God."

That is what we have here—"the words of eternal life," the power of godliness made manifest to men in the flesh. Do you see that power of godliness made manifest anywhere else in the world? Look around you and see if you can find it. I haven't seen it elsewhere, but I do know it is here. I see it here every day of my life. I have seen this power made manifest in the mission field very often.

THE MISSIONARY AND HIS FLOCK

Only the other day I received a letter from a young missionary in a foreign country, and he told me he had often heard the elders who

returned from missions say that about the hardest part of their mission was to leave their field of labor. He said: "I never believed them, but last night we held a meeting at which Elder So and So was presiding, and now I know it is true."

This elder had been released to return home. He had built up a little branch of some twenty members in the two or three years that he had been there. They were his flock. They had partaken of his spirit. He had brought them from darkness into light. For, let me tell you, darkness covers the earth today, spiritual darkness, in the absence of the knowledge of God. People do not know it, but darkness covers the earth and gross darkness the minds of the people. This is a light shining in darkness, and the darkness comprehendeth it not. They do not know it, but it is here just as truly as the Savior said it would be. And so this young man, when bidding adieu to his little flock, told them how he had been called on that mission; how keenly his parents had felt to see him leave home, because of the tenderness and love in their hearts for him: how it had taken of his means very considerably to go there and stay two years and more; and what joy he had had, notwithstanding all the sacrifices, in bringing that little flock into the fold.

They had partaken of the Priesthood and the key of the knowledge of God, and now he was to leave them. They had in their hearts boundless gratitude towards him. They were in tears; he was in tears with them. That was the spirit of sacrifice and the spirit of godliness, the power of godliness, made manifest before that people. I mention this to show that it exists in the mission field and here at home, where we work for it, just as strongly as it ever did in the history of the Church.

THE PRIESTHOOD THE POWER THAT LEADS

Let me read just another portion of this same revelation. By the way, this revelation was given in 1832, when some of the first elders had returned from short missions and were telling of this very kind of experience to the prophet, and he inquired of the Lord and received this revelation:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling (don't forget that, brethren), are sanctified by the spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

That is the power that leads and governs this Church, if the people want to know it. That is what brings you here; that is what holds you together. That is what impels us to go on missions and give of

our lives to the work. These people say, "We will call these 'Mormons' over and they will come to us." I think of the words of Hamlet in the play: "Could you this fair mountain leave to feed and batten on this moor?" I don't think so. They won't get many.

THE POWER OF THE PRIESTHOOD PARAMOUNT

Now, my friends, just one word and I close. I am glad to know of the great work that is done by the Boy Scouts. Splendid! I hope it will be kept up. But I would like to say to you presidents of stakes and bishops—bishops especially, for they preside over the lesser priesthood: In all the fine work of the Boy Scouts, don't forget the deacons' quorums, nor the teachers, nor the priests. We approve of the good work that is done in other directions. "If there is anything lovely, of good report or praiseworthy, we seek after these things." They are a part of our religion. But let it be understood now and forever in our hearts that the paramount thing is the power of the priesthood of the Son of God, the knowledge of God; for the Savior himself said: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

A man is spiritually alive who has that knowledge. We have it and we can keep it if we will magnify our callings. Therefore, magnify the Priesthood, glorify the priesthood from the president of the Church down to the last deacon. Amen.

ELDER JOHN A. WIDTSOE

My brethren and sisters, I have enjoyed greatly the proceedings of this conference; the valiant testimony of our President, and the splendid analysis of present-day conditions by President Ivins this morning, and the declaration of unshakable faith by President Nibley, this afternoon. I bear testimony to the truth of that which has been spoken.

AN EVIDENCE OF THE GENUINENESS OF THE WORK

It is an evidence of the genuineness of this work, that we can gather here in large numbers, from conference to conference, to hear taught the same, simple principles. They must be true, otherwise we would not be satisfied to come here, time and time again, to hear expounded the few, easily understood truths of the gospel. If a man eat good wholesome food regularly, his body is kept in good condition and he feels well; physical happiness is his. If he has access to truth, accepts it and practices it regularly, he becomes spiritually contented. So I feel that these great gatherings, continually growing in numbers and importance, form a mighty evidence of the correctness of the latter-day work, established through the instrumentality of Joseph Smith the Prophet.

I am glad to know that obedience to the principles of the gospel is not beyond my reach. A few principles, relatively, constitute the gospel of Jesus Christ; they are given for the definite purpose of bringing

happiness and joy to man in this life and in the life hereafter. It is possible for a man to obey all of them. The Lord has so ordained it that, in giving his spiritual laws, they are within the easy comprehension and full power of all honest men and women.

WE SHOULD PRACTICE ALL THE PRINCIPLES OF THE GOSPEL

I should like to impress upon the Latter-day Saints that we must, as a body of worshipers, receivers of the Latter-day truth, accept and practice as best we can *all* the principles of the gospel. I observe a tendency to make a selection of the principles of the gospel, and to say: "This one I like and shall practice; that one I am not so thoroughly converted to, and I shall not practice it." The object of the gospel, human happiness, may be won only if one practices completely the set of laws and principles which we call the gospel of Jesus Christ.

Let me draw a comparison from the physical world. The white light that comes from the sun is made up of many colors, varying from violet, through all the colors, to deep red. If we take all these colors and mix them carefully, pure white light appears, but if one color is missing, the resulting light is impure. Even so with the great spiritual spectrum; only when all the principles of the gospel are practiced with all our might, are we able to win for ourselves the spiritual contentment and happiness which should characterize the private and public lives of Latter-day Saints.

OUR DUTY IN SERVING THE DEAD

As I have said, the Lord has not given us more laws than we can understand and obey. We are told to care for ourselves, that we may increase in righteous stature; we are to render service to our fellow-men; and we are instructed to help open the gospel door for those who have passed into the other life without having accepted the gospel. I desire to say something about the commandment to devote a part of our strength and means to serving the dead who have not heard or accepted the gospel. The principle of salvation for the dead is one of the most effective in tempering human character, in making men unselfish, and in enabling them to walk in the paths laid out for mankind by the Savior. Moreover, the doctrine of salvation for the dead unifies all the other principles of the gospel. When we consider that this gospel principle implies that the Lord, in his mercy and love for his children, has made it possible for every soul who loves and will obey truth to receive salvation, we begin to glimpse the unspeakable love, and the fulness of the blessings that the Lord has for his children. All that we do within the Church, whether for ourselves or in preaching the gospel to the living, can be interpreted in terms of this great fundamental principle which holds together all the other principles of the gospel. "This is my work and my glory, to bring to pass the immortality and eternal life of man." We have been told by the Prophet Joseph Smith that without our dead we cannot be saved; or, as he stated it, "the salvation of our dead is essential to our salvation." We have believed this doctrine, we believe it today, and as a result we have become a

mighty temple-building people, the only temple-building people in all the world, today. There are thoughtful men who declare that the great blessings that await this people may be, after all, an effect of our possession and use of sacred houses dedicated to the Lord in which holy ordinances for the living and the dead are consummated.

OUR NEARNESS TO THE SPIRIT WORLD

Ninety-one years ago today the ancient Prophet Elijah stood before Joseph Smith and Oliver Cowdery in the Kirtland temple and delivered to this generation the keys of salvation for the dead. Since that event the spirit of that work has been poured out upon all nations and there has been developed a new feeling with respect to our ancestors. Men are beginning to look into the other world; and never before has the spirit world seemed so near to us as at the present time. It seems as if President Nibley's suggestion may be carried even further than perhaps he intended—that we shall soon be able, even by mechanical means, to come so near to the veil that separates the living and the dead as to be absolutely certain, through the use of every human sense, that the vast spirit world lies about us. I speak into this microphone and by some mysterious process my words are spread throughout space, through an unknown world, which yet is known—a world that I cannot touch, and yet just as real as the world I know by touch and by every other sense. Two months ago, I picked up the newspaper of that day, and read on the front page that that forenoon a person in New York had called up London, and another in London had answered his New York friend over the radiophone and that others had conversed over the instrument, through space, during the whole of that day—perhaps the most eventful day of the period since our last conference. Such developments, discoveries and new powers won by man, bring us nearer to the unseen world in which I have no doubt the dead live, among other beings of whom we have only slight knowledge. The world no longer argues, as in the past, against life hereafter, because fact crowds upon fact, and the logic of men is convincing, that there must be life after this, and that that life is not greatly different from the life we have lived on this side, so far as the utilization of the laws of righteousness is concerned.

THE SPIRIT OF THE AGE DRAWN TOWARD THE DEAD

In yet another way has the spirit of the age been drawn toward the dead, for, since the memorable visit of the Prophet Elijah, men and women by the thousands have given themselves to the discovery of the genealogies of the world. Thousands of volumes have been published, dealing entirely with the records, names and salient, vital data pertaining to those who have lived upon the earth, giving us exactly the identification needed for our work in the temples. I look upon this as one of the great gifts to our people, for, though we are one of a city and two of a family, we are nevertheless so many that we touch, practically, every family within the civilized parts of the world from which

we have come. The necessary work in genealogy has been done for us, to a great extent.

Brethren and sisters, assembled in this great conference, I believe the Lord requires of us that we all set our houses in order in this respect, that each man and woman, every family, set about to secure, just as completely as may be possible, a record of their dead, so that thereby the genealogies of the human family may be gathered and increased in number, and we may have ample material with which to labor in the temples of the Lord. Such work is not difficult to do. It may be done by any man or woman. The intricacies of arranging names in systematic genealogies may be done by those who are experts in such work, but every man and every woman in Zion may gather names, later to be fully arranged, and should give some little time to such work. With respect to gospel principles, perhaps none is more important in developing spiritual power and strength than that which pertains to the salvation for the dead. Whether we are near a temple or far away from it, we may be able to give some little time to the important work of gathering the names of our dead and arranging them for use in the temples. The Church maintains the Utah Genealogical Society, which upon request will give ample help in such genealogical endeavors. Likewise, to prevent duplication of temple work, even if we increase in numbers, the Church has provided and completed, since our last conference, a Temple Index, which permits every person who goes into a temple to assure himself that the person for whom he is working has not been served before.

THE SPIRIT OF ELIJAH RESTING UPON THE PEOPLE

Thus, within and beyond the Church, the spirit of Elijah is operating and is resting upon the people. I trust that this spirit may enter even more completely into the hearts of the Latter-day Saints, that they may continue to be a temple-building people, that we may use our temples more abundantly, that we may provide ways and means, by earnest effort, through which such work may be done. I feel assured in my own heart, from my own experience and the experience of my friends, that those who give themselves in wisdom and with propriety to this work will round out their spiritual experiences, enrich their lives, and find a new and abiding joy in all duties pertaining to life under the gospel of Jesus Christ.

TESTIMONY

I know that this afternoon is a precious one. Many should be heard here today, before this great congregation. I am happy to have had this privilege of bearing my testimony to you, and of speaking briefly upon an important gospel principle. I bear witness to the existence of God, the Father of our spirits; to the divinity of Jesus Christ, his Son; to the divine mission of Joseph Smith, and to the truth of the faith that brings joy and happiness to faithful members of the Church. I know this work is true. God bless us and establish us in the testimony of the truth, I pray, in the name of the Lord Jesus Christ. Amen.

Jessie Williams sang a solo, "The Voice in the Wilderness."
(Isaiah 40.)

ELDER BRIGHAM H. ROBERTS

*Of the First Council of Seventy, and Former President of the
Eastern States Mission .*

My brethren and sisters, in view of the announcement made by President Heber J. Grant this morning, in regard to my being released from the Presidency of the Eastern States mission, I think it is quite likely that the parents, the brothers and sisters and friends of those who are now in the Eastern States on missions, would be glad to receive word from that mission as to the general welfare of their sons and daughters. I am happy to report to you that it is a general time of health with us, that all is well with your kindred and that the Spirit of the Lord is a common heritage, it seems to me, to all those who are now engaged in the work of the Lord in the Eastern States.

I wish to express my gratitude unto the Lord and to the authorities of the Church that I have had the opportunity of laboring during the past five years in that mission. It has been a time of great joy and satisfaction to me to be conscious of the esteem and friendship of the five hundred young people with whom I have come in contact since I began my labors in the Eastern States. To receive the friendship and feel the supporting influence of their confidence has produced in me a joy unspeakable. While I acquiesce fully in the release that has come to me, and recognize the wisdom of it, you will have to forgive me if I confess also that I received the word with some degree of personal sadness. I feel honored in the selection of my successor, and I wired that word to the secretary of the mission last night, and congratulated the mission upon the appointment of Elder Henry H. Rolapp, and I pray for a continuation of the *esprit de corps*, may I call it, of the mission. I am very sure that the mission force will give to him all the loyalty and the support they have given to me, and that the work of the Lord without let or hindrance will continue to expand even as it has in the past.

The Eastern States, in my judgment, is one of the noblest missions in the world. Within its boundaries are thirty-three millions of people; and of the cities in the United States that have a population of four hundred thousand and over, of the fifteen such cities, eight are within the boundaries of the Eastern States! I am happy in the reflection that there has been continued growth in the work, that each successive year in the five of my administration has been greater in its success than in the one that preceded it. During the time of my labors there has been an increase of four chapel buildings in the mission; that is, it will be four when the one under construction at the present time is completed. I was very happy before leaving New York to secure for the Manhattan or New York branch of our mission more adequate quarters, and more worthy of the chief branch of our mission. We secured quarters in the Carnegie building. We have now a beautiful hall with

suitable classrooms in it to assemble the classes of our Sabbath school, and also obtained one of the smaller halls for mid-week services for the Young Men's Mutual Improvement Association and the Relief Society, so that we will be more suitably located hereafter than in the immediate past, at least, in that important branch.

We are expending in the mission about eight thousand dollars yearly in rental for halls. This has been an increase in this item from three thousand dollars yearly to eight thousand. We have been successful in obtaining better halls and more of them, but of course at considerable increase of expense.

Among the outstanding features of our work in the Eastern States during my administration has been the holding of five mission schools. These schools have brought in about one-third of the whole mission force at a time to each school for intensified training during four solid weeks, and if I could take time to recite the curriculum of these schools you would agree with me that the training is both intensive and comprehensive.

It has been my pleasure to write thirteen new tracts for the mission since the opening of my administration; and these have not only been used in the Eastern States mission, but other missions also have taken up some of them in their work, and altogether, year after year, the work has grown. I am extremely happy to be conscious of the fact that we quit service on a "rising market."

There is one circumstance that I shall take the liberty of referring to a little in more detail. In New York City alone, that is, in greater New York, there are two millions of the House of Judah, and for the last several years I have been wondering how we could make an approach to those people, attract their attention, and have the material to present to them that would place in their hands the great message that God has for that branch of the House of Israel. In very many of the revelations to the Church, where the Lord sets forth this latter-day work, you will find this phraseology often employed when referring to the preaching of the gospel—"first unto the Gentiles, and then unto the Jews." That occurs quite a number of times in the revelations contained in the Doctrine and Covenants; and, of course, being in the midst of so large a population of the Jews, one's thought would naturally go out to them with a desire to get some word of our message over to them. Well, during the past six months, it seems to me that the way has wonderfully opened up in that direction, in the city of Birmingham, Broome county, New York, a name that will be familiar to many of you who are acquainted with the history of the Church, for it is territory in which the Prophet Joseph Smith operated during the translation of the Book of Mormon, and also in the early movements of the Church. It is only about twenty-three miles from this city that the Colesville branch was organized, which was the first community unit to begin the great work of the gathering together of our people to the west. It was the Colesville branch that as a body, and by cooperative methods of mutual assistance, moved through the states of New York and Ohio, halting for a while in Kirtland, and then continuing

their journey through Indiana and Illinois, and so on into Missouri, and to the western borders of that state, and made the first settlements in Jackson county, Missouri. Well, in Binghampton, near where this stream of western migration started, came our opening for an approach to the House of Judah. There is in that place a converted Jew, who is converted to Christianity, but not to our gospel, the true Christianity. He accepts Christ as the Messiah of the Jews, and he publishes a magazine entitled *The Redeemed Hebrew*. He received a paper from a Jewish Rabbi, in Canada, in which the Rabbi set forth his reasons for rejecting Jesus Christ as the Messiah, and concluded that it would be sin for him, and disloyalty to Jehovah for him to accept Jesus of Nazareth as the Messiah. The article was published and an invitation extended to Christian ministers to answer the Rabbi, an editorial note stating that the paper which should most completely answer the Rabbi would be published in the magazine. It may be a bit out of good taste for me to say it, perhaps, but the paper which I submitted to the magazine was accepted and published as a reply to the Rabbi. After the first article was published, I thought it needed a little amplification, and so I sent in a second article, and that, too, was published. Then it seemed to me that we had just reached the threshold of the subject, and there was just a fine opening made for proclaiming our message, God's message to the Jews, as we may gather it from the Book of Mormon; for, as pointed out by President Anthony W. Ivins this morning, the outstanding feature of our Book of Mormon scriptures is, that the book shall be a witness to the Gentiles and especially to Jews, that Jesus Christ is the Son of God, and the very Eternal God, manifesting himself to all nations. That is found, as you all know, on the title page of the Book of Mormon, which the Prophet Joseph Smith declared was not his composition. He found it engraven on the title page of the gold plates.

When I sent this third article to the editor of *The Redeemed Hebrew* he informed me that it made thirteen pages of his magazine; and as he expected to devote the whole magazine to that paper, he said he could publish sixteen pages nearly at the same cost as thirteen, and would I supplement what I had written with something further. I did so. When that was published it made eighteen pages instead of sixteen; but he refused to select the part to be cut down, and I did not have the heart to sacrifice any part of it, so the eighteen pages were published.

In the supplemental matter I sent to him, I used what I have before used as a theme, I think in this tabernacle; namely, "A Prophetic Page of the Book of Mormon." I am sorry that we do not have here one of the older editions of the Book of Mormon, because then I could conscientiously tell you that all the prophecies that I referred to were upon one page of the Book of Mormon, but in our more recent editions, in dividing the pages into two columns for each page, that particular group of prophecies are distributed over two pages. But it only makes sufficient matter for one page, and I think I may still say that it is a "prophetic page of the Book of Mormon." You will find it now in your current editions on page 101 and page 102; in the older

editions it occupied page 122. Of course, I shall not have time to enter into a discussion of all these prophecies of this page—there are five of them; but suffice it to say that the first prophecy predicts, that many shall believe in the Book of Mormon; and, second, that they shall carry the words of that book unto the remnants of the land, meaning of course, the American Indians, descendants of the Nephites and the Lamanites of ancient times; and third, that the remnants of those ancient people shall know their origin, that they are descendants of Israel; the gospel shall be declared among them, that they shall believe it, the scales of darkness shall fall from their eyes, and before many generations pass away, they shall become a white and delightful people. Then we come to the prophecies that are germane to what I want to tell you. It is declared on this prophetic page:

“And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ.”

That is a subject that I have had under consideration during many years, and I have made a considerable collection of utterances from prominent Jewish Rabbis that indicate a marked change of mental attitude on the part of leading Jews towards Jesus of Nazareth. I think perhaps one of the most striking of these utterances, and one that indicates the whole shifting of thought on the part of Jews toward the Christ, was uttered March 25, 1901, by Rabbi Isador Singer, Doctor of Philosophy, in New York City. He said:

“I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are beginning to love. His teaching has been an immense service to all the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in the Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact. When I was a boy had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now it is not a strange thing in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting. In fact, we are all glad to claim Jesus as one of our people.”

About a year ago Rabbi Wise of New York, in Carnegie Hall, the hall that is near to ours now in the Carnegie Building, before a record crowd in his lecture room declared that:

“Jesus of Nazareth was a man, not a myth, as I had been taught in my earlier manhood Jesus was; that is, he existed,” said the Rabbi. *“I accept this despite the information I had been led to believe earlier in my life, a notion that Jesus was a myth, and never existed. I tell you, and I will repeat these words to every Jew in the world if need be: Jesus was, and we must accept this fact at once. Shall we not say that this Jew [Jesus] is soul of our soul, and that the soul of his teaching is Jewish, and nothing but Jewish? The teaching of Jesus, the Jew, is a phase of the spirit which has led the Jew Godward.”*

I could continue to read to you many excerpts of this kind, more than twenty such excerpts are written in the third article of *The Redeemed Hebrew*, that I told you about. It merely tends to show that the Jew is “beginning to believe in Christ.” He has not yet accepted

him as the Son of God, as God manifested in the flesh, the Redeemer of the world, and the one who fulfills the Messianic prophecies of the Old Testament. There is nothing in this movement that indicates belief of Jesus in that way; but there is much that proclaims the fact that the Jews are "beginning" to admire, they are beginning to accept as a great religious teacher this Jesus of Nazareth; to respect him. Ultimately that respect will turn to love, and love will turn to acceptance of him as the Son of God. There will be some, at least, of the House of Judah who will begin to react toward this message, this proclamation, that our Book of Mormon makes as to the Deity of the Christ, "the Eternal God" manifested in the flesh.

The second part of this prophecy is that not only shall "the Jews which are scattered begin to believe in Christ," but "they shall begin to gather in upon the face of the land;" that is, begin to gather to their promised land, to Palestine.

I remember that the British Consular reports of 1856, said that less than fifteen thousand Jews were in all Palestine. Twenty years later this number had increased to sixty-five thousand. Then came the Zionite movement, under the leadership of Dr. Herzal, supplemented later by the influence of Israel Zangwell, a Jewish writer of some note, and what is known as the "Zionite movement" received an impetus, and began to grow in the minds of the Jews until there began what we may now call the modern gathering together of the Jews in Palestine. The gathering is continuing. Millions of dollars have been subscribed by that people to establish their exiled brethren in the land of their fathers, and the ambition is to resume the national history of the Jewish people. That movement has grown until it has attained large proportions, and very wide interest in the world. This prophecy, then, is in course of fulfilment—"The Jews that are scattered are beginning to gather in upon the land of their forefathers, to the land of Palestine and to Jerusalem!"

We may pause here to ask what is the motive power, what is behind all this movement—this change in the mental attitude of that people towards Christ;—this gathering together of the Jews in Palestine? This is the explanation of it: In the Kirtland Temple, in 1835, Israel's great prophet, Moses, appeared to Joseph and Oliver Cowdery and delivered to them the keys of the gathering of Israel and the restoration of the Ten Tribes from the land of the North. In 1840, in pursuance of this work, an apostle of the Lord Jesus Christ, an apostle of this new dispensation, a Jew, by the way, was appointed by the Prophet Joseph to a special mission to the Holy Land, to Palestine, to dedicate that land for the gathering of the Jews to Jerusalem, and to bless the Jews with a disposition to return to their land and to their city. The mission of Orson Hyde is well known to the Latter-day Saints; how, under very great difficulties, trials and hardships, he made his way to Jerusalem, went to the summit of the Mount of Olives, and there wrote out a prayer that God put into his heart, dedicating the land of Palestine for the return of the Jews, and for the renewal of their national existence. That prayer—and it is a most wonderful

prayer—has been published many times in our periodicals. It is published also in the *History of the Church*, which is derived chiefly from the office journal of the Prophet Joseph. Orson Hyde, returning from his mission when in Alexandria, also wrote to the *Millennial Star* of the then current date and there made a rather wonderful prediction. He said in substance that it was by political power that Judah had been broken and scattered abroad, and that it would be by the exercise of political power that Judah would be restored; and furthermore he declared that *England* would be the leading national power that would befriend Judah, and aid him in the re-establishment of his people in the land of Palestine. This was published in the *Millennial Star* of 1842, and may be found by those curious enough to seek for the source of this information.

That is the source of the power underlying the development of this great work. God is moving underneath all these facts—this changing of the mental attitude of Jews towards Jesus—this latter-day gathering of the Jews to the land and this city of their fathers.

It is interesting to note that the predictions of Orson Hyde, the man set apart to perform this special mission, in behalf of Judah, are being wonderfully fulfilled. The defeat of the Turks in the World War was by British forces under the English General Sir Edmund Allenby. The official entrance of General Allenby into Jerusalem on the 11th of December, 1917, and the subsequent course of England in respect of Palestine; the fact that Great Britain now holds the administration of the affairs of that land under the appointment of the League of Nations,—this fills out the story of Elder Orson Hyde's mission, and prophecy. The policy of England in respect to its administration of the affairs of Palestine as foreshadowed in the declaration by Lord Balfour when, on the 2nd of November, 1919, he said officially, and with the approval of France, Italy and President Wilson of the United States:

"His Majesty's Government view with favor the establishment in Palestine of a National home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object."

England has ever since consistently pursued that policy; and is now pursuing it.

I regret that I have taken more time than I should have done, but I think these matters of sufficient importance to have entered upon the record of this conference, and I wish to say, my brethren and sisters, that I cannot but regard the opening that has come to us in the Eastern States to furnish material by which we may approach our cousin Judah with the message of the Book of Mormon, as an opening of the way by the inspiration and power of the Spirit of the Lord. I may not have made that very clear to you, but I feel it in my own heart, and I pray that God will bless this branch of his people, the Jews, and that the time will come when we shall have larger access to these people in the proclamation of God's message to them. I hope so, and pray for it, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President Southern States Mission

My brethren and sisters, as the President of the Church was delivering his sermon this morning, I thought, What a great spiritual comfort and sustaining power it is to the Latter-day Saints to hear him speak in the spirit of testimony, and truly his testimony is invaluable to the Church. In Atlanta a few years ago we accepted an invitation for President Grant to speak in a Unitarian Church. At the close of his sermon the minister said: "Mr. Grant, I wish I had your earnestness, your testimony, and your faith." I felt that that minister voiced the feeling of millions of people in the earth whose religious beliefs are vague and therefore not very comforting.

In the 133rd section of the Doctrine and Covenants the Lord sets forth the mission of the Church. He says:

"And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—

"To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.

"And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit."

And are not the elders preaching in plainness and in simplicity? They are preaching in the power of the spirit of testimony.

"And after your testimony cometh wrath and indignation upon the people. For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds."

When your sons come into the mission field, I meet them in a spirit of love and sympathy, for I feel that these young men need sympathy and love. I believe that the Lord prefers mercy, prefers executing mercy rather than judgment. As I stand before these splendid young men, I have no doubt of their ability to preach the gospel. I believe in them, for in my heart are the words of the Lord, which are as follows: "For the power is in them wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." And when the Lord says the power is in them, who shall doubt the ability of these young men of Israel to preach the gospel, if they magnify their calling?

Recently I honorably released a young man, and he told me some of his history. He said: "I am the fifth son of a family to have filled a mission, and it has cost my father, who is a poor farmer, over eight thousand dollars to keep me and my brothers in the mission field." This case is by no means uncommon, but it shows the background of this missionary work: a background of sacrifice and sacred devotion to the work of the Lord. And shall we forget this sacrifice? Who would not

be willing to help these fine young men, brethren and sisters? When they come into the mission field, I look at them and try to think of their fathers and their mothers who have reared them, and I say to myself: "With the help of God, it is my duty to continue this noble work and to help the parents develop the power that God has given their sons, as ministers of his word, to preach the everlasting gospel."

To the testimony of my brethren I add my testimony: I know, by the power of the Holy Ghost, that Jesus is the Christ, our Redeemer and our Savior, the Son of the living God, the resurrection and the life. By the same power I have been favored with a testimony that Joseph Smith was a man sent from God, a messenger of the Almighty, a choice being raised up by the Lord to complete the glorious work of having all dispensations merge into this, the dispensation of the fulness of times, that God "might gather together in one all things in Christ, both which are in heaven and which are on earth;" and prepare the world for the second coming of the Son of God: and this testimony I humbly bear, in the name of Jesus Christ. Amen.

ELDER WM. J. HENDERSON

*President of the Panguitch Stake and Recently Returned from a
Short-term Mission in the Southern States*

My brethren and sisters: I feel thankful to our heavenly Father, and to the brethren who preside over the Church, that I have had the wonderful opportunity and experience of a short-term mission in the Southern states. I am on my way home from that mission, where I have been laboring as a missionary since last October. That mission is a wonderful field of labor. The leading thought in my mind, almost continuously, in laboring with the young men sent out to preach and teach the gospel in that land, was, What a blessing it would be to the elders and to the people of that mission and other missions, if men of experience could be constantly associated with them. I am thoroughly convinced that it was through the inspiration of our heavenly Father that short-term missionaries were called into the field. The men needed to carry forward short-term missions, especially in the Southern states where I have labored, would be the busy, the active men, men who are doing things, who have their fingers on the financial pulse of the country, as well as affairs spiritual. The mission needs the professional men—the doctors, the lawyers, the educators, the financiers, men who measure up with the general practical conditions as we find them.

There are some wonderful cities in the South, which have been making rapid progress during the last few years. There are men in the South with keen minds, up-to-date, who are doing things, men of intelligence, approachable, willing to listen. If we send missionaries who are qualified to take up the principles of life and salvation with this class of men, it would be a great strength to that mission. It would also be a source of great strength to the young elders. They need

encouragement, sympathy, someone to help them to get started in this great work in which we are engaged.

I have in mind one small city of 42,000 people. I was told, by a member of the Chamber of Commerce, that the payroll of that city was three hundred thousand dollars a day. I was also in Birmingham, Alabama, where a member of the Chamber of Commerce said that the payroll of that wonderful city was four million two hundred thousand dollars a week. The south is filling up with wonderful industries from the north. They have all of the latest modern improvements in these great cities. They have spent millions of dollars for water systems, and for other improvements. Many of those wonderful cities are modern, up-to-date in every respect, and forging ahead with marvelous rapidity.

We have an excellent membership in the South. Many choice men and women who have received the testimony of the elders. They have a testimony of the divine mission of the Prophet Joseph Smith. They are devoted to the work, are giving their time and their talents to the cause, willing to serve, and assume responsibility. It is a great work. The training that our boys and girls are getting in the mission field is admirable. We can scarcely conceive of the worthy training they are receiving, but they need the help of more of our men of ability, who have had greater experiences in the gospel. I am hoping and praying continuously that men of this class may be separated for a short time from their business cares, and see their way to give a few months of their time to assist these young men in carrying forward the testimony that we have received of this wondrous latter-day work. I am sure that it will profit them, their families, and their associates. They will get more out of it themselves than they will be able to give to others. That has been the experience of our missionaries; and we feel indebted to our heavenly Father for the blessings that have come to us.

I have often heard people say: "We have made a sacrifice to go on a mission. I have made a sacrifice to send my son, or my daughter on a mission." It never appealed to me as a sacrifice at all. It has always appealed to me as a glorious privilege and opportunity to be called by the servants of the Lord to preach and teach the gospel, and to administer in its ordinances. I have proved it a great privilege and a blessing. I have received more personal joy in preaching and teaching the gospel and mingling and associating with our young men in the mission field, than I have ever received in any other way.

I pray that the Lord will move upon the hearts of our busy men throughout the Church, to be anxious to fill a short-term mission, and assist in carrying on this work and labor. You have no idea of the wonderful good that you can accomplish, and the encouragement that you will be able to give the younger missionaries. And they need encouragement. When our boys and girls are started out properly and rightly in the mission field, they become strong men and women, and are able to accomplish a great amount of good. They develop, grow, and increase in power and ability to a remarkable extent. That is my

testimony of the wonderful improvement and advancement that our sons and daughters have made in the mission field. For this reason and others, I do pray that the mission presidents throughout the United States will be blessed in the future more than in the past with the presence of men of ability, and experience, who can do greater service in carrying forward this latter-day work.

I have received many testimonies in regard to the truth of this latter-day work. I know that it is true. I know that the testimony which the young men and women who are called into the mission field have received through their parents is supplemented and developed as soon as the responsibility comes to them. It will grow, and they will make good, if they have the proper care and training, in starting out in the mission field. I pray God to bless us all, in the name of Jesus. Amen.

The choir sang the anthem, "The Lord now victorious."

PRESIDENT HEBER J. GRANT

Can you beat that in any land or any clime? [Referring to the wonderful rendition of the anthem, just sing.] There will be a concert given here Tuesday evening by the choir. The admission price is twenty-five and fifty cents, and we owe it to the choir to give them a rousing reception. I think our music today very superior indeed. I rejoice exceedingly in it.

Brother David K. Udall will come to the stand on Monday morning to offer the opening prayer. Brother Udall has been appointed president of the Arizona Temple. The Temple will be completed within a few weeks, but will not be dedicated until after the October conference. It will cost us about three quarters of a million dollars.

Prayer was offered by Elder Carl K. Conrad, president of the Nevada stake.

The conference adjourned until Monday, 10 o'clock a. m., April 4, 1927.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock, Sunday morning, April 3, 1927.

Elder J. Golden Kimball, of the First Council of Seventy, presided.

The music was furnished by the Dutch choir, of Salt Lake City, Elder A. Van Rosendaal, conductor; Elder Tracy Y. Cannon at the organ.

The choir and congregation sang, "Come, let us anew our journey pursue."

The opening prayer was offered by Elder John Q. Cannon.

The choir sang, "All hail the risen Redeemer." The solo parts were sung by Jane Van Roosendaal and Mrs. Vant Hof.

ELDER RUSSELL H. BLOOD

Former President of the French Mission

I feel it a great privilege, my brethren and sisters, to stand before a general conference of the Church. This is the first opportunity that I have had since October, 1921, to attend a general conference of the Church and during the larger part of the intervening time I have been in Europe.

It was my privilege to labor during the latter part of the time among the French-speaking people, and I can assure you that I bring back from those countries some of the fondest memories of my life. The French mission was reorganized at the commencement of 1924, at which time the French-speaking people of Belgium, and those of the French cantons in Switzerland, and the people of France, were united under one head. Up to that time there had been missionaries laboring in Belgium and Switzerland, and years ago missionaries had done work in France, but these countries had not been grouped together as a French mission, until 1924.

I am sure that the movement that was taken by the authorities was the proper one. While our labors will perhaps be slow among the French people, for some time, because of the fact that they have not heard of the teachings of our Church and because missionaries have not been among them, yet I am confident that we have a great work to perform among those who speak the French language.

I can say truthfully that there are no finer people to associate with than those in Belgium, in France, and in Switzerland. Some misunderstanding has arisen here in our country with respect to the French people, and some of us have been prone to criticize them for conditions that have been forced upon them; and, perhaps, also, for their attitude toward the people of the United States; but could you go, as I have gone, and as many others have, through the war-torn countries of France and Belgium, I am sure that you would then appreciate more fully the conditions under which they have been laboring in the past few years. There are four or five divisions of France which were completely devastated during the war, and these, by the way, were the agricultural districts. Not only were homes destroyed, but much of the land was damaged to such an extent that, perhaps, it can never be reclaimed. However, the French government is spending large sums of money in an effort to clear the shell-strewn land, and to remove the effects of war throughout this territory. Their homes, their means of livelihood, were taken from them, and then we, who have not been touched to such an extent, criticize them because of the fact that they feel they are overburdened and because they have expressed their feelings.

I like the French people. I like the way they extend their hospitality to all those who go among them, and especially to our missionaries. When missionaries go into their homes they are received, and the people listen to their message. True, it is entirely new to them and they cannot understand, as we do, some of the principles of the gospel, but we are making an effort to teach them, and they are earnestly investigating our teachings.

There are no people more energetic than the Belgians, and while their country is small, they, too, have suffered under similar conditions to those that exist in France. Their country, also, was destroyed; their homes were taken from them; they had no place to go. Fathers and sons were taken out of the homes and the wives and daughters were left to "carry on." It is a pitiful sight, in passing through Belgium at the present time, to see the women working—working too hard—in the fields, working in the shops and factories, working along the canals and rivers pulling the boats laden with products and sharing their part of the labor in loading and unloading the boats at their destinations. These sights are very common. The women are working just as hard as the men to rebuild their beautiful and beloved little country, and we who have known their sacrifices, and witnessed their sturdy determination to rehabilitate their lands sympathize also with the Belgians for what they have passed through, and admire them for what they are doing.

Switzerland was not touched as these other countries were by the war. It is a most delightful country, as most of you know. It is called "the playground of the world," and truly it is a playground, beautiful and inviting. There the people are a little more care-free than they are in the other parts of the French mission; and, being in general a Protestant country, they are less difficult to approach on religious matters.

So, summing up the conditions as they exist at the present time in France, Belgium and Switzerland, I can truthfully say that I believe our missionaries will accomplish just as great a work among the French speaking people as has been accomplished among the British, the Norwegians, the Dutch, the Germans and those of other parts of the world, if we continue to work to that end; and, for one, I feel to encourage those who have the opportunity of going to France, or to the French mission to accept the call, and devote their time, efforts and talents to the building up of the Lord's work in those countries. The gospel is for all mankind. It is not alone for the British people, although our first missionary labors in Europe were among them, but it is intended for other nations of Europe and for those in the far parts of the earth.

It is interesting to note the change that comes into the lives of those who have accepted the gospel. It is interesting to note the difference in home life; the change of conditions; the better feeling that exists between father and son, between mother and daughter. There seems to be kindled in their hearts a new love for one another and for their fellow-men, and truly that is the spirit of the gospel of Christ.

It has been my privilege to watch these changes in the lives of some of those with whom I have been associated, and I declare unto you that the gospel is molding the lives of those who receive it and are living it. I believe that we, the members of the Church of Jesus Christ of Latter-day Saints, should devote our time and talents to the advancement of the Lord's work, because, after all, we are here but a short period of time and it is our duty to give these glad tidings that we have received to others who have not been so fortunate as we have been in being born here in the valleys of the mountains. I feel and believe as did Nephi of old when he said, "I will go and do the thing which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." I believe that where the Lord has laid down a rule, where he has given a commandment, that in every case he provides the way by which we, his children, may fulfil these commandments which have been given unto us. So, is there any reason that, as Latter-day Saints, we should falter? Is there any reason why we should not heed the principles of the gospel of Christ? Is there any reason why we should not perform the duties assigned us by the authorities of the Church? I say there is no reason. I believe that it is the duty of every Latter-day Saint to observe the principles of the gospel in his life. I believe that it is the duty of every man, woman and child who has been baptized into this Church not only to keep the commandments of the Lord, but to strive also to give some new hope, some encouragement, to those who have not been blessed as we have been.

When we are traveling in the world, we find that the conditions which exist among Christian people are appalling, i. e., we find such diversity of opinion with reference to the teachings of Christ. We find that different sects are teaching various doctrines, and the result is that the world at large is thrown into confusion. It is difficult for one who has not heard the teachings of a commissioned servant of the Lord to select the principles and doctrines that he should follow in his search for the way of salvation. It is the hope and purpose of our missionary work to give guidance, and point the way, to those who are seeking truth, and I am glad to say that so far as my travels have revealed, our missionaries are accomplishing that purpose. There is no work in the world that gives a testimony of the gospel as does the missionary work. To go forth, bearing the Priesthood, to give a reason for the hope that is within us; to go out and stand for truth and for righteousness, against the evil forces which are constantly opposing, is a great privilege, a choice blessing.

The missionaries in France are devoting their time willingly; they are working conscientiously. They know the obstacles before them. They realize that the French have not in the past received the gospel as have the other people in Europe, because they have not had these teachings as some of the other people have had them. Therefore the

missionaries are devoting extra time and additional effort for the furtherance of this noble work.

I commend very highly the faithful and conscientious efforts of all those with whom I was privileged to labor, because they are men of true character—they are men who have the spirit of the gospel at heart.

I had the pleasure of going to Palestine, about two years ago, and while traveling there many things occurred that have strengthened my testimony and increased my understanding of the great value of our teachings. On one occasion I entered the Church of the Nativity at Bethlehem—a church which has been erected over the birth-place of our Lord and Savior. I had two companions with me, and as we viewed with reverence the interesting things within the church, our attention was drawn to long strips of carpet and small mats which seemed to separate the floor space into various sections. We walked on through the church toward the back where we were conducted through a small door down a few steps to the manger, the very place, we were told, in which the Christ-child had been born. But our curiosity was again aroused when we noticed that an Arab, wearing the Mohammedan costume and armed with a rifle was standing guard over this sacred place, and it was upon inquiry that we learned the reason for this unusual condition. A few years previous to our visit the different Christian denominations who had been worshipping at the same time in this church had not agreed upon some particular topic of discussion and a battle had arisen; a real genuine fight in which several were wounded. As a result of this it was decided, perhaps unanimously, by these Christian sects, these pseudo-Christians, may I call them, to divide the Church into sections designating a particular section to each sect; and in order that there should be no further confusion or fighting they also decided to place an Arab guard, not a Christian, but an Arab guard, over the birthplace of the Savior. Imagine such a condition! How disgusting it seems to us to know of the necessity of having an armed Arab guard standing in that most sacred place to keep Christians from killing one another.

That brings to mind the very thing that exists today throughout Europe, that exists generally throughout all the world—the lack of brotherly love and respect for the rights of others. Hatred often arises among Christian denominations—not love for their fellow-men; not the spirit of the gospel of Christ, but in their place antagonism, strife and contention.

Now that my mission has been completed and I am back among the Latter-day Saints, I rejoice in the opportunity of meeting with you. I am happy in the knowledge that we, as a body, are united. We are making an effort to wipe out the differences that exist throughout the Christian world, by earnestly teaching the true gospel of the Lord; the gospel of good will and fellowship; the gospel of peace. True, we are having difficulty in winning our way and bringing people to the light of gospel truth. Perhaps, in numbers, we shall for a long time be in the minority, but we have the assurance that to us has been given the

true and everlasting gospel of Jesus Christ. We know that the prophet, Joseph Smith, was a true prophet of God, and we know that in these, the last days, we are being directed by the Lord through his servants. This is his Church; we are his children and it is our privilege to receive the blessings which he has promised us, provided we are faithful and true to all the covenants we have made with him.

I bear you my testimony that I know that this is the true work of the Lord. I know that we are living in a day and age when it behooves everyone of us to hold firm and steadfast to the principles of the gospel. I pray that the Lord may strengthen all of us, that he may give us his Spirit at all times to guide and direct us in all that we do, so that eventually we shall attain salvation in his kingdom. May God bless us all. May the spirit of this conference influence our lives, and may we carry to our homes the determination to go on in this work and to do the things which will bring us happiness and joy, not only in this life but in the life to come. I pray for these blessings in the name of Jesus Christ. Amen.

ELDER EUGENE J. NEFF

Former President of the Hawaiian Mission

Last evening I had decided that I would come to conference early this morning, that I might gain entrance to the Tabernacle and hear the keynote of this conference given by the President of the Church, when a party, casually, informed me that I was to be one of the speakers here this morning. I assure you, my brethren and sisters, that I desire an interest in your faith and prayers the few moments I may stand before you. I have stood before many large congregations, but I have never stood before any that I did not feel reliance on the Spirit of the Lord to give me utterance. I have preached the gospel in the Hawaiian Islands, spending eight years of my life there. I have stood before thousands of tourists and aboard steamers, enroute to and from that land, the governor in his palace, and defended the word of the Lord before him. I have stood in large hotels before five hundred or more of their prominent citizens in a reception given to Prince Otoni, a Japanese who is the head of ten million Buddhists of Japan. I have stood in our conference assemblies in Honolulu, in our beautiful chapel there, where we have had a congregation as large, or nearly as large, as the congregation here today. I have also met with our Hawaiian people in a little grass hut, when only four or five of us would be gathered together, sitting on the mats and there preaching the gospel to one another. But, as I say, I never stand before a congregation of any size or kind but that I feel reliance on the holy Spirit to give me utterance.

I was pleased this morning to hear this splendid choir of the Dutch people. Like Brother Kimball, I am a descendant of the Dutch people, my father being one of the Pennsylvania Dutch, who

emigrated to Utah in 1847. I am thankful also that God has made as one all nations of men, that he has gathered us from the north and from the south, from the east and the west, from the isles of the sea, and that all over the world he has sent his messengers of salvation, and the people have come to Zion. I regret, however, that some of those who have made such sacrifices to come to Zion, who have made all but the supreme sacrifice to come to Zion, have come only to apostatize. I also know missionaries who have spent years in the mission field bringing salvation to the souls of people who sat in darkness, who have returned home and neglected the chance of salvation to their own souls.

As I said before, I have spent eight years in the land of sunshine and flowers, in the land of fair Hawaii, the land said to be the only place under the sun—the only part of the garden that was not touched by the curse on man. Those little dots, as they appear on our map, in the Pacific ocean, really seem to be a part of the paradise which has not received the measure of the curse which some of the other nations have received. The gospel has been firmly established there. We have there the third largest mission in the Church, with fourteen thousand members, with baptisms exceeding all except two others in the Church.

It was partly through the instrumentality of George Q. Cannon, I believe, the father of Brother John Q. Cannon, who offered the opening prayer, that the work was established there.

The Lord has always been mindful of the seed of Lehi, and as early as 1842, the Prophet Joseph, by revelation, sent Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson on a mission to Missouri to bring the message of salvation to the seed of Lehi. While their mission was not altogether successful as far as conversion was concerned, yet it showed the deep interest which the prophet had in that chosen people, the seed of Lehi.

Before the prophet's death he sent missionaries to the Society Islands, and they labored there and opened up that mission.

Three years after the pioneers arrived here in Utah, in 1850, at the conference held in October of that year, Brigham Young called ten missionaries to go to Hawaii and open up the work there. Some people thought it was wrong to take the strength of their manhood out of the valleys at that time and send men to the nations abroad; they needed them here; they wanted to redeem this desert. Why should they go to Hawaii and other lands on missions, when it seemed that their services were most needed here in Utah, in redeeming the country from its barrenness?

In those days many missionaries went on foot over the plains, third class on the boat, and second on the railroad—if there was any second. Things have changed since then, and today we go on beautiful, palatial ocean liners, with all the conveniences of the world, and we go first class. Not so with these first missionaries who went to Hawaii. They embarked on the voyage, and worked

their way to the port of Honolulu, arriving there and wending their way up through the narrow streets to find lodging for the night, and the next day repairing to Punchbowl Hill, or, some say, Pacific Heights; and there they knelt in prayer and dedicated the land of Hawaii and themselves to the preaching of the gospel of Jesus Christ. That was in 1850. Since that time there have been over eight hundred missionaries go to Hawaii. There have been many hundreds and thousands converted. Today we are reaching back and working for the forefathers of those people and are doing work for them, in the temple at Laie. Truly the gospel of Jesus Christ has reached out for the salvation and redemption of the Hawaiian people.

Elder George Q. Cannon, who was the youngest of the first missionaries to go to Hawaii, went from Lahaina to Wailuku, going down the valley of Iao and to the city of Wailuku. As he crossed the Wailuku river, his foot slipped and he fell into the water. Discouraged he arose and intended to retrace his steps, but the Lord revealed to him that he was to go to the city of Wailuku and there the way would be opened up before him, so he continued on his way. Now it happened that a certain chief who lived in that city had a manifestation that a white man would come that day to him with the message of salvation. He related this to his little girl. As Brother Cannon came along, the girl saw him and ran to her father informing him that the white man had come. The chief went out and invited Brother Cannon into his home and Brother Cannon taught him the gospel. That was the means of opening up the work in that place. Brother Cannon learned the language and with the other elders went from city to city, and at Pulehu they performed the first baptisms. It was in this village that Elders David O. McKay, Hugh J. Cannon and E. Wesley Smith, in 1921, the latter then presiding in Hawaii, were visiting when they were led to pray. As they were praying under a beautiful pepper tree, one of the Hawaiian brethren had a manifestation. As they finished the prayer, Elder McKay officiating, the native elder said to Brother E. Wesley Smith: "Did you see an arm extended while Brother McKay was praying?" Brother Smith answered that his eyes were closed and he did not. The other brethren seemed to sense an unusual feeling as if visitors from the unseen were present, and when they were leaving the place Elder McKay declared that the veil between them and the spirit world was very thin. Elder Cannon spoke up and said, "There was no veil." I believe that the spirit of his father was present upon that occasion, as he loved the people of those islands. I believe that he loves them today and that he is interested in them as much as he ever was.

The first missionaries went from this section around to another little town on the east side of the island, and there they gathered in a grass hut one hundred people to hear the message of these strange white men. As they all sat around the mat and heard the voice of

this missionary from Utah, they were transfigured before George Q. Cannon, and he saw ninety-seven of them become white, and three of them remained dark. He did not understand. He did not know why it was that three of them would remain dark and all the rest should become light. He received a partial answer to this manifestation when it was learned that ninety-seven of those people in meeting at this time joined the Church, became devout members, lived and died Latter-day Saints, while three of them never did. It is said that they will become a white and delightsome people. They are delightsome at present, and I believe they are going to become white. They are growing whiter from year to year. I have said to myself and to some of my intimate friends that I thought the Hawaiian people would become white and delightsome, through intermarriage. I do not know whether that is according to the doctrines of the Church or not, but they have married the oriental races and married white people on the islands to such an extent that today there are more half casts than there are pure Hawaiians.

Possibly the natives appear light to us and dark to people who are not acquainted with them. When we are laboring among them we do not notice their dark skin, we are one with them. We are not two nations but one nation in the work of the Lord. I remember that twenty-five years ago, on my first mission, when I first arrived in Honolulu, I saw the little Hawaiian boys diving for pennies dropped from the boat. I thought they were dark, but they do not look dark to me today. The Book of Mormon is the only record that reveals the origin of these people, although some people have endeavored to connect them with the negro, which cannot be done.

During the time of the Johnston Army difficulty all the missionaries in the islands and in other lands were called home to Utah. Several thousand of the natives had joined the Church and for a while they were left without missionaries. The Church bought land at Lanai for the purpose of gathering the members of the Church there. Walter M. Gibson, an adventurer and an ambitious man, joined the Church and was sent to the islands as a missionary. He was to go to the Society Islands, but he landed in Honolulu and thought that place was good enough for him, so he stayed. He represented himself as an elder and had his certificate and other credentials to show and thus won the natives who believed him to be one of the leaders of the Church. He gathered the people together at Lanai and ruled over them with a high hand. He took advantage of their native simplicity and established himself among them with almost supreme power. A report reaching President Young of conditions, he sent Elders Ezra T. Benson and Lorenzo Snow, who were apostles, and Elders Joseph F. Smith and William Cluff, down to the Hawaiian Islands to adjust the trouble there with Gibson. Elders Joseph F. Smith and William W. Cluff had been missionaries in the islands and were therefore acquainted with the people and their language, Elder Smith speaking it very fluently. When

the brethren arrived they discovered that Walter M. Gibson had organized the members of the Church in various ranks, charging them for the Priesthood he conferred according to the importance of the office. He was also collecting their tithing and spending it as he pleased and thus he was becoming rich at their expense. The missionaries endeavored to get Gibson to repent, but he would not, and so they had to cut him off the Church. After laboring diligently and with much difficulty, they finally got the native Saints to understand that they had been deceived. The brethren predicted that Walter M. Gibson would lose his influence and power and would eventually die in the gutter if he did not repent. After this he rose in power on the islands for a while but eventually was forced to leave and went to San Francisco where the prophecy was literally fulfilled. Mr. Gibson endeavored to convince the Saints that the missionaries were usurpers, and he said: "Hearken to them, if you will, but you know what I have done for you." Elder Joseph F. Smith who was spokesman for the brethren said in substance: "This man whom you uphold as a leader and a representative of the brethren in Salt Lake City is a usurper. He was not sent here. He has gathered you and has changed the ordinances and transgressed the laws of the Church," and finally the people were convinced.

The people after they were convinced gathered again at Laie, where a gathering place was established and where the temple now stands.

I rejoice in having had the privilege of laboring in Hawaii. These eight years have been the sweetest years of my life, and I long to see the interests of the Hawaiian people promoted. I want to see them grow, as I know they will grow under the able leadership of President William M. Waddoups. The work is growing there, and it is marvelous how many God has called together from that land. People today almost concede the Hawaiian people to the "Mormon" Church. I have never seen Chinese and Japanese—those who we claim are not susceptible to the truth—intermarry with the Hawaiian race without their descendants becoming susceptible to the gospel, and we are bringing them now to a knowledge of the truth.

I see my time is up. I pray that the Lord will bless the people through these sessions of conference, that we may be inspired of the Lord in gathering together to hear the word of the Lord.

"Blessed is he who can play upon the harp of life the harmony of God,
Who can see in lofty heights, and moonlit plains,
And wooded dell, and flowing fields of grain,
The love of his own Maker;
Who can hear in song of bird and buzz of bee,
In rippling rills and mighty cataract's fall
The voice of his own Creator;
Who counts himself as one small part of God's great whole,
Yet forms a golden link in life's unbroken chain.
Who sees and knows and feels God's presence everywhere:
He has learned the harmony of love and life,
Of God and man."

Amen.

A male chorus from the choir sang, "Rock of my refuge."

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I am very desirous that what I may say to you good people will be under the influence of the Holy Spirit.

I have been in the service for a long time. If I have ever been vain—and no doubt I have been—I think men are really more vain than women, and that is a hard blow!—I have no ambition at the close of my life other than to serve God and keep his commandments, give service, and do my duty.

I do not know that I have ever had a greater desire in delivering a message to the people than the hope that the Lord will burn it into their hearts. After years of experience, I have learned that it is not what you say that counts, it is what you feel. It is not what the speaker delivers, it is what he thinks. If Latter-day Saints are to fulfil their destiny among the children of men, they must do their own thinking, and men and women and children in this Church, if they keep the commandments of God and are under the influence of the Holy Ghost, are entitled to inspiration, to revelation, to dreams and visions, for their own salvation. But that is as far as you can go, and any person who thinks he is living so close to God that he can direct this Church, unless he repents, he will apostatize, as surely as God lives. God never gave us inspiration and revelation to take the place of the prophet of the living God.

I am a great believer in looking forward, not downward. I am not a believer in looking backward, except for wisdom and for the experience that others have had. With me it is the future. But I want to tell you there can be found a great vision in the past, and what Brother Neff has said about the brethren in the Hawaiian mission can be said of other men. When I think of men, I think of my father. He was a young man—they were all young men at the time of the great apostasy, when there was not a quorum in the Church, from the presidency down, that was not shaken—when Hyrum Smith, the patriarch, the brother of Joseph, whispered in father's ear, "You are to go to England for the salvation of the Church."

One thing I desire to get before you is this: Our people are sensitive to some things, they are full of criticism. God never created a man that could please *all* the "Mormon" people—and if any one ever tries to please all of them, he will fail. You cannot please all the people. The Savior did not please all. They crucified him and killed all his witnesses. And so it has been throughout history. Some people do not think you can write anything by inspiration and read it. But I want to ask the people, after all the experience I have had, "How can you tell when you have the spirit—when you pray and when you administer? I have never been able to tell until it comes, and when it has come to me and I have thought I had it, some people did not think so.

I have before me, in a written document, something I am going to say. You may not remember it, but I will say it anyway. I never wrote

a book in my life and never will, but I have written thousands of things and pigeon-holed them and never read them to anyone else but myself. I want to advise this people, if the Lord ever does give you an inspiration, for heaven's sake write it down and remember it. If Joseph Smith the prophet had not done that, you would never have had some things contained in the Doctrine and Covenants. I have in my possession an inspired writing by my father that no one in this Church outside of a few of his family has ever read and no doubt it never will be in print. Why? Because it was given to Heber C. Kimball for his own good, for his own encouragement, and it would surprise you more than anything you have ever received, if I should stand here and read what God revealed to his servant Heber C. Kimball. But it was not for the Church.

I am about to read something to you. You know I am a native. I guess I look like it too, don't I? I was born in these valleys, up here on the hill, six years after the pioneers arrived. I do not remember much about their hardships and about the famine, but I certainly look like I had passed through the famine! I recall that the first thing these great men did, President Brigham Young and his followers, was to select their inheritances. Heber C. Kimball had the privilege of taking one of these city blocks. And now his posterity are a *race* of people that we think numbers more than two thousand. He went up on the hill, dug the rocks out, and built a stone wall around the block. And I was kept inside of it on Sundays. And I hate rock walls yet!

I will read to you from a talk I made in San Francisco about four years ago. I have never delivered it or read it since. I desire to find out what you think about it. It is about "The Most Beautiful of Cities," and it begins with a quotation.

Kenneth L. Roberts said: "There is frequently a peacefulness and tranquility about various ancient things like old furniture and old books and old clothes and old cities, provided they were good before they began to grow old, that tend to soothe the minds of those who associate with them."

"The inhabitants of the youngest states and the newest cities are the ones that emit ear-splitting screams of wounded pride and injured innocence at the mildest and most justified of criticisms." "Mormons" may modestly advertise Salt Lake City as a wonder, or an enchanted city and it might sound by comparison with New York, Chicago, or San Francisco like a child's description of a new henhouse, which may or may not be an exaggeration. I read Brisbane's comments as he passed through Salt Lake and, being a native, I branded him as a poor humorist.

I am told, in a mild-mannered way, that Salt Lake City would have had a population of 500,000 people, if 350,000 hadn't gone to California. We have a process of cleaning our city of all growlers and kickers. We smoke 'em out and then the atmosphere clears, the sun shines, the grass turns green and the flowers grow, and we honestly can claim Salt Lake to be—"the Most Beautiful of Cities."

The following excerpts were taken from an article entitled "The West as I Saw Her." I read the article while in California, and if I had not written it down, I never would have had it, because I am like you people, I only hold a pint and I soon run out! The article was written by Shaw Desmond, Irish author and publisher, in the March number of *Scribner's Magazine*. The article is based on the writer's experience gathered during three visits to America in which he spent nearly a year, lecturing in the chief cities and covering some 50,000 miles:

"There is a City of Dreams in America as little known, so far as I have read her guide-books, as one of Rider Haggard's *Lost Cities of Africa*. Nobody that I have met in America knows anything about this city, and this especially applies to those who say they have visited it.

"It is easily the most beautiful city I have seen on the North American continent. I think it must be one of the most beautiful cities in the world, and the way to it in mid-winter is hard and cold and cruel; then, all at once, it burst upon me, 'my City Beautiful.' I was running into Salt Lake. Once more I, with whom the Indians had ridden along the invisible trail by the side of which the iron rails had been laid, seen by the eye of imagination, was looking at a tented wagon, at the 'prairie-schooner' of the old days, about it a body of silent men, with mouths of leather and jaws of steel as they broke through the last pass in the mountains to find the land of promise laid out before them with the snow-capped mountains eternally sentinelling," [Do you feel that? I feel that in every fibre of my being] "inside which they were to build their city, the city to be the most beautiful of the cities of the continent.

"Europe believes two things about Salt Lake and believes them periodically. It believes that every man there has at least four wives and that every now and then its streets 'run with blood.' (Europe still has confused ideas about avenging angels.) My first difficulty in Salt Lake was to find a 'Mormon.'" [They are hunting for them yet!] "A red-faced man in a wondrous uniform of gold and crimson with a badge in his hat looked like the real thing, but upon near inspection and conversation, turned out to be a Baptist and a red-hot Baptist at that. He had some mystic job at 'meeting strangers,' though I did not find that he 'took them in.' I rather think they had to be Baptist strangers. Salt Lake City is the city of shocks. I received shocks to every preconceived opinion I had ever had about the 'Mormons,' not only did I discover that plural marriages are unknown, but that it was quite impossible, save by a doubtful effort of imagination, to separate the sheep from the goats, that is to say, the 'Mormon' from the Gentile; and to you kind reader I leave it to decide which are sheep and which are goats." [And you have to have inspiration to separate them today. I am in favor of ear-marking and labeling them, so you will know them!] "I discovered a quiet respect for the 'Mormons' by their Gentile friends, a constant and ever-flowing tribute to 'Mormon' industry, 'Mormon' art, 'Mormon' initiative. The 'Mormons,' I discovered, were not '100' but '101' per cent Americans, obvious by their loyalty to the American

flag, proud of their American citizenship, and proving it all by shedding their blood under Uncle Sam in the great war." [By the way, the Kimballs were just as loyal, for Heber C. Kimball had thirty grandsons in the world war. I am happy to say that not one of them was killed—and they did not run, either.]

"I hold no brief for the 'Mormon' outlook," says this Irish poet, "but in a rather lengthy stay in Salt Lake, during which I was afforded unexampled opportunities of investigation free from 'suggestion,' I accumulated enough genuine data, checked from Gentile sources, to cause a revelation of the real 'Mormon,' whenever it is given to the world. I made hosts of friends at Salt Lake, where I lectured to all sorts and conditions of men and women, from the Chamber of Commerce to a lecture under the auspices of the University of Utah. I came to the city without expectations, I left it with the picture of its icy snows under the dawns descending, as I lay in my room with its glass walls, left with the memory for all time of its broad streets, of its giant organ, upon which my 'Mormon' friend permitted me to play, of its white 'Mormon' temple, its lake of the dead and the limitless sage and salt surrounding it. It remains for me a remembrance unforgettable."

Did you ever hear a "Mormon" talk like that? Did you ever hear a "Mormon" damn this country? Well, I want to advise them to quit it. Every "Mormon," son and daughter, ought to lift up his voice in praise to God that he led those great prophets and their people to a place of safety. Think of it for one minute, my father, among the rest, was driven from his homes five times! No wonder they felt to praise God and dedicate this place to his service.

I have now come to what I want to burn into you, and I wish the Lord would give me the power to do it.

A NEW GENERATION HAS ARISEN

A prophet in the wilderness was still crying, but there were few to pay heed—there was scarcely anyone to listen—material force was in evidence in its might. It seemed so foolish to rely on so slender a thing as Divine support.

It ought to be self-evident to a Pagan that arrogance and earthly power can vanish over night, all that is not built upon God shall fail. To trust to material standards of strength brings calamity; material force, as apart from God and opposed to him, cannot succeed. Why can't race-"Mormons" understand that?

A new generation has arisen! The people seem so content, so free from all concern; but like the Jews, in the days of Joseph, they can be hurled from their high position into the bitterness of slavery. And we are going into slavery and bondage, and debt, as fast as we can go!

We older men think our story should be told of our pioneer fathers and mothers, and the faith of our ancestors, and we write a book, preach a sermon or two, and think our task is ended.

This new generation that has arisen have discovered over night that a new world has been born and that the United States of America

is about to assume the responsibility of saving the world, and they are content and satisfied.

At no time in the history of the Latter-day Saint people has there been greater danger for the new generation. The danger comes from ease, idleness, and luxury; as there never was a time when the people were spending their means as prodigally as now and ever reaching out after material things.

The prodigal dollar seems to be swallowing all that is great and noble with some of the new and rising generation.

To my mind many of the "Mormon" people are becoming content and self-satisfied. They show evidence of falling down in their spiritual efforts. I know it takes courage to say it. I know that if we say anything to criticize the "Mormon" people, they are disturbed. Well, they need to be disturbed! What they need is a little dynamite! It seems to me a great deal of that which has been gained by faith, adversity, sacrifice and years of hard work is being let loose of by the thoughtless and careless.

Our fathers and mothers died for the faith and we are living on the faith of our pioneer ancestors: But behold! another generation has arisen, and in the very instant of our self-content the silence is broken by our being hurled from our mighty purpose.

Joseph Smith, the mighty prophet, was chosen of God to send forth the message of salvation to the children of men—he was martyred—but that was not the end. It was the beginning of this great work.

President Brigham Young rightfully succeeded him, and his followers with him fled to the Rocky Mountains.

Brigham Young led the way for the first treckers of adventure-some spirit in the year 1847, and he and his followers were the original builders in what Daniel Webster christened "The Great American Desert."

On entering the Salt Lake Valley, Divine Intelligence at once manifested itself in all his deliberations. "This is the place." Why, to some people that has become a chestnut, a hoary chestnut! But it was inspiration from God. "This is the place." There beat in the heart of this great man—he was a master, a prophet of God—a great load of care, the destiny of his people! How I have suffered for just being the father of a family, the destiny of my children! And here was a great prophet, with the destiny of a great people.

One has to believe to understand the destiny, object, and purpose of this people. The leaders understood and believed; they knew; God revealed it to them. President Brigham Young and his followers said, We will make this barren waste bloom and furnish clean, unsullied wealth for thousands of poor people from all over the world, who have been crushed under the Juggernaut of our Christian civilization—we are going to plant them under the shadow of the Rocky Mountains, we will create an Eden out of the desert, we will lay out townsites, cities, and build churches and schoolhouses and raise wheat and vegetables. God's children shall be converted to the gospel of Jesus Christ and be

given land. They shall have a chance for life, liberty, and the pursuit of happiness. They shall know their toil will bring them some returns, so that they can have a home and a hope for the future.

It was a big thought, a great idea, manifested by Divine Intelligence. He was a prophet. He had a vision of the future.

These great leaders did not want the land and water for themselves—they wanted men to be God's agents—stewards for God, and hold the land in trust as a sacred inheritance. This land was to belong to the lowly of the earth and to be saved for the hewers of stone and the drawers of water.

When I think of my father, who had his inheritance, owned the land where most of the Capitol grounds are and away off to the left, I remember that he took these poor English people that had emigrated from Europe, and took them up on the hill, showed them a lot, and asked them if they would build a home, and they said they would, and it cost them \$2.50! Heber C. Kimball and the brethren never speculated and made money off the people. Any charges to the contrary are false.

These valleys in the mountains were to be made to bloom and blossom for the poor, whose hope is the land, that gave them birth and life and would receive them in its bosom when they died and made a safe return to their home.

Just take the time to think of the thousands of acres of lonely, thirsty land waiting for centuries to be reclaimed from the ruins of ages. They saw in vision green fields, and farms, just as Joseph Smith prophesied it would be. "It is the place where you'll find all the things your souls are hungering for. Where the people will own big farms, with green fields of wheat and grass, with purple blossoms and long rows of fruit trees and vegetables." Is that true? It should be true, and that was the intent and purpose of our leaders. My father pleaded with his family, almost as he would plead for life, to keep their inheritance. I am the only one of them on the block, and I am trying to sell, too!

All will be most beautiful, in the Desert! Through those words I can get a vision. I have a moving-picture mind. It was a vision, a dream come true. Nobody was there to despoil their dream.

A new generation has arisen. Think of your pioneer fathers and mothers who built better than they knew. Think of the men, women, and children toiling in sweat shops, with little food, families without money, without hope and without fuel, facing cold winters in these great cities, who have been gathered to a barren empire which our ancestors have transformed into an Eden—a land of liberty—a home for the oppressed of God's children, where they can have life, liberty and the pursuit of happiness to worship God according to the dictates of their conscience. The stranger has found his way amongst us and many of us have "sold our inheritance for a mess of pottage" and are seeking elsewhere hoping for more ease, more idleness, more luxury. In this once lonely, sage-covered, wind-swept valley there should be erected a granite monument and written thereon this epitaph:

"Who seeks for heaven alone to save his soul,
 May keep the path, but will not reach the goal,
 While he who walks in love may wander far,
 Yet God will bring him where the blessed are."

Henry VanDyke.

On that occasion, looking upon those people in the San Francisco chapel and I prophesied; (You know I am a son of a prophet.) and our young elder there, Joseph E. Larkin, wrote:

"A prophecy made by President J. Golden Kimball of the First Council of Seventy, at a meeting held in the San Francisco L. D. S. chapel, March 16, 1924, and is, as near as I remember, as follows:

"I prophesy that before many of you go to the other side you will have a burning desire in your hearts to return to the places where the leaders of the Church have counseled the Saints to settle, and you will give anything in the world to have a home there."

Brethren and sisters, I am told that North and South America is Zion, but with all of its beauty and splendor and wonderful opportunities, there is no place in the world as safe for the Latter-day Saints as where God's servants had their inheritance. God bless you. Amen.

The choir sang, "Hark, hark, my soul," with Jane Van Roosendaal, Nellie Katwyk and Nellie Bruin singing the solo parts.

President Kimball announced that the audience had certainly appreciated the music rendered by the Choir, "I always feel to bless our singers."

The benediction was pronounced by Elder Arthur Barnes.

SECOND OVERFLOW MEETING

A second overflow meeting of the conference was held in the Assembly Hall at 2 o'clock, Sunday afternoon, April 3.

Elder Rulon S. Wells, of the First Council of Seventy, presided.

The music was furnished by the Dutch choir, of Salt Lake City, Elder A. Van Roosendaal, conductor; Elder Frank W. Asper at the organ.

The choir and congregation sang, "How firm a foundation."

The opening prayer was offered by Elder R. S. Collet.

Miss Nellie Bruin sang a solo, "Save me, O Lord."

ELDER BRIGHAM S. YOUNG

Former President Northwestern States Mission

My dear brethren and sisters: It is a great privilege I enjoy in standing before you for a few moments. During that time I trust that I may enjoy the spirit of the conference, which has marked the preceding meetings of the morning. I have recently returned from a mission to the Northwestern states. It was a glorious period in my life. One of my regrets is that every man in our communities may not have

the pleasure and enjoy the profit of presiding over a mission. It is one of the finest and most developing experiences that can come into the life of a Latter-day Saint.

Perhaps the most baffling and most difficult problem to overcome in missionary labor is the indifference of the world to the gospel of the Lord Jesus Christ. We learn that men of intelligence, who are otherwise engaged in the deep quest for truth, give no consideration to the most wonderful and vital philosophy that has ever been revealed to the world, in the system incorporated in the gospel of Jesus Christ and revealed through the Prophet Joseph Smith. It establishes an idealism that is incomparable, in the history of the world, except where the truth has formerly existed. Men who are seeking the good of their fellows, if they would but heed the call of the gospel, could accomplish to the fullest of their heart's desire. I was disappointed in men whom I met, men of high character, men of intelligence, men with vast intellectual understanding, but who were incapable, apparently, of seeing either the philosophy or the wondrous saving power incorporated in the system of theology revealed through the Prophet Joseph Smith. And yet when I come to draw comparisons between the indifference of the people of the world and, unhappily, the indifferences manifest among the people here at home, I am not so greatly astonished.

Today marks the 97th anniversary of the establishment of the Church of Jesus Christ of Latter-day Saints. How far have we who have lived in the light of that gospel progressed under this wonderful system that God has given us for our development? You have but to ask yourselves what effect it has had in our lives; and as it has affected our lives, so have we made progress. As we advantaged ourselves of that which the gospel has for all men, and particularly for those of us who have been reared in it, to that degree are we extended in the breadth and depth of our understanding. The gospel is of a character that a man may be benefited by it if he will, but it has no help for the man who fails to take advantage of that which it offers. It is a perfect system of self-development. A man can rise to the most exalted heights, if he will; or he may loiter by the way, waste the day-light until he is overtaken in his darkness and thence must grope his way, because he failed to take advantage of the light.

Today is our day, brethren and sisters. We cannot hope, when the night comes, when the grave has demanded its own, for the development and progress that is available to us today. These bodies of ours God has given us for development. We are separated from them when we go into the grave. We are not ourselves, we are only partial when the body and the spirit are separated. Why will we loiter, instead of developing that which is perfect, the human soul. Separated, it is a divided thing; together, it may rise to the most exalted height. We preach to the world faith. Have we faith? We preach to the world repentance. Do we repent? Do we place our feet each day upon the mistakes of yesterday, using them as stepping stones to a higher life, to the new birth symbolized by the baptism of water? Have we taken

to ourselves every day the new birth of the Spirit? Have we risen to more exalted heights? Are we in closer communion with God than we were yesterday? If not, we have failed to take advantage of the opportunity offered in the gospel of the Lord Jesus Christ.

The prophet said, "You must acquire capacity." To do what? To endure, to suffer, to wait, to be patient, to plod, ever with the goal in view of the service of the Almighty and the salvation of his children. The reason God is God is because he has acquired all for which we are laboring. To the degree that we fail in acquisition and development, to that degree must we wait before we can come into the presence of him who has overcome all things.

It is true that we have the gospel of Jesus Christ, but it is only of value to us as we profit by what it offers. Are we profiting? That is for us to answer. If we are not honest, if not truthful, do not love our neighbors; if we are not devoted to the service of God, we have lost, have failed in development, failed in expansion. We have failed, as the Prophet adjured us, in the acquisition of capacity.

The glorious thing in this gospel to me is, as the Prophet has told us, that we must acquire capacity that we may learn how to be gods ourselves. The most tremendous thought that was ever revealed to the human family was, that we, the sons of God, may rise to be what he is. That is the most glorious thing that ever animated the human heart or stimulated the human mind, that we, weak, erring though we are, may be even as God, our Father. What a tremendous thought. Can we do it by permitting ourselves to be engaged in the grovelling things of the world, or descend into the filth that marks the age in which we live, or shall we rise above it? As Brother J. Golden Kimball said here this morning, shall we think for ourselves? Shall we be of those who radiate the light of the gospel of the Son of God, or shall we follow after the world, partaking of what the world has to offer and sharing in the sufferings that must inevitably ensue? Sin is death, as righteousness and the works of God are salvation. Let us hold, as Shakespeare says, a mirror up to our souls wherein we may see reflected what we are. We are radio stations. From us emanates just what we are. We are sending out into the universe these flashes that come from the human heart, that come from the soul which is a god in embryo.

This people, after 97 years of activity and teaching, should be as a city set upon a hill. And, as was said here this morning, Salt Lake City is a noted city, by reason of its history, its manner of establishment, the circumstances which produced the development of this intermountain country. We are a noted people, by reason of the achievements of the Latter-day Saints in the valleys of the mountains. This is a remarkable city. But, if we were living as the Almighty intends that we should live, we would be so remarkable that no man or woman would come among us but would testify of the truth that this is indeed the city of the Saints, a place where God abides.

I am anxious for our people. I am anxious that the gospel of Jesus

Christ may be extended to the world. We can preach it. May all of us in our lives so manifest the glories of the gospel that men and women shall praise God because of having seen manifest in us the gospel of his Son. This I ask in the name of the Lord Jesus Christ. Amen.

ELDER JOHN H. ANDERSON

Former President Swedish Mission

My dear brethren and sisters: I sincerely pray that God may inspire me with his holy Spirit in what I shall say.

The Church of Jesus Christ of Latter-day Saints has a message to the world: they declare that God created the heavens and the earth and all that is in them; that he is the Father of our spirits; that we lived with him in the eternal world; and that Jesus Christ is his only begotten Son, the Savior and Redeemer of the world. Further, that God arranged a plan before this earth was organized by which his sons and daughters who would obey could return into his presence.

The fundamental of that plan is faith in God and in his Son Jesus Christ. Jesus, in speaking to the Jews, called their attention to this very important fact. He asked them, "Do ye believe in God?" They claimed to believe in God. Then he said, "Believe also in me." Have the people of the world the message of Jesus Christ? Do they actually believe in him as the Savior and Redeemer of the world? Christ says, "Whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me." Jesus is the way, the truth and the light; no man cometh back to God except through Jesus Christ.

This plan requires not only faith in God and in his Son, but it requires repentance from sin, leaving off wickedness and all that which is wrong before God; for if one desires to enter into the presence of God, one's sins must be taken away. The plan provides baptism for the remission of sins. And in order that one may remain faithful and true to God, so that he shall not falter by the way-side, a further arrangement is provided, the bestowal of the Holy Ghost, which leads men and women into all truth, leads them back to God, and makes it possible for them to live that Christ-like life which shall eventually prepare them for, and entitle them to, eternal life.

We read in the holy scriptures that Jesus took Peter, James and John upon the Mount and there conversed with Moses and Elias, and a cloud over-shadowed them, and a voice was heard from the cloud saying, "This is my Beloved Son, in whom I am well pleased, hear ye him." Was this voice only to Peter, James and John? It was the voice of God to all his children, born and unborn, declaring that this was his Son Jesus Christ, the well beloved. "Hear ye him." Have the people of the world caught the echo of the sound of that voice? Has faith entered into their souls? Do they believe Jesus Christ to be the very Son of God, as the Father declared he was? More than a hundred years ago

this same voice came back to the earth and declared to the boy prophet, Joseph Smith, that this was his beloved Son and to hear him, and from that day to this the message has gone forth from the Church of Jesus Christ of Latter-day Saints that God has again spoken, declared anew the divinity of his Son, the way to salvation, the plan prepared for his children, that it might be possible for them to return to him and gain eternal life.

What the world needs today is a spiritual awakening, a realization of what God requires of them, a turning away from sin, seeking the way to which Jesus Christ calls attention.

Jesus remarked to his disciples, when he sent them out to preach the gospel and to baptize in the name of the Father and of the Son and the Holy Ghost, "I will be with you even unto the end of the world." But what requirements did he make? "Observe all things whatsoever I have commanded you." That warning is to all the world, to those who accept Jesus Christ and the gospel plan. They are required to observe and keep all of the commandments and the sayings of Jesus. If it so be that we do that, he will be with us even to the end of the world. Salvation and exaltation are promised only upon condition that we remain faithful unto the end.

I bear witness to you this afternoon that the gospel of Jesus Christ is restored and that this is the Church and kingdom of God established upon the earth. I also bear witness to you of the truth of the saying of Jesus when he said that the kingdom of heaven is likened unto a pearl of great price, that when men found it they went and sold all that they possessed that they might possess that pearl of great price.

The gospel of Jesus Christ means more to me than all the gold and silver of this world, and all that this world has to offer. I prize my standing in this Church above all. And I pray that God will bless you, and each of us, that we may continue faithful unto the end, and those who have not yet made covenant with God, that they may seek until they shall find. Go to God and he will not turn away from you but will show you the way, the truth, that shall eventually save and exalt you in his presence. God bless you. Amen.

ELDER JOSEPH QUINNEY, JR.

Former President Canadian Mission

I believe I appreciate the great responsibility that rests upon one who is called upon to proclaim the gospel of our Lord and Master Jesus Christ. Four years ago, it was my privilege to enter the ministry in the Dominion of Canada. During that length of time there have been many experiences which have come to me, for which I am grateful. Like President Young, I feel that if it were possible for every man to be called into the ministry, what a wonderful blessing it would be to him. I appreciate beyond my power to express to you today the honor that came to me to preside over one of the missions of the Church. I am grateful to the authorities of the Church that they have had confi-

dence in me that has given me inspiration and encouragement to work in that part of God's vineyard. I am grateful that I have been associated with young men and women who have devoted themselves to the work of the ministry, in bearing their testimony concerning this great and mighty work. I am grateful that I succeeded a man who had spent a number of years in different parts of the world, whose experience taught me many things. I am grateful that there has been a man chosen and selected to take my place who is filled with the testimony of this work, whose fine intelligence and spirit will count much for his leadership in that part of the world. It was my privilege to accompany him during three or more weeks through different parts of the mission, and I want to say in favor of President Charles H. Hart, that he has won for himself a place in the hearts of those with whom he has come in contact. I am sure that his leadership will bring many souls to a knowledge of this work. I am grateful for my honorable release. I am grateful for the responsibilities that now confront me. And through the help of God I hope and pray that I shall always be engaged in some activity where my life will touch the hearts of men and women and inspire them to a greater realization of the greatness of the gospel of our Lord and Master Jesus Christ. This period of my life in the Canadian mission has been the greatest since I can remember. I have filled missions before, but I believe that I have a deeper understanding of life as it fits into the gospel of our Lord and Master than I ever have had before. My testimony concerning the divinity of this work has grown, and my joy has been when the opportunity has come to me to stand in the presence of men and women, on the streets, in the halls and in the cottages, bearing witness to the restoration of the gospel of our Lord and Master Jesus Christ.

[Just prior to the time of my departure from the mission field, I was invited into a home, and in the course of our evening's conversation, naturally we drifted upon those principles that we were advocating. The gentleman of the home made this statement, "I believe that you have one of the finest and best religions that I have ever known, but there is one thing that I cannot understand or comprehend: Why is it necessary in this day and time to have a prophet, or prophets of God?" I asked him if he accepted the Bible as being the word of God. His reply to me was that he accepted this sacred record.

"You believe, do you, that Adam, in the beginning, talked with God, and that it became necessary for God to reveal to him his mind concerning the gospel of Jesus Christ at that time?" He said, "I accept that without any mental reservations."

"You accept the thought, do you, that is expressed in Holy Writ, that God directed Noah through the light and power of his Holy Spirit to do the work that he did, and that Noah was in constant communication with him concerning the work that he should do, in order to bring the gospel message to those who were then living?"

"I accept of that," he said.

"And you accept the historical record that Enoch talked with God,

and that all that Enoch did in bringing to pass the proper interpretation of the gospel of our Lord was a necessary thing in his day?"

"I accept that without any mental reservations," he said again. And so we went down through the prophets until we came to the day of our Lord and Master Jesus Christ. We asked him the question if he accepted in his heart the plan of life and salvation as it is recorded in the New Testament, and that that plan of life and salvation affected human life here, hereafter, and in the days before we came into the earth. He said, "So far as I have been able to see and understand, I believe Jesus Christ is the Son of God, that he is the author of such a plan as you suggest, and that he was guided and directed by the spirit of revelation in all the things that he accomplished while he was upon the earth; that, through his sonship, through his mission as the Messiah, as the Redeemer of the human race, he brings not only salvation here upon the earth but an exaltation through obedience to his principles in the kingdom of God, in the hereafter."

I said to him, "If you believe all of that, I think that I am able to reason with you and show you how necessary it is to accept Joseph Smith as an instrument in God's hand in bringing to pass the restoration of the gospel of our Lord and Master Jesus Christ."

He replied, "I would be glad if you could impress that thought in my heart and in my mind."

We therefore referred to that passage of scripture that we so frequently use in the ministry, the revelation of John, while he was upon the isle of Patmos: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." And I asked him if he believed in that scripture.

He said, "I must accept of it, if I accept of Jesus Christ the Lord, because it was his gospel that the angel was to bring."

"Then you must accept the thought that either that angel has come and delivered his message, or that he is to come."

"I believe," said he, "that that angel must come or that he has come."

Then we spent the remainder of the evening in explaining to him the claims that were made by the Prophet Joseph Smith concerning the advent of the angel Moroni, bringing to him the everlasting gospel, as we see it and understand it and feel it, as we read those passages in the Book of Mormon. We were able to come to a conclusion that the gospel of our Lord and Master had been restored to the earth. His heart was lifted and there seemed to be a spirit take possession of him and he praised God. From the expressions that followed, weeks afterwards, I am sure of his appreciation of the knowledge and the feeling that he had concerning the divinity of this work.

My brethren and sisters, I believe there is no need in all the world

that is of greater importance to us than to have a deeper meaning of the gospel of our Lord and Master. I wonder, sometimes, if we understand that passage of scripture that is so frequently quoted in the world: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I wonder if we catch the significance and the depth of that thought, that love. We know our love for our own offspring, and how difficult it would be for us to sacrifice any one of them for a cause, unless we were commanded of God. I believe that we can understand pretty well what Abraham was up against when he was commanded by God the eternal Father to offer his son Isaac as a sacrifice. But that was not comparable to the love that God had for his children here upon the earth, that he would offer his only begotten Son to redeem mankind, to introduce into the world a plan of life and salvation, that by yielding obedience to it we would receive our exaltation in God's celestial kingdom. And that is what the message of Jesus Christ means to every man and woman in this world, so far as they are able to understand it.

I am thankful, beyond my power to express, that I have had the opportunity of bearing witness that Jesus is the Christ, the Son of the living God, that the gospel of redemption was instituted by him in the eternal worlds before his advent into mortality, that I was a party with you in accepting of that plan. I am grateful that I have had the privilege of bearing witness that the restoration of that gospel has come to mankind through the instrumentality of the Prophet Joseph Smith.

I stand as a living witness to the healing power of God, my eternal Father. Had it not been for the power of the Priesthood of God, I should not be here today, I should have passed on years ago. But through the love of God, through his son Jesus Christ, the recognition of his Priesthood, the healing power thereof, I have been permitted to live on the earth, to leave my testimony not only at home but in many of the nations of the world and on the islands of the seas. I bear it to you at this particular time, and ask God to bless it and sanctify it to our use and us to his service, in the name of Jesus Christ. Amen.

The choir sang, "God is with his people," Elder D. Jongejan singing the solo part.

ELDER E. L. BUTLER

Former President Samoan Mission

When I was introduced as one who has been president of the Samoan mission, I imagine, possibly many of you felt somewhat as Brother Parry, who, when I was bringing some children with me through the Temple grounds with a party of tourists a week or so ago, asked if there were any missionaries present, and if so to stand up. When I arose, he said, "Brother, where were you a missionary?" I

said, "In Samoa." And he said, after scratching his head, "All right, I'll bite. *Where is Samoa?*"

I assure you that it is indeed a pleasure to me to be here today. I certainly enjoyed the first meeting of this conference in the Tabernacle this morning, the good sermons of President Grant and President Ivins. It has been nearly six years since I had the opportunity of attending a general conference of our Church. I have been in the islands for five years and four months on this, my second, mission to Samoa. In all, I have spent about nine years in the islands.

Possibly that mission seems insignificant to many in this audience, but it might surprise some of you to tell you that we have more adherents to our Church in Samoa than we have in the whole great continent of Australia. And I believe there are just as faithful souls among the Saints in that mission as there are in any other mission in the world. I believe that last year we had more converts in that mission, with our eighteen missionaries, than they had with somewhat more than forty in the Australian mission. They are sincere converts, and they are a fine race of people. And what I would like to say today, if God will bless me with his Holy Spirit while I stand before you, is something that will cause the mothers, the fathers, or the brothers and sisters, or those who are supporting their loved ones in the various mission fields, to feel that their means are not wasted. I want to thank the fathers and the mothers, yes, and the brothers and the sisters, of those missionaries we have in Samoa for the hearty support they have given them, in the way of encouraging letters, and in the money expended to care for those missionaries while they are in the mission field. Brethren and sisters, your means and your kind words are not wasted. Those missionaries are giving an account of themselves, are doing a splendid work; and the prophet of God is not wrong when he is sending out somewhat more than 1,200 missionaries each year to different parts of the world. As Brother Young and Brother Quinney have said, it is one of the grandest opportunities that comes into a man's or a woman's life. Many of us who are in this audience are missionaries or have been missionaries. Some of you are sending your boys and girls; some of you are waiting for their return. Sometimes we feel that it is a sacrifice, that it is hard to raise the means to support John while he is away, or Mary while she is in the mission field. But it is just as essential that we work for the development of the spiritual side of the nature of our children as it is that we work for the development of their mentality, or the development of the physical side of their natures. With all due respect to the work accomplished by the auxiliary organizations of our Church, the greatest training our children get is when they are in the mission field preaching the gospel.

I want to tell of a few little incidents that happened while I was in the mission field, just to illustrate the experiences that your sons have. After I left Salt Lake City and while we were on board the steamer, I was in charge of a company of eleven missionaries, a number of them going to Honolulu, the others to the Samoan mission. On

the way between here and the Hawaiian Islands, there was on board an officer of the Reorganized Church, and we had many opportunities for a discussion of the principles of the gospel. At Honolulu another officer of the Reorganized Church came on board, and he asked the privilege of explaining to these young men the difference between our doctrines and those of the Reorganized Church. He said, "Some day we expect to have all you 'Mormons' come in with us in the true Church." I said, "All right, brother, but if you want to explain your side of the question to these young men, I think it no more than fair that I have a chance to answer you and have them all listen." He said that was fair. I said, "I have no doubt that any one of them could answer you all right, but I ask that privilege."

We went to one of the largest staterooms on the boat, and for an hour and a half this man explained the principles of his religion and the difference between the "Mormon" Church and the Reorganized Church. We did not have time that day to finish our discussion, but the next day we met in this same stateroom and for about an hour and a half I answered his arguments one by one to the best of my ability. I felt satisfied when these young men came up and shook my hand and said, "Thank God, we are 'Mormons.'"

Brethren and sisters, as mission presidents, we are doing all we can for the development of your boys and girls who are placed under our care. We are doing our best for their benefit, to see that the spiritual side of their natures are developed as they should be. But do not expect too much of the mission! Do not expect too much of a mission president. I say, do not expect too much, but do all you can at home before they go on missions to see that they live their religion. Do not believe that old saying that a rough and ready boy, or one who has sown his wild oats, makes the best missionary. It may be true to the extent that the boy or girl who has the energy in them makes the best missionary, but it is not true that the one who has sown wild oats makes the best missionary. That is not true, because he has to overcome many of the characteristics developed through his life before he can be a true missionary.

We have a varied experience in our mission. We have to learn another language, and we meet and do most of our work among the islanders, the natives. But we also have the opportunity of meeting the white people who are there. One or two instances I would like to relate.

About three years ago, my wife and I were asked by a chaplain of the navy in Tonga Tonga, Tutuila, Samoa, to take charge of his service. (This is in line with the statement of President Grant this morning, speaking of the tolerance that is shown today toward our work.) The chaplain sat in the back of the hall. We had an audience of about forty-five or fifty, consisting mainly of the officers of the U. S. Navy with their wives. Governor Kellogg of American Samoa was present. We did our best to present the truths of the gospel to those people. Most of them had never heard the principles of our religion. You can judge of

our success by the fact that when that meeting was closed, from the Governor down, every one came and shook our hands and invited us into their homes—something which had never been done before. Later we had an opportunity of holding service there a number of times. The youngest elder in our mission at that time, Elder Benham, from Clinton, held service there. At one time when the chaplain had gone away the Governor came to me and told me that he was going to ask one of our missionaries to take charge of the Thanksgiving service for the Navy, because the chaplain would be away. Elder Benham, who had associated with these people, was chosen to take charge of that service. That chaplain had experienced difficulty in getting more than five to ten out to his services, but on the morning when Elder Benham went down, the sailors, the officers, got together and they were practically all unanimous in their decision to attend the service—because of their love and respect for the “Mormon” missionary; not because of the principles of the gospel of Jesus Christ, but on account of their love and respect for that young man who was holding the service.

We had the opportunity of entertaining Sir Charles Fergusson, the Governor General of New Zealand, and Lady Fergusson at our mission headquarters in Apia, Samoa, together with Sir George Richardson, the Governor of Western Samoa, and Lady Richardson, his wife. I presented both of those gentlemen with a volume of the book, *The Fruits of Mormonism*, by Dr. F. S. Harris and N. I. Butt. I learned afterwards that the gentlemen read those books. They acknowledged to me that they did not know anything about “Mormonism,” but they told one of our elders later, when they visited one of the other islands, that they were interested in our doctrines. At the time that I was released to come home and my successor, Elder Willard Smith, from Canada, was appointed to take my place, we called upon Sir George Richardson at his home. I might say, incidentally, that it is the old home of Robert Louis Stevenson which is now the Government home. Our mission headquarters are in the shadow of the hill upon which is located the grave of Robert Louis Stevenson. We called at the home, and met Sir George Richardson and Lady Richardson, and introduced President Smith and his wife. Afterwards we met him in his office, and we talked over business affairs, and he said that he had great respect for the work we are doing in Samoa, and said that as far as it is in his power, he will give us his support. He said that he and his wife had often talked about the character of the “Mormon” elders. He said there had been many come to Samoa since he had been there, three and a half years, and he had never known one of them to commit an act that would bring disrepute upon his name. And he said, “You know, Elder Butler, how many young men I have had to send back to New Zealand because of their acts in coming to this island. Why is it that your boys come out here, young men, and can stay here three years, and we never hear of a smirch upon one of their names, but our boys come from New Zealand in governmental capacity for government positions, and we have to send a certain per cent of them back,

because their acts are something that bring a stigma upon the government?" I said, "It is the government that they have in their own homes and the teachings under which they are reared."

I feel that I have talked long enough. I pray the blessings of our Father in heaven upon this audience, upon our conference, and I want all of you fathers and mothers to feel that whatever you expend in sending your boys and girls upon missions is well expended.

God bless you is my prayer in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON

Assistant Church Historian

Just before Christ ascended into heaven, he addressed his apostles as follows: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. 28:18-20.)

In obedience to that command the apostles of old and others preached the gospel, first, in Palestine, and later, in the surrounding countries. Paul, the apostle of the Gentiles, was the first missionary, as far as history tells us, to testify of the risen Redeemer in Syria, Asia Minor, Greece, Italy, etc. It is not known into how many countries the missionaries of the earlier Christian Church extended their operations, but it is an established fact that they preached in most, if not in all, the countries bordering on the Mediterranean. Some legends, at least, would have Thomas and others preach the gospel in England, as well as in far-off India. It must be remembered that the world was not known to the people in those days as it is now. For instance, America was perhaps not known to the people of the eastern world, nor was the south part of Africa known to the nations, in the northern countries, until centuries later.

The angel designed to restore the gospel anew in our day is heralded by John the Revelator in the following language: "And I [John] saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6.)

While the prediction reads that the angel had the everlasting gospel to preach unto them that dwell on the earth, it is not to be supposed that he personally would have to proclaim it with his own voice, or by his own exertion to everybody. The natural conclusion is, that men in mortality would be called, as had been the case in all former dispensations, to do the missionary work among their fellow-men. Thus it was that Joseph Smith was chosen as an instrument in the hands of the Lord to usher in a new dispensation, and no sooner had he been favored

with a glorious vision, early in the spring of 1820 (in which he saw the Father and the Son), than he bore testimony of what he had seen and heard. Afterwards he received several visits from the Angel Moroni, in whose appearance the Latter-day Saints see the fulfilment of John's prediction. Several years passed during which other holy messengers restored the Priesthood to the earth through the instrumentality of Joseph Smith and Oliver Cowdery, and as soon as the Church was organized missionary labors were commenced in earnest. And while Oliver Cowdery is credited with preaching the first gospel sermon ever delivered by any elder of the Church in our dispensation, it is but fair to the Prophet Joseph Smith that he should be called the first Latter-day Saint missionary, for ever since he had received his first vision, in 1820, he, even in the midst of severe persecutions and sufferings, ceased not bearing his testimony to the effect that he had conversed with angels and had been chosen of the Lord to introduce a new gospel dispensation.

By careful study of the early historical documents of the Church we have been able to ascertain that the Church sent out at least sixteen missionaries in 1830, including Joseph Smith and Oliver Cowdery, already named. In addition to these, David Whitmer, Samuel H. Smith, Joseph Smith, Sr., Don Carlos Smith, Parley P. Pratt, Hyrum Smith, Newel Knight, Richard Ziba Peterson, Peter Whitmer, Jr., Sidney Rigdon, Frederick G. Williams, John Murdock and Orson Pratt, all performed missionary labors in several of the states in 1830. The record also shows that fifty-eight missionaries were sent out from the headquarters of the Church to preach the restored gospel, in 1831, seventy-two in 1832, forty-one in 1833, one hundred eleven in 1834, and so on.

Until 1837, the preaching by the elders was confined to the United States and Canada, but in 1837, Heber C. Kimball and others opened up the great missionary work which since that time has been carried on continuously in the British Isles. In 1843, the first missionaries were called to preach the restored gospel to a people who did not understand the English language. I have reference to the Society Islands mission, which was opened early in 1844 by Noah Rogers, Addison Pratt and Benjamin F. Grouard, who were called as missionaries to the islands of the Pacific in 1843. Two or three thousand natives of Tubuai, the Tuamotu Islands, and adjacent groups soon became identified with the Church.

During the exodus of the Saints from Nauvoo in 1846 and 1847, missionary labors were somewhat at a standstill, as many of the young brethren who had previously been engaged in the missionary fields were chosen as pioneers, or as soldiers in the Mormon Battalion, but after the Saints had found a more nearly permanent home in the valleys of the Rocky Mountains, missionary labors were carried on with vigor and much success. Then it was that the first missionaries were called to continental Europe, and also to the Hawaiian Islands; soon branches of the Church were raised up in several European countries, and missions established, most of which are in existence to this day. Alto-

gether the Church has established about forty distinct missions, known by the following titles: United States, Canadian, Palestine, Tahitian, French, Italian, Scandinavian, Swiss, Icelandic, South American, German, Maltese, West Indian, Gibraltar, South African, Chinese, New Zealand, Siam, Netherlands, Samoan, Austrian, Finnish, Mexican, Turkish, Belgian, Tongan, Japan, Armenian, etc.

The missionary labors in the United States have been grouped into several distinct missions, each of which includes several states, such as the Eastern States, the Northern States, the Southern States, the Indian Territory, the Central States, the Western States, the Northwestern States, the California and the Northcentral States. The original Scandinavian mission has also been divided into the Swedish, Danish, and Norwegian missions. Also the British mission has, at times, been segregated into smaller groups which have been known under different titles, such as the English, the Welsh, the Scotch and the Irish. By recognizing these general sub-divisions we find that the Church since its organization, in 1830, has established about forty distinct and separate missions, of which twenty-seven are still in existence.

After a thorough study of Church history, and by gathering information from all possible sources, we are now able to state from actual count that the Church, since its first organization in 1830, and until the close of the year 1926, has sent approximately 35,275 missionaries out from the headquarters of the Church to preach the gospel in many lands and climes. But this number does not by any means represent all the missionaries who have labored for the spread of the gospel. For, while the elders delegated and sent out from the headquarters of the Church usually opened up the several missions throughout the world, thousands of local elders (that is, converts who in the different states and countries were ordained to the ministry) have labored with equal zeal and success; and particularly in countries where the English language is not universally spoken, these local, or native, elders have had, in many instances, even more success than some of those sent out from headquarters. In earlier days there were perhaps twenty local missionaries to each American elder in the British Isles, the Scandinavian countries, and even in Germany and Switzerland. That rule, however, has been reversed in later years when most of the missionary work has been done by American elders. But taking a retrospective glance at the missionary operations of the Church, during the ninety-seven years of its existence, we are safe in making the assertion that, at least, 70,000 elders and missionary sisters, called and set apart regularly to the ministry, have been engaged in actual missionary labors in the world, by maintaining that the local, or native, elders have equalled in number the missionaries sent out from Church headquarters.

In view of these facts, it may consistently be left to the good judgment of fair-minded persons who are interested in the great Latter-day work, commenced by the Prophet Joseph Smith under divine guidance, whether the elders and missionaries of the Church have been true

to their calling to preach the gospel as they have been commanded, to every nation, kindred, tongue and people. And especially when it is considered that this great host of laborers in God's vineyard have preached and labored mostly without purse or scrip, or at least have done their work at their own expense, or at the expense of parents, relatives and friends.

If there are any countries in the world which have not been covered by Latter-day Saint missionaries, it is surely not the fault of the Church, nor is it to be ascribed to any neglect on the part of its missionaries. It is mostly due to the fact that religious liberty does not exist in all nations, and that, in many instances, our elders have been prohibited by stringent laws from fulfilling the divine command. In several countries they have even been forbidden to land, and in other countries where they have succeeded in landing, they have been imprisoned and banished. I am convinced that the Church authorities have always been willing, and are still willing, to send elders to every nation under the sun, whose governments and inhabitants would be willing to receive them. God grant that the elders of modern Israel may soon enjoy the privilege of preaching the gospel, without hindrance, in all the world. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I have greatly rejoiced in the testimonies and instructions we have received from our brethren, and in the excellent music which has been rendered here in this session of conference. Surely our hearts have been filled and we have rejoiced in the blessings of our heavenly Father. No greater work was ever undertaken than that of saving the souls of the children of men. No greater work has the Lord God of heaven ever undertaken than to save the souls of his children. It is the grandest, the greatest undertaking that ever has been inaugurated. Even he who fashioned the heavens and the earth, and all things that in them are, has no greater work than that of saving his own children. We find that in the revelations of God given to the Prophet Joseph, as recorded in *The Pearl of Great Price*. Indeed, it is the writings of Moses, translated by the gift and power of God, through Joseph Smith the prophet, wherein he says, "This is my work and my glory, to bring to pass the immortality and eternal life of man." We may look out upon this great universe in which we live; the planet on which we stand, the earth, is merely a little speck in that great universe; yet, he it is who made that universe. And this earth upon which we stand, with all of its wonderful mechanism, with the wonderful revolutions which this earth makes upon its own axis, once in twenty-four hours, giving us day and night, and then upon its orbit around the sun in its allotted time of 365 days 5 hours 46 minutes and 48 seconds, year in and year out with mathematical precision! What a wonderful thing it is! The other planets make similar revolutions in their allotted times. And then again

we look farther out into the universe and see those glittering stars, each one, as we are told by astronomers, is a blazing sun, having its own planetary system similar to the one of our own solar system. How marvelous is the work of God, all over this universe!

Is there anything greater than the making of a universe? Yes, to bring to pass the immortality and eternal life of God's children. The worlds have been created to become the habitations of the children of God. Shall they be of greater consequence than the children of God themselves? Oh, no! The great work of God is to bring to pass the immortality and eternal life of his children. And it has been written that though a man shall labor his whole life and save but one soul, how great shall be his joy with that soul in the kingdom of our Father. These reflections ought to make us think seriously of this work of God, with which we are identified, and in which we should have our part, for he has invited us to have part with him in that great and glorious work. How great shall be our joy, or how great shall be the joy of those men and women who go out into the world, who leave their homes, their fathers and their mothers, their wives and their children, and all that they love and hold dear, and go out and devote years of their time in helping our Father in heaven to accomplish his great and glorious work of bringing his children to a knowledge of the truth, that they may have eternal life!

This gospel of the Lord Jesus Christ has within it the power of God unto salvation, it is working upon those who have embraced it, who have received it, and the result is that this people are the best people on all the face of the earth. It is working in their lives! They are learning how to do something for their fellow-men; they are learning how to control themselves and to become better men and better women day by day. And as we come from week to week, partake of the emblems of our Lord's suffering, to our Sacramental meetings, and there with clean hands and pure hearts, we are indeed eating and drinking eternal life into our souls. Why? Because in doing so we are keeping this command of God and bearing witness that we do always remember Christ, who gave his life as a ransom for all mankind. But we must come to the table of the Lord in a repentant mood; full of faith, manifesting our faith in him as the Savior of the world, for there is no other name given under heaven whereby men and women can be saved.

I say that this gospel is working. It is sanctifying and purifying our hearts; if we are living it, and practicing the principles of the gospel of the Lord Jesus Christ, it is sanctifying our hearts, it is making us better men and better women than we were, we are growing in the knowledge of God and in good works day by day. That is the plan that the Almighty had, and he expects that his children shall derive the benefit if they will only obey him.

The saving of a human soul! What a great work it is. Even though that soul be only your own, what a great and glorious work it is, if you shall only succeed in that!

What is a soul? You know there are a great many peculiar ideas in the world regarding what a soul is. Men have an idea that it is something fluttering around on the inside of this anatomy, and they call it a soul. Contrast their vague conception of that soul with the clear, concise definition that was given to the prophet Joseph in that glorious revelation known to us as Section 88, in the Doctrine and Covenants, "And the spirit and the body are the soul of man." Our spirits which came from God, begotten of him in the eternal worlds, and for which this world was created, and our bodies that we obtained in coming here, constitute our souls. The spirit, dwelling in this body, animating it and making it alive, is a child of God.

There are many things to accomplish in bringing to pass the soul's immortality and its eternal life, but before it can ever enter into the presence of God it will have to be sanctified from all unrighteousness, for no unclean thing can enter there. And so we read in that same section of the Doctrine and Covenants, "And the resurrection of the dead is the redemption of the soul." The spirit and this body, in conjunction, make a human soul. After a while they separate and the spirit will go back to God, whence it came, and the body, the other part of that soul, will return to mother earth, whence it came, and that separation that takes place we call death, the natural death, the temporal death. But after a while it is to come and take up that body, this spirit is, and become immortal. By what power can that be done? By your own individual power? No. This same revelation explains by what power that shall be done, for it says, "The redemption of the soul is through him who quickeneth all things"—through him who created man in the very beginning, the Creator of the heavens and the earth, who makes the grass to grow, who makes the birds to fly, the fish to swim, the beasts to rove upon the fields—every living thing. Through him who quickeneth all things, through him shall be brought to pass this resurrection from the dead which is the redemption of the soul. Redemption from what? From death and the grave. Therefore, we read on, "This soul must needs be sanctified from all unrighteousness." Why? "That it may be prepared for celestial glory." That is what the revelation says. Hence the gospel has been revealed, that we might sanctify and purify our lives from all unrighteousness.

That is what the gospel is for, and it is working upon this community. We are not all perfect; we are a long way short of it, but it is working. It is making us better men and women than we were, we are growing in the knowledge of God and in good works day by day. Let us continue to advance and to grow. Let us lay hold on eternal life by keeping the commandments of God, by cleansing and purifying ourselves from all unrighteousness. That is what the gospel teaches us and that is what it is for. Now we hear of the glad tidings that come from the mission field, how our boys and girls, our young men and women, who go out as missionaries, are placing splendid examples before the people in the world. What splendid news we hear of our young men and our young women everywhere throughout all the mis-

sions of the world! And we also hear a good report of our young men and our young women here at home. They are the best, the cleanest, the purest men and women, boys and girls, that are to be found in all the world, freer from the contamination of the world, freer from those terrible diseases that afflict a wicked and a corrupt world. Let us continue to walk in the truth, let us continue to abide in that gospel of the Lord Jesus Christ, for it will cleanse and purify us from all unrighteousness.

This is the work of a lifetime. Do not get the thought that you are good enough just as you are, for though good as you are and clean as you are, honest as you are, virtuous as you are, we can all improve, every one of us. Let us grow in the knowledge of God and in good works. Let us not approach the world in that Pharisaical spirit, "I am holier than thou." Oh, no; for "we are all sinners, and if any man think he is without sin, he deceiveth himself and the truth is not in him." What advantage, then, have we over the world? Why do our missionaries go out into the world if they are not perfect, if they are not free from sin and also have need to practice repentance? Do our missionaries need to repent? Of course, they do; so do you, and so do I, and so does every child of God. And there is no progress without repentance from sin, and without faith in God. These are matters for daily practice in these things that pertain to sanctifying and cleansing ourselves from sin.

Good? Who is there that is good? Remember the Pharisee who came to the Savior and said, "Good Master, what good thing shall I do, that I may obtain eternal life?" And the Savior turned around to him and said, "Why callest thou me good? There is none good but one, that is God." That tells the story. We are weak, mortal, human beings, but we have received the gospel, that has within it the power of God to cleanse us from those sins and from that weakness. Why do we go out to the world? Because we received that gospel, and it is our duty to promulgate it and carry it to the farthest ends of the earth. We have advantages that the world does not have. And what are they? We have the help of God. And how does he help us? By giving us the Holy Ghost. But he does not give us that holy Spirit until we have been through this cleansing process, until we have faith in him, until we have repented of our sins, until our sins have been remitted by our being baptized and buried with him by baptism unto his death and then come forth in the likeness of his glorious resurrection. Then we are prepared to receive that marvelous gift. And that is what we have received, and that is the way the Lord helps us to gain the victory over evil—by his help, the sweet companionship of his holy Spirit, and every man and every woman who receives this gospel has the gift of the Holy Ghost. It remains with them. Its influence is felt wherever they go. And those who come in contact with them feel in their souls that this is a servant of God, or a handmaiden of God, sent to them with a message of life and salvation; for they have the gift of the Holy Ghost; that is what our elders go out with. They go out prepared,

having been endowed with power from on high. They go out prepared to bestow that gift upon their fellow-men, that they may have the same advantages which the Lord in his mercy and goodness has granted unto us.

That is the gospel. Let us appreciate it. It is the power of God unto salvation. It is working with the Latter-day Saints. Let us endeavor to make it work with all the children of God with whom we can possibly come in contact, for they are all the children of God, precious souls in his sight. He desires to save them. He loves them. He so loved them that he sent his Only Begotten Son into this world, that they might not perish, that those who belong to him and keep his commandments, obey his gospel, might obtain eternal life.

Now, brethren and sisters, may the Lord bless us all; may his Spirit be our constant guide and companion; may we all grow in the knowledge of truth day by day and in good works, that we may glorify our Father in heaven, that those who see us shall glorify him and glorify his work, I humbly pray, in the name of Jesus Christ. Amen.

The choir sang, "Inflammatius," Mrs. Jane Van Roosendaal singing the solo part.

The benediction was pronounced by Elder Thomas Leishman.

SECOND DAY

MORNING MEETING

The second day of the conference opened Monday morning at 10 o'clock, April 4, 1927, with clear skies after the rain of the preceding day.

President Heber J. Grant presided.

The choir and congregation sang, "Come, come, ye Saints, no toil nor labor fear."

The opening prayer was offered by Elder David K. Udall, president of the Arizona temple.

A duet, "See the mighty angel flying," was sung by J. A. Boshard and Bob Robinson.

PRESIDENT RUDGER CLAWSON

My brethren and sisters: I ask your support and faith for me during the few moments that I shall stand before you.

The keynote of the conference, as it was given by President Grant yesterday, and quite strongly supported by the speakers who followed—his counselors and others included, was the divine mission of the Messiah, and also the divine appointment of Joseph Smith to be the restorer of the gospel.

THE MISSION OF THE LORD JESUS CHRIST

If I may have the power of utterance, I would like to dwell for a few moments on the mission of the Savior. We have no authentic picture of the Savior, as we have no absolutely authentic picture of Joseph Smith, the Prophet. But we do have a pen picture of the Savior that has behind it reasonably good authority. It was published some years ago in the *Millennial Star*, and subsequently in the *Juvenile Instructor*. I am very sure that Latter-day Saints, and those who missed seeing this description would be very pleased to hear it now. We must take it for what it is worth, but I may say that it is a matter and a description of very peculiar interest. It is taken from a letter from Publius Lentulus to the Senate of Rome concerning Jesus Christ:

A DESCRIPTION OF THE SAVIOR

"It being the usual custom of Roman Governors to advertize the Senate and people of such material things as happened in their respective provinces, in the days of the Emperor Tiberias Caesar, Publius Lentulus, President of Judea, wrote the following epistle to the Senate concerning the Savior:

"Conscript fathers: There has appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the people is accepted for a prophet of truth, but his disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases—a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may

both love and fear; his hair of the color of a filbert full ripe, and plain to his ears, but thence downward it is more orient, curling and waving about his shoulders; in the midst of his head is a wave or partition of his hair after the manner of the Nazarites; his forehead plain and very delicate; his face without spot or wrinkle, beautiful with a lovely red; his nose and mouth so formed that nothing can be reprehended; his beard thickish, in color like the hair of his head, not very long but forked; his look innocent and mature; his eyes grey, clear and quick; in reproving he is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent; his hands and arms most delectable to behold; in speaking, very temperate, modest and wise. A man of singular beauty, surpassing the children of men."

ISAIAH'S PREDICTION OF THE COMING OF THE LORD

The coming of the Savior was predicted by ancient prophets who looked forward to that event with joy and gladness of heart. In the ninth chapter of Isaiah we find these words:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

I certainly feel, my brethren and sisters, that these wonderful words could not then, and could not now, be applied to any man in the flesh upon the earth except the Messiah. And I may add that his birth was attended by a number of extraordinary incidents, giving proof that the heavens approved of his coming and rejoiced in his advent.

THE ANNUNCIATION

This very remarkable circumstance occurred just prior to his natal day:

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

THE BIRTH OF CHRIST

It was an extraordinary incident. And then again we read in the second chapter of Luke the very interesting account of his actual birth:

"And so it was, that, while they were there, the days were accomplished that she should be delivered.

"And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord.

"And this shall be a sign unto you; You shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel, a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

"And when they had seen it, they made known abroad the saying which was told them concerning this child.

"And all they which heard it wondered at those things which were told them by the shepherds.

"But Mary kept all these things, and pondered them in her heart.

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

THE DOUBTING OF THE JEWS

Now, we see the birth of the Savior was attended by a number of very extraordinary incidents, but it seems that his birth was hidden from his people, the Jews, generally. And I think it was due to the fact that they were unbelievers. They could not bring themselves to acknowledge that this babe who was cradled in a manger was the Son of God, the Savior. It was true they were looking for him, but they expected him to come with demonstrations of power, as King of kings and Lord of lords. The great mistake that the Pharisees, the Sadducees and others made in respect to this important event was that they had their eyes upon the second coming of the Savior, and therefore overlooked his first coming. It was a sad mistake upon their part. I think it was rather fatal to their welfare, the lack of this knowledge; and wherever there was a lack of faith, the Savior could do but very little.

JOHN THE BAPTIST EVEN IN DOUBT

Even John the Baptist, the forerunner of Christ, was somewhat in doubt concerning him. We read in Matthew 11:2-4:

"Now when John had heard in the prison the works of Christ, he sent two of his disciples,

"And said unto him, Art thou he that should come, or do we look for another?"

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

CHRIST ORGANIZED HIS CHURCH

The particular attention that I wish you to give in respect to the divine mission of the Savior is this, that when he entered upon his ministry, which embraced but a short period of time, he organized his church with apostles and prophets, pastors and teachers, high priests, seventies and elders, with bishops, priests, teachers and deacons. He gave to the world a complete plan of redemption, and in connection with this plan of redemption the Savior preached the gospel, the everlasting gospel, which was before and which would be after, and continuous. He said to his apostles on one occasion: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." And this utterance of the Savior signified, I think, the authority by which his apostles were called and sent forth, and also indicated in a way the will of God, because the Savior said, "I came not to do mine own will, but the will of him that sent me." And so of course we must assume that it was the will of the Father that he should organize this church and put into it these various authorities.

CHRIST'S MARVELOUS DOINGS CREATED A PROFOUND IMPRESSION

The marvelous work accomplished by the Savior, and his doings and sayings made a profound impression upon the world in his day, and upon the world in our day. It was the great central theme that is described by the Bible. The prophets of old were looking down to his day, and after his crucifixion the prophets were looking back to his day. It is said in the scriptures that Christ "went about doing good," and in reflecting upon that expression I have wondered in my own mind if a greater compliment or greater praise could be given to any man than that he went about doing good. But mark you, brethren and sisters, the fact that he did go about doing good brought down persecution upon him. It was not for any evil thing that he did that he was persecuted, because he was without sin, a righteous man. It was because of his righteousness.

UNDER THE SPIRIT OF PERSECUTION

Paul, the apostle, in one of his epistles to Timothy said: "Yea, and all who live a godly life in Christ Jesus shall suffer persecution." And persecution began with him very early and continued throughout his life. He said to his disciples upon one occasion:

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

"Rejoice ye in that day and leap for joy: for, behold your reward is great in heaven: for in the like manner did your fathers unto the prophets. * * *

"But woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

Now, I apprehend, my brethren and sisters, that it would be very difficult for anyone of us to rejoice and "leap for joy" under the spirit of persecution, and yet we are enjoined to do that, and I think if we could do it, it would be a very proper thing, a very fine thing. Under that spirit of persecution Jesus the Lord was finally brought before Pontius Pilate and under some very extraordinary, foolish charges, he was condemned to death. The following is what purports to be the death warrant of Jesus Christ; if it be true, and it seems to be, you will find it very instructive:

"THE DEATH WARRANT OF JESUS CHRIST

"Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross.

"In the year XVII of the Empire of Tiberias Caesar, and the 4th of March, the city of holy Jerusalem; Annas and Caiaphas being priests, sacrificers of the people of God. I, Pontius Pilate, Governor of the Praetory, condemn Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:

"1. He is a seducer.

"2. He is seditious.

"3. He is the enemy of the law."

And yet Christ said he came not to do away with the law, nor to condemn it, but to fulfil the law, because he was the Lawgiver.

"4. He calls himself falsely the Son of God."

Is not that an extraordinary charge to have been brought against the Savior—that he called himself the Son of God? And the very people who brought the charge and prosecuted him to the bitter end were also sons of God.

"5. He calls himself King of Israel."

Now mark the sixth charge brought against the Savior. You will see how extraordinary it is:

"6. He entered into the temple followed by a multitude, bearing palm branches in their hands.

"Order the centurion, Quintos Cornelius, to lead him to the place of execution. Forbid any person whomsoever, poor or rich, to oppose the death of Jesus.

"Witnesses:

"*Daniel Robani,*

"(A Pharisee)

"*Janus Zorobabel*

".....Capet,

"(A citizen)."

Jesus shall go out of the city by the gate Strenuous. Here is a note:

"The above sentences are engraved on a copper plate, which was found in an antique vase of white marble, while excavating in the city of Aquila, in the kingdom of Naples, in the year 1825. It was discovered by the Commission of

Arts, attached to the French Armies. At the evacuation of Naples it was found enclosed in a box of ebony in the sacristy of Courtem. Mr. Denmon, of the Commission of Arts, caused a model to be made of the plate. At the sale of his curiosities it was bought by Lord Howard for 5,844 francs (£243, 10s).—*Courrier des Etats Unis.*”

THE APOSTLES ALSO SUFFERED PERSECUTION

I might say in conclusion, my brethren and sisters, that the apostles of the Savior suffered also most seriously from the spirit of persecution. All of the apostles, as I remember it, except one, gave their lives for the testimony of Jesus. John only escaped because of the promise of the Master, who said that he should live until Christ's second coming.

I am sure a contemplation of these things will be very profitable to us. The Lord bless you, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

I feel very humble this morning, and my soul is filled with gratitude to our heavenly Father for membership in this Church. Of all the blessings that have come to me in life the most precious is the knowledge that God lives and that this is his work, because that comprehends all other blessings that I may hope to enjoy in this life or in the life that is to come.

THE WEATHER FIFTY-SEVEN YEARS AGO

Fifty-seven years ago today, I am informed by good authority—the testimony of my mother—there were two feet of snow on the ground in the Salt Lake Valley. And when I contrast this beautiful morning—the sun shining, birds singing and flowers in bloom—I have an impression that there is quite a difference in the climatic conditions. And I also have reason to believe that there is a very great difference in the general condition of our country and the circumstances surrounding the membership of this Church, since April 4, fifty-seven years ago.

MANY CHANGES IN OUR LIVES

It is peculiar how many things transpire in our lives in a short period of time. If you men and women who are here who have passed fifty years of age will review and consider how many remarkable circumstances have transpired, how many inventions and discoveries have been recorded, within your memory, you will realize that we are moving at a very rapid pace.

THE GOSPEL WILL BE PROCLAIMED IN POWER

The Lord revealed to one of his prophets that at the coming forth of the Book of Mormon he would commence his work among the nations for the restoration of his people. When we realize with what speed the gospel of Jesus Christ may be disseminated now as compared

with the year 1830, we can see that the Lord has set his hand and the opportunity to know is offered to men. It will not be long now, until in every part of this world the gospel may be heard through the servants of the Lord proclaiming it in power. Our heavenly Father will adjust conditions in the world so that the gospel may be preached. The great World War has readjusted the boundary lines and changed conditions in some nations, and the conflict that is now on in China, and the earthquakes and other disturbances that are afflicting mankind, will be in preparation of the further promulgation of the word of the Lord.

MISSION OF THE MEN WHO BEAR THE PRIESTHOOD

Your mission is a very remarkable one, you men who bear the Priesthood. Upon you has been conferred divine authority. You did not obtain your right to preach and teach the gospel and officiate in its ordinances as a result of training in a college or university. You received your authority from men divinely commissioned to act as servants of the Lord, and it was conferred upon you by those who received it direct from Jesus Christ our Lord.

JOSEPH SMITH'S MISSION

Joseph Smith was only a boy when the hands of Peter, James and John were laid upon his head and he was ordained to the Melchizedek Priesthood,—he and Oliver Cowdery. A little later Joseph Smith was directed to organize a Church. He was only a young man, but he organized it under the direction of the Redeemer of mankind. And it is patterned after the Church which was organized by the Savior when he was upon the earth. I have no doubt there were many who looked upon this young man as an upstart, and thought it was ridiculous that one who had not been educated to become a leader should presume to lead. But he was like the other servants of our heavenly Father who have lived upon the earth, who have been called by the Lord to perform a special labor, and the lack of knowledge pertaining to the things of this world did not preclude the possibility of the Lord's giving unto him information that made him equal and even superior in many respects to those who had possessed great earthly opportunities that were denied him.

It has always been a source of satisfaction to me that this youth possessed such a character that his father and his mother, his brothers and sisters, yes, and his uncles and aunts, who were much older than he was, were impressed with his testimony and were glad, notwithstanding it was unpopular so to do, to ally themselves with him and his teachings.

TESTIMONY OF PATRIARCH JOHN SMITH

I have here a document that was printed in the *Deseret News*, in the year 1851. It is a statement of an uncle of the Prophet Joseph Smith, and there are a few things in it that I think may be interesting to you. It indicates the faith of this good man, who, by the way, was

the first stake president in the Salt Lake Valley. I refer to John Smith. He became Patriarch of the Church. He was an uncle of the Prophet Joseph Smith, and was born in 1781. This is his statement. I will read only a portion, because it is somewhat lengthy:

"It is now upwards of twenty-one years since the organization of the Church of Jesus Christ of Latter-day Saints, with six members, most of whom are numbered with the dead."

Before proceeding I want to call your attention to the fact that this was written not long before the death of this good man.

"Soon after its organization I heard the gospel through my nephew, Joseph Smith, Jr., and obeyed the commandments of the Lord by entering in at the door, which is baptism.

"If the Presidency and Twelve who are now living had not been servants to the cause when Joseph lived, they would not have been worthy to fill the exalted stations which they now occupy; and always remember 'That he who is the greatest among you must be the servant of all.'

"Bring up your children in the way they should go, that they may be ornaments to the society and a blessing unto you in your old age; and remember that God will not hold you guiltless if you should neglect to attend to this matter. Remember also to teach them to pray; and cause your sons to take part in the family prayer; and beware what company they keep, for 'evil communications corrupt good manners.'

"Let not your daughters mix with the sons of the stranger whom you know nothing about, and who are not of the house of Israel; but gather your children together, and teach them the principles of truth and righteousness, and teach them to obey the laws of God, and the day will come that they will arise and bless you.

"Teach unto them every truth which God has revealed. Instill into their young minds every principle that will make them a noble race, and remove from their paths everything that is contrary to God and his commandments. * * * You will then have a race of children who will rise in the midst of Israel, and will break the shackles of superstition, and be fit beings to carry on the work which their fathers commenced; and the Spirit of God will assist you in doing these things, provided you put forth all your energies with your might. * * *

"Let every elder of Israel put on the garments of righteousness, teaching by precept and example the true principles which exalt the mind, expand the understanding, and make man a fit companion for his Creator. Never dishonor the high and holy calling which has been placed upon him by teaching and suffering to be taught in his home or anywhere that he has influence or power to control, doctrines that are not of God. * * *

"I must conclude, for I feel the infirmities of age creeping on, and knowing not when the Lord shall require me hence, I wish to take this opportunity of adding my mite to the testimonies of the thousands who are scattered throughout the globe, and of those who are gone beyond the veil, and who sealed theirs with their blood.

"In Kirtland, Ohio, four brothers sat in the patriarchal seat in the temple of God, and I only of that number am left to tell the tale; and as I am now past the time allotted to man to live, it is reasonable that I also will be gathered unto my fathers in the time appointed of God.

"I therefore bear my testimony, which I wish translated into every language and read to every Saint, and printed wherever the type is used; that the world may see and hear what I have to say; for if I were young I would visit them, when they should hear from my lips that God has again spoken from the heavens; that he has again condescended to send his angels to visit fallen man, and point out the way whereby he can be saved. He appointed Joseph Smith a prophet, and revealed unto him his commandments.

"I testify that Joseph Smith was a Prophet, Seer, Revelator, and a man of God; and what was revealed through him will prove life and salvation to those who believe and obey, or death and condemnation to all who count it as naught, and harden their hearts against the truths he preached and practiced. I knew him—"

I want to impress this paragraph upon your minds:

"I knew him when at his mother's breast, I watched and counselled his youth, but when God spoke and taught him, I bowed to his superior knowledge, and although he was a boy and I an old man, and his uncle, yet I was not ashamed to learn true principles from him, and like Paul at the feet of Gamaliel, drank in the truths which flowed from the prophet's lips.

"I was in jail with him and his brother Hyrum a few hours before they were killed, and I can testify before God, that they died innocent of any crime, and that they sealed their testimony with their blood.

"I testify to all men, that I know that the angel has appeared which John the Revelator saw, who had the everlasting Gospel to preach to every nation, kindred, tongue and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come.

"And I call on all men, priests and people, kings, potentates and rulers, to cease their strife, come and obey the gospel, gather with Israel, obey the commandments of God, that you and your dead may be saved and brought up in the first resurrection.

"I say to the Saints that by the power of the holy priesthood vested in me, as Patriarch, I bless you, and I say unto you, Be faithful and you shall be blessed in your basket and your store; you shall have all blessings which were promised to Abraham, Isaac and Jacob; and the Lord will preserve you as in the hollow of his hand, and no power shall stay the work, for everything that shall be brought against it will fail. * * *"

He concludes by signing himself "John Smith, Patriarch of the Church of Jesus Christ of Latter-day Saints."

I read this, my brethren and sisters, for the purpose of calling attention to the fact that that was the class of people from whom the prophet of the Lord sprang. Men and women who had faith in God, who were readers of the scriptures, who believed in the power of God, and who, where it would be natural for them, because of their age, to direct the youth of their own household, were humble in their souls, and prepared to bow to the superior wisdom, not of the boy, but of our heavenly Father who inspired him.

It is a beautiful testimony to me because in the evening of his life, when he was all ready to pass to the great beyond, he wanted to leave that testimony to the Latter-day Saints. There is much more in the document, but I do not feel like I ought to take the time to read it.

TESTIMONY OF PRESIDENT GEORGE A. SMITH

I have another short document which is from his son, and I shall read a short paragraph from it, which has a bearing also upon something which you may be glad to know. This is from the historical discourses of President George A. Smith, a counselor to Brigham Young, reported by David W. Evans, in the year 1869:

"We look around today and behold our city clothed with verdure, beautiful with trees and flowers and with streams of water running in almost every direction, and the question is frequently asked, 'How did you ever find this place?'

I answer, We were led to it by the inspiration of God. After the death of Joseph Smith, when it seemed that every trouble and calamity had come upon the Saints, Brigham Young, who was President of the Twelve, then the presiding quorum of the Church, sought the Lord to know what they should do and where they should lead the people for safety. While they were fasting and praying daily on this subject, President Young had a vision of Joseph Smith, who showed him the mountain we now call Ensign Peak, immediately north of Salt Lake City, and an ensign fell upon that peak, and Joseph said, 'Build under the point where the colors fall, and you will prosper and have peace.' The Pioneers had no pilot or guide, none of them had ever been in the country or knew anything about it. However, they traveled under the direction of President Young until they reached this valley. When they entered it President Young pointed to that peak, and said, 'I want to go there.' He went up to the point and said, 'This is Ensign Peak. Now, brethren, organize your exploring parties, so as to be safe from Indians; go and explore where you will, and you will come back every time and say, This is the best place.' They accordingly started out exploring parties, and visited what we now call Cache, Malad, Tooele and Utah valleys, and other parts of the country in various directions, but all came back and declared this was the best spot."

THE FAITH OF ASAEI SMITH AND DESCENDANTS

Asael Smith believed in this latter-day gospel. He was the father of John Smith, the first man to whom I referred, who was the father of George A. Smith, who was the father of John Henry Smith, who was my father, and I have a son in Germany preaching the gospel of Jesus Christ—the sixth generation in the Church in our line, doing his mite as each of these individuals has done in this one family. And then we have many other families of that early day represented in the mission field. Some of the men upon this stand are descendants of those who were in the Church in an early day.

MEN OF STRONG CHARACTER HAVE PROCLAIMED THE GOSPEL

There are throughout the organized stakes of Zion, men of strong character, men who think and reason for themselves, men who have tested the value of the gospel of Jesus Christ by observing its teachings, men who have not been afraid to go into the world and proclaim an unpopular doctrine, men who have been willing to offer their lives in order that the gospel might be proclaimed. It is to humble men like these who do not exalt themselves in the eyes of their fellows, who believe in the divine mission of our Savior, who know as they know they live that our heavenly Father has revealed himself in this latter day, that our Lord has given a living testimony of the truth. This great Church has been presided over by men who have been specially prepared, specially taught, specially equipped for that high honor that has been conferred upon each as he has taken his place. Our heavenly Father in his wisdom has surrounded these leaders of Israel with others who like themselves have faith and who do not bow to the individual, because of his personality or individuality as president of the Church, but who recognize him as the mouthpiece of our heavenly Father and sustain him and uphold him and pray for him, and love him, in order that they, too, may receive the blessings of our heavenly Father.

There is no other organization like this in the world. There are no other people led as this people are led. It is truly said that those who preside are just men. It is through them that our heavenly Father will perform his work. It is through them that the gospel must be taught, and I call your attention to this fact: Not one of these men who have presided over the Church of Jesus Christ of Latter-day Saints but has been willing to give his life for it if need be. The first one did give his life, and the others have been just as willing, if need be, in order that the work of our heavenly Father may be perpetuated, and that all men might be called to repentance. The man who presides over us today is not presiding because of his own native ability. He is not presiding because he is the son of some great potentate, but he is in the position he occupies because our Father in heaven knows the integrity of his soul. Realizing the determination he would have to carry this message to all the nations of the earth, he prepared him for the high calling that has been conferred upon him. He presides as the representative of our heavenly Father.

LET US TEACH OUR CHILDREN THE GOSPEL IN THE HOME

Brethren and sisters, let us remember the teachings of the gospel of Jesus Christ. The good man to whom I have referred, and whose instructions I read, who was one of the early patriarchs of the Church, advised us to teach our children. If there is anything needed among the people today more than another, it seems to me it is that we shall honor Home Evening, as it was recommended to us by President Joseph F. Smith; that we shall meet with our children around our own fireplaces and teach them the gospel of Jesus Christ, the power of God unto salvation. And if we will do that, we have been promised that the Lord will add his blessing.

TESTIMONY

Fifty-seven years ago today I first saw the light, not very far from where I now stand. It has been fifty-seven years of experience, with some privations, some difficulties, some anxieties, and much happiness. In your presence I thank my heavenly Father for the opportunity that has come to me. I am grateful to have the companionship of my brethren and sisters in this wonderful organization, and there has not been a day since I arrived at the age of accountability; there has not been a moment of time since I had the power to reason and think and understand for myself that I have not known as I know that I live that this is my Father's work. God help us to be worthy of the splendid privileges that are ours. Help us to be worthy of him who gave us life and being and honored us with his holy Priesthood; and in kindness and love let us reach after those who do not understand, drawing them by cords of kindness and love, that they, too, may partake with us of this blessing which is the power of God unto salvation to all those who will believe and obey.

That the Lord may give us this power, and that we may pass it on

to our children and our children's children to the latest generation, that in his own due time, when he shall gather his jewels, we, who have had this great opportunity, may find our names enrolled in the Lamb's book of life, is my prayer in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

Notwithstanding I was born in the Church and have passed my sixty-sixth birthday, I feel but a mere child in this great latter-day work. In speaking to you, my brethren and sisters, this afternoon, I will call your attention to the word of the Lord to his servant, Moses, as recorded in the Pearl of Great Price, Book of Moses, first chapter and thirty-ninth verse:

THE WORK AND THE GLORY OF THE LORD

"Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

I conclude from these words that with the Lord the salvation of man was the end he had in view, and that all other works of his are but a means to that end. In these last days, after a period of spiritual darkness has been over the earth and the hearts and the minds of the children of men for centuries, our Father has restored anew the gospel, established his Church, and restored the holy Priesthood, having the same end in view.

THE GOSPEL TO BE TAUGHT

The gospel is the law of the Lord by which all men are to be judged and to be condemned or justified according to merits, therefore justice demands that the gospel be taught unto all men. The Lord has most graciously provided that this shall be done, that those who do not have the opportunity of hearing the gospel in the flesh shall have an opportunity of hearing it in the hereafter, and that those who have not the opportunity of receiving the saving ordinances of the gospel in life may have the work done for them vicariously by their kindred who come after them. This principle of the living working for the dead, and of the dead looking to the living to do the necessary work for them, is what is called the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers, and it has the same end in view, that of the salvation of men.

I think the President of this Church has the same motive concerning the Latter-day Saints and the children of men generally that our Father in heaven has, and that is to bring about, by the means at his command,—the organizations, institutions and workers in this Church,—the salvation of the children of men. It would please the President of this Church more than anything else if we who are members of the Church would be true and faithful to our covenants and keep the commandments of the Lord.

FAITH THE MOVING CAUSE

If we had sufficient faith, my brethren and sisters, I feel sure that there would be no doubt in regard to our salvation. Faith is the moving cause of all action. It is the foundation of all righteousness, and righteousness is the thing that is going to save men and women in the kingdom of God. One of the purposes of our meeting together in these conferences is that the faith of the Latter-day Saints may be more firmly established; that under the influence of the Spirit of the Lord, which is always present in these conference meetings, and the instructions that are given, we may be reminded of our first love, of this the gospel of our Redeemer; that we may be reminded of the manner of men and women we should be. The very elect of mankind have been chosen out of the world, and very few indeed, in the language of the scripture—one of a city and two of a family—to carry on the work of our Father, looking to the saving of his children.

TESTIMONIES HAVE STRENGTHENED FAITH

Those who were present yesterday morning at the opening meeting of this conference and heard the remarks of President Heber J. Grant must have been deeply impressed, as I was, with the strength of character and of testimony of this our beloved President. Many evidences were brought forth proving the truth of this work, and that Joseph Smith was indeed a prophet of God; and a powerful testimony was borne that God lives, and that Jesus is the Christ, the Savior and Redeemer of mankind. The testimonies of others of the brethren have been in accord, all calculated to strengthen the faith of the Latter-day Saints and to convince those who are not members of the Church. We, each and all of us, ought to feel as our Father in heaven feels in regard to man's salvation, and that so far as we have the power we should endeavor to lead men and women with whom we may be associated to an investigation of the truth, and possibly through the blessing of the Lord to membership in his Church, and finally to salvation.

FURTHER CONCERNING TESTIMONY.

I realize that some are less credulous than others. The evidences presented which have convinced us beyond question or doubt seem to be insufficient for the converting of many of our Father's children. For this, of course, we are sorry.

Nature's testimony of God is incontrovertible. Men may question the authenticity and the truth of the scriptures, perhaps, but the evidence of nature is incontrovertible. The Apostle Paul in reasoning with the Romans used this expression:

"For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are left without excuse."

Men are known by their works. A prophet is known by his works. The tree that bringeth forth fruit is judged by the fruit. The things

which God our Father has created, all that we see in nature, are his handiwork and testify of his existence, of his power, and of his love. Hence we sing that beautiful hymn:

"Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance—
All around, and all above
Bear this record, God is Love."

There are other evidences. The Savior said to one of his apostles, St. John, 20th chapter:

"Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

The Lord expects men and women to receive the testimony of those who have seen:

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book;

"But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The scriptures tell us that no prophecy of the scripture is of any private interpretation, "for prophecy came not in olden times by the will of men, but holy men of God spake as they were moved upon by the Holy Ghost." The scriptures, then, are the product of the Holy Ghost, and they are written that they might testify of him. And they have so thoroughly testified of him that men believing on him, by reason of the testimony of these scriptures, have reasoned out also a philosophy, that God, who is the Father of Jesus Christ, is a personal, immortal and glorified being.

Let me read to you of Henry Ward Beecher's conclusions, drawn from the scriptures. He says:

"I am compelled to say that I must form an ideal of God through his Son Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a spirit, into something that shall nearly or remotely represent that which I know. I hold before my eyes therefore a glorified form. But after all the glory, whatever may be the nimbus and the effulgence round about it, it is to me a glorified form of a glorified man, and I therefore fashion to myself out of the spirit, that which has to me as it were a divine presence and a divine being; namely, a divine man."

Why cannot other intelligent men and women reach the same conclusion from these same scriptures? It seems to require more evidence to convince some than others. To me these are convincing evidences, and the fact that we teach truly scriptural doctrine is one of the strong evidences of the truth of this work in which we are engaged.

THE LORD HAS RAISED UP WITNESSES TO TESTIFY

Now again the Lord has raised up witnesses who are to testify, and the people who hear them are supposed to believe, and if they do not believe they will be left without excuse.

I will read from the first chapter and eighth verse of the Acts of the Apostles:

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

That is the kind of witnesses the apostles of the Lord were to be in his day, and in this day he has also special witnesses, and the people are expected to hear their testimony.

You remember the parable given by the Savior, of the rich man and the poor man, how that the rich man found himself in torment after life, because of his neglect to do the things he knew he should have done, and when he appealed to Father Abraham to send someone from the dead down to earth to visit his five brothers and warn them that they might not come to that place and condition of torment, the answer was, "They have Moses and the prophets. Let them hear them. And if they hear not Moses and the prophets, neither would they be persuaded though one were sent from the dead."

THEIR TESTIMONIES WILL STAND AGAINST THE WORLD

These testimonies borne by the servants of God in this day will stand against the world. Men of the world need a tutor, a Phillip, to explain the scriptures to them so that they may understand them.

MONUMENT TO THE THREE WITNESSES AND THEIR TESTIMONY

Last Saturday we unveiled a beautiful monument here to the memory of Oliver Cowdery, David Whitmer and Martin Harris, the Three Witnesses to the Book of Mormon, who testified that an angel of God came down from heaven and brought and laid before their eyes, that they beheld and saw, the plates from which the Book of Mormon was translated by the gift and power of God through Joseph Smith; that they heard a voice from heaven saying that the plates had been translated by the gift and power of God, and that voice commanded them to bear record to the world, and they gave their record and testimony to the world.

Another testimony, that of eight reputable men, who declared that Joseph Smith, having the plates from which the Book of Mormon was translated in his possession, showed the plates to them and that as many of the leaves as he had translated they did handle with their hands and they saw the engravings which were upon the plates, and declared that they had the appearance of ancient work and of curious workmanship.

BOOK OF MORMON TESTIFIES OF THE WITNESSES

I shall read to you what is found in the Book of Mormon telling of these witnesses who should be raised up, long centuries yet to come, after this prediction. It is found in the Book of Ether 5:3, 4:

"And unto three shall they be shown by the power of Gōd; wherefore they shall know of a surety that these things are true.

"And in the mouth of three witnesses shall these things be established; and

the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day.”

Why? Because men and women learning of these things are supposed to accept the testimony of these witnesses.

The testimony of all these witnesses is a direct testimony of the truth of the Book of Mormon. We declare that it contains the fulness of the everlasting gospel as restored through an angel, as the plates from which this book was translated were given to Joseph by an angel. And thus the vision of John the Revelator on Patmos was fulfilled, when he saw that an angel should fly in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, etc.

THE TESTIMONY OF THE PROPHET JOSEPH SMITH

Those witnesses and their testimony, to me (perhaps I am more credulous than some), is an equally strong testimony that Joseph Smith, who translated from those plates the Book of Mormon, is a true prophet of God; and, being a true prophet of God, his story of his first experience when he went into the woods to pray, and in answer to his prayer the Father and the Son appeared to him, must have been true. For, had it been false, he would have been a great imposter, and God never would have used an imposter in bringing to light this truth, the Book of Mormon, the fulness of the everlasting gospel. So that these testimonies are to me just as strong evidence that Joseph Smith's story of the visitation of the Father and the Son is true, and that means that God the eternal Father is a personage having a body of flesh and bones and spirit, a glorified immortal being, and his Son Jesus Christ is like the Father. To me it is also satisfactory evidence that what the Lord told Joseph Smith, as Joseph explains it to us, is true in regard to a universal apostasy, and the intention of the Lord to restore his gospel and his Church in the near future. The visitation of the angel Moroni to Joseph is an established fact by these witnesses, by their testimony, also the visitation of John the Baptist and the conferring of the Aaronic Priesthood upon Joseph and Oliver, and later the visitation of Peter, James and John, who held the Melchizedek Priesthood, who conferred upon Joseph and Oliver the keys of that Priesthood.

Now just a word or two from the Doctrine and Covenants in conclusion. We read in the 20th section:

“Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

“And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

“But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation.”

May the Lord add his blessings, I pray, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be in attendance at this conference, and I hope and pray that I may be led to say that which the Lord would have me say.

I do not know just what effect the testimonies of men, who have been members of the Church for many years, have upon those who do not know the truth, or just how far they may be led through such testimonies to investigate the gospel. But there is one thing by which they must be impressed, and that is that an organization that has held its own without a change for nearly a century is almost without a parallel in the world. The Church of Jesus Christ of Latter-day Saints has not changed in its doctrine. It is almost one hundred years since the Church was organized, and the doctrines that were taught by those early elders are still taught by the men and women of the present time.

Those early leaders taught that man had an ante-mortal state, and we have held to that doctrine for a century. In my experience I have not found any man able to prove that doctrine to be untrue; on the contrary, I have read the testimonies of hundreds of men and listened to thousands of them bear testimony that it is true, and give good scriptural evidence for it. The elders of the Church testified in the beginning concerning the Father and the Son appearing to the Prophet Joseph Smith, and declared unto the children of men that he is a personal being. The Church has taught this doctrine since that time, for nearly one hundred years, and in my experience I have never found nor read of anyone who has been able successfully to prove that it is not true, or that it was not a doctrine from the beginning of time.

These principles of the gospel must surely find lodgment in the hearts of the honest wherever they are found and where men are able to study them. I glory in the fact that the Church has never wavered in the least in all its history in doctrine or in organization; that it has constantly grown until it has become the greatest organization in all the world, in its order and system, in the excellence of its social scheme, in the perfection of its doctrines, and in its spiritual power. These things must certainly attract the attention of men. They are a warning to the children of men that the Lord has spoken, and the lives of men who testify of these things and live in accordance with these principles must be taken into consideration by those who oppose them and say they are not true. The Lord will undoubtedly call such to an accounting sooner or later.

I have heard men and women by the hundreds testify that they know the gospel is true; that its principles have been revealed from the Lord; that they know they lived before they came into this world; that they know that God our eternal Father has a body of flesh and bones; that they do know that the power of the Priesthood is among the children of men and that the Lord has revealed, and does reveal and will constantly reveal his mind unto his servants here in mortality.

They have testified unto me that they know they have been born again; that the doctrines which they had been taught previously were false; namely, that the Father through his Son had done all that there was to do, and left nothing for them to do but to acknowledge Christ and be saved. They have testified that they have found that there was something for them to do; that they must needs be baptized and receive the laying on of hands through the authority of the Priesthood on the earth. As a result they were baptized by fire and born again into a newness of life; they were thereby able to comprehend that the Father and his Son were personal beings; they were able to comprehend that they lived before they came into the world; they were able to understand the need of baptism for the dead, as well as for the living; they were able to see the eternity of the marriage covenant; they were able to see the great plan of our Father and to realize that this life is just a part of the existence of a human being. This knowledge made them in reality new individuals, they were thenceforth different in their lives.

Not long ago I had a conversation with a sister eighty-two years of age who had just been baptized into the Church. She told me that she had been so bitter all her life that she would not even talk about the gospel of Jesus Christ according to the "Mormon" idea of it, and while visiting with a friend who belonged to this Church she had made the request that religion be not discussed at all. The good sister, who was a very dear friend of hers, said, "All right, we will not discuss religion." But she left the Book of Mormon open where this other sister could find it. She also left some tracts which she had purchased where they might be read by her friend if she so desired. The sister told me that she was so prejudiced when she saw that book open that she turned around and backed up to it and closed it for fear she might see something she would believe. However, at length, she read a pamphlet, and then another. She finally read the Book of Mormon, and was baptized. She told me that she had reared a good family, which she had loved as only a mother can love. She said she thought she had been as happy as a person could be when she was rearing her little children,) and when they grew to manhood and womanhood she had the privilege of living with them. She was still near them but now they were so enraged at her joining the Church that they would hardly let her visit them. Notwithstanding this she had never been so happy in all her life as she has been since she joined the Church. She had found nothing else to compare with the happiness she has found through the revelations of the Lord to Joseph Smith the Prophet in this day. In the hours of the night when she awakens she finds herself never alone; she has much to think about, much to read, and much to do. She said to me, "I have been born again. I know that I lived before I came into this world, and I know that my Father has a body of flesh and bones, and I know that the Lord has spoken in these the last days and has revealed unto Joseph Smith the truth. I am born again." And she said also, "I could no more go back to my old way of thinking and my old way of worshipping the Lord than I could go back to yesterday."

Truly these testimonies written and spoken, distributed in all parts

of the earth where Christians reside, must awaken in the hearts of the honest of the earth a desire to love the Lord.

My testimony unto you, my brethren and sisters, is that I know there has been no change in the doctrines of the Church. I have read the writings of the early elders of this Church in the days of the Prophet Joseph and those who were with him—Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, and all those mighty men. I have read many of their sermons recorded in the *Journal of Discourses*, and in the other histories that were kept and are now in existence. I have made it a matter of investigation for many years, and I have never found any change. The same spirit which prompted those men prompts the men and women of today, and it is the greatest testimony to the children of men, or ought to be, that there is one guiding hand which directs and governs the destinies of this Church.

I know my brethren and sisters, that God lives and that Joseph Smith was his prophet and is his prophet, and that the power of his priesthood and his prophetic appointment was delivered to Brigham Young, who followed him, and that it is here in the earth today, with President Heber J. Grant. I know there is no other organization under the shining sun that holds the Priesthood and the power of God to administer in the ordinances of the gospel on this earth. I know that the history of this Church must be recognized and reckoned with. I know men who say there is no such thing as revelation in our day, yet the Book of Mormon has never been proved to be untrue by any man who has written or spoken about it. I know, my brethren and sisters, that the judgments of God are just, and that his rewards are certain and sure. I take great pleasure in bearing this testimony unto you.

I take great pleasure and happiness in my work in the mission field, where I have been for a long time, and where I have traveled among the children of men in the six states of the Central States mission—fifteen millions of people. There is a great body of men and women there who bear testimony constantly that this is the work of God. The work of God our eternal Father is greater today than it has ever been before and more surely established in the hearts of the children of men, for witnesses such as this fine old sister I have referred to are found in almost all of the counties of the states where I preside. And what is true of that woman is true of others, whom the Lord God our eternal Father has raised up as witnesses in all parts of the world; their testimonies are the same.

My brethren and sisters, we ought to be happy in a knowledge that this is the work of God, and that he has reserved us to come forth in this day and generation of time when the fulness of his gospel is in the earth. I pray that we may be able to keep the commandments of God and walk in his paths and sustain him through his priesthood, and I do it in the name of Jesus Christ. Amen.

The choir and congregation sang, "High on the mountain top."

The closing prayer was offered by Elder Mark Austin.

The conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The meeting began at 2 o'clock in the Tabernacle.

President Heber J. Grant presided.

The choir and congregation sang, "We thank thee, O God, for a prophet."

Prayer was offered by Elder Lewis R. Anderson, president of the Manti temple.

A baritone solo was sung by Wm. H. Russell, "Open the gates of the temple."

ELDER ORSON F. WHITNEY

In the few minutes that are mine to occupy, I would like to say something for the especial benefit of the stranger within our gates—something that may help him or her to a better understanding than possibly they now possess of what the world terms "Mormonism." It may also serve as a reminder to the Latter-day Saints, especially to the younger or less experienced members of the Church.

A COMMON ERROR

The commonest error in relation to "Mormonism" is the notion that it is a new religion, and that it originated with Joseph Smith in the Nineteenth Century. Those who hold this view, and allow it to limit their vision of the subject, will never understand "Mormonism" aright.

For this reason: They are considering only a part of it—a very important part, it is true, but still only a part; and their comprehension of that is necessarily imperfect, since some knowledge of the subject in its entirety is essential to a thorough understanding of any part thereof.

THE TRUE TITLE

The only new thing about "Mormonism" is the nickname that it now bears. Its true title is "The Everlasting Gospel" (Rev. 14:6), the gospel of Jesus Christ. It did not originate with Joseph Smith, nor with any other man. It is not a product of human wisdom. It is of divine origin. It was instituted in the heavens before the earth was formed, as the means of uplift and promotion for "the lesser intelligences," in the midst of whom the Great Creator found himself at the beginning, and who became his sons and daughters, first in the spirit and afterwards in the flesh.

THE GOSPEL'S ANTIQUITY

It is the gospel of Christ, but it did not make its first appearance upon this planet at the time of Christ's crucifixion. While it seemed new to that generation, who were "astonished at his doctrine," in reality it was older than all the ages, older than Earth itself, and had been given to man again and again before any preaching of it by the ancient

Apostles. It was a restored gospel then, as it is a restored gospel now, and had been revealed from God out of Eternity at the very beginning of Time.

THE MACHINERY AND THE POWER

The gospel is more than a code of laws and ordinances, an embodiment of eternal principles, obedience to which must precede entrance into the Church and Kingdom of God. The machinery is one thing; the power that moves the machinery is another. God is the author and giver of both. Divine authority, the authority of the Priesthood, comes with the gospel, to make operative for man its laws and ordinances and the eternal principles of which it is composed. The gifts of the Holy Spirit are also necessary—imperatively so, in order to render effective the great plan of salvation, exaltation and eternal glory. Faith, repentance, baptism, and the gift of the Holy Ghost are indispensable parts of the celestial machinery; but of what avail, if the power were not turned on?

The fall of man and man's redemption from the fall, are basic principles of the divine plan—the very foundations upon which it rests. If Adam had not fallen, had not become mortal and subject unto death, he and his descendants would not have been in a position to avail themselves of the gospel's uplifting powers. In other words, the spirit would have had no body, and consequently would have been incapable of exaltation. And if Christ had not died to redeem mankind, the machinery for human uplift would have stood still and death would have been perpetual. All that went before would have been in vain. Adam fell to give us mortal life. Christ died to give us life eternal.

THE DISPENSATIONS

There is only one gospel, but there are many gospel dispensations—as those periods are termed when God has spoken to man and revealed these saving principles, these exalting powers. "Mormonism," as commonly understood, stands for the restoration of the gospel in this Latter-day Dispensation. But that is not all. It stands for the gospel itself in all the dispensations, ancient and modern.

How many dispensations there are, I know not. But this I know: Whatever their number or the names by which they may be properly known, they are all inter-related, are links of one great chain, parts of one vast whole; and each, from the beginning, has prepared the way for its successor, the dispensation that was to follow. Before I finish, I hope to point out some of those relationships.

The relative importance of these dispensations is not to be gauged by the brief accounts given of them in the Bible. That sacred record was intended to emphasize the history and mission of the House of Israel, through which was to come the Savior of the World. Other things of vital importance are only glanced at. The Bible merely hints at the existence of the Land of Zion, the visit of the Savior to the Nephites, and the great events that were to take place upon this chosen ground.

JOSEPH THE PROPHET

Speaking of Joseph Smith. There are those who think that we worship him. We do not. We love him and revere his memory. He was God's prophet—that is our testimony concerning him; and he stands at the head of this last and greatest of the gospel dispensations—that is his proper place. He never claimed anything beyond it. Why should we claim it for him?

It is sometimes charged that we give him a standing next to Jesus Christ. I know of no warrant for such an assertion, nor for such a belief; and I am fairly well acquainted with the Church's history, doctrines, and divine revelations. Joseph, himself, testifies that Adam stands next to Christ, and Noah next to Adam, in the Priesthood.

ADAM'S PRESIDENCY

Joseph Smith also declares that Adam presides over all the gospel dispensations, including this, the Dispensation of the Fulness of Times. Each has its own immediate presiding authority; but the great head of the human family, the prince and patriarch of our race, presides over them all.

Is an illustration desired? We have one right at hand. President Heber J. Grant, the now visible head of the Church, by virtue of his general presidency presides over all the stakes of Zion, over all our outside missions, over every organization and institution in the Church; and yet each one of these has, under him and those associated with him, its local head, its immediate presiding authority. In like manner Father Adam presides over all the gospel dispensations.

THE PRIESTHOOD

Joseph Smith, in a great discourse on Priesthood, says:

"The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. * * * The Priesthood is an everlasting principle. * * * The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority." (*History of the Church*, vol. 3, pp. 385-386.)

Adam was the first on earth to receive the gospel and to exercise the powers of the Priesthood. By means of it he was redeemed from endless death; and he taught his children these truths and transmitted them to posterity.

It was decreed by the Almighty, in Adam's day, that the gospel "should be in the world until the end thereof." How can this be harmonized with the idea and the need of gospel restorations? In this way: The gospel, because of the world's unworthiness, has been withdrawn at times, leaving but a partial illumination to guide mankind. But those withdrawals have been only temporary. Whenever conditions have become favorable, and the Lord's purposes have demanded it, the fulness of the Truth has been restored—brought back again;—

and by these repeated restorations, forming a continuous chain of dispensations, the Almighty has made good his decree, that the gospel "should be in the world until the end thereof."

ANCIENT OF DAYS

Says Joseph Smith: "I saw Adam in the Valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing." This vision was, of course, retrospective, having reference to the time when Adam dwelt upon the earth. In another place the Prophet refers to the same incident in these words:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methusaleh, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. * * * And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted what should befall his posterity to the latest generation." (*History of the Church*, Vol. 3, p. 388; *Doctrine and Covenants* 107:53-56.)

This alone indicates a relationship between Adam's dispensation and ours. But there is more to the same effect. The world has not seen the last of Father Adam. He is coming again—coming as the Ancient of Days, to fulfill the prophecy of Daniel concerning him. And he will come to the very place where, bowed with the weight of his nine centuries (men kept the Word of Wisdom in those days), he blessed his posterity before the close of his earthly career. In the Valley of Adam-ondi-Ahman, now in Western Missouri, almost within hailing distance of the ancient site of the Garden of Eden, where the New Jerusalem is to rise, will sit the Ancient of Days, counseling his worthy children and preparing them for the second coming of the Son of God.

A CLOSE RELATIONSHIP

Adam's mighty blessing upon his posterity, forecasting the history of the human race—the mightiest patriarchal blessing ever given—taken in connection with his prospective return into the midst of his righteous descendants, upon the precise spot where he bestowed his farewell benediction and uttered his wonderful, all-telling prophecy, shows a very close relationship between the first and the final dispensations of the gospel.

ENOCH AND ZION

And what of other gospel dispensations? What of Enoch, the seventh from Adam in the patriarchal succession? What of him and his period? Was it not prophetic of our day—symbolical of the building up of Zion in this dispensation? What is said of Enoch and his city, sanctified by the Law of Consecration, without which there can be no Zion, and consequently no coming of the Christ? Moses says: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them."

Such a condition will be again, and the Lord will come again, as he has promised:

"As I live, even so will I come in the last days, in the days of wickedness and vengeance. * * * And righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other. And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest." (Pearl of Great Price, Moses 7:60-64.)

In other words, the Zion of Enoch foreshadowed the Zion of the Last Days, with which it is destined to blend. And not only Enoch, but all the patriarchs, prophets, and apostles who have lived on Earth since Time began, will come with Christ "when the Lord brings again Zion."

AS IT WAS SO IT SHALL BE

Noah, whose other name is Gabriel, the Angel of the Resurrection—how could we do without him? He holds the keys to bring us forth from the grave. He is one of our ancestors. His three sons reseeded the earth after the Flood; Shem peopling Asia; Ham, Africa; and Japheth, Europe. We are from Shem, through Abraham and the House of Israel, though mixed with the children of Japheth, the Gentiles.

In Noah's day "a veil of darkness" covered the earth; and according to revelation a like condition is to characterize the Last Day, thus foretold. The spiritual part of that prophecy is even now fulfilling. What could be darker in a spiritual way than "the gross darkness" that covers the modern world in relation to the things of God? Floundering—floundering—like blind men among breakers, not knowing how to swim, nor in which direction lies the shore! Such is the plight of even the wisest among them.

Of Noah's day, it is written: "As the days of Noe were, so shall also the coming of the son of man be." And it was the Son of Man—though I prefer to call him the Son of God—who said it. Baptized with water in the days of Noah, the earth will yet be baptized with fire and with the Holy Ghost.

ABRAHAM AND THE COVENANT

Our relationship with Abraham, I have already touched upon. We are among his descendants, and are actually taking part in the fulfillment of the promise made to him by Jehovah, that in his seed should all the nations of the earth be blessed. Are we not blessing the nations by carrying to them the gospel, and by administering its sacred or-

dinances for the living and the dead? The great fulfilment of that covenant is in Jehovah himself, who came through the lineage of Abraham, to be the Savior of the world. But a part fulfilment is in the world-dispersion of the children of Abraham, Isaac and Jacob, the blood of Israel, the blood that believes, supplemented by the present-day gathering of Israel, whose right it is to prepare the way before the God of Israel who is coming to reign.

MISSION OF THE CHRIST

Christ redeemed all mankind, "treading the wine press alone;" but the House of Israel prepared the way for his coming, and continued the work that he began. This is especially true of the prophets who foretold his advent, and the apostles who preached his gospel to Jew and gentile. Nor let the modern apostles, seventies and elders be overlooked, who are now preaching the gospel to the Gentiles, and ere long will carry it to the Jews.

Nobody, I hope, connects the Savior's mighty mission only with the age in which he was crucified. That was but a part of it. The death on Calvary was no more the ending of that divine career, than the birth at Bethlehem was its beginning. The Savior's mission is universal, extending from eternity into time and back again into eternity. All the ages of the past, all the gospel dispensations, from Adam to Joseph Smith, are parts of the all-embracing mission of the world's Redeemer. It is all Christ's work, from the hour of his election in the Eternal Councils, down to the Millennial Reign, during which he will sanctify the earth and prepare it for celestial glory.

The Mosaic-Judaic Dispensation was but preparatory to the Christian Dispensation; and the Christian Dispensation was a forerunner to the Dispensation of the Fulness of Times. They are linked together, and are no more to be considered independently and apart, than are the histories of the United States, Great Britain, the Roman Empire, and the parent nations that preceded them. They are all parts of one stupendous whole.

The first and second comings of the Savior complement each other. As Lamb then; as Lion now; not again to be sacrificed, but to ascend the Throne of David and reign over the House of Israel forever. It was to prepare the way before the glorious advent of the King of kings, that God's prophet, revelator and seer, Joseph Smith, was raised up, or rather sent down, to play his noble part in the winding up scene of the great Drama of the Ages.

And this is "Mormonism," the everlasting gospel, the bond that unites the present and the past, the children and the fathers; that binds together all the gospel dispensations, all things that are Christ's both in heaven and on earth. It is not an earthly growth. It is not of human planting. Its roots are grounded in eternity, and its branches have borne fruit through all the centuries of time.

Well might Brother Nibley say, as he said yesterday, "What has the world to offer in the place of it?"

ELDER DAVID O. MCKAY

An editorial in a local paper, last Sunday morning, referring to this great assembling of Latter-day Saints, contained the following comment:

A PEOPLE OF STRONG CONVICTIONS

"Those who attend this conference will see a host of sincere believers—indeed, they more than believe, they 'know' as many of them will assert. Naturally it took a people of strong convictions to stick it out in this valley when the pioneers came here in 1847. Quite as naturally a strong community would grow out of this beginning."

It is true, the Latter-day Saints are a people of strong convictions; and convictions—convictions of the truth—are the strongest, most potent factors in the world. It has been truly said that no historic event is so important as the advent of a conviction of a new truth. "The power of such conviction in the human soul is to build up institutions, to change the course of events, and to alter the tendencies of human affairs; and among all convictions there are none so strong, permanent, and unconquerable as religious convictions." "Ideas," says Paxton, "go booming through the world louder than cannon. Thoughts are mightier than armies."

TWO POTENT CONVICTIONS

If I were to couch in definite terms two of the most potent convictions in the hearts of the Latter-day Saints, I would name: First, *an abiding assurance that the gospel, as taught by the Redeemer when he lived among men and which was later modified, changed and corrupted by men, has been restored by the Redeemer in its purity and fullness*; and second, following naturally the first, a conviction in the heart of every member of this Church that the responsibility rests upon the membership of the Church to preach the restored gospel to every nation, kindred, tongue and people. It is this second conviction of which I wish to speak this afternoon.

A DESIRE TO MAKE ALL PEOPLE CHRISTIANS

Springing out of this sense of responsibility to bear witness to all people, is the desire to Christianize the world. Some Protestant ministers do not like to consider "Mormons" Christians. Be that as it may, the fact remains that the paramount desire in every Latter-day Saint's heart is to make all people Christians, and that is a conviction second only in power and urgency to the testimony that God has spoken in this dispensation. "Go ye and teach all nations," said the Savior to his disciples. "This promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call," said Peter on the day of Pentecost. "Proclaim these things to the world," said the Prophet Joseph, through inspiration in this age, "that faith might be increased in the world, that mine everlasting covenant might be established."

WHAT THE LATTER-DAY SAINTS ARE DOING TO PREACH THE GOSPEL

I know of no other religious conviction that has affected the daily life of a people more potently than this desire to have every nation hear the message of this latter-day gospel of peace. Very few indeed are the homes in the Church that have not been influenced by it. At the present time the people are supporting over 2,000 of their sons and daughters in various parts of the world at a monetary sacrifice of approximately \$1,800,000 a year. To know just how keenly this responsibility is felt and how willingly discharged, I will ask you to recall individual cases: A young man was called from this city to go on a mission to the Pacific Islands. He responded and gave his message to the world as best he could. A few weeks ago he came into my office and said: "I have been home a year, and I have succeeded during that year in paying all but \$100 of the \$600 debt I had when I returned. In another two months I will have it all paid, and my tithing in full besides." "Well, was it worth it?" said I. "Twice as much," he promptly replied. "I would not have missed that experience for anything." I met a young man when I was coming home from the Eastern States mission who had spent all his earnings in that mission, and also several hundred dollars besides, which a banker in his home town had furnished him, merely upon the young man's promissory note. He has paid his note since coming home, and although he has been in ill health part of the time, he rejoices in his missionary service. I met a mother on the train whose son was then in the mission field. She said she was having a difficult time to pay the taxes and other expenses and to keep her son in the field, and sympathetically I suggested that perhaps he might better be released. She turned in her seat suddenly and said: "Brother McKay, I would rather work these fingers to the bone than to have my boy come home before his duty is performed." These illustrations show that this conviction to preach to the world is one which moves to action. It is truly powerful, permanent and we hope unconquerable.

I have said two thousand missionaries are now in the field. President Grant reported in his opening remarks that there have been approximately between 35,000 and 40,000 missionaries sent into service since 1837. One of the Presiding Bishopric, informed me the other day that if we include local missionaries the number will approximate 70,000. Suppose that we consider just for illustration, that there have been 35,000 foreign missionaries out. Crediting each missionary with an earning capacity of \$100 per month and his average expense in the mission field at \$40 a month, and assuming that each missionary has averaged two years in the field, this desire to Christianize the world has cost the members of the Church \$117,600,000. That is not including the amount of money spent by the Church for the return fares of the elders, nor the amount of money spent on chapels and halls in the mission fields. If you add merely the sum expended by the Church to that spent by the people during that time you will find that there has been expended by this Church for missionary purposes alone, approximately \$121,500,000, over three-fifths of the assessed valuation of Salt Lake City during 1926, and nearly one-sixth the total assessed valuation of

the State of Utah. In other words, the people have given in value, three-fifths of the city's assessed valuation in an expression of a desire to make the world believe in Christianity. I use that term in its proper sense—belief in 'Jesus Christ, the Redeemer of the world. Evidently' there is a force behind this conviction that the world needs Christianizing.

WHY THE WORLD NEEDS CHRISTIANIZING

But does the world need Christianizing? Our Protestant brethren say, "Why don't you send your elders out to the heathen, why go to Christian nations?" As I have said, our mission is to the whole world. We believe so-called Christian nations need the message as well as the so-called heathen lands, and Christian ministers by their own statements confirm this belief. For example: Recently in the *Literary Digest* under a glaring heading, "The crack of doom has sounded for Protestantism," one Reverend Herbert Parrish says that it is his conviction that "the sooner Protestantism disappears from American life the better. Its narrow sectarian spirit, fostering division, incapable of a large synthesis of values, of unity, unfits it to represent our national religious life. * * * As a moral guide it is superficial, depending on the exterior force of state legislation to effect the redemption of the race. As a mystical experience it is sentimental, without intelligence, and with narrow vision. As a teaching force it is vague, negative and uncertain. As an organization it is illogical and chaotic." That I consider a very severe arraignment of Protestantism by a Protestant pastor. I do not know him, nor do I know by what authority he speaks. But having this in mind yesterday, as I listened to President Grant quote a minister's prognostication as printed in the *Anaconda Standard*, I thought, well, here is another Pastor proving that minister's prognostication correct.

Probably a more trustworthy and authentic authority is Henry Emerson Fosdick, one of the leading thinkers in our nation today, who commenting on the need of modern religious leadership writes:

"No society ever has been healthy whose religious life was unhealthy. Even those who are impatient of contemporary formulations of faith, those who are outside the churches, and alienated from their denominational loyalty, should still be deeply concerned about the fortunes of religion. A society which, providing for the future, builds great factories, immense railroad systems, and even innumerable schools, but does not care whether the future has a wholesome religious life, is playing a fatally short-sighted game.

"In view of this fact the situation which we face is serious. *Much of our contemporary Christianity is not making people better, but worse. It accentuates bitterness, brings out meanness, sanctions ignorance and bigotry, divides those who might otherwise be brotherly, and lapses from its high possibilities into a force for spiritual deterioration and decay.*"

Are not these statements and others that might be given, sufficient answer regarding the need of working for the Christianizing of the world?

ARE THE SO-CALLED "MORMONS" CHRISTIANS?

However, a more important question for us today is this: "Are the so-called 'Mormons' true Christians and does the Church of Jesus Christ

of Latter-day Saints contain the elements of a world-wide Christian religion?" It is my sincere belief and testimony that the Latter-day Saints commonly called "Mormons," are Christians in the truest and fullest sense of the term, and that this Church is world-wide in its comprehensiveness, in organization, and in its blessing and salvation of the human family. As true Christianity should and as it did in the days of the Savior, "Mormonism" combines the essential elements, in the teachings of Israel's prophets, priests and sages; and in accepting the Jehovah of the Old Testament as the Savior of mankind, it fulfils the noblest aspirations of the Hebrew race, thereby indicating a world-wide scope so far as Israel's people and Israel's God are concerned.

All that is "virtuous, lovely, of good report, or praiseworthy" in the teachings of all the great religious teachers of mankind—teachings that today are influencing hundreds of millions of God's children, are comprehended in the ethical teachings of the Church of Jesus Christ. What Charles Foster Kent says of the effect of true Christianity, is equally true of "Mormonism."

"It simply and satisfactorily unites religion and ethics by emphasizing religion and by giving to ethics the inspiration of a strong personal faith. It appeals to the individual will through both the reason and the emotions. Thereby it touches and completely commands the whole man: his intellect, his feelings, his faith and his acts. It sets before men a worthy goal; in the present life true happiness, won through self-denial and service, and preserved by faith that frees men from the harrassing fears and worries of life. For the future it holds out the sure promise of individual peace and joy and growth, since the object of its faith is the God of the living, whose beneficent rule is revealed in every phase of human experience."

"Mormonism" is an authoritative religion, yet at the same time the most thoroughly democratic Church on earth—a combination that is well worthy of serious thought. It emphasizes the universal bonds of human brotherhood. It seeks by training the individual conscience and will to establish a closely knit, world-wide fraternity. It glorifies humanity and all normal human relations. It is a spiritual force emanating from God himself.

At one time it grieved me to know that this Church was not numbered among Protestant churches. But now I realize that the Church of Christ is more than a protest against the errors and evils of Catholicism. This Church was established in the only way in which the Church of Christ can be established, by direct authority from God. Thus founded it invites the whole world to come to a Church recognized by God himself, and which offers every advantage that the human mind, the emotions and desires may contemplate in the fulfilling of the individual mission on this earth. "It is an ever-broadening wave of direct personal influence, destined ultimately to touch and transform all men, so that they like Jesus shall become Godlike." "Mormonism," as true Christianity, "subdues selfishness, regulates the passions, subordinates the appetites, quickens the intellect, exalts the affections. It promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds the law, favors liberty, is essential to it, and would unite men in one great brotherhood."

THE WORLD OUR FIELD OF ACTIVITY

Most earnestly do I hope that we shall never lose the great conviction that the world is our field of activity. Can you think of anything more potent in moving a people to action?

THIS ENTAILS GREAT RESPONSIBILITY ON US AT HOME

But what a responsibility this entails of leading good men and good women all over this world to know God, and to know what their mission is on earth! Fathers and mothers, fellow workers, do you fully realize today what it means to assume the responsibility of carrying the message of peace and good will to all men? The base of our operations must be here at home. Neglect your duty here and all you undertake abroad will be compromised, because people can rightfully ask: What do you do at home? What life are you living at home? "What you are," says Emerson, "sounds so loud in my ears I cannot hear what you say." Every elder therefore who goes abroad to preach this gospel must first live the gospel to the best of his ability, and have a conviction in his heart that he is preaching the truth. True, at first this testimony may be somewhat indefinite; but all our children have it to some extent. They breathe it as they breathe the mountain air, but they often neglect to define it, to express it in the plane of consciousness. It is the duty of presidents of stakes, bishops of wards, to make definite in the minds of missionaries this testimony of the truth. Through study, service, humility and prayer, this testimony will increase.

QUALIFICATIONS OF MISSIONARIES AND THE HOME

Another qualification is this: Every elder should be a Christian gentleman always. A gentleman—who is he? "Whoever is open"—nothing to hide, no downcast look because of the consciousness of guilt; "whoever is loyal"—loyal to the truth, to virtue, to the Word of Wisdom—"true, of humane and affable demeanor, honorable himself and in his judgment of others, faithful to his word as to law, and faithful alike to God and to man—such a man is a true gentleman," and such a man the elder of this Church should be who goes out to Christianize the world.

Brethren, it is a wonderful school to which we send our young men and women—the best in all the world. I weigh that sentence carefully—the best school in all the world! But it must never be considered a reform school for those who are the instructors therein. Keep young men who need reforming at home until they attain that degree of leadership which this Church requires.

In conclusion, then, with the abiding assurance in our hearts that God has restored the true gospel of Christ; with the unshakable conviction that he desires all mankind to hear this gospel, and that upon the Church rests the responsibility of proclaiming it to the world; let us first conform our own lives to gospel standards, first set in order our own homes, our own states, and then continue to Christianize the world; for

"Now the whole world hears,
Or shall hear,—surely shall hear at the last,
Though men delay, and doubt, and faint and fall,—
That promise faithful:—'Fear not, little flock!
It is your Father's will and joy to give
To you the Kingdom!'"

Amen.

ELDER JOSEPH FIELDING SMITH

I feel very keenly the responsibility that is upon me this moment, and yet I am glad to add a few words to those already spoken. We have assembled here to be instructed, and I suppose it is true in the case of each of the other speakers, as I know it is with me, that it is impossible to express all the thoughts that arise in the mind as we listen to these services.

PURPOSE OF THE CONFERENCE

I take it for granted that the purpose of these conferences is that we who assemble here may hear instruction. Moreover that the instruction may be as seed planted in our souls, taking root and growing, causing reflections in our minds. No doubt when we return to our homes we enlarge upon the things we have heard, and through faith and study gain greater knowledge, and thus draw nearer to our heavenly Father in the truth. If we do not, then we are not obtaining the full benefit of the meetings and the instructions given by the brethren. It is our privilege and duty, therefore, to study and enlarge upon the things that here are spoken.

THE FAITH OF YOUNG LATTER-DAY SAINTS

Reference has been made by some of the speakers to sentiments uttered by those not of our faith, and who are not kindly disposed towards the Church and its members, to the effect that the youth of "Mormonism"—and I place that word in quotation marks—are not walking in the footsteps of their fathers, and, that in time the children will depart from the faith and accept the teachings of the so-called "Christian" sects of the world. As one of the fifth generation in the Church I testify that I know this is not true, and that there is faith in Israel among the young people.

The gospel is, as the Savior said, like a net cast in the sea, which gathers of all kinds, and naturally there will be some that will have to be cast out because they are not good. Without a doubt there are those who come into the Church with ulterior motives, and some who are always weak in the faith. These latter may become discouraged and depart from the Church because they have not understood the truth. Again, we know it to be a fact that the unrepentant transgressor will deny the faith and turn away in a spirit of bitterness. However, I am assured, and I have that assurance in my heart through the teachings I have received from the Spirit of the Lord and from the inspiration

that has come to me from the revelations of the Lord through his servants, that the majority of this people will always remain true.

SIGNIFICANT QUOTATION FROM DANIEL

Elder Whitney this afternoon referred to the prophesying of Daniel concerning the restored gospel and the Priesthood. Let me present a verse that Daniel uttered which to us, and to all the world, if they will receive it, is very significant:

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made it known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

That is the statement of an ancient prophet concerning this latter day work—this gospel of the kingdom which has now been restored, and the organization the Lord has established, in other words, the Church of Jesus Christ of Latter-day Saints. It will never be destroyed. It shall not be given to other people. While many will come into the Church, and some will go out of it, the great majority of its members will remain true and faithful to the truth, and the Kingdom is bound to grow until it shall fill the earth.

WORLDLY RELIGIOUS SYSTEMS

I think that the Protestant ministers, to whom Elder McKay referred—Mr. Parrish and Mr. Fosdick—have spoken better than they knew in their arraignment of the Protestant world. Not only do their remarks apply to Protestantism, but to all creeds, sects and parties that are not recognized of the Lord, for he has decreed that in this dispensation of the fulness of times he would break in pieces and bring to naught every work that is not of him. He declared, through Paul, that it was "according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." And as he has decreed, so he will fulfil. All things that pertain to the salvation of man have been restored in this dispensation preparatory to the coming of Christ and the setting up of his kingdom with absolute authority over all the earth. When that time comes, and Christ reigns, all that now exists contrary to that Kingdom and in conflict with it must come to an end. If people are engaged in works which are not approved of the Lord, the earlier they come to an understanding of the truth and come out of them and learn to serve the Lord, the better it is for them. It is far better to know the truth and forsake error than to remain in the systems of the world which are not approved by the Lord and therefore in due time must cease to exist. That day is near at hand, and because of it the Lord has sent forth his servants in the world proclaiming his gospel and crying re-

penance, that all who will may hear and escape. It is within the reach of all who are willing to forsake error, to know the truth and the established work of the Lord.

THE ENEMY SHALL NOT OVERCOME

When the Priesthood was restored to Joseph Smith by John the Baptist (I speak now of the Aaronic Priesthood) the promise was made that it should remain on the earth and should not be taken away. So we look for the Church with all its power to grow and develop until all the righteous are gathered into the kingdom of God. For it is the will of our Father that all who are willing to serve him and seek light and truth shall have the opportunity. In a revelation given to the Prophet Joseph Smith, January 2, 1831, before the Church was one year old, the Lord said:

"Wherefore, gird up your loins, and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome."

I have faith in that. He has given to us the kingdom. He has made us the promise that the enemy of the kingdom shall not overcome. We may have trouble. We have had trouble. We may meet with opposition, but that opposition shall fail in its endeavor to destroy the work of God.

Now the Lord has said something more in the verses which follow the one I have given you, and these are very significant and very timely:

"Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased."

THERE ARE SOME TARES IN THE CHURCH

The Lord could not say he was well pleased with all the members of the Church. For, even then, as now, there were some in the Church who were not clean. Nevertheless he did declare this Church was the only one with which he was well pleased. He could not say that of the systems and organizations extant which will not hearken to his word and obey his commandments, but set up doctrines of their own, contrary to his laws and ordinances. It is only natural, since he did establish his Church, to speak of it in the terms which he did and while expressing satisfaction with the organization as a whole yet point out forcibly the fact that there were in the Church some tares guilty of sin. After making this statement he further says:

"For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

"Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined."

GREAT THINGS TO TAKE PLACE IN THIS AGE

So the Lord points out the fact that great things are to take place

in the earth in this day. The gospel has been restored, and the kingdom given to his Saints according to the prophecy of Daniel. It is not again to be removed, destroyed, or given to other people, and in his own way and time he is going to break down all other systems, that his kingdom may prevail and that he may come and reign as Lord of lords and King of kings upon the face of the whole earth.

THE RESTORED CHURCH NOT TO BE REMOVED

Again in reference to this same matter, which is in harmony with that which we have heard this afternoon from the other speakers, the Lord said:

"And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days.

"For, with you saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble.

"For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people.

"I am Alpha and Omega, the beginning and the end. Amen."

So again in these modern scriptures the Lord has called attention to the fact that he is going to destroy systems and organizations and combinations that are false. And how is he going to do it? By giving their members the truth, if they will receive it; by giving them the privilege of coming out of those organizations to receive the truth and have every opportunity to come into his kingdom, for his hand is outstretched ready to greet them. If they will not come; if they will not receive his message, then of course they must fall with their systems. Truth will prevail; truth will stand when all else is removed, and it is destined to cover the face of the earth.

FALSE SYSTEMS TO BE DESTROYED

In one of these scriptures I have presented, the Lord said the angels are waiting to reap down the earth. I heard President Wilford Woodruff make the statement, in this very spot where I now stand, at a conference of the Church, that these angels had been sent forth on their mission to reap down the earth, to tie in bundles the tares for the burning and to gather the Saints of God. I heard him make this statement on several occasions. Moreover he said from that time forth, and that was about the year 1894, earthquakes, pestilence, war, famine, plague, and other commotions among both men and the elements would increase and continue until the coming of Christ.

In the revelation known to us as the "revelation on war," the Lord declared that he had decreed the overthrow of nations, "until the consumption decreed hath made a full end of all nations." In that day, when this shall come to pass, the nation set up by the Lord must reign supreme and all other powers, kingdoms, organizations and societies shall pass away, for so it is decreed.

ADVICE AND ADMONITION TO THE SAINTS

Now, just a word or two in conclusion, as advice and admonition to the Latter-day Saints. We are living in perilous times. I do not feel that we ought to sit down and take things easy, to partake of all the sins and follies of the world and their systems and do just as they do in all respects. We should strictly observe the Sabbath day. We should keep the Word of Wisdom. We cannot afford to discard the doctrine of prayer. If we turn away from these principles which mean so much to us, we cannot be approved of the Lord. The world is turning from these fundamental principles. They do not mean to the ordinary individual in the world what they used to mean. Many professed ministers of Christ are making light of these sacred things; not all of them, for there are yet some who are devout and sincere in the things they are teaching. However, a great many professed teachers of the gospel have discarded the fundamental truth upon which salvation is based. We should not pin our faith in men, or in their philosophies and their worldly teachings. The world is full of doctrines and vain philosophy diametrically opposed to the gospel of Jesus Christ. And I say to you, my brethren and sisters, we ought to follow the admonition the Lord has given us to stand in holy places and be not moved, and be just a little more firm in the keeping of his commandments. We should make a more careful search of the Scriptures and the revelations of the Lord.

We have no business violating the Sabbath day. In the Priesthood conferences, which have been held in the stakes of Zion during the past three months, we have put a great deal of stress upon this principle. We have been teaching the people the necessity of observing the Sabbath day and keeping it holy. I regret very much that, even in communities of Latter-day Saints, this doctrine is not looked upon as it ought to be by some; that we have those among us who seem to feel that it is perfectly right to follow the custom of the world in this regard. They are partakers of the ideas and notions of the world in violation of the commandments of the Lord. But if we do this the Lord will hold us accountable, and we cannot violate his word and receive the blessings of the faithful.

We cannot afford to discard the doctrine of prayer. We should be teaching our children in our homes to pray; we should pray in secret, and in our hearts, and before our families. Without the spirit of prayer we cannot please the Lord; we cannot stand before him in favor if we are not willing to acknowledge his hand in all things and keep his commandments. These are the words he has given us by revelation.

NECESSARY TO WALK IN THE FULL LIGHT OF TRUTH

We cannot afford not to pay our tithing, nor can we afford to turn away from any other principles of the gospel. I fully endorse the remark made by one of the speakers here yesterday, that it is necessary for us to walk in the full light of the truth, not in part of the truth only. I haven't the privilege of discarding some of the principles of the gos-

pel and believing others, and then feel that I am entitled to the full blessings of salvation and exaltation in the kingdom of God. If we want exaltation, if we want the place which the Lord has prepared for those who are just and true, then we must be willing to walk in the full light of the gospel of Jesus Christ, and keep all the commandments. We cannot say that some of them are small and insignificant and therefore the Lord will not care if we violate them. We are commanded to live by every word that proceeds from the mouth of God. "Why call ye me Lord, Lord," he says, "and do not the things that I say?" So he spoke to his disciples when he was with them, and he has also spoken to us in this day in a similar way, saying: "If ye love me, keep my commandments."

I pray that we may all walk in the light of the truth as it has been revealed to us, observing to do all things required by the Lord, which, through our faithfulness and perseverance, will insure our exaltation in the Kingdom of God. This is my prayer in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

INTRODUCING STAKE PRESIDENTS

I have been calling, from time to time, for brief remarks, not to exceed five or six minutes, from some of the stake presidents. All of the stake presidents, with the exception of one, who happened to be absent, have had the privilege of either opening or closing our meetings by prayer. But there have been so many changes made of late in stake presidencies, that there are about thirty-six of them at present who have not had the opportunity of speaking. We will now call on some of those who have been longest in office, asking them to occupy five or six minutes.

ELDER C. ALVIN ORME

President of the Tooele Stake of Zion

My brethren and sisters: As I approach this position there is a scriptural saying which comes to my mind, to the effect that, "The place whereon thou standest is holy ground."

I rejoice in the testimonies that we have heard during this conference. As I came into the building yesterday morning, President Grant was delivering his opening address, and I rejoiced in the testimony which he had in his heart of the divinity of the gospel of the Lord Jesus Christ, and the necessity of obedience unto that which has been revealed by the Lord, through the Prophet Joseph Smith—the sacred ordinances of the House of the Lord, in the temple marriages and other ceremonies, and in the testimonies of the healing power that has been in the Church since its organization. That power which characterized the ancient Church, and the power and authority given unto the apostles of the Lord Jesus Christ during his ministry, to heal the

sick, to open the eyes of the blind, and cause the lame to walk, is in this Church. I add my testimony, to those which have been given during this conference, that those principles and powers and gifts are with the Church, and that we enjoy them. As men and women in Israel who have had these precious truths and gifts given to us, may we treasure them, prize them highly, and live by the revelations which God our Father has given for our salvation. May we walk in his paths and attain the degree of glory and eternal life that he has promised unto the faithful, which all who have been baptized by immersion for the remission of sins, and who have had hands laid on them for the gift of the Holy Ghost, being born of the water and of the Spirit, shall have by living according to that which God has revealed. I bear testimony to these things in the name of our Lord Jesus Christ. Amen.

ELDER BYRON O. COLTON

President of the Roosevelt Stake of Zion

My dear brethren and sisters: This is certainly a surprise to me, and I assure you that I am in need of your sympathy and faith, that the time I may occupy may be for our mutual benefit and blessing.

I have rejoiced in all the testimonies which have been borne during this conference. The inspiration of the Lord has been with those who have spoken, and I am sure that the Saints who have been gathered together here have found joy in listening to them.

From my youth I have been taught the principles of the gospel. In my early youth my father paid little attention to the Church and its organization, but during all that period of some seventeen years, I have heard my mother repeatedly say she never ceased to pray that he might yield obedience to the principles of the gospel, and accept the same of his own volition. Though he was born of Latter-day Saint parents, as was the case with many "Mormon" youths at that time, he went into neighboring states and places, and for a time seemed to lose the faith, but later accepted it and has been true to it ever since.

I am grateful to my heavenly Father that I was born of goodly parents, that through them a testimony of the truth has come to me. I do not hesitate to think that perhaps it would have been difficult for me to accept the gospel, had I been found in the world as many people have been. I rejoice in the opportunities that have come to me, in the responsibilities that have been given to me, because out of them I have found joy and satisfaction, and I have seen in my brethren a desire for the benefit and blessing of the people about them. In the councils of my brethren, into which I have had the privilege of being called, and in joining with them, I have never seen aught, nor heard aught that was not good, never any manifestation or desire, or intent to injure any, but always the spirit of service and consideration, that those who make up the Church and those not of the Church should be benefited and blessed. Nothing but good has ever been evidenced in their intent and their purposes. To these testimonies also have come the testimonies of the Spirit, and in trial and in responsibilities that I have borne I have seen

evidences of the truth of this work. I do not doubt it. I have never had any doubt as to the integrity of the men who have been called of the Lord to lead this work.

I see in the scriptures, in the standard works of the Church, in the writings of those whose minds have been drawn out to write of the things of the Lord, and teach the people, that which is for our good. I rejoice in the Book of Mormon. To me it is an indisputable testimony of the truth of this work. Its very existence demonstrates to me, together with a knowledge of its coming forth, that it is of the Lord. So also with the Pearl of Great Price. The thought came to me while some of the brethren were speaking this morning that it is a strange thing that the records which were found seemingly so mysteriously, that made up part of the Pearl of Great Price, should find their way into the hands of the Prophet Joseph, and yet, if the Lord had a servant on earth, if he had a prophet in existence, isn't it only natural that it should find its way into his hands, and should be published to the world?

I bear you my testimony, my brethren and sisters, that the peace of the gospel has come into my soul, and I am satisfied without any doubt whatever of its truth. I see in its principles a philosophy that would serve the human race, principles that will mean our salvation temporally and spiritually; and I feel, my brethren and sisters, that the little service that I can render, the little value that I may be to my brethren and sisters, and to myself, in all the things that I may be able to do, and that the Lord may help me to do, is of little consequence unless the Lord helps me and helps others to understand me and my endeavors to keep his commandments and to serve in this work. It seems to me that the frailties of human kind, the weaknesses of human nature, and the littleness of men, particularly of myself, grow upon me from time to time, and I recognize how much I need the blessing and Spirit of the Lord and his help to uphold me and guide me in the work that I am called upon to do.

I pray the Lord to bless us with satisfaction and with joy, and with a continued testimony of his goodness unto us. I thank him for these things that have come into my life, for the privileges and blessings that have come to me through the gospel, and I do it, and bear my testimony unto you, in the name of Jesus Christ. Amen.

ELDER WAYNE H. REDD

President of the San Juan Stake of Zion

The thought of standing before this vast audience and speaking to the Saints, and to those who may be listening in over the radio, almost overawes me. But I am happy in the thought that I am associated with this class of people. I feel that the greatest knowledge in this world is a knowledge of God, for the Savior said to know Jesus Christ is life eternal; and I feel the greatest thing that anyone can do in this world is to conquer himself and to bring himself into line with the gospel of Jesus Christ.

The Lord in his goodness and mercy to me gave me a testimony, while yet in my teens, and as I have labored in the Church from that day to this, it has grown brighter, until I feel that I know that the gospel is true, whether I know anything else in the world or not.

I have a great many things for which to be thankful, as one who comes from the land of magnificent distances and the home of the noble red men. I feel that the thing that we have most to be thankful for, that has happened in our neighborhood in recent years, is the fact that the Indians who have harrassed the people in that section since the settlement of that country a few years ago, are rounded up, and the government has come there and taken charge of them and settled them, and has chosen one of our people to teach them how to live better. One of our returned elders is the man who is looking after them. The government is now putting their children in school and they are fed and clothed, and it is not necessary for them to pillage the settlers and to harrass the women and children.

The Lord is good to his people, in every section where they turn unto him and serve him. The greatest desire of my life is that I may be worthy of the confidence that my brethren have imposed in me. I have every confidence in those who preside over me. Never in my life have I seen anything in their conduct that would cause me to lose confidence in them. I know that the Church of Christ is growing, and that those who are seeking after the Lord may find him. I have said a great many times that I think it is about the easiest thing in the world to know that the Lord lives, if men will be honest, truthful, virtuous, attend to their prayers, and live a Christ-like life. I want to say to the Latter-day Saints, that if our boys and girls will but function in the organizations of the Church, take part therein, and live clean lives, they will know that the Lord lives, that Jesus is the Christ, and that the resurrection is a reality, the most wonderful knowledge in all the world.

May we all be true to the covenants we have made with one another, and to the testimony of Jesus Christ which is implanted within our hearts; and be obedient in all things, that we may be saved in his kingdom, is my prayer, in the name of Jesus. Amen.

President Grant announced that the general priesthood meeting would be held Monday evening at 7 o'clock.

The choir and congregation sang, "Redeemer of Israel."

Benediction was offered by Elder Geo. W. Green, former counselor in the presidency of the Lethbridge stake of Zion.

Meeting adjourned till 10 o'clock a. m., Tuesday, April 5, 1927.

THIRD DAY

MORNING MEETING

The conference reassembled on Tuesday morning, April 5, 1927, at 10 o'clock.

President Heber J. Grant announced the opening hymn, "O say what is truth?" which was sung by the choir and congregation.

The opening prayer was offered by Elder Joseph R. Sheppard, president of the Logan temple.

A duet, "O God, our help in ages past," was sung by Arlene Davis and Hyrum J. Christensen.

ELDER JOHN M. KNIGHT

President of the Western States Mission

Words fail me, my brethren and sisters, adequately to express my feelings, in attending this conference. I have been thrilled by the testimonies which have been borne in my hearing by the presiding authorities of the Church.

I am very grateful for the privilege given unto me to render service in the mission field. That service has brought into my life a joy that is more than pleasure, a joy that is greater than happiness. It is a privilege to attend the sessions of conference, held here semi-annually, and to partake of the spirit of these gatherings, to worship with you before the Lord. "Man," says one great philosopher, "is incurably religious. The desire to worship is inherent, inborn."

We read frequently in the public press that there are some fifty million people in the United States identified with the various churches in this country; that there are between fifty and sixty million people who are not identified or affiliated with any church organization. There is, however, a tremendous amount of personal religion in the world. I find in my association with the people that are not identified with any of these organizations that they are deeply religious, many of them, that they think for themselves, and it is from this class that the majority of our converts, in the Western States mission, come.

I asked a prominent clergyman in the state of Colorado, a short time ago, what his greatest problems were. He answered me that the three great characteristics of present-day church life are, our intense triviality, the uncertainty of our position, and our complacency, national, civic and religious. Said he, "We have sociability instead of sacraments, statistics instead of salvation." I assured him that we were not so situated, and stressed the fact that we were not uncertain with regard to our position on fundamental doctrines of the Church. The burden of our message to the world has been that God has spoken and that he has delivered his word and restored his gospel anew to the children of earth, in the nineteenth century. We have renewed the

promise that has come down through the ages from the Master's lips, that if men will serve him and keep his commandments and yield obedience to the saving ordinances of the gospel, they shall know of the doctrine, whether it is of God, or whether we speak of ourselves.

I asked a lady a few days ago why she was not identified with any of the churches of the world, and she replied, "Because in my investigation of the various systems of religion, I have discovered so many theological contradictions." We invited her to make a thorough investigation of the claims made by the Latter-day Saints, and assured her that she would find no theological contradictions; but, on the contrary, she would discover that the Church is built upon a solid foundation; that it is built upon Jesus Christ our Lord and upon the foundation of apostles and prophets, the Savior of the world being the chief cornerstone; and that she would find peace to her soul if she would obey the commandments of God and the fundamental doctrines that are taught by the Church. She has later assured me, having come into the Church, that she has had greater joy in the few months she has been identified with the Church of Jesus Christ of Latter-day Saints than in all her experience up to joining the Church.

There is only one way that we may be satisfied of the truth, and that is through the power of the Holy Ghost, which is promised to every individual who obeys the gospel of the Master. The clergyman to whom I have referred made this statement: "Christ is the supreme issue confronting the world at the present time." Our declaration to the world is that they may know the Christ if they obey his gospel. Through the power of the Holy Ghost they may be assured of his reality, and the efficacy of his atonement in redeeming the world. He declared to his disciples that all power was given him in heaven and in earth and instructed them to go out and preach the gospel of repentance, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, teaching people to observe all things whatsoever he had commanded them. He had said to his disciples that no man knoweth the Father save the Son. Neither knoweth any man the Son, save the Father, and him to whom he will reveal him. He invited men and women everywhere to come unto him, and to take upon themselves his yoke, for he said, "My yoke is easy, and my burden is light." Amplifying the statement of the Master, the Apostle Paul declared that no man, speaking by the Spirit, calleth Jesus accursed, and no man can say that Jesus is the Christ but by the Holy Ghost.

We affirm that the Church which we represent out in the world, this Church, is the Church of Jesus Christ. He organized it; he owns it, and it is his, and the organizations represented here today are the instrumentality through which our Father may promulgate the glorious truths of the gospel to the nations of the earth.

I bear my testimony to you, my brethren and sisters, that I know, as I know that I live, that these things are true, that God lives, that Jesus Christ, his Son, is the Redeemer of the world, and that Joseph Smith was and is a prophet of the living God, and those who have been

associated with him are men of God and are the mouthpiece of our Father unto the children of men.

Reference was made to the fact that some of the younger generation would deny the faith. I call to mind that we have in the Western States mission at least one who was associated with the Prophet Joseph Smith in Nauvoo. I attended a meeting in a small town where he resides and listened to his testimony. I listened to the testimony of his son and his grandson, and his great-grandson, and every one of them testified that he knew that Joseph Smith was a Prophet of God. The man who had been an eye and ear witness to the power that rested upon the prophet of the nineteenth century was no more sure of his position than the youngest man who bore his testimony, because he had received that witness from the Holy Spirit.

May God help us to appreciate our responsibility and to render service in the cause of Christ, that the world may be left without excuse in the day of judgment, I pray, in the name of Jesus Christ. Amen.

ELDER JOHN G. ALLRED

President of the Northcentral States Mission

I sincerely desire that the few moments I occupy I may be inspired by that same spirit which has characterized this conference thus far.

One of the ancient prophets, as he saw in prophetic vision the introduction of this great work, said that it was to be a marvelous work and a wonder. It is not only to be a marvelous work and a wonder in one way, but in every way.

Another prophet, in speaking of the ministry of this great work, said that in the latter days the Lord would gather his Israel, one of a city and two of a family and bring them to Zion, where he would give them pastors after his own heart, who would teach them with knowledge and with understanding.

When the Redeemer was in the world he chose twelve pastors. What was the status of these pastors? Certainly they were men after God's own heart. The Lord passed by men like Gamaliel who educated one of those pastors, and at whose feet one of those pastors listened and was taught; passed by Herod and all of the mighty men, so far as worldly wisdom was concerned, and went out into Galilee and chose ordinary fishermen. He took those twelve men away to the mount, and said to them: "You have not chosen me, but I have chosen you, and ordained you, and I give you power." That power which he gave those men afterwards concerned the whole world. Even the Roman Empire was shaken to its foundations, for they defied it when they had Peter and John before them as prisoners, and charged them that they should not preach Jesus Christ any more in Jerusalem. The simple answer of Peter and John was: "Shall we obey man or God?" and the Roman Empire said: "If ye do not obey man, we will incarcerate you with chains and ball." And they put them into prison, but that power which God had given them released them from that prison and they went back and said, We are preaching things that we know; we

are not preaching that which we have believed or which we think is correct. We are preaching that thing which we do know. They knew not only that Jesus was the Christ, but they knew that his doctrines were of God, by the same power that they knew he was the Christ. They knew that his doctrines contained the elements of salvation.

Now what kind of pastors has the Lord raised up in this day and generation? What of these forty thousand men who have been sent forth to preach this gospel from the beginning of this Church, in 1830? Where were they educated? Where were they trained? Whence came their knowledge? They were men after God's own heart, and one of the things that characterized these ministers was that they went out and declared the things which they knew. Not from book-learning; not from scholastic education, but by the same power that Peter knew, and they knew by the same power that Peter knew, and they declared as Paul did when he said, "Brethren, I come not to you with the wisdom of men, nor the learning of the world, but with the revelations of Jesus Christ." And these young men and women have faith. They have been largely young men and women who have gone out into the world—men and women after God's own heart. And they have borne witness, and that witness has been effective because it has been inspired.

Not long ago in our mission one of our young lady missionaries, only twenty years of age, was invited to dine with a sectarian preacher. As soon as the luncheon was over he proceeded to ridicule her and her religion. She was young in the field, and not able to cope with him and his learning, and after he had spoken at some length in ridicule of the message that she had been sent forth to proclaim, she simply gathered her wraps and hat, and stood at his door, and in the majesty of her young womanhood, and in the power of her calling, she bore testimony that she knew that Jesus Christ was the Redeemer of the world, and that Joseph Smith was a prophet of the living God. The wife pushed her husband aside and went over and put her arms around the girl and hugged her and said, "That is the kind of testimony; that is the spirit that will win the world."

God has chosen pastors after his own heart, and he has planted in the hearts of those pastors an individual testimony that God lives. Is it not true all over the missions? Ask these mission presidents, if the young men and women who come to them, many times without this testimony, do not in a few months time stand up and say, "I know the Church is true." That is the thing the world needs today—men and women who know whereof they speak, and who are able to back up what they say by the prophecies and teachings of the prophets of God.

One elder said not long ago: "We want to preach the things the Lord has revealed, and then go to these scriptures and prove that that is the thing he revealed in ages past."

This is the work of God. He is gathering Israel from the nations of the earth, one of a city and two of a family, and he is bringing them to Zion. He is doing it by the very power which he introduced into this great work and planted in the hearts of the young men and women of Zion, who, I testify, will never fail to proclaim this truth to the

world. I have been associated with these young men and women to the delight of my soul, knowing that there are no better men and women in all the world than these whom God has sent out to preach the gospel.

I bring to you, my brethren and sisters, from the Northcentral States mission, the love, the faith, and a testimony of the integrity and the virtue of the young men and women who comprise that mission. God bless the Latter-day Saints. Send us more help. Men and women who do not know will know, if they come into the field and will live a godly life and follow the instructions of the brethren. They will know the truth and will be able to stand up with their brethren, shoulder to shoulder, and testify that they know this work is true.

May God be mindful of his people ever, and bless them so that the testimony which they now have may increase and grow. May we be witnesses to the world, for this gospel of the kingdom shall be preached in it, not to convert the world, but as a witness, and then shall the end come. May we make this witness ring from one end of the earth to the other, and fulfil the responsibility which God has placed upon us, I pray in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

I am very happy, my brethren and sisters, to have the privilege of being a missionary, preaching the gospel of Jesus Christ. I am sure that all of the missionaries, at times, become more or less restless, and rather anxious about the advancement of the work in the mission field. At times we feel that the work is rather slow and that we are not quite accomplishing what we should accomplish. This feeling undoubtedly comes because of the love of the gospel that we have in our hearts and the knowledge that it is the gospel of salvation, and that without it men and women cannot be saved in the kingdom of God. Therefore, we are anxious that the gospel may come to the knowledge and understanding of all of the men and women of the earth.

Recently I was approached by a gentleman who has charge of a radio station. He made inquiry as to whether we wanted to use a time on the Sabbath day to deliver our message to the people by radio, reaching perhaps three million people. We have commenced that service at home and undoubtedly this kind of education, in the gospel of Jesus Christ, will be established in the different parts of the earth, so that all may have the privilege of listening in and obtaining some understanding of the gospel we are preaching.

The Lord is opening the way, and as we come to the large cities and are shut out of the buildings, and it is very difficult to get in touch with the people, the Lord is opening a way whereby we can reach them in their homes and explain the gospel to them. I am sure that we will never abandon the personal labor of the missionary, but we will some day reach more of the homes than we are reaching at the present time.

This gospel is a strenuous one. It makes men and women work. It requires great service at the hands of people who belong to the

Church, and if men and women want to find an easy church, an easy way to get religion, the Church of Jesus Christ is not the place for them. We require service at the hands of the people, and the nearer men and women live up to the gospel precepts, the stronger and the better they are. We are not afraid for our young people who understand the gospel of Christ. We are afraid for our young people when they are ignorant and untrained in the beautiful truths and doctrines that we teach in our Church. We are convinced and have proof of the fact that if our young people will study and learn the beautiful truths of the gospel that there is no danger of their going astray or accepting other teachings. We are not withholding books from them. We are not keeping them from association with men and women. In fact we send them out by the thousands that they may come in contact with the trained and the untrained, that they may more thoroughly become familiar with the gospel of Jesus Christ. And just as surely as they will go out and study the gospel and acquire a knowledge of its principles and become educated in its service and acquire humility that they may have the Spirit of God, our young people will always stay with us and will grow up to be men and women who will serve God and keep his commandments.

I am rather surprised, as I travel among the people, at their attitude in regard to Jesus Christ, the Son of God. I had the opinion when I was young that everyone believed in Jesus Christ, and that our great duty perhaps in a missionary line would be to preach Joseph Smith and his great mission. But we find that it is necessary in this day to preach Jesus Christ and him crucified. In fact that was the message and the admonition of the prophet to the first elders who went out into the world to preach the gospel. The instructions of today seem almost like repetitions of what has happened in the past. We read in the Book of Mormon about Korihor and Nehor and others who went out and preached against the coming of the Savior, and told the people that he was not to come, and that it was not necessary to put faith in him, that in the end they should be saved in the kingdom of God. We know that we cannot be saved in the kingdom of God unless we acknowledge Jesus Christ as the Son of God, we know that he came upon the earth and gave his life that we might live again.

May the Lord bless us and help us as a people to stand true and firm in the faith of our fathers. I trust that we will not give up our faith in our Lord and Master Jesus Christ. I trust that we shall never do anything that may cause us to lose our faith and so make us ashamed of the gospel or of the Prophet Joseph Smith. He is a prophet of God and restored to us the gospel of salvation. May we love our Savior, be true to his teachings and follow out his admonitions, I humbly pray in the name of Jesus-Christ our Redeemer. Amen.

ELDER WM. R. SLOAN

President of the Northwestern States Mission

This is truly an inspirational sight, my brethren and sisters, to stand in the presence of these mighty servants of our eternal Father,

and I assure you I feel my weakness and my humility this morning as, perchance, I have never felt it before in all my life.

I read an article in the February issue of *Current History*. The article is entitled "The Re-building of Pre-Historic America and American Art." The writer said most of us believe it was Columbus who discovered America, but that facts are now available to prove that America had been peopled; that great cities and towns had flourished here, not only of tens and hundreds, but of thousands, many hundreds of years before the time of Columbus.

As I listened to the remarks of President John M. Knight I was reminded of an experience which I had three years ago in his mission. Down in an Indian pueblo,—south of Albuquerque, New Mexico, I met an Indian by the name of Pablo Chito. He speaks English, Spanish and French and nine different Indian dialects. In my conversation with him I said: "Pablo, how do you account for these many tribes of Indians, and where do they all reside?" He said, "They are all residents of the state of New Mexico." "Do you mean to tell me that each of them speaks a different dialect and that not one tribe understands the language of the other?" He said that was true. I said, "Pablo, have you ever read the Bible?" He said, "Yes, I have." I said: "Do you remember the 48th and 49th chapters of Genesis, where old father Jacob called his son Joseph, and he with his two sons, Ephraim and Manasseh, met that good old Patriarch? Father Jacob crossed his hands and laid his left hand on the head of Manasseh and his right hand upon the head of Ephraim. Joseph, seeing the mistake of his father, went to correct him, and said, "Father, you have your right hand upon Ephraim, and Ephraim is younger." Father Jacob said, "Joseph, I know what I am doing. Manasseh's blessings shall be great, but Ephraim's blessings shall be greater. Ephraim shall become a multitude of nations." Then in the next chapter we read of his calling his twelve sons together, and he said unto Joseph: "Joseph's blessings shall extend above those of his progenitors. Joseph is a fruitful bough by a well, and his branches shall run over the wall, and they shall become a multitude of nations," etc. I said, "Pablo, have you read that?" He said, "Yes, I have," and he said, "I would like to tell you something, Mr. Sloan. Do you see that little house yonder?" As he pointed, he said: "That house was built four generations before Columbus discovered America. You think that he was the first man to discover America." Then he said: "Mr. Sloan, I have a diary that goes back twenty-three generations before Columbus discovered America, and there were many white men here before Columbus' day." This struck me with a force that I had never felt in my life before, and I have tried to analyze his statement. This man's diary goes back twenty-three generations before Columbus discovered America. I have done some little temple work myself and I have been figuring back to enumerate, if I could, just what a numerous posterity that would mean, and I have only gone back twenty-one generations. If you read that wonderful Book of Mormon you will see that there have been thousands and millions of people who have lived on the American continent, and Mr. Hampden,

in his article in *Current History*, enumerates them as millions and millions of people.

Just recently I received a letter from one of the missionaries in the Northwestern States mission in which he recounted this experience to me. He said: "President Sloan, we called on a man and left with him a Book of Mormon." I do not know why the missionary should have done this without any explanation whatsoever as to the contents of the Book of Mormon and as to its purpose. But he said the man took the book and as he read it he found that it spoke of a wonderful people which came from Jerusalem. They lived upon this continent for a few years and then they divided and subdivided, and conflicts arose, and a curse was placed upon some of these people and a dark skin was the result of this curse. This man thought to himself, "Can this be the negro race of people?" Then as he read further along in the book he found that some day these people were to become white and delightful again, and he could not imagine that this would be the negro people. One day after reading from this book and thinking much about it he went to visit his daughter who lived just a half block distant from where he was then residing. He spent the afternoon and stayed all night at his daughter's home. During the night, after he had retired and fallen asleep, he had what you may call a dream or a vision, or what you will. He was taken into a valley through which a river of water was running. Trees were on both sides of the stream, and among the trees and on each side of the river were numerous tents of Indians, or tepees, or wigwams, as you wish to call them. The Indians were there in hundreds, going about their daily duties, etc. He saw nothing to this, however, except a large tribe of Indians. Then this part of the dream closed and he was carried over into his own home, into his own bedroom, and lying on a little center table near his bed was a copy of the Book of Mormon. He saw the book lying there and as he beheld the cover of it he saw a light emanating from the book, and it arose about twelve inches above the book. There it stood for a second or two and then gradually ascended clear into the heavens. He connected the two together and the next day he sought the elders. He said: "You did not tell me that the Book of Mormon was a history of the American Indians. Now I know it is. I know it is a record of God's dealings with those people, because he revealed it to me in my dreams last night."

These experiences, the testimony of President Ivins and of the many other brethren who have spoken during this conference, have encouraged me in this work, and my knowledge of this truth that we are promulgating; and my desire and my ambition is to do more in the future, if God will give me strength, to further his purposes in the earth.

We are working hard in the Northwestern States mission. We have a wonderful group of young men and young women. Only two weeks ago, Sister Powell, one of our girls twenty years old, and her companion were compelled to move their place of residence, and they secured a little home not far from where they had been living. When they went into the little home they found that the stove and the lights

had to be connected with the gas. Sister Powell telephoned to the gas company office for them to send a man up to connect the gas. When the man received the call on the other end of the phone he said: "Who is talking, please?" She gave her name. "Your house number, please?" She gave her number. He said: "Will you tell me the business you are engaged in?" She said, "We are 'Mormon' missionaries working in the city of Portland." "'Mormon' missionaries! This is quite peculiar," he said. "Only yesterday, as I have been investigating and studying and praying for light, and that God would bless me and lead me to the truth, a voice whispered to me and said, the 'Mormons' are going to call you up. And here you are calling me up as a member of the 'Mormon' Church. I am not going to send a man to connect the gas, but I am coming myself."

My brethren and sisters, my time is up. I am happy to bring you the love and greetings of the missionaries of the Northwestern States mission, and in the words of the wonderful vision of the Prophet, recorded in the seventy-sixth section of the Doctrine and Covenants,

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior."

I bear you this witness, that Jesus is the Christ, that Joseph Smith is and was a prophet of God, and that the Book of Mormon is God's revealed truth, and I believe a man can get nearer the Lord by reading that book than any other book in the world. I believe the missionaries today in the Northwestern States mission are nearer God than they possibly have been for some time, because they are reading that book today. They are praying about it, and God is answering their prayers. I pray that he shall continue to bless us, through Jesus Christ. Amen.

ELDER DON B. COLTON

Former President of the Uintah Stake of Zion

My brethren and sisters: While I am greatly surprised now, I appreciate that President Grant has allowed me to enjoy in peace the meetings thus far. I have listened and have been thrilled with the messages of this conference.

Not long ago in the city of Washington I was invited to speak in one of the large churches of that city on the question of "What is 'Mormonism?'" At the close of the talk opportunity was given for the asking of questions. One gentleman prefaced his question with remarks about as follows: "At the time of the organization of the Church there were many Christian denominations in the world, hundreds of them, each trying as best it could to teach the message of Christ. Your Church came as a discordant note, so to speak. You have been the cause of much trouble. Peace has been taken from some homes because of your message. Those who have joined your Church and lived their religion have suffered much persecution. Much dissension and discussion have come as a result of it, and your own people have suf-

ferred much in being driven from the east to the west, and have become more or less an isolated people. Query: Why 'Mormonism'? Why all of this turmoil and strife? Has it been worth while?"

I shall not have time this morning to answer in full that question, but I would like to call your attention to two or three of the points that I made in answering that gentleman. In the city of Washington, a year ago this last winter, the leading daily paper published for many weeks articles by the leading authors of the country under the heading, "What my religion means to me." I invited this man's attention to the fact that in every case except one these authors had said they had been compelled, during the course of their lives, to revise their ideas of religion; that they had been taught in the days of their youth that the God whom they worshipped was a personal being with a body and with limitations. As they went out into the world and began their study in the colleges, they discovered that if there is a God he could not be circumscribed with limitations. They saw the evidence upon every hand of his power and of his everywhere-ness and they were compelled, so they said, to change their ideas of the being whom they had worshipped, and were forced to accept God as a force or as an omnipresent power in all the universe. In many cases these authors for a time wandered without any religion, but came back to the conviction that there is some force, some power, some influence, and that power and influence they had learned to call God. But they rejected entirely the idea of a personal God. This gentleman recalled reading all of these articles. Then I said to him, we are told in the scripture, that to know God and Jesus Christ whom he has sent is life eternal.

It is, then, of vital importance, is it not, to know him? The question carries its own answer. To know him is the greatest blessing that can come to a human soul. But the question is, how does "Mormon" philosophy solve the problem and reconcile the omnipresence of God and yet proclaim him a personal being?

"Mormon" philosophy, I say, has given an answer to that question. It has said, and does say, that God is a personal being, but that emanating from him is a light which fills the immensity of space. The light of the sun, the light of the moon, the light of the stars—the light of all the heavenly bodies. Radio proves the presence of at least something that permeates every known object, no matter how opaque the substance. There is found in all the universe a substance, which for lack of a better term we call ether. In the 131st section of the Doctrine and Covenants it is revealed to us that there is no such thing as immaterial matter. But all the forces and everything that is in existence (and we know that the ether is in existence) is but a 'finer matter. I am not saying what it is. I do not know. It only proves, however, that there is a force, a something everywhere, and whether that be the instrument by which the Spirit of God, the light that emanates from him, operates and fills the immensity of space, perhaps is yet to be discovered. Suffice it to say that there is such an instrumentality. This is in accordance with David's description of God, for he said, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

So "Mormon" philosophy answers the question that has puzzled the thinkers of the day, in revealing how God can be a personal God and yet be omnipotent. Emanating from him is the light which proceedeth forth from the presence of the Father to fill the immensity of space. Ancient scriptures abundantly attest the fact that God is a personal being, and this is supplemented by the revelations of this day which at once answer the question that God may be and is a personal being, and at the same time his power and presence and influence are felt throughout all the length and breadth of the universe. So that "Mormonism" has answered one of the great perplexing questions of the day, and that alone would justify its existence.

Another question, and I must be brief: Next to the great and important question of finding God is to find out who is man, and to that question "Mormon" philosophy has given a definite and reasonable answer. No man who thinks can believe anything else than that man is a dual being. As we stand by the bier of a loved one, we know that something has departed. Evolution, if it were accepted as truth, explains only the body. That which we love, that which reasons, that which thinks, that which has ambition, that which distinguishes man and makes him a little lower than the angels, but much higher than the animals of the earth; that which is really man must be explained. So far as I have found, after extensive reading and earnest research, "Mormon" philosophy alone gives a reason and answer to the question, Who and what is man? He is composed of spirit and body which make up the soul, or the completed man, and that spirit did not have its origin by accident. It was and is the creation of our Father in heaven, and the material of which it is made is only finer matter, as explained in the 131st section of the Doctrine and Covenants. If it exists it is something and is, therefore, matter.

I could give you the explanations of Christian thinkers everywhere. I am sure if you were to compare them with our answer and explanation as to the origin of man you would admit at once that "Mormon" philosophy has given an answer, not only consistent with logic, but consistent with the revealed word of God. We do not believe as Lyman Abbott, for instance, said, that it is possible when that first monkey-man stood up in the primeval forest, that God breathed into that body the soul that we inherit. We do not believe that. Every man has a spirit, is himself a child of God, created just as naturally and just as much in accordance with the laws of nature as is the body itself. We are all God's children.

And so, in further answer to the question, Why "Mormonism?" Not only to reveal God, whom to know its eternal life, but to reveal man, his origin, his relationship to Deity, his wonderful mission here and hereafter.

Another answer, and an answer that is worth while, given in no other philosophy, is the doctrine concerning home. Sometimes it has

been said by ill-advised people that "Mormonism" is not conducive to good homes. O, how utterly foreign to the truth is such a thought! "Mormon" philosophy has revealed to the earth that home is the only unit, when properly commenced and fully appreciated, that shall endure forever, and reveals to man the wonderful relationship that does and shall forever exist between man and wife, between father and mother, and children, and gives us a picture of what it really is to become one in God's great family. No more ennobling truth was ever taught to the children of men.

Now we see why Elijah the prophet should be sent to turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest the earth be smitten with a curse, for it comprehends the binding in one of all the children of our Father into his great family. That alone justifies the existence of "Mormonism." I want to say to you that with all due respect to every other religion of the world, I do not believe there is any other people who look upon the sacred relationship of home as we do. We believe that the binding together of man and wife, the sealing of the children to their parents for eternity, will ultimately bring into one fold all the children of God.

In brief, then, Why "Mormonism?" To reveal God, whom to know is eternal life. To reveal man—who he is, and what his relationship to Deity is,—and to proclaim to him how to organize the one unit—home—that shall endure forever. These are some of the reasons, in brief, for the establishment of the "Mormon" religion in the midst of the other religions of the world. This gospel is the power of God unto salvation, the means for salvation, endless joy, endless increase, happiness and progress forever, worlds without end.

God help us fully to appreciate the biggest and best thing in all the universe, I pray, in the name of Jesus Christ. Amen.

ELDER HENRY N. MICKELSEN

President of the Lost River Stake of Zion

I feel, my brethren and sisters, somewhat like Paul of old said, probably one of the weakest or the least of you. I appreciate more than words can express my fellowship and membership in this great work.

I have not had the privilege as some have had of being born under the covenant, but I have had the privilege of studying for myself. Therefore, in my mature age, I became a convert to this Church, and I can say, as the scriptures say, that the little seed which was sown within me has developed and grown. Wherefore we know, if that be the case, that we are not in error but are continuing in the light. I, too, with the rest of you, in another sense, make the same statement as did Paul: "But I certify you, brethren, that the gospel which was preached of me is not after man, neither did I receive it of men, but by and through the revelations of Jesus Christ."

That is why we are all here. We have not received this gospel of

man, but through the revelations of Jesus Christ. Not perhaps through a direct message, but by the influence that he has left us.

I always appreciate hearing someone speak concerning the Book of Mormon. That book is the reason for my standing before you today. I believed it to be the word of the Lord, and in reading it, said to my wife: "If the Bible is the word of the Lord, there is no question in this world that this book is also the word of the Lord." As the Bible is the history of the hand-dealings of the Lord with the people on the eastern hemisphere, so the Book of Mormon is a history of his dealings with the people on the western hemisphere. One substantiates the other, and together they give us a strong testimony.

I bear you my testimony that the Doctrine and Covenants and the Pearl of Great Price are true and from the Lord. No wonder we gather here as a host. No wonder men live and want to live worthy lives that they may continue to grow in this great work, that when we have finished our mission here we may take with us the intelligence which we have gained here. We should, therefore, be thankful to each other and continue to work in the Lord's cause, spending our means and living in such a way that our brethren who are not of our faith may see our good works and join with us.

A young woman from New York City made the statement that it was foolish for the people in this intermountain country to build such a house as we are gathered in, that as far as religious worshipers are concerned it would be impossible for those who are residing in this city to fill it. And yet here it is filled to overflowing every conference. Why is it? It is because we all grow together in this Church. One is not greater than the other, only we respect, of course, our brethren who are over us in authority. But we grow together, we grow in intelligence, and we all take part. That is the reason that we are here today enjoying the Spirit of the Lord and the great testimonies that have been borne.

It is my testimony that this is the work of the Lord, and that it will grow, and that we will be exalted in our Father's kingdom if we continue faithful and do our bit by taking part in this great organization. May the Lord bless us in our righteous undertakings, is my prayer in the name of Jesus Christ. Amen.

ELDER COLEN H. SWEETEN

President of the Curlew Stake of Zion

My testimony has been greatly strengthened during this conference. In listening to the calls of our mission presidents for more missionaries, I feel very proud of the little stake that I have been asked to preside over, for we sense the responsibility of preaching the gospel not only to the world, but to the people who live in our stake who may not understand the gospel. The small stake that I preside over has but 1,250 people. A year ago we had eleven long-term missionaries in the field. When the call came from President Grant for short-term missionaries ten of our brethren volunteered. This is very pleasing to us who preside over that stake of Zion. During the last winter we have

had fourteen long-term missionaries in the field and three short-term missionaries.

We quite often hear people, who are trying to criticise, say that our people are not sincere in their belief. I do not see how any person, with a sane mind, can say that, after listening to the report that Elder David O. McKay read to us yesterday of the time and money that have been spent by the members of this Church, and after knowing, as I know, of the effort our people are putting forth in our little stake to preach the gospel to people who do not understand it. I know that we are sincere, and I know that the gospel is true. I know that people who do not think we are sincere have never been humble enough themselves to ask their Father in heaven that they might understand the gospel. There is one truth that we cannot get away from, and it is this: We cannot understand the gospel without the assistance of our Father in heaven. We find in our organizations that wherever those in charge attempt to accomplish the work themselves, with their own power, without asking for the assistance of their Father in heaven, they fail. But wherever they are humble and pray for the assistance of our Father in heaven, he will always come to their rescue and help finish the work they are called to perform. If the people of the world who do not understand the gospel, and are always criticising, would get down on their knees with a prayerful heart and ask their Father in heaven to help them to understand the truth and the beauties of the gospel, I am sure that our heavenly Father would come to their rescue. I know he has done this for me, and that he will do it for others. I know that the gospel is true, and that by trying to help others in this life we help ourselves. We always get more out of the effort of doing our duty than we put into it. May the Lord help us to perform our obligations here on the earth, I pray in the name of Jesus Christ. Amen.

ELDER ALFRED H. BELLISTON

President of the Juab Stake of Zion

President Heber J. Grant recently complimented a gentleman for having splendid terminal facilities. That part is not bothering me at present. I would like to have a self-starter. Elder Geo. F. Richards, in one of the meetings of this conference, said that it required greater intelligence to create an idea than it did to find words with which to express it. I have an idea that there is truth in that statement.

I rejoice this morning in being numbered among this people, and in having the privilege of rendering service in this great organization, the Church of Jesus Christ of Latter-day Saints. It is a most wonderful organization. It has nurtured me from my infancy. It has provided for me all the facilities which I consider essential for my progress and development. I am not saying how well I have observed and taken advantage of the opportunities that have been afforded, but it has always provided a means for the exercise of my ambitions and for my development. I thank the Lord that in my teens I became interested in the Church and its doctrines and organizations, and received the bene-

fits of its teachings; that early in my young manhood the Lord blessed me with wholesome surroundings and gave me the privilege and opportunity of associating with men and women of greater wisdom than I had, who were interested in my life and directed my footsteps in the ways of truth; that it became my privilege to perform a mission to the world, and that even before my return from that mission, several months, in fact, I was chosen a member of the bishopric of my ward. I have not been out of the harness since. As a representative of the third generation in the Church, I am happy today to say that the faith is still with the family and has not waned in the least from the days of my grandfather who embraced the gospel in his native land, England.

A wonderful organization, I said. It has been an inspiration during this conference, as it has during many others that I have been privileged to attend, to witness the great body of men of intelligence, busy men, who give their time and their talents for the furtherance of this work, and to look into the faces of thousands who have been called to positions in this Church to minister for the people and teach them the doctrines of Christ, that they may grow in the fear of the Lord. I say that it is an inspiration at this moment to see such men as I see before me. We do not seek positions in this Church, but they come to us as a rule through faithfulness, and I doubt not that the majority of these brethren who are before us, received their appointments with reluctance, feeling their incapacity and inability to discharge the duties and responsibilities that would rest upon them in serving the people and administering in the various offices to which they have been called.

As a parent I feel grateful to the Lord that provision has been made in the organizations of the Church to supplement the home and give proper teachings unto our children in the Sunday schools, in the Religion class and other organizations; that means are provided whereby they can be taught the ways of the Lord and be led to fear him and keep his commandments. It is wonderful when we contemplate these things how kind the Lord has been to us, how merciful he is to us.

I feel that this work is growing. I wish I could report, as the brother before me did, with respect to the missionary work. I think it is a wonderful report that he has just given. I felt that we were one of the smallest stakes in the Church, but we have nearly three times the number of people that the brother who has just spoken has in his stake. It is something to be proud of for a stake with so few members to furnish as many missionaries as he reports has been furnished by his stake. I can see how, in the future, that can strengthen the wards in his stake. These missionaries coming back to the stake with their experience and the zeal that they acquire in the work of the Lord, in their missionary efforts, will repay ten-fold for all the sacrifices that are made now in sending them abroad. I think that this is one thing in the Church of Jesus Christ of Latter-day Saints that the world is jealous of, this missionary system, the strength it brings to the people. It was said recently in a convention by a certain man who had heard many from Utah express themselves that he wondered how it was that the men from Utah when assembled in conventions could express themselves so clearly. This

gave the opportunity to explain to this gentleman our missionary system, for practically all of the male members of the Church have the privilege in their early manhood of going out and proclaiming the gospel, thus developing themselves to become useful and efficient in expressing their ideas and views on different questions pertaining to civil life. I am proud today to be numbered among this people, and to have the pleasure of serving them in our stake. I trust that we may grow and be united in our effort to serve the Lord and accomplish his purposes.

May God add his blessings unto all of us, that we may do our duty faithfully, I pray, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. CHIPMAN

President of the Alpine Stake, Recently Returned from a Short-Term Mission in California

In the fall of 1925, when President Grant announced that he desired men of experience to proclaim the gospel to the world, I was sitting by my counselor, President Clark, and I suggested to him: "There is an opportunity for you." He answered: "You have my consent." I thought that if I had his consent and could get the consent of the President, I should be delighted to go into the world and proclaim the gospel to the best of my ability. The President told me that if I could arrange my affairs he would be delighted to have me go, and I responded to the call. I landed in San Francisco on the 4th day of January. I did not go in the fall, on account of the business interests that needed to be adjusted before I left. I labored in San Francisco but a very short time, and then was called to labor in Oakland. From Oakland I was called to labor in San Jose, and at the first conference we held there, President Joseph W. McMurrin being present, I asked him if he had any objections to my asking the bishops in our stake to recommend missionaries to come down there and assist me in the work. He said he had none whatever; if the bishops would recommend them, he thought it could be arranged. I am delighted to announce to the brethren and sisters present that we had twenty missionaries from the Alpine stake, laboring in the San Jose conference, while I was there. I was somewhat selfish in the matter, because I realized, being president of the stake, that when those missionaries returned they would strengthen us very materially, and besides it would do them good and it would do good to the people of the world.

After I had labored in the mission field six months I was not satisfied. I liked the work so well that I asked permission to remain longer, and I did so with consent. I enjoyed my labors immensely. It was the joy of my life. Most of you are aware that later on we were overtaken in an accident, where eight of our missionaries were hit by an automobile, seven of whom were knocked down and five had to be taken to the hospital. I want to say that at the hospital we received very fine treatment from the doctors, the nurses and the attendants. They were all good to us, and during our stay with them the mission-

aries taught the gospel to the people in the hospital. While we were sick we spoke of the Book of Mormon to them, and succeeded in placing twenty-five copies of that book among the nurses, the doctors, and the chief nurse of the hospital. We talked of the gospel to every nurse that waited upon us, and I think that some good will come out of this serious accident. I cannot understand why such an accident should have happened to a group of missionaries, choice, pure-minded, industrious young people, who were willing to labor in the service of the Lord. I do not suppose that the Saints in early days in Missouri understood why it was that persecutions were heaped upon them. I suppose that the relatives of John the Baptist could not understand why he had to go to prison and was finally beheaded. I do not suppose that the Saints in ancient days understood why Paul and Silas should be imprisoned, and why Paul should be shipwrecked and beaten with many stripes a number of times. I do not understand these things, but I do know that the Lord is at the helm, and is able to sanctify all these conditions to the good of his people. When I regained consciousness at the hospital (I was unconscious for two or three hours), and found the doctors sewing up my head, and discovered what had happened to me, it seemed to me that I was hurt everywhere from head to foot. I had two gashes in my head, my face was all skinned up, my lips were skinned, my hands and my side also, and there was a gash in one leg, and the other leg was broken. Well, it hit every place about me but the most prominent part, and that was my stomach.

I revisited the hospital to find out how the nurses were getting along with the Book of Mormon. We found them interested and reading the Book. Among the nurses was a Chinese girl who could speak English, and who claimed that she was a Christian. I induced her to take the Book of Mormon and read it. She said she had a brother who was a Ph. D. at the Lick Observatory, at Mount Hamilton. I made a trip up to Mount Hamilton and had the opportunity of talking to him and getting acquainted with him. I told him I knew his sister. I left him my card and the Articles of Faith, and told him who I was.

I appreciated the opportunity of laboring in the mission field and am glad to return. California has good roads, and many flowers, although they are not so fragrant as Utah flowers. They have good fruit, but I do not think the flavor is quite so good as is the flavor of our fruit at home. I think the people at home are as beautiful as the people of California, but we find some fine people in California, splendid, sincere people. As a result of the accident we had many friends raised up to us, Catholic and Protestant, who entertained us and welcomed us into their homes, and had radio programs and receptions for us, and this gave us the opportunity of preaching the gospel to them.

I do not feel to regret the accident very much. I am hardly well yet, but I believe that I will get better, and all of the others who were hurt in the accident are better. The young lady who had to be in the hospital so long with her head crushed is well again. The doctors in California said to me: "There is no hope for her." I said: "Now

doctor, I have not felt that way, I believe she will get better." I had not seen the girl, and when they wanted to take me in to show her to me before she left there, I told them I did not want to see her on account of the condition of her face. She weighs twenty-four pounds more now than she did when she went into the mission field, and she looks more beautiful. She is restored, and you cannot see a scar or anything upon her face. It is wonderful. When the doctor was waiting upon me for my foot upon one occasion, he remarked to my good wife who was present: "That is one time when the guardian angels did not have charge of you." My wife said: "Doctor, you are mistaken, that is the very time when they did have charge of us, and they saved every one of us." It would have been an easy matter for every one of the party to have been killed, but the Lord preserved our lives, and I hope that those who are injured, and their parents and friends, will appreciate the kindness of the Lord in the preservation of our lives.

I pray the Lord to bless us here at home, that we may set an example to the world that will help us, and help them.

The only criticism I received while I was away was upon one occasion when speaking on the street corner. A man stepped up to me, after the meeting, and said: "Your talk was fine, but your people do not live according to what you are teaching here, tonight." I was speaking on the fruits of "Mormonism." I said to him: "Well, in what way?" He said that he had lived in Idaho, and that our people did not live up to their professions. I said: "I suppose there are some members of the Church who do not live up to all they should," but, I said, "the Savior himself got one bad one out of twelve, and it is just possible that the gospel net may gather in some, in these days, who are not as they should be." That seemed to satisfy him.

I want to say that we met hundreds of people who had been on the Temple Block, and who have visited the Bureau of Information, and I have yet the first individual to meet who has been heard to criticize or be unkind to us in our visits among them. In every instance they commended the splendid treatment they received here on the Temple Block and at the Bureau of Information. It is a wonderful missionary arrangement for the preaching of the gospel to the people of the world and preparing them to receive the elders. May God bless them, each and every one. Bless these brethren who preside that we may uphold their hands and stand by them in this glorious work of the Lord, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have received telegrams from different sections announcing that people in Idaho and other places are listening in by radio to the proceedings of the conference.

The choir and congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

The closing prayer was offered by Elder Heber Austin.

Conference adjourned until Wednesday, 10 o'clock a. m., April 6, 1927.

FOURTH DAY

MORNING MEETING

On Wednesday morning, April 6, 1927, at 10 o'clock, the conference reconvened, with President Heber J. Grant presiding.

The choir and congregation sang, "We thank thee, O God, for a prophet."

The opening prayer was offered by Elder Heber Q. Hale, president of the Boise stake of Zion.

A mixed quartette sang, "An angel from on high."

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I sense the responsibility, my brethren and sisters and friends, of occupying this position. I desire that I may have your faith, that I may be inspired to say those things that shall be profitable to all of us. I rejoice greatly in the testimonies and the instructions that have been given to us during this conference. I am sure they are calculated for the welfare, growth and development of the Latter-day Saints.

When the Lord Jesus Christ was upon the earth, and was teaching men the principles of life and truth, there were some who followed him, as we have heard, from among whom he selected his Twelve Apostles. But a time came when the question was asked whether or not they would continue to follow him, and Peter responded: "Whither shall we go, Lord, if we leave thee?" Where could they go to find anything to compare with that which he had presented unto them? I am reminded of the remark made by the Savior to some other followers of his. I would like to read a few words:

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed:

"And ye shall know the truth, and the truth shall make you free.

"They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

At a later time, when Jesus was about to be crucified, he was before Pilate, the Roman Governor, and Pilate asked him some questions, and, besides others, if he were a king. Jesus said:

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate said to him, "What is truth?"

In the year 1837, when Heber C. Kimball and others of the apostles and elders were sent to England for the opening of the door of the gospel in that land, after arriving in Liverpool they traveled on to

Preston, as I remember it, and as they alighted from the coach, or the stage, at that place, they saw a banner before them, erected as a part of the celebration in honor of Queen Victoria, and on that banner the words, "Truth Will Prevail." These brethren were encouraged by the words on that banner. They proceeded diligently and faithfully in the prosecution of the work that they were called to perform; and the harvest which was reaped through the power and influence of the holy Spirit as a result of their labors was wonderful.

What is truth? We are told that it is the knowledge of things that have been, that are, and that are to be. The Latter-day Saints have accepted this gospel which we understand to be the truth. When the missionaries go out into the world to preach the gospel, they present these things which they declare have come from the Lord; and those to whom the message comes are invited to investigate carefully, to compare these things with those which were declared by Jesus and by his apostles, and with those things that are contained in the scriptures from the very beginning.

In every instance those who have accepted this message, after careful comparison and investigation, have become convinced that these principles are true, that the ordinances of the gospel conform exactly to those which were taught by the Savior and his apostles in the previous dispensations, and that the restoration of the gospel, as declared by the Latter-day Saints, is true. So we have come to accept these principles as being the truth, the everlasting truth. In other words, the gospel is "the truth, the whole truth, and nothing but the truth." The Latter-day Saints have been taught and have appreciated the fact that wherever truth is to be found it is a part of the gospel. It is for our welfare, our blessing, and our development.

In the world today there are many things that are in the nature of theories. The scientific method of investigation is to experiment, to establish a hypothesis or a theory and then to endeavor to prove whether or not that theory is correct. There are many theories in the world that some people accept as truth, and yet they are in a status of uncertainty. But things that are definitely and positively proved to be true are and should be accepted and lived up to. There are divine truths which are for the eternal welfare of men, and those divine truths are included and comprehended in the gospel of Jesus Christ. If men and women accept the truth, that is, the true gospel of Jesus Christ, then they shall be made free,—free from sin, from transgression, from superstition, and from all of those things that hinder men's progress.

I believe that the gospel of Jesus Christ as restored in this latter day, in its purity and fulness, could not have been established and carried forward as it has been done in any other land than in this land of liberty. I am sure that the Lord had in his purposes the establishment of this land of liberty that the gospel might be restored here and go forth to all other lands, that men might hear it and, so far as they love truth, accept it. But even in this land there has been, and is to some extent today—fortunately not nearly so much as there was

formerly—a spirit of prejudice, of superstition and sometimes even of persecution against those who have accepted the truth.

When the Latter-day Saints received the message which came through the Prophet Joseph Smith, and undertook to live it, they were persecuted in those early days. I was recently reading a report of the Rochester Historical Society of New York, telling of the beginnings of “Mormonism;” and in that story, even today, they rehash old fables and falsehoods that were told against the Prophet Joseph Smith and other leaders of the Church in those early days. Even now they are continuing to spread misrepresentation by repeating those things which were used in a prejudicial way against the early Church leaders. Well, the Church, organized in New York state, moved westward, because the destiny of this work was westward. They established themselves at Kirtland, and they had difficulty there because of persecution and objection to the truth.

The Latter-day Saints have always undertaken to maintain a spirit of kindness and patience, endeavoring to promulgate the truth because they love it, and because they recognize it as a pearl of great price. Yet many people who ought to be willing to accept the gospel and receive the benefits and blessings which come from it, have opposed it and have undertaken to persecute those who have accepted it. The result was that in Kirtland there came a time when there were very dark days for the Church. There were those who, because of persecution, could not stand, nor retain their love of the truth. They were affected more by the persecution of men, and they fell away from the truth. This did not change or alter the truth itself, but it did affect their standing and blessings which they would have been entitled to receive if they had retained their courage and faith in the gospel.

So the people moved again westward to Missouri—the place that the Lord had designated as the center stake—and there they undertook to live the gospel. It is true that they had some failings and weaknesses, but nothing to compare with the men who persecuted them. It was because they were a strange people—a peculiar people—who undertook to carry the gospel of Jesus Christ, the truth, into their every-day lives that they were persecuted and driven. There came a time when conditions in the Church apparently were in a very desperate status, because of the terrible persecutions. Joseph Smith and other leaders of the Church were imprisoned, and their very lives were in danger. The people were driven and persecuted in every way and some were massacred. Brigham Young and others who were not imprisoned were doing everything in their power to remove the Saints from Missouri, and to find a resting place for them. There were those among them who could not retain the truth, whereby they could be free, and endure persecution and trial and trouble.

Finally the Saints were established in Illinois, and there they built a beautiful city—the finest city in the state of Illinois. They established a wonderful community. Then again persecution followed, and those who ought to have been able to acknowledge and understand the truth of the gospel were the ones who were bitterly persecuting and

opposing this work. So, after all that effort, the leaders of the Church, Joseph and Hyrum Smith, were cruelly martyred, and others of the authorities of the Church were in danger of their lives, and the people themselves were finally driven out again and had to find another resting place.

So they came westward to this land. There were those, even then, who could not retain the truth, who could not continue in faith, who could not appreciate the fact that this gospel is the means whereby they could be free and overcome the bondage of sin, transgression, superstition and those other things which are the result of the error that is abroad in the world. The Latter-day Saints who still retained and lived the truth came to this land, established themselves and began anew to build a community, where they could live in faith, unity and love, and promulgate the gospel abroad. Notwithstanding these different crises that have occurred, the work has gone steadily forward. After they had become established here those opposed to the truth were not satisfied. Because of the fact that they were growing, that the truth was becoming established and was prevailing, persecution began again later on and continued for a time.

There have been, therefore, at various periods in the history of this people the various tests that have come to the Latter-day Saints to prove their devotion to the truth, and their willingness to maintain it. The gospel of Jesus Christ remains the truth. It is, as stated, the whole truth, it is divine truth, it is the will of the Lord. When the Lord speaks to man, through his prophets, as he has done, as recorded in the scripture, it becomes his word and his will; it becomes scripture; it becomes the truth to mankind. While social and political conditions may vary at different periods of the world's history, the fundamental truths of the gospel remain. Those precepts that are essential to man's salvation endure. So these necessary principles of the gospel, restored in these days, remain as fundamental truths. They are unchangeable and invariable.

The Latter-day Saints who have been loyal have accepted and retained these principles, and they will always retain them, for they are true. There may be those who will fall away from the truth, whether it be as a result of persecution or whether it be because of the pleasures of the world. Whether it be the luxuries or the wealth that comes to men, there are those who cannot endure the conditions necessary to observe the plain, simple, divine truths which make for salvation and for the blessing of mankind. But their failure does not alter the truth, nor stay its progress.

Fortunately, at the present time, there is very little persecution of the Latter-day Saints anywhere; but there are influences of the world among us in this community, and, in fact, influences in the world everywhere, that tend to draw men and women away from the truths of the gospel of Christ. We recognize the fact that while the Latter-day Saints claim to possess the gospel of Jesus Christ in its fulness, and are endeavoring to live in accordance therewith, there are many other people in the world who are living in accordance with principles of truth that

form a part of the gospel. These are essential for the welfare, growth and development of mankind, in the promotion of ideals and the practices that shall enable them to accomplish the greatest good in life, and at the same time prepare themselves for eternity.

There are, however, efforts and influences abroad in the world which tend to draw people away from the truth, and from these principles which make for growth and development. Such influences are at work among us here. There is a growing tendency toward a spirit of vulgarity, of profanity, and of obscenity, that is most disgusting in its nature. If we go, for instance, to the theatres today, we find the use of profanity,—the taking of the name of the Lord in vain—a most common and offensive practice. It is also noticeable in many of the magazines that are widely circulated. Also, the jokes, stories and actions on the stage, and in magazines, are, in too many instances, so vulgar and even obscene as to be revolting, to say the least. They are having their influence upon many people, particularly the young people. So, these deceptive efforts are abroad, and their purpose undeniably is to draw boys and girls, and men and women, away from the truth.

My brethren and sisters, and especially my brethren who bear the Priesthood, who carry responsibility as presidencies of stakes, as bishoprics of wards, and all who have received this Priesthood, our responsibility and our opportunity—and also primarily the responsibility of fathers and mothers—is to endeavor to teach our children to restrain themselves in those thoughts, practices or habits that will tend to degenerate them, or tend to reduce their will-power, or their mastery of themselves. It is our business to train them, and forewarn them that if such habits are cultivated, or if they are allowed to grow in their minds, or any other habits of like character, they will tend to lead them away from this everlasting truth.

I pray that the Lord may bless every one of us, that we may recognize these signs and these dangers. We realize that there are influences abroad that are just as insidious, just as dangerous for the maintenance of the standing and the faith of the Latter-day Saints as there were in the days when persecution prevailed. At the same time, we as a people should recognize the great heritage that has come to us from our fathers through their stability, of faith, devotion, and love of the truth; and measure up to that responsibility by training our children and those under our care, through example and good counsel, to resist these habits and tendencies that will lead them away from the truth and into error, and cause them sadness and sorrow. The gospel is a great ideal, a great set of principles, that makes for growth and development, for happiness and peace. It will prevail and triumph, whether or not any of us, individually, shall be able to endure in faith.

May the Lord help and bless us that we may measure up to these opportunities and responsibilities, that we may be able to stem this tide and these influences that are abroad, to maintain those plain and simple standards of truth and of righteousness that shall make for happiness, peace, joy, and finally for salvation, I pray, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy and President of the Canadian Mission

As announced in this conference, I have been called to preside over the Canadian mission. The call came to me at the close of a busy day on February 3, and on February 14 I was on my journey to that historic field, opened nearly ninety-five years ago by Joseph Young, the father of our late and beloved Seymour B. Young. I thought it was an appropriate thing to have a Seventy called to that field, opened by the man who was the first Seventy and the first president of Seventy in this dispensation. He was accompanied by Phinehas H. Young, Elial Strong and Eleazer Miller. In six weeks' time they had raised up a branch of the Church at Ernesttown, Ontario.

The Reverend Harry Emerson Fosdick, who has been referred to in this conference, has just issued a book bearing date August, 1926, called *Adventurous Religion*. By that he means the same spirit and zeal and adventurous living that characterized the introduction of the gospel in the days of the Savior. He characterizes the incidents connected with Paul's ministry as "the most influential uprush of spiritual power in human history;" that "Christianity began in a great adventure" and that "the life to which Jesus summoned men required insight and bravery to undertake, and fortitude to continue." If the Reverend Fosdick would know of adventurous religion in this age, he need only consult the history of the Canadian mission.

Elder Brigham Young made his way to Canada, in December, 1832, wading through deep snow and crossing the lake when the ice was so thin that it bent under the weight of him and his companion, who could not walk together, the water above the ice wetting their shoes. He and his brother Joseph Young raised up a branch in West Loughborough, after baptizing forty-five souls. Elder Brigham Young, in July, 1833, returned to Kirtland, Ohio, accompanied by some twenty or thirty new converts. That was followed by the labors of Elder Orson Pratt. In fact, Elder Pratt thought he was the first in this dispensation to preach the gospel in Canada. He was followed by Elder Parley P. Pratt, in 1836, and what wonderful fruits these men had in the ministry. John Taylor was providentially found in the city of Toronto, and afterwards, as you know, he became president of the Church. I am a little ahead of my story, chronologically. I should record the fact that Presidents Joseph Smith and Sidney Rigdon preached in this historic field. Old father Nickerson and his wife, of Mount Pleasant, Ontario, drove to Kirtland and brought the Prophet Joseph and Sidney Rigdon to Mount Pleasant. There is a graphic account of this visit, by Lydia Knight (whose maiden name was Lydia Bailey) in her *History*, on pages 14 to 23. Lawyers abbreviate by using exhibits. May we refer to these pages as an exhibit to be read as an example of "adventurous religion."

Someone has suggested that Canada is really entitled to much credit in opening up the British mission, because four of the converts

in Canada accompanied Elders Heber C. Kimball, Willard Richards and Orson Hyde to the British mission, referred to today. One of those persons was Joseph Fielding, the brother of Mary and Mercy Fielding.

From this early work we can get some insight into what the Lord no doubt meant in telling Joseph Smith to "be not weary in well doing;" that "from things that are small proceedeth that which is great;" that souls are precious in the sight of God, and if it be that "one spends all his days in bringing save it be one soul into the fold, how great shall be his joy with him in the kingdom of my Father." Mary Fielding now stands at the head of a posterity numbering several hundred, representing, as it were, a great cone of righteous humanity with the apex pointing to Mary Fielding Smith, the wife of the Patriarch, and with a base ever widening as the years come and go.

I had a glorious experience in this mission, in "swinging around the circuit," touching the great cities of Hamilton, London, Toronto, headquarters of the mission; Ottawa, where the Dominion Parliament was in session, the great city of Montreal; Halifax, in Nova Scotia; the old city of St. John, New Brunswick; and the cities of Bangor and Portland, Maine, and back again to headquarters.

While at Toronto a friend entertaining us for dinner, with evident pride, showed me a copy of the new *Catholic Encyclopedia*. He himself had studied for the Catholic ministry, but was still connected with a protestant church. He explained to me that this edition of the *Catholic Encyclopedia* had been sponsored by the Knights of Columbus. He called my attention to an article under the heading of "Mormons." Hastily glancing through it, I was agreeably surprised at the fair treatment of the subject throughout, with the exception of two or three sentences. One sentence is very closely connected with the important event of the erection and dedication the other day of a monument to the Three Witnesses to the Book of Mormon. In the edition of the *Encyclopedia* mentioned there is a statement that the Three Witnesses, whom we honor now by a beautiful little monument upon these grounds, had denied their testimony. I did not take a copy of the exact words of the later edition, but the earlier edition, the one copyrighted in 1911, uses this language:

"In renouncing 'Mormonism' subsequently, Cowdery, Whitmer and Harris, the three principal witnesses, declared this testimony false."

I am sure that the Knights of Columbus, if responsible for this error, will be pleased to correct it when their attention is called to it, because the statement is contrary to the facts. My father, James H. Hart, interviewed David Whitmer, in 1883. The interview was reduced to the form of verse, afterwards read and approved by David Whitmer. It was published in the October, 1883, number of the *Contributor*, vol. 5, pages 9 and 10, to which I again make a reference for the sake of brevity.

David Whitmer said:

"My written statement I have ne'er denied.
I saw the angel, and I heard his voice
And wondrous things, that made my heart rejoice."

After giving an account of the visitation to him of the angel, he said:

"If this be not the truth, there is no truth,
And I have been mistaken from my youth;
If I'm mistaken, you may know from thence,
That there's no God, no law, no life, no sense.

"I know there is a God—I've heard his voice,
And in his power and truth do still rejoice;
Though fools may ridicule and laugh today,
They shall know the truth of what I say."

"I've suffered persecution at the hands
Of hireling preachers, and their Christian bands;
I've braved their hatred, and have them withstood
While thirsting for the youthful Prophet's blood.

"They came, four hundred strong, with visage bold
And said, 'Deny this story you have told;
And by our sacred honor, we'll engage
To save you from the mob's infuriate rage.'

"A mighty power came on me, and I spake
In words that made the guilty mobbers quake;
And trembling seized the surging crowd, and fear;
But left unharmed, I felt that God was near."

Had he been disposed to deny his testimony, a good time would have been when the mob came.

I would also like to refer to an affidavit dictated by Charles M. Nielsen, formerly a city judge of this city, of a court room testimony of Oliver Cowdery. Again, I shall refer to this as an exhibit, to be read by you later when the same may be published. It is a court scene in Michigan, with Oliver Cowdery prosecuting a murder case. The attorney for the defense said in a very sarcastic manner:

"I hope, Mr. Cowdery, that when you are going to reply to my argument to the jury that you will tell us something about the angel who came down in his night clothes while you and Joe Smith were digging golden plates out of the Cumorah hill, by which you have deluded so many thousands of our countrymen, by deceiving them in regard to the coming forth of a certain book called the Book of Mormon."

The narrative continues:

"Finally Oliver Cowdery's turn came to reply. I shall never forget how his face looked, no matter how long I shall live. He was as calm as a summer morning. There was no anger in his face or in his words. In addressing the court and the jury he said:

"Oh, I do wish that I could escape replying to the challenge of my brother attorney representing the defendant in this case, but I can not. I dare not. The angel that appeared to us was not a dream. It was not in the night time. It was in the day time while the sun was shining brightly on a clear beautiful day. We were praying in turn as we were kneeling on the ground and while in the attitude of prayer, a brilliant light surrounded us, the glory of which I can not describe. It even surpassed the brilliancy of the sun. A beautiful personage stood before us, about two feet from the ground, and he told us that his name was Moroni, and he declared to us that the Book of Mormon had been translated

by the gift and power of God, and he commanded us to bear witness of the fact, and he said, 'If you ever deny what you have seen and heard here from me to-day, there is no forgiveness for you in this life nor in the life to come.'"

There are other interesting matters contained in this affidavit that you may read at your leisure; also, another affidavit now being prepared at my suggestion by Elder William H. Homer, who interviewed Martin Harris in the Kirtland Temple and heard his dying declaration, and that is the point that I am coming to—the force of a dying declaration.

As President Joseph Quinney, Jr., and I passed through the town of Bellville, Ontario, there was on trial before Judge Logie a murder case in which the prosecuting attorney presented an ante-mortem statement, a dying declaration, by one Charles St. Charles, a court bailiff who had been shot down. The principal testimony for the Crown was a dying declaration of Mr. St. Charles. The jury, after hearing the evidence, and being instructed by the court as to the weight that should be attached to a dying declaration, brought in a verdict of not guilty, and then a very unusual thing occurred. The judge evidently thought that the jury had disregarded the instructions of the court or the argument of counsel for the Crown as to the weight of a dying declaration, and rebuked the jury by telling the defendant that he might as easily have been convicted as acquitted upon the testimony taken, and that the court was not satisfied with the verdict and would report the case further. The English press in its conservative way criticized the judge for his invasion of the rights of the jury, but it indicated the weight he thought was attached very properly to a dying declaration under British law, a rule so strong in the law that judges in the states follow this rule, notwithstanding the sixth amendment to the Constitution of the United States, which guarantees to every man the right to be confronted by the witnesses against him. The force of a dying statement was understood in the time of Shakespeare, as indicated in his play of "King John," where one Melum, on his death bed, gives evidence of the contemplated treachery of Louis, a French lord. When not believed Melum exclaims:

"Have I not hideous death before my view,
Retaining but a quantity of life,
Which bleeds away even as a form of wax
Resolveth from the figure 'gainst the fire?
What in the world should make me now deceive,
Since I must lose the use of all deceit?
Why should I then be false,
Since it is true that I must die here,
And live hence by truth?"

The underlying strength of a dying declaration is given by jurists of the Supreme Court of one of our American states as follows:

"When dissolution is approaching and the dying man has lost all hope of life, and the shadows of the grave are gathering in around him and his mind is impressed with the full sense of his condition, the solemnity of the season and hour gives to his statement a sanctity of truth more impressive and potential than the formalities of an oath," etc.

I might say that the testimony of each of these three men had the weight of a dying declaration, as you may plainly know from the documents outstanding on that question. David Whitmer, in a dying declaration, as well as these other men, affirmed the truth of those statements; so that it is not true that they denied the testimony that is attributed to them in the Book of Mormon, and which is now perpetuated, not only in the hearts of the people, but in bronze upon this monument. I rejoice that our brethren were led to erect a monument to that very important fact in the history of the Church.

While at Toronto, I had an opportunity of going forward with a little commission that President Joseph F. Smith laid upon me, sometime before his death, of following up a discovery in that neighborhood—the discovery of what is called a “Stone Cist,” somewhat like the one in which the sacred plates were found by Joseph Smith. The following is from the *Records of the Past*, the March and April numbers, 1909, pp. 75 and 76.

Discovery of stone Cist in Ontario: On the farm of T. M. Edmundson, near Streetsville, in Peel county, (about 22 miles west of Toronto) in the fall of 1906. It had slabs of stone for sides and ends, a clay floor and no cap stones, but these may have been removed in cultivation years ago, without discovering the side slabs which were on level with the ground: 7 feet x 1 ft. x 4½ feet deep. Stone cists have been found in Tennessee, Illinois, at points on the Delaware river and in northern New Mexico.”

I found some people by that name but have not yet found Mr. T. M. Edmundson, but I hope to do so.

We had a joyful time in meeting with the seventy-five fine young brethren and sisters who are missionaries in that field. I did not put in my application, as there are some points connected with a mission presidency that I am not versed in to begin with, but I would like to put in my application now for at least one stake president in each one of the eight districts, so that they may be inclined to follow the example of President Chipman of Alpine stake in having a score of their stake workers join them, and then we will be pretty well equipped. We would also like to have a powerful broadcasting station somewhere within the radius of our mission field, and also a moving picture equipment. It is really a slow process to hunt for men in the mission where you have to persuade them to come to our meetings and then have so few of them there. We had good meetings throughout, but light attendance.

I rejoice in this labor, my brethren and sisters. These young men and young women are going forward with zeal in this work of an “adventurous religion.” If time permitted we might tell of examples from the experiences formerly and today in this mission, matching those in the ministry in the days of Paul. The Canadian missionaries have all pledged their loyalty and support to this cause. They are going forward in response to the commission given, as recorded in the 1st section of the Doctrine and Covenants:

“Hearken, O ye people of my church, saith the voice of him who dwells on

high, and whose eyes are upon all men; yea, verily I say: Hearken, ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. * * *

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them."

And in that same section is a dignified presentation of the view of the Lord in reference to this Church, and it may well be read in contrast with the indictment published in the *Atlantic Monthly* for March, 1927, and referred to in the *Literary Digest* heretofore mentioned in this conference. Read that scathing indictment, which probably cannot be maintained upon all counts in connection with the dignified statement of the Lord through the Prophet Joseph, in section one, verse 30 upon which we can, and do, and must stand:

"And also those to whom these commandments were given, might have power to lay the foundation of this Church, and to bring it forth out of obscurity and out of darkness, the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually"—a distinction which should always be observed upon our part and the part of others.

Now if I may conclude in the language of that same section:

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever;" and that is my testimony in the name of Jesus Christ. Amen.

ELDER HENRY H. ROLAPP

President of the Eastern States Mission

My brethren and sisters: I believe this is the third time in my life that I have occupied a position of this kind in the Tabernacle in Salt Lake City. I have been on the General Board of the Sunday school for nearly twenty years, and twice I have spoken in the Tabernacle on behalf of that organization. This is the first time that I have been called upon to speak in general conference. I know, of course, that it is because I have been called to preside over the Eastern States mission that the President has been kind enough to give me this privilege.

I rejoice in the opportunity of preaching the gospel of Christ. I was converted in the old country, fifty years ago, next December. As a young man I felt very enthusiastic about the gospel of Christ. I can't remember the time, since then, when I have not had a testimony of the gospel of Jesus Christ. I have been called into many different positions, civil, political, and otherwise, but I have always been blessed by the Lord with a knowledge that the gospel of Christ, as it was restored through the Prophet Joseph Smith, is true, and is that which ought to be preached to the world.

To the extent of my small ability, I shall go into the world and tell the story of "Mormonism." I shall keep on telling it until someone will believe it and join the Church.

As I think of the Church that Christ himself established, at the age that we have attained, ninety-seven years, and remember that the apostles were not even permitted to preach the gospel as we have the right to preach it, I am glad of the change in conditions. When a person in those days opened his mouth about the gospel that the Master had proclaimed, he took his life into his hands. As I have sat here and listened to all these men, these leaders of the Church, telling us of the principles of the gospel, and giving us encouragement in going on with the work, I have recognized how much greater is our opportunity for securing salvation, for securing a knowledge of the principles of the gospel, than was given unto those who lived in the days of the Master. Rome was the big city when that privilege finally came, three hundred or more years after the birth of Christ. It was Rome, a city that was amongst the Gentiles; it was Rome that was regarded as the big Christian center. Today the Church of Christ, the big center of the Church of Christ, is here in Salt Lake City, among those who have builded this community.

It is true, as Brother Charles H. Hart has just been telling us, that people are beginning more patiently to listen to the gospel. There isn't the same opposition to the elders that there was twenty or twenty-five years ago. We can go out and proclaim the fact that we belong to the "Mormon" Church. Twenty or twenty-five years ago that was a challenge for a discussion. Today it is accepted; it is taken for granted. The other fellow may not believe it, but he will stand and listen to you. I have experienced it in my little life. I have been acquainted with more non-"Mormons" probably than I have with persons among the Latter-day Saints. Everyone knows that I am a Latter-day Saint, that I am a "Mormon," and they accept it, pay no particular attention to it, but they accept it as a fact. That is going to be a great help. I trust that we in the Eastern States mission will take advantage of that situation; that we will go forward; that we will preach the gospel by day and we will preach it by night. We will keep on going. After all, that is the great thing—to get the knowledge or the belief into the hearts of men, and to get them into the Church, and get them so that we can lift them up. When you and I first entered we did not have much of an understanding of the gospel. It came to us by inspiration from God above, but as we came along and you helped and everybody helped to give us more instruction, we began to see the grandeur of it and we appreciated it.

I feel glad that I am going on a mission. Though it is late in life, probably, I shall do my best. I know that I have to follow a great man, a great orator, but I shall do my best, so long as the Lord shall keep me in that country, to convert the people to the fact that here in Utah and surrounding states are the Saints of God, those whom he has selected, as a small number, to bring out the truth in the world. I pray God that he will bless us all in doing that which we can do, at home or

abroad, preaching the gospel of Christ, so that we may bring men into this communion, all of which I ask, in the name of Jesus Christ. Amen.

ELDER FRED J. TADJE

Former President of the Swiss-German Mission

My brethren and sisters: I am very grateful to my heavenly Father for the opportunity that I have had of fulfilling a mission among the German-speaking people. I am also very happy to have this privilege of being home again and enjoying the association of my brethren and sisters here in Zion. My spirit has responded to the treatment received during this conference. I feel that we have had a spiritual feast, for which I have longed, a number of years. I mean by that, I have longed for the opportunity of meeting again with the brethren and sisters in general conference assembled.

I should like to state, briefly this morning, just what we have been doing in the mission field during the last four years. It is now just a little over four years since I left, with my family, on this mission. Elder Charles S. Hyde, who was called to preside over the Netherlands mission, and a group of elders, went with us. We left Salt Lake City on March 16, 1923. On the evening of our departure from this city it was raining, and by morning we were in the midst of a very cold and violent snow storm, which made our train eighteen hours late by the time we arrived in Chicago. I became ill with gripe the first night out of Salt Lake City, and I believe because of the cold train and lack of hospital accommodations, this cold brought on a very severe case of inflammatory rheumatism with which I suffered very severely on the whole trip, and a month after my arrival in the mission field. By the time we reached Liverpool I could hardly walk. Only with the greatest of difficulty was I able to move about, and when we arrived in Cologne, which is about two-thirds of the way from Liverpool to Basel, I was rendered so weak that it was impossible for me to go on. We remained there five days. During all that time I was confined to a bed which was furnished by a family of Saints. In fact, they gave us the best accommodations possible. They turned over to us several rooms, which we appreciated very much. When I arrived in Basel I was almost a physical wreck, but I soon found a place to rest and expected to be well again in a few days. In this, however, I was very much disappointed, as I was bedridden for nearly a month. I did not have the privilege when I arrived in the mission field of visiting in all the branches and conferences with elder Serge Ballif, who was presiding over that mission, and whom I was to succeed, for within an hour of my arrival in the mission field, in Basel, I was confined to my bed. When I had recovered sufficiently to leave my bedroom, conferences were arranged for all of the sixteen districts in the mission. About two weeks before I was to start on my trip I suffered a relapse and was forced to return

to bed. My condition became almost hopeless, and I began to wonder how long it was going to last. Discouragement had not set in yet, for I knew positively that the Lord's purpose in calling me on this mission was not that I should spend my days in bed sick. That faith and assurance had been given me before I left this city, thanks to the Lord, but I became very anxious to meet the elders and the Saints. I began pleading with my heavenly Father to render me physically fit, and to enable me to accomplish the desires of my heart. While I lay there so helpless, the second time, I gave every consideration to the advisability of calling off these conferences. I consulted with our mission secretary, Elder Kasteler, and we both were agreed that I would not be able to fill these conference appointments. So he was asked to give the conference presidents notice of the postponement. As he was leaving my bedroom—he was not entirely out of my sight—the Spirit of the Lord enlightened me, my brethren and sisters, and reminded me of an experience which I had had two or three days before. I asked Brother Kasteler to return, and I said to him: "It will not be necessary for you to write the conference presidents, for I am going to be well in time to attend those conferences."

What do you think happened? The Spirit of the Lord gave me to understand that if I really wanted to I should be able to fill those appointments. Elder Kasteler marvelled about it, and in spite of my pains, I felt like shouting hosannas to the Lord for his goodness unto me. Did I really want to be out in the field? Yes, in very deed. I knew positively that I was going to be well, for I wanted to be among those elders and Saints; and so it came true! The Lord heard my prayers and granted me the desire of my heart. I hope I shall never be found ungrateful to the Lord by forgetting this incident and a number of others of a similar character which I experienced during this last mission.

The physician warned me not to leave on this trip. It was the rainy season. It had rained almost incessantly. He felt I was going out too soon after such a siege of illness. He turned to me and said: "Mr. Tadge, if I had complete control over you, you would not go away, but you would remain right here and take baths and other treatments; because a recurrence of that rheumatism through the same cause might incapacitate you for life." He was in earnest, but I smiled and assured him that nothing like that was going to take place, and it did not, for I never had another sick day on my mission. My health improved from day to day, and it appeared that traveling during the inclement season did me good instead of harm. When I returned from my first trip, which lasted approximately three months, I had completely recovered.

The mission made progress by leaps and bounds. The Spirit of the Lord touched the hearts of the honest seekers for the truth. No man living can rightfully claim credit for the success the mission enjoyed. During the last four years over five thousand souls were baptized in the Church in those countries. It was a joy to

hold conferences because of the host of people who would attend. Frequently there were a thousand and more people in attendance, at which four hundred, five hundred, or six hundred, were friends eager to hear our message. It was a common occurrence during the years of 1923 and 1924 to have a good-sized baptism after each conference. We baptized possibly from twenty or thirty to forty within a week or two weeks after this conference. We held these conferences every Sunday.

It might interest you to know that we have splendidly organized Sunday schools in the mission, also Relief Societies, Mutual Improvement associations of the Young Men and Young Ladies, and before we were released the Primary organizations were already functioning in a few of the larger branches, but they were not known by that name. This work was done in connection with the Sunday schools. Also a very remarkable work is done in the mission by our choirs. Organizations of one hundred voices, or more, would furnish the music at our special meetings and conferences. Our local members in the mission are very diligent in spreading the gospel. I have in mind a widow in the city of Chemnitz, who used to bring over twenty children to Sunday school each Sunday morning. These were children of her neighbors. Several rows of chairs were reserved for her each Sunday morning by the superintendency, and a similar work was done by these brethren and sisters throughout the whole mission.

Due to the phenomenal success in the mission, as to making converts, it became apparent that more efficient work could be done and many new members could be taught the principles of the gospel more efficiently, and the priesthood and auxiliary organizations could be looked after better, if the mission were divided. The presiding brethren saw fit to do this, so the division was effected in 1925. President Hugh J. Cannon was appointed to preside over the western part of the former Swiss and German mission, and I was transferred to preside over the eastern part of the mission with headquarters at Dresden.

Many new fields have been opened up during the last year, and I am sure that thousands will yet accept the gospel in that country, provided the conditions remain as favorable as they are at the present time. Germany is in very deed a fruitful field. Our missionaries are enjoying perfect freedom; and let me assure you they are doing a good work. Some of them will even do a better work if no opportunity is given them by our good parents here at home to spend money lavishly, comparatively speaking. Some elders get along with less than fifteen dollars a month in the mission, others spend twenty-five and a number of them, possibly the average, thirty dollars a month. I think the parents should not send more than about thirty dollars a month unless these elders are assigned to labor in new fields. Remember high expenditures lessen the spirituality of the elders. The German people are very hospitable, and the members of the Church even more so. They give food,

shelter, clothes and money to the Lord's servants. You have read what the revelation says about such people. We read in Section 84 of the Doctrine and Covenants as follows:

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

"Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

"And he that doeth not these things is not my disciple; by this you may know my disciples."

I feel that there are many disciples in the Swiss and German and the German-Austrian missions, for they do feed the elders of the Church, they give our elders money, and they look upon them, as real servants of the Almighty. The Saints do more than this; they observe the law of tithing in a most remarkable manner, and they fail not to donate liberally to the fast offering account. The mission ranks very high in these activities. I should like to show you just by one or two incidents, for I haven't time for more, how the attitude of the people toward the Church and its members has changed in Germany. Professor Thomas A. Beal, of the University of Utah, was invited to deliver a lecture on Utah and the "Mormons," at the University of Berlin, on the night of December 15, 1925. There were from three hundred to four hundred people in attendance, and the address was well received. Before 1914 this would have been an impossibility. Also Elders David O. McKay and James E. Talmage, myself and many other elders have had the opportunity of preaching the gospel in the school halls of Prussia and in the City Hall of Berlin. This would have been simply impossible prior to the time of the Great War.

I could relate other incidents to show you how the local members are respected now in the mission, whereas formerly they were despised by city officials. I may possibly be permitted to relate an incident that took place at the unveiling of the memorial tablet in honor of Karl G. Maeser, so that it will go into the record. The present owner of the property where Karl G. Maeser was born did not object to our erecting a tablet in his honor. I made a number of visits to the place, and each visit resulted in a religious conversation. He was always glad to see me and welcomed me in his home, but of all things in the world religion interested him the least. He said: "Mr. Tadge, I simply cannot believe in the existence of a God. I have heard and seen too much of ministers who are insincere; therefore, the churches do not interest me. I cannot and will not trouble my mind about God and religion." I would hear that story every time that I conversed with him. At the close of the dedicatorial services I noticed that his little garden, in front of the house, had been trampled on by our people, and it did not look very good. I told him how sorry I was that we had ruined his

little garden, but he said to me in all sincerity: "Mr. Tadge, our kind, heavenly Father will let it grow again, I am sure." He added: "You may be surprised at hearing me talk that way, but, Mr. Tadge, I tell you my heart is full, my feelings almost overwhelm me; because, what I have seen and heard, today, convinces me that there is a just God in heaven." So impressive, my brethren and sisters, were the services incident to the unveiling of this memorial tablet.

In conclusion, I wish to bear my testimony that I know positively that the gospel is true: I know positively that the supernatural elements, to which our esteemed President referred in his opening remarks, exist in the Church today. The Lord has been with us, and may he continue to bless us; may we abide in the faith continually by observing his commandments, I ask in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

I noticed, by an editorial in the paper this morning, that a monument is to be erected in honor of the pioneer mothers of this great country of ours. I was thrilled when I read the account, and happy when I was informed a few weeks ago that the monument designed in sculpture, by a Utah son, Mahonri Young, would possibly be accepted by the judges in the contest. As I see before me a number of pioneer mothers, I wish to say, on this occasion, that I am very grateful to God that the wonderful work of the pioneer mothers, who blazed the trails into the wilds of America, is to be recognized. For, if there ever lived fine womanhood, women who loved God and gave to the work of God all that was best, it was the pioneer mothers of this country and this great state.

Ten years ago, this morning, President Woodrow Wilson, before the Congress of the United States, proclaimed war against Germany, and the United States entered that great contest. You pioneer mothers sent forth your sons and your grandsons. They fought in the war, they fell in battle, but they honored you in maintaining the finer ideals of civilization. The war was ended a few years ago, but there are some things greatly needed by all peoples of the world. The world today needs a higher morality, and to attain such it must recognize the existence of a divine Will and Personality, more than ever before. The idea that good can be disassociated from the idea of God is wrong. The world since the war needs a finer system, not only of religion, but of effort for a larger righteousness. This will be the greatest preventive of war. Nations must have a deeper consciousness of the personal relationship between God and the individual, and a broader philosophy of history which attempts to unfold the divine purpose in the rise and progress of nations. What the world needs, therefore, is character, the kind of character that you pioneer mothers taught your

sons and your daughters; and it is the gospel of Jesus Christ which brings out the idea of a belief in God, a God who is righteous and loving—a person. This must lie at the root of character, and today the Latter-day Saints realize more than ever that it is revelation that gives a new impulse to the spiritual advance of humanity.

My brethren and sisters, life is a spiritual gift and a spiritual opportunity. Salvation means the recovery of life. It was the Apostle Peter who wrote and said: "His divine purpose has granted to us all things that pertain to life and to godliness, through the knowledge of him who called us by his own glory and virtue."

There has been ushered into the world a new force in history, and this was accomplished a hundred years ago by a barefoot boy, a child, who hardly had enough to eat, but who had linked his life with God's. His name was Joseph Smith. He was the "Mormon" prophet, the prophet of this new dispensation, and was born at the beginning of the nineteenth century. It was a new age of the world's history. The government of the United States had been organized. The common man had come into his own. The government under which we live had acclaimed for the first time in all history that man is endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness. The constitution of the United States had written large: "We, the people"! It was the common man who was speaking, the man upon whose shoulders rested the great work of the new age. So this new prophet came at an opportune time, for a new age had come; a new age for the extending of the message of Christ Jesus our Lord was to be ushered in. To the world this Joseph Smith announced the word of God direct from heaven. The Priesthood of God was restored with all its rights, powers and blessings. The Church of Christ was reestablished and the knowledge of man's divine relationship to God was reaffirmed. The world was given a new faith. Michelet, the French historian, said at the beginning of that century: "If there is anything in the world that is needed, it is a new faith in Christ our Lord." This, the religion of Jesus Christ, asserted with a clearer vision, a deeper knowledge, the kingdom of God and its establishment upon the earth. It teaches the truth of God the Father and the infinite value of the human soul. It restores the higher righteousness and the commandment of love. It summons all men to Christ and says to them: "Rise up and be God's children." All must labor and put their hands, hearts and minds to the work of progress. Eternal progression and the immortality of the soul give us the key to the higher life beyond. So through the work of this prophet a new day has dawned with a new sky over our heads. For in religion as in other things men are not owned any more but are guided. This religion of Christ, our Lord, claims today that men of truth are living more than ever in all history. This man Joseph Smith, therefore, was not a Calvin nor a Luther nor a Zwingli. He was far more than they were; he was a prophet of fire, with a moral intensity, believing and teaching that the Kingdom of Heaven is near at hand. He believed and taught that wrong and injustice,

unrighteousness and sin, could not stand before the oncoming of the kingdom of righteousness. The hearts of men are to be turned to usher in the kingdom and the glory of God. Prophet and seer, he was the great interpreter of the Spirit of Christ to the new thought of the new world. He did not arrive at truth by a logical process. He perceived it. Truth was spiritually discerned. So today, for a nation to enter into this great program of peace that we are dreaming and thinking about, that nation must discern truth and light direct from God.

Christ today is acclaimed anew. There is a superb explanation of mind and thought and peace. Men of God are entering on the scene of action as never before. So lift up your eyes, O people of the world! The supreme drama is enacting. My brethren and sisters, may we go forth from this conference with a greater testimony burning in our hearts; may our love for humanity increase; may our faith in God deepen. Amen.

PRESIDENT HEBER J. GRANT

President Charles H. Hart's remarks about the *Catholic Encyclopedia* have brought the following memorandum from Brother Orson F. Whitney:

"President Grant: 'I wrote the article on 'Mormons' for the new *Catholic Encyclopedia*, by request of President Joseph F. Smith, and at the solicitation of Dean Harris. He signed it, and sent it to New York, where it was changed, things being written into it that the article, as it left my hands, did not contain. The assertion that the Three Witnesses denied their Testimony was one of these interpolations. I protested to the Dean, and he invited me to correct the misstatement, which I did. Whether they published my second article in the *Encyclopedia* (as promised) I know not. (Signed) ORSON F. WHITNEY."

Apparently they did not.

The congregation sang, "Do what is right."

The closing prayer was offered by Elder Joseph E. Cordon.

Conference adjourned until 2 p. m.

CONCLUDING MEETING

The closing meeting of the 97th Annual Conference session was held on Wednesday, April 6, 1927, at 2 o'clock, in the tabernacle, a large congregation being in attendance.

President Heber J. Grant presided, and announced that the congregation would sing the hymn, "Now let us rejoice in the day of salvation."

After singing, prayer was offered by Elder George H. Brimhall.

The congregation sang, "Zion stands with hills surrounded."

ELDER STEPHEN L. RICHARDS

During the noon hour, I called upon Brother Richard R. Lyman. He is detained at home by sickness. He asked me to convey to the conference his love and blessing. I do so cheerfully, because I know of the depth of his feeling and regard for you, my brethren and sisters, and for the work of the Church.

I know that the few moments which remain, the short time in which to conclude this conference, are very precious, and I shall be grateful indeed if I may leave just a thought, prompted by the proper spirit, as a contribution to the great work of the Church. I have been thrilled and inspired, as I am sure you have all been, by the testimonies which have been given and the splendid remarks which have been made.

INTELLIGENT RESPONSE TO THE SPIRIT OF THE SPEAKERS

I have studied with some care the various congregations which have assembled during the conference. I have looked into the faces of these men who sit near the stand, many of whom I have the honor to know. I have seen in their countenances the impressions which have been made by the inspiring discourses, and I have noted that throughout the building on all the occasions when meetings have been held, great interest has been given to the proceedings. It is apparent that those who have gathered have responded to the spirit of the speakers and to the great truths to which utterance has been given.

THERE ARE THE WAYWARD, THE CARELESS, THE INDIFFERENT

As I have observed these congregations I have continually thought of an imaginary congregation which, perchance, might be assembled in this great building. I have thought, and I regret that my belief is that it is true, that this building could be filled with another congregation of members of the Church made up of those who are indifferent, who are wayward, who are careless and negligent, and whose hearts and spirits do not respond to the message of truth as do yours. I have thought of these men and women who have come from good families, whose fathers and mothers have in some instances been the very pillars of the Church, and I have wondered, if such a congregation were assembled, just what we would say to them and just how we would endeavor to reach them with these great truths which are embraced within the gospel of Christ.

OUR OBLIGATION TO INTERPRET THE GOSPEL TO THE NEGLIGENT

These who are wayward and indifferent are scattered all through the stakes of Zion and the wards of the Church. Unfortunately there is scarcely a single family where there is not some problem, in which there is not someone who does not think and feel quite as the faithful think and feel, and to whom it is difficult to give interpretations of the gospel that may appeal. I would like to say that while I regard our

greatest work to be the proclamation of the gospel abroad to the peoples of the earth, that men may know of the truth and be persuaded to come to the fold of Christ, nevertheless, I fully believe that our obligation to take and interpret the gospel to those who have in some measure at least departed from the faith, is of almost equal importance, and I appeal to the men who preside over the stakes and the missions and the wards, and who administer in the various organizations of the Church, to do all that lies within their power to make the organizations of the Church reach this great multitude of good people who are worth reclaiming, in whose blood courses that tendency to faith that comes from good ancestry. I sometimes think that it is infinitely more important to retain for the Church fine, intelligent men and women, whose fathers and mothers have been associated with the Church, than it is to secure others from distant lands. I believe that the message of the gospel will touch these people if we can but interpret it in terms that they can understand, and if we can induce them to open up their hearts to a reception of its great truths.

CHANGES IN THE PHYSICAL WORLD AND THE WAYS OF THOUGHT

Great changes have come to us in comparatively few years. Only a short time ago, within my own lifetime, changes of so tremendous a character and import have come as not only to have revolutionized the physical world, but in my judgment, to have very largely changed men's attitude and way of thinking. My grandfather came with the pioneers in 1847. He did not live seven years after coming here. I thought that if he were to return to this valley, and with nothing but mortal eyes and wisdom were to see the city and all that has here been made, it would be beyond his recognition. I wonder if changes comparable to that have not come about in the ways and thoughts of youth. Surely they are not able to escape the influence of their environment. Men today worship at the altar of success pretty much in a godless way. We have come out of the world, it is true, but the world have come in among us. And they have brought to us their practices and their ideals. We are subject to their influence. It is impossible to prevent men and women from responding in some degree to the influences which surround them. Science has revolutionized our lives. It affords us conveniences and utilities which we use, and we are not so dependent upon divine aid as once we were.

A PIONEER EXPERIENCE—SHE DEPENDED ON GOD

I recall a few years ago visiting with an old lady in the southern part of the state. She was then ninety-two years old. She had been a pioneer, and in my conversation with her she gave me some of her experiences. She said that during the early days she and her family were for weeks without food. "For one period of three weeks," she said, "we lived entirely on nettles." I said: "Nettles, what do you mean by nettles?" She said: "Just the common stinging nettles that

grow by the ditchbanks." I said: "How could you do it?" "Well," she said, "some way or other we got along. We were so interested in the great work going forward, our faith was such that we managed." One day, however, she said her two little girls came to her and said: "Mama, can't we have a little bread? Right there I went upon my knees," she said, "and I prayed God that he would grant a little bread to those two children. No sooner had I arisen from my knees than a knock came at the door and there stood a neighbor. In her hands she held two slices of bread and a can of milk. She said: 'Sister, I thought perhaps your little ones might need this, and I brought it to them'." She believed that her prayer had been answered. I do! She depended upon God.

JUST AS NECESSARY TO APPEAL FOR DIVINE PROTECTION TODAY

But today we do not depend upon God for bread, at least we do not think we do, but we do depend upon him for the bread of life. We depend upon him for inspiration, and it is just as necessary, if we could only make our youth believe it, to appeal today for divine protection and guidance as it was in those early days to make appeal for the sustenance of life.

NEED OF INTERPRETING THE GOSPEL IN THE LANGUAGE OF YOUTH

Our boys and girls through their education have in many instances reached an independence of all these sacred things, the things which meant so much to their fathers and their mothers; and my observation is that one of the things most needed today is an interpretation of the gospel in the language of these boys and these girls, so that they may understand its vitality and its import to them. All the facilities of the Church, all the work that we can do, in my judgment, should be directed to the saving of these priceless assets of the Church and of the Nation, and of ourselves—our children. I want them to have a testimony which I know is the most valuable thing that can come to them. I wish they all could have heard the testimonies that have been uttered in this conference. I feel sure that the impression of the spirit would have been helpful to them.

TESTIMONY

I bear my testimony that I know that this is the work of God. I wish I could deliver it to every young man and every young woman, to every wayward man and wayward woman in the entire Church. I know it just as confidently, just as surely, as I know any other fact that has entered into my life. I know that Joseph Smith was a prophet of the living God. All of my feelings, every sensation that I can interpret, bears witness of that truth to me. I know that it is the Holy Ghost that makes that knowledge certain. I know, too, that that knowledge will come to every honest man and woman and to every young man and woman who strives for it and who lives for it, but I

want us all to help in every way that we can to bring that knowledge to the youth of our Church, and to all those who have fallen by the wayside. I am grateful for that knowledge. It brings into my life more comfort, more satisfaction, more hope, more that is worth striving for, than all else, and I am very desirous that I may live to be worthy of a continuation of that testimony, that it may grow and ripen and strengthen within me.

My grandfather was with the Prophet Joseph in Carthage jail. He was his intimate friend; he was his confidential secretary. He knew his thoughts, I believe, as well as one man may know the thoughts of another. He loved him. He was perfectly willing to give his life for the prophet. My grandfather has left his testimony that Joseph Smith was divinely chosen, that he was indeed a prophet of God, and I know that he did not lie, and I know that hundreds of other good men who knew this prophet have not falsified when they have given their testimony of his divine work.

God grant that the testimony of this latter-day work may come not only to the great hosts of faithful Saints who, from season to season, gather here to hear the word of the Lord, but to these hosts of worthy men and women who should be saved, who have strayed from the path of truth. I feel for one to consecrate my efforts to their reclamation and retention in the fold of Christ, and I know that could you speak here you would join in such a dedication. God bless you, my brethren and sisters, that you may carry forward this great and wonderful work to its glorious destiny, I pray, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD

I am happy, my brethren and sisters, to find myself in full accord with all that has been said in this important conference, and earnestly do I desire to add my testimony to those which have been borne, and to speak of one or two items, that have already been referred to, which have been weighing very heavily upon my own mind for more than a year past. I believe that this representative gathering of Latter-day Saints is an opportunity for the messages that have been delivered by the President of the Church and his associates to be carried, in the spirit of these instructions, to the various stakes of Zion.

MEETING THE TESTING TIME

I wish to read a few verses from the 115th section of the Doctrine and Covenants. The Lord said to his Church, in 1838:

"Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

"And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth."

I have felt that the Lord had in mind the very perils that are

threatening the world and are endangering the faith of some neglectful Latter-day Saints, when he spoke of finding a place of defense for us, a place where we may escape not only the physical dangers that will be in the world, but those storms of a moral character that are far more disastrous to people than physical destruction or physical injury. It has been said during the conference that as a Church we are enjoying a period of peace. I rejoice that after nearly a century of struggle and effort, contending against all kind of opposition, we have at last won the right to exist, a right conceded now by men and women generally in the world. Reference has also been made to a condition of prosperity that is with us. I rejoice in that. I would not change the prosperity of the people, nor would I stir up strife. I welcome peace, it gives us a better opportunity to deliver our message to the children of men. But the thing I am concerned about is not so much what the world thinks about us just now as it is our own status with reference to keeping the commandments of God and how to meet the perils that are before us. I am not a pessimist, and yet seeing and feeling things most clearly, I want to be one of those watchmen upon the towers of Zion, with my brethren, who detect the storm that is coming and give a fair warning, and point out not only the danger, but the way to avert that danger. Therefore, I feel that we have probably reached, in the Church, in this period of our peace and prosperity, a testing time for us. If you will read the history of the past, no dispensation of the gospel has ever had so hard a time to maintain itself as during the period of its own peace and prosperity. Indeed, there is no gospel dispensation that has yet survived its peace and prosperity. In the time of its trouble, people were united, and stood shoulder to shoulder and endured all things and kept the faith and died for the faith. I say, I am not a pessimist, nor do I believe that we will lose the faith, nor do I believe that the dangers which threaten us are going to overwhelm us, and yet I am conscious of the fact that mere membership in this Church will not save a man or a woman. It will require something else. I cling tenaciously to the promise made through the Prophet Daniel, as the Lord inspired him, looking down to our own period of time and predicting the rise of this Church, insignificant as it was, like a stone cut out of the mountain without hands, yet it shall roll forth until it will fill the whole earth, and it shall not be left to another people, nor shall it fail. I have a comfort in that; I have an abiding confidence that no matter what the difficulties are, the majority of this people shall survive even this peril, and that we shall demonstrate the thing that never has yet been done; namely, maintain the truth and defend it in peace as well as in times of trouble, and that the work shall go on victoriously until Christ shall come to receive it, and that it shall roll forth until it fills the whole earth, for it is the last dispensation and it shall not fail. But many of us may fail. That is my fear, that is my anxiety.

THE TEMPTATIONS OF PEACE AND PROSPERITY

In the time of our peace and prosperity, we may be tempted to be

indulgent with ourselves. All over the world, I believe there is a growing spirit, even in the hearts of many leaders, to become careless, to become more or less accustomed to the new order of things that obtain. This, after all, is most threatening to the life, to the peace of the people and to the stability of even governments themselves. The statement of a poet is still true, that :

“Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.”

We came out of the world to escape the evils of the world, but, as has just been observed, these world conditions have come to us. We are part of the world and the influences of the world and the practices of the world will naturally have their effect upon the lives of the Latter-day Saints. Is it possible that we ourselves are seeing so much of these things which a hundred years ago when this Church was brought into existence would have shocked us; the present moral status, the frequency of divorce, and many common practices that are heralded abroad throughout our own country that would have been revolting then—is it possible that these vices have been seen so much by us that even some of us begin to feel a little bit calloused and almost wink at them? I hope not. I believe that this body of people here assembled have no such feeling as to compromise or tolerate evil. We are tolerant of the sinner, but we cannot look upon sin with the least degree of allowance; and woe be to the man or woman, the leader in the wards or stakes or elsewhere, among the young people, who can wink at sin and compromise with it!

THE TENDENCY TO INDULGENCE AND RELAXATION

Woe be to him who contributes to the establishment or the perpetuation of a state or condition that contributes to the delinquency, to the sin, to the transgression, of boys or girls or men or women. So far as we are concerned we stand solidly against immorality; and let me say to you, my brethren and sisters, the culminating thing that shall come out of this tendency towards indulgence, towards relaxation, is immorality, and immorality is the plague of the world today, and that plague is threatening all about us, if it is not indeed creeping into the midst of Latter-day Saints. Therefore to our standards, men of Israel, which teach us to look upon virtue as precious as life itself, and that we would as soon die as to lose our virtue. There is no cessation on the part of the enemy against this work. Though he may not be conspiring to move mobs against us, nor to induce men to annihilate us, he is among the people with new means and ways, lulling them off to sin a little, to lie a little and to steal a little, and do other things with the promise: You will be beaten with a few stripes, but you will be all right. It is the doctrine of the devil which is intended to lead men gently down to hell, and we cannot be ignorant of it nor indifferent toward it.

A WARNING AND A FOREWARNING

When the Lord gave the Word of Wisdom he used this language in the 4th verse of the 89th section of the Doctrine and Covenants:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation."

The Lord knew what was coming. He knew back in Daniel's time. He could tell the nations what would arise. He knew the times of men's coming. He knew their habitations and their limitations and he could foretell them. God knew when he spoke to the Prophet Joseph Smith that which would come: "Knowing," said he, "the calamity that would come upon the earth." He spoke to Joseph Smith and through him sent a warning to all the world of the danger that was threatening and offered the means of escape. But the Lord is very much like an earthly father. What can an earthly father do to his grown sons and daughters more than to teach them of the danger. He cannot rescue them against their will, if they are determined to sin and transgress the law of God and man. They presently shall come into bonds and imprisonment and be subject to the execution of the law, and when the judge renders his decision it may be years or a life of imprisonment or even the execution of the man himself. The father would be willing to give his life to save his son, but he cannot do it, neither can he cancel the judgment of the court nor set aside the majesty of the law. So it is with our heavenly Father. All he can do is to warn us, point out the danger, show us the way of escape, and when we resist it all we bind God. We speak of binding the devil, and the devil will be bound and have no power over us when we resist him, but we may resist the Lord in the same manner and thus bind his hands so that he can do nothing for us, for he himself is ruled by law, he cannot set aside the majesty of eternal law, nor save men in their sins. In the 88th section of the Book of Doctrine and Covenants we read:

"And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still."

So that God is rendered helpless in the case of a man or woman in this Church or out of this Church who resists him and who will not abide the law.

THE WORD OF WISDOM GIVEN TO FORTIFY US

Now the Lord gave us the Word of Wisdom to fortify us against the temptations of the day, giving us the power to resist, knowing that the man or woman who breaks the Word of Wisdom and uses tobacco, tea and coffee, will weaken his or her moral stability. So that

in this other period that now has come, of other temptation that leads to graver sin and immorality, the individual has broken down his morale, his will and his power to resist, notwithstanding the thing that he does is contrary to the will of God, has lost the power to stand when greater temptations come. God was steeling us and arming us and fortifying us against the plague that is presently threatening us.

ON MARRIAGE AND DIVORCE

An article recently appearing in one of our magazines stated that the divorce rate is growing so rapidly that if it continues in the same increase in proportion to marriages, by the year 1936, there will be as many divorces each year as marriages in the United States. What will that do for the world or for the United States? It will destroy the family life, and when the family life is broken up and destroyed the government will be in peril. God's work can go forward only by men and women in the Church and in the state observing the sanctity of the marriage relationship. Side by side with us, in this and other states of the union we find forces tending to the destruction of family life. In Russia and elsewhere there is a great rebellion, inspired by Bolshevism, which teaches the doctrine of companionship in marriage that may be changed and altered at will, and that the children are the property of the state. When these doctrines are spread abroad what is the antidote for them? It is the gospel of the Lord Jesus Christ. The Latter-day Saints have that which teaches them to prepare themselves to come into holy places, and, over holy altars, receive each other by the authority that binds on earth and it is bound in heaven, in companionship as husband and wife, parent and children, for time and all eternity. No planning for divorce here in our own ranks. The evidence of the safety in God's plan is manifested, for there are twice as many divorces among our own people who are married outside of the temple as among those who enter into this holy place and receive each other in this bond of union that begins to plan and to build forever and forever, and our divorce rate is $\frac{1}{5}$ that of this country. If we want to escape the plague of divorce, if we want to escape the destruction of family life—and when this is gone faith is gone, and there shall come quickly other perils in the wake of it, until we shall be threatened with the destruction of our civilization—we must preserve the foundation upon which family life rests, eternal unions. We may be found fault with as being narrow and intolerant by some of our outside friends, but we stand for those things that are fundamental. We always shall stand for them, and we refuse to be absorbed by present world standards; we expect to be victorious in defending our own. And presently, showing by the lives of the Latter-day Saints the fruits of these things, it will awaken surely in the hearts of righteous men a consciousness that here in "Mormonism" is stability, a stability that will save men, save the family, save the home, save the nation.

OUR GREATEST ASSET IS OUR BOYS AND GIRLS

When Brother Pratt and I were in South America we presented

pictures of the achievements of the Church, and I said to Brother Pratt, and have said many times since, that the greatest product we have is not our material prosperity. What I wanted was a picture of tens of thousands of "Mormon" boys and girls, and we have them, who keep the Word of Wisdom, who never have used tea, coffee or tobacco, who are as pure, as clean and undefiled as the angels of God. I would never have discovered the match of these boys and girls elsewhere in all the world, although I would have observed individual instances, but not in community groups like they may be found here, the product of this Church. So that my soul turns towards them in a sympathy today, confronted with conditions that are strange and new. They need us. There is now a warfare which will require the closest cooperation on the part of the leaders with their people, on the part of fathers and mothers towards their sons and daughters. No wonder the Lord said that without this principle, which joins parents and children to each other for time and all eternity, the turning not only of the hearts of the living to the dead, but of the living children to their earthly parents, in a union that will preserve the family,—the whole earth would be utterly wasted. The great saving thing in the world today is this principle upon which family life is established in this Church.

TESTIMONY

Now the Lord bless us, brethren, that we shall go home with an awakened interest in the new problems that have arisen, with a consciousness that the people, to whom Brother Stephen L. Richards, has just referred, who are in danger and in peril because they keep not the commandments of God, that we shall reawaken their interest in these simple and yet all-important saving principles. They are the only hope of the world and the only hope of this Church. I know that God is with us. We are not in the dark. The light is in the ship; the captain is inspired. He knows where he is going. God is at the helm and the storms may blow, they may become furious, but I declare to you, as the Lord lives, that if the Latter-day Saints will only keep his commandments and accept of the plan he has offered, God is bound; his promise will be fulfilled, we shall come out victorious and shall be far more distinguished than we are today, if we can only weather the storm that is threatening. God help us to do so, I pray in the name of Jesus Christ. Amen.

A soprano solo, "How beautiful upon the mountains," was sung by Margaret Stewart Hewlett.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

Early Sunday morning, two weeks ago, I stood in the grove where Joseph Smith first saw the Father and the Son. I recalled my first visit to that place. Then I was filled with the spirit of

happiness, peace and love. At that time I thought it was perhaps because I had pictured in my mind the beginning of that farm when my great-grandfather and his boys (one of them my grandfather) were clearing the land and building their house, using the crude methods of the year 1820. Since my first visit I have been there with members of the Church, and they have expressed the same feeling I had then, which feeling has possessed me on each visit to that place. I have been there with those not of our faith and they have mentioned an unusual feeling of peace. Last Summer a group of Protestant ministers visited the grove, and on leaving, one of them said, speaking of Joseph Smith: "He certainly chose an ideal setting for his vision, if such a thing could be." Another answered, "Yes, there is certainly a peaceful influence here. One could almost imagine such a thing to be possible."

I thank my heavenly Father that in my soul I believe in the testimony of Joseph Smith. I would like to dwell upon that thought, if time would permit, but I am limited and have another thought I wish to leave with you, God being my helper, and I sincerely pray that he will bless me that I may give advice that will have his approval.

I am a son of the soil. I love the farm. I love to dig and plow and plant. I continued in that occupation until called from it by the Church into the position I now occupy. Where in any line of work or endeavor may we find such an opportunity to commune with the living God? Let me call your attention to the fact that from the very beginning there has been a relationship among God, man and the soil, making man dependent upon the soil for his very existence, and upon God for peace and happiness. When God placed man on the earth, he planted a garden eastward in Eden and placed man in it. Through transgression he was driven from that garden and was compelled to eat his bread by the sweat of his face. Father Abraham was led to a land of promise and Israel, his chosen people, established in this land of plenty. Through transgression, they were taken into bondage and finally because of their sufferings and pleadings, God took mercy upon them and led them out of bondage through Moses, unto the promised land, which he said had been prepared for them—a promised land for his chosen people. But when they chose to rely upon the words of men rather than the promise of God, they were required to wander in the wilderness forty years. With the exception of two, all those over twenty years of age were deprived of enjoying the blessings faith would have brought them.

We find in the history of this continent that when the word came to Lehi to preach to the people at Jerusalem and warn them of the destruction of that city, they believed him not and he was driven from their midst. Nephi, through his faith, was promised by the Lord that they should be led to a land of promise, a choice land, yea, a land choice above all other lands. And in this day, a promise has been given to this people that they should be led to a prom-

ised land, a land that should be their inheritance forever, provided they were faithful in keeping his commandments, and showed by their works that they were worthy to continue in that inheritance.

The other day we had a statement made to us, giving figures showing the amount it has cost to keep missionaries in the field. I wonder how many have stopped to realize that most of this vast amount of money has been taken from the soil. God has given it to us, for he has given us a choice land, "a land choice above all other lands," for where in all the world can you find a land more productive than that which has been given to us? I sometimes wonder if we fully appreciate this blessing which has come to us. I stood the other day and looked at those great trees around the home erected by Joseph Smith and his sons before 1820, on that farm where the Father and the Son appeared to Joseph Smith and where the angel Moroni appeared on several occasions. They stand there today, as ornaments, as a comfort, for they bring shade and peace around that home, giving the impression that the builders had looked to the future. I wonder how many of us are looking to the future? How many of us are planting trees around our homes, are beautifying our homes? Are we farming, looking into the future, or just farming, impoverishing the soil, feeling that our inheritance is only temporary? There is in the world today a spirit of strife and selfishness and contention, and I am wondering if we are permitting this spirit to come into our midst. We should be living for the future and the hereafter. As a people, we believe in co-operation, not that supposed co-operation that breeds hatred, strife, contention and ill-will, but that co-operation, that brotherly love and good-will, which leads men to reach the outstretched hand to those in need, to those who suffer, to those who hunger, to those who are ill. That is the proper co-operation, and we as Latter-day Saints believe in it and are expected to practice it. As I travel through the land, these thoughts come to my mind. We are establishing in some districts, dairy industries, creameries or cheese factories. Are we producing in abundance in order that we might have funds to continue our missionary work? Or, are we contending with one another? Are we feeling that the other fellow is getting more gain out of our product than he is entitled to? Are we leaving it for a few to carry the burden, increasing the overhead, or have we stopped to consider that the more we produce, the more we get, the more the manufacturer gets, the more the community gets? It is through co-operation and through producing in abundance that we are blessed and not through individual effort, which often breeds a spirit of contention and strife. In many of our sections we have been blessed with canning factories and packing plants, in which the products of our farms may be put into a condition to find market elsewhere. They are a blessing to us, and also a curse, for I am afraid many who have garden plots are depending upon the can for their food, forgetting the home garden. Many fail to plant in the Spring that they may harvest during the

Summer to provide their families and those depending upon them with good wholesome food, fresh from the soil.

Let us support the canning factories, let us produce that they may prosper, for when they prosper we are bound to prosper; but let us not forget that there is a means of prospering in our own household and through the opportunities God has given unto us. We find the spirit of contention, not with the majority, but with the few, and unfortunately sometimes we let the disturbing element be the dominating factor. Let us co-operate in our labors, and keep in mind the community interests. We have sugar factories which have been a greater blessing to the farmers of this community than anything else that has come among us. All of these industries come to us to take the products of the farm and turn them into cash, and return that cash to us from an outside source, to provide means for our welfare and for the beautifying of our homes and to aid in the preaching of the gospel. All these are for our benefit and blessing, provided we acknowledge the hand of God and co-operate and work for the good of the community and forget our selfish interests. Selfishness has no place in this Church. We as individuals must, if we hope to succeed, if we hope to prosper, if we hope to have the blessings of God continue with us, look to the welfare of our brethren.

When the pioneers came here, they could see nothing but wilderness, but that wonderful man, President Brigham Young, saw into the future, viewed the choice valleys and their possibilities, saw where water could be stored in the mountains until required and used as needed. God has provided for us abundantly and now we have discovered that he has provided something else for us, for we have the wonders of the world at our very door. People are coming in great numbers to rest in our scenic play grounds. Their impressions of us will be formed through the appearance of our premises and by personal contact with us. Are we prepared to receive them? Are our homes and surroundings inviting and attractive? Are our lives such that when they come into our midst they can see our good works and go away with a feeling of praise and good-will toward us as a people? My brethren and sisters, what a wonderful opportunity has been given to us, what a wonderfully blessed people we are in having been gathered together in the valleys of the mountains, with all these wonders about us, and preserved and protected to this day. And now God is opening the way through which we may preach the gospel to those who are in darkness, without expending our means for that purpose, just by living as he would have us live, by precept and example, and by the appearance of our homes and our farms. Let us realize that God has blessed us abundantly. Let us turn to him in faith. Let us co-operate with one another that his kingdom may be built up in the earth and his people blessed as he has promised they would be blessed in the latter days.

Let me call your attention to two passages of scripture:

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people: Behold, I say unto you, were it not for the transgressions of my people—speaking concerning the Church and not individuals, they might have been redeemed now. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them." (D. & C. 105:1-3.)

"Prepare thy work without, and make it fit for thyself in the field." * * *

"I went by the field of the slothful, and by the vineyard of the man void of understanding;

"And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

"Then I saw, and considered it well: I looked upon it and received instructions.

"Yet a little sleep, a little slumber, a little folding of the hands to sleep;

"So shall thy poverty come as one that travelleth; and thy want as an armed man." (Prov. 24:27-34.)

God grant that we may receive and appreciate his blessings,
I pray in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

Of the Presiding Bishopric

I have enjoyed beyond measure the faith-promoting stories and testimonies concerning this great latter-day work, the manifestations of the power of God, and the testimonies concerning the Book of Mormon.

Eighteen hundred and ninety-four years ago—probably during the first week of April—our Lord and Savior Jesus Christ passed the last week of his mortal life. He had returned from a brief stay in Perca, and at the close of the Sabbath arrived in Bethany with his disciples. The following day, the first day of the week and known to us as Sunday, he entered the city of Jerusalem on an ass's colt.

There were great numbers who had heard of his coming and he was hailed: "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." That day he returned to the little village of Bethany and the next morning—known to us as Monday—he evidently again walked to Jerusalem. Entering the temple, he found the Court of the Gentiles crowded with those who sold animals, merchandise and who exchanged money. In the majesty of his power, he drove out all the people doing business, and said unto them, "My house shall be called the house of prayer; but ye have made it a den of thieves."

Again he returned to the little village of Bethany, and on the following day—according to those who have given deep thought and study to the life of the Master—he entered the temple once more for the last time, and here he delivered that remarkable series of reproofs to the scribes and Pharisees.

In the evening, in the quiet little home of Simon and his fam-

ily—Lazarus, Martha, and Mary—Mary anointed his feet, and it was then that he said that as long as his gospel shall be known the act of Mary will be remembered.

The following day, Wednesday, he spent quietly with his disciples on the Mount of Olives, gave them his last personal instructions, explained to them some things he had said in the temple concerning the great events that would occur in the future and others that would occur before his second coming.

On Thursday he asked his disciples to prepare for the Passover. Following the custom of the Galilean Jews, he met in an upper room with his disciples, where he comforted their souls, administered to them what is known as the Last Supper, prayed to his Father to preserve and protect his disciples, and departed to the Garden of Gethsemane, where he was arrested.

One of the outstanding features connected with the Church of Jesus Christ is that each person who has faith in God and who has sincerely repented of his sins and has been baptized for the remission of his sins, having had hands laid upon his head for the gift of the Holy Ghost, may know the doctrine, whether it is of God, or not. Thousands and tens of thousands of Latter-day Saints can testify that this is the truth, that by obedience to this gospel they have received an inward witness that Jesus is the Christ, that the gospel has been restored, and that Joseph Smith is a prophet of God. This promise of a testimony is accorded to all people, even as many as the Lord our God shall call.

Jesus had finished about two years of his ministry and was again laboring in his own province of Galilee, having been rejected in his own home of Nazareth. With his disciples he toured Galilee; then, calling the disciples together, he sent them out to preach the gospel, giving them special instructions to go not to the Gentiles nor to the Samaritans, but rather to the lost sheep of the house of Israel. While they were away, the messengers came from John who was in prison, asking, "Art thou he that should come? or look we for another?" That day the Master healed the sick, gave sight to the blind, made the lame to walk, and when the day was over, he said to John's delegates, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." They, no doubt, returned to John, and John was satisfied. A short time after, the Master heard that his forerunner had been beheaded, and he exclaimed, "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

His apostles returned and accompanied him to the east side of the lake of Galilee. He there labored and taught the people for three days, and his disciples suggested to him that the people would better be dismissed to get food in the neighboring villages. The Master said that he could not send them away for fear some would

faint, and asked how much bread and food they had. The disciples answered that they had a few loaves and fishes. Jesus told the disciples to seat the people in fifties and hundreds. Then he broke the bread and blessed it and passed it to his disciples, who distributed it. Five thousand men, as well as women and children, were fed. One can imagine the excitement that followed. Here was a man who could give not only spiritual food, but could also feed their bodies. Well might they want to make him a temporal king.

He sent the disciples across the lake and dismissed the multitude. In the night he walked across the water before his disciples had been able to land on the opposite side. They saw him but faintly in the early morning light and were sore afraid, but Jesus said unto them, "Be of good cheer; it is I; be not afraid." Peter, impetuous, bold, and a leader, asked the Lord if he could come, and was told that he could. He started to walk on the water, but the waves were rough and he called to the Lord to save him.

Landing at Capernaum, he was met by people who had hurried around the end of the lake. There he tried to impress upon them that his kingdom was not of this world, that he had given them bread to feed their hunger, saying, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto thee," and the multitude said unto him, "Lord, evermore give us this bread."

The Master spoke so plainly that many of his disciples and followers discontinued following him. He then turned to his apostles and, addressing Peter, said: "Will ye also go away?" and that good man responded, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Christ the Son of the living God."

Jesus then moved away from Capernaum. The next we hear of him, he was on his way with his chosen disciples and probably a few of his close friends, in the direction of Caesarea Philippi. Perhaps he was dejected because of his inability to convince the people concerning his mission, and one of the gospel writers says that he went away to pray. No doubt the disciples stayed at a respectful distance. Then he returned and, addressing his disciples, said, "Whom do men say that I the Son of man am?" No doubt, each one answered the question in turn, "Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets." It was a common idea that Elijah would come before the great and dreadful day of the Lord, and they were looking for him to come before the Messiah. It was also understood among the Jews that Jeremiah had in his possession the Ark of the Covenant, that it was hidden in Mount Nebo, and would be placed back in the temple before the coming of the Messiah.

Then Jesus turned to his disciples and said, "But whom say

ye that I am?" and then Peter, to whom the role of leadership had fallen, spoke—doubtless with the approval and concurring voice of his brethren—"Thou art the Christ, the Son of the living God." I can imagine what a comfort that would be to his Master to know that his disciples at least knew that he was the Christ, the Son of the living God. No doubt this testimony had been given by the Father to those twelve chosen men who were to be Christ's special witnesses and who were destined to carry his work and the message of the gospel to what was then known as the civilized world.

Addressing Peter, the Master answered, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

It is the desire and intent of our Master, Jesus Christ, that all those who accept his doctrines and live according to his precepts, shall know his doctrine. At one time he declared, "My doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

In Capernaum he said: "No man cometh unto me, except the father which hath sent me draw him; and I will raise him up at the last day." To all who sincerely desire to find the truth and understand and accept it this is a promise, for they will know the truth, and he will draw them as he promised, and they will receive the testimony that is the outstanding feature of the gospel of Jesus Christ.

It is our duty to pray to the Father for this testimony. It is our privilege to receive it, and no Latter-day Saint of years of discretion need be without this testimony. In view of the great problems that are arising in the world, I appeal to my brethren and sisters to see that there is taught to their children in the homes the story of the life and mission of Jesus Christ; also the story of the Prophet Joseph, and the restoration of the gospel through his instrumentality, that there may grow into their hearts faith in the living God and a love for their fellow-men, that our young people will grow mighty in testimony and power to carry on this great work.

I am thankful indeed for the gospel of Jesus Christ, for that testimony which has come to me. I am thankful for the privilege of laboring in the ministry, for the association I have with my brethren and sisters. May the Lord bless and sanctify this great gathering of Latter-day Saints that the influence felt here may go into all the homes of Zion, I pray in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

President of the Mexican Mission

"Oh that my words were now written! Oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock forever!

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Many times in my life, my brethren and sisters, I have read this wonderful prediction of Job's and have marveled at it, and have been very greatly impressed by it. I think that in my study of the Scriptures nothing else has so much impressed me as has testimony. Nothing else in the history of the Church to which we belong has so impressed me as have the testimonies given by the Prophet Joseph Smith. In reading his brief account of his life as given in the Pearl of Great Price, I turn back repeatedly and read over and over again, with added inspiration, the wonderful testimony given in so simple a way concerning his vision. This good man, of whom I have read today, had been persecuted, he had been singled out and had suffered, and still he was able to testify, in an outburst, not of reason why, but to leave his testimony for the world, that notwithstanding all that had come, or that might come unto him, he knew that his Redeemer did in very deed live. And the Prophet Joseph Smith, strange as it might seem, inoffensive towards any human being, never having harmed his fellow-man, yet simply because of the fact that he recounted that he had seen a vision, that he knew that God lived, that he had been visited by him and by his Son, he was singled out for persecution. He was invited to retract, and was assured that should he do so persecution would cease. But he testified in the simple words that he knew that he had seen a light, and that in the light he had seen two personages whom he knew to be God the Father and his Son Jesus Christ; and furthermore, he knew that God knew these things, and he dared not other than to continue to testify of this truth. And so he did testify, my brethren and sisters, to the day of his death, and sealed his testimony with his blood.

In regard to the matter of testimony, I have concluded that those testimonies which have impressed me most have not been accompanied by reason why. They seem to carry with them their own conviction, and I verily believe, my brethren and sisters, that they were given by the power of the Holy Ghost, and that same Spirit has witnessed to my spirit that they are true.

It is a remarkable thing, when you review the life of Joseph Smith and the great work he brought forth and the wonderful things that he testified of. We heard in priesthood meeting a re-

view of the coming forth of the Book of Mormon, given by President Anthony W. Ivins, and of the wonderful things to which Joseph Smith attached his name—a document which set forth that there were once mighty cities upon this land, and those cities had not been discovered at that time, not even the ruins of them. He attached his name to the assertion that there had been a wonderful civilization upon this land, schooled in the arts and sciences, and he was even bold enough to affirm that the people worked in metal, of iron and steel. And he told of books written upon gold leaf, and that verily the book he translated was from engravings upon a book of gold leaf. And still Joseph Smith is not supposed to have known of the existence of anything in the world that would corroborate his statement at that time. We now find that those simple testimonies and statements are corroborated all the time by the findings of scientific men who are delving into the ruins of the country to the south of us, particularly. At last, steel instruments have been discovered on this continent, and they are attributed to the ancients who manufactured them and used them.

The truth of these statements of the Prophet Joseph Smith has been borne in upon me, my brethren and sisters, as I have stood among these majestic ruins of Mexico and Central and South America. I have stood there and tried to imagine that the Book of Mormon was not true, but I have prayed that I might know of a surety for myself whether it be true or not. I want to tell you that in those solemn places, in those beautiful ruins, among majestic stones, larger than any I have ever seen in any other architecture of this modern day, I have had borne in upon my soul this truth that the Book of Mormon is true; that it is a new witness for God upon the earth, and that Joseph Smith was and is a Prophet of God.

I have been impressed during this conference by the spirit of testimony. Tears have come to my eyes more than once during this procedure because of the spirit of testimony that has come from the speakers to me. And I stand as a witness, my brethren and sisters, that these testimonies are true.

We have spoken of the testimonies of great men in this Church. Now, the thought is, are they alone entitled to a testimony? Are they alone entitled to know whether there has been a restoration of the gospel or not? Are they alone entitled to know that God lives and that Jesus is the Christ? I think not. I think that the Savior has given us ample reasons to assume, by reason of his teachings, that all men, if they will comply with the conditions upon which a knowledge might come to them, may know of the truth of the doctrines that he taught, which are none other than the doctrines that Joseph Smith was an instrument, in the hands of God, in restoring to the people in this present day. They may know whether they be of God or whether they be of man. There are many people in the world—I know by contact with them—who would give a very great deal to be able to say that they know that the gospel is true;

that they surely know, without shadow of a doubt, that God lives and that Jesus is the Christ. In the face of all the confusion and conflicting ideas that there are in the world, today, I know there are many honest-hearted people who would give a very great deal to be able to say what has been said in this conference by those who have spoken in regard to these things. But they do not know. How may they know? "If any man will do his will," says the Savior, "he may know of the doctrine, whether it be of God, or whether I speak of myself." Are there any Latter-day Saints who are not in possession of a testimony in regard to these things? If there be such, I say unto them, as I have said to these men in the world, If you will put your lives in harmony with the principles of the gospel, as they have been restored in this age, and if you will humbly ask the Lord for a testimony concerning these things, he will bear witness unto you through the Holy Ghost, which you are entitled to have as a companion when you comply with the requirements of the gospel, in unmistakable terms, that the gospel is true, that Joseph Smith is a prophet of God, that God lives, and that Jesus is the Christ, the Redeemer of the world.

I admonish you, therefore, my brethren and sisters, to live humbly, to put your lives in harmony with the truth. We, as teachers, should possess this wonderful testimony, and we bear a wonderful responsibility in teaching it to our children, to our brethren and sisters, and to our friends in the world; for all of those people, way out there, are our Father's children and heirs unto salvation, if they will but comply with the requirements of the law. We have a knowledge of the law and the conditions thereof, and we should teach them. There is a wonderful responsibility resting upon a teacher, my brethren and sisters. To those who assume to teach, in such a way as to destroy the faith of the youth of Zion, I tell you there is a terrible responsibility resting upon them. There is nothing that I would rather my children have than an implicit faith in God. Learning, riches, an influence in the world, or in the affairs of the world, do not compare with the great blessings of an abiding faith, and I wish to instill that, so far as God gives me power, in the minds of my own children. And so far as he gives me power, I shall testify, before the world, with an endeavor to instil that witness into the hearts of my fellow-men.

I realize that the time is past. I am thankful unto the Lord for the privilege to participate in his work. I am thankful for the opportunity of bearing my testimony to you. Of a surety I know that God lives, and I know that Jesus is the Christ, the Redeemer of the world. Of a surety I know that Joseph Smith was raised up to be an instrument in the hands of the Lord to restore to the world for the last time the great gospel of salvation. I know that the gospel is true, and, in the words of our beloved prophet, I know that God knows that I know these things, and I dare not other than testify of them.

May the Lord add his blessings to us, and help us to live so that we may merit them and do good continuously upon the earth, that we may eventually be saved in his presence, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers and Auxiliary Heads of the Church, who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

| | |
|---------------------|-----------------------|
| Rudger Clawson | Joseph Fielding Smith |
| Reed Smoot | James E. Talmage |
| George Albert Smith | Stephen L. Richards |
| George F. Richards | Richard R. Lyman |
| Orson F. Whitney | Melvin J. Ballard |
| David O. McKay | John A. Widtsoe |

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST COUNCIL OF THE SEVENTY

| | |
|---------------------|--------------------|
| | Brigham H. Roberts |
| Jonathan G. Kimball | Charles H. Hart |
| Rulon S. Wells | Levi Edgar Young |
| Joseph W. McMurrin | Rey L. Pratt |

PRESIDING BISHOPRIC

Sylvester O. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|--|-----------------------|
| Heber J. Grant | Joseph Fielding Smith |
| Anthony W. Ivins | David O. McKay |
| Charles W. Nibley | Stephen L. Richards |
| Willard Young | Richard R. Lyman |
| Rudger Clawson | John A. Widtsoe |
| Orson F. Whitney | Adam S. Bennion |
| Arthur Winter, Secretary and Treasurer | |

SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

| | |
|-------------------|----------------|
| Henry H. Rolapp | John C. Cutler |
| Peter G. Johnston | |

TABERNACLE CHOIR

| | |
|----------------------------|---------------------------------|
| Anthony C. Lund, Conductor | B. Cecil Gates, Asst. Conductor |
| George C. Smith, Sec'y. | |

ORGANISTS

| | |
|-------------------|---------------------|
| Edward P. Kimball | Alexander Schreiner |
| Tracy Y. Cannon | Frank W. Asper |

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Clarissa S. Williams, President
 Jennie B. Knight, First Counselor
 Louise Y. Robison, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, 1st Asst. Gen'l Supt.
 George D. Pyper, 2nd Asst. Gen'l Supt.
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, 1st Asst. Supt.
 Melvin J. Ballard, 2nd Asst. Supt.
 with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Martha H. Tingey, President
 Ruth May Fox, First Counselor
 Lucy Grant Cannon, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President
 Sadie G. Pack, First Counselor
 Isabelle S. Ross, Second Counselor
 with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

The time has passed when we are supposed to dismiss, but there are a few things that I would like to say and I crave your indulgence while I do so.

GROWTH OF THE CHURCH IN POWER AND TESTIMONY

When I was made one of the apostles of the Church we did not have twenty stakes of Zion. We now have ninety-six, and we have voted to divide the Jordan stake, which will make ninety-seven, and to divide the Los Angeles stake, which will make ninety-eight, and to organize a new stake to embrace Oakland and San Francisco and vicinity, making ninety-nine stakes of Zion, or a little more than five times as many as there were when I was chosen to be one of the apostles.

Anybody who thinks the Church of Jesus Christ of Latter-day Saints is not growing, is ignorant, to say the least. Zion is growing in power, strength and testimony.

REGRET NO TIME TO HEAR FROM MORE STAKE PRESIDENTS

I regret that we did not have the opportunity of hearing from at least a dozen more of our stake presidents. There are a dozen men who were ordained as far back as 1924, who have not yet had the opportunity of speaking in General Conference. But it seems that we can never quite get through, although we have had an extra meeting of two hours in this conference. In addition, Brother McMurrin, Brother Smoot, Brother Talmage and Brother Hyrum G. Smith are away. Somehow or other we never quite have time enough to hear from these presidents of stakes. Occasionally we hear from a few of them, but I would like to hear all of the ninety-six men, whom God has seen fit thus to honor, bear their testimony for a few moments before this congregation. I hope that we may hear from more of them next time.

NEW STAKE TABERNACLE IN LOS ANGELES

Speaking of the division of the Los Angeles stake, I have a tele-

gram from Leo J. Muir, the chairman of the tabernacle finance committee, it having been decided to erect a tabernacle, to be utilized by both stakes after the new one is organized:

"Reports received this morning from the ward chairmen indicate tonight's total will reach \$125,000 pledged for the Los Angeles stake tabernacle."

I can remember when there were not a half dozen Saints in Los Angeles. The Church will match this \$125,000 which has been pledged locally, so that there will be in southern California quite a fine building, as a further evidence of the "decaying of the Church."

OURS AN AMERICAN CHURCH

There is one thing that I desire to emphasize, and that is that we are engaged in an American Church, born in the land of freedom, born in fulfilment of prophecy. We believe and teach, and have taught from my earliest recollection that God has protected and fought on the side of America in all of the struggles we have had for liberty; that he was with Washington and his armies. We sustain and uphold the president of the United States and the officers of this great country. We rejoice in the wonderful response that has been made upon all occasions by the Latter-day Saints to calls for money and for men to fight the battles of our country, and in all things to sustain and uphold this country.

TESTIMONIES AND WARNINGS ENDORSED

I want to say that I endorse with all my heart the many splendid remarks that have been made here. I rejoice in the virtue of the Latter-day Saints as a people. I endorse with all my heart, however, the warnings that have been given here. I have the most supreme and absolute contempt for men who are guilty of proclaiming that virtue should not be maintained; that there is no sin in sexual intercourse. It is the doctrine of devils. It is an inspiration from the devil himself, and the men who defend things of this kind are instruments in his hands to try to destroy virtue and to wipe from the earth liberty and right, and all that is of real genuine worth to humanity.

CALL TO REPENTANCE OUR SUPREME OBLIGATION

I want to emphasize that we as a people have one supreme thing to do, and that is to call upon the world to repent of sin, to come to God. And it is our duty above all others to go forth and proclaim the gospel of the Lord Jesus Christ, the restoration again to the earth of the plan of life and salvation. Appeals are coming from all over the world for more missionaries. The Latter-day Saints should so organize their affairs, and so shape their finances, that more will be ready and willing, especially those of age and experience, with a testimony and knowledge of the divinity of this work, to go forth, not only on short, but on long missions. Too many of us are gradually setting our hearts upon the things of this

world. We have so much to look after, so many business interests, so many important things, so far as dollars and cents are concerned, that we are neglecting the one great thing of all; namely, the proclaiming of the gospel, and making what people call sacrifices but what actually are the exact opposite. We have in very deed the pearl of great price. We have that which is of more value than all the wealth and the scientific information which the world possesses. We have the plan of life and salvation. The first great commandment was to love the Lord our God with all our hearts, might, mind and strength; and the second was like unto it, to love our neighbor as ourselves. And the best way in the world to show our love for our neighbor is to go forth and proclaim the gospel of the Lord Jesus Christ, of which he has given us an absolute knowledge concerning its divinity.

God bless all of the Saints. God bless the president of the United States of America and his cabinet, and the governors of our states and the mayors of our great cities. And bless every honest-hearted man and woman upon the face of the earth, and give to those who seek for it (and he will) a testimony of the divinity of the work in which you and I are engaged.

God bless and multiply the substance of the Latter-day Saints. May we cooperate for the advancement of the Church and for the advancement of this magnificent country that God has given to the people who are located in it, is my prayer, and I ask it in the name of Jesus Christ, our Redeemer and Savior. Amen.

The congregation sang, "Praise God, from whom all blessings flow."

The benediction was pronounced by President Anthony W. Ivins. The conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates. Accompaniments and interludes were played on the great organ by Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner and Frank W. Asper. Stenographic notes were taken in the Tabernacle by Frank W. Otterstrom and Joseph Anderson, and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON,
Clerk of the Conference.

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Ninety-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

MORNING MEETING

The Ninety-eighth semi-annual Conference of the Church of Jesus Christ of Latter-day Saints opened in the Tabernacle, Salt Lake City, Utah, on Friday morning at 10 o'clock, October 7, 1927.

President Heber. J. Grant presided.

A large representative audience was in attendance from all parts of the Church.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith,* Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith and the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund.**

Presidents of stakes with their counselors were well represented from the ninety-nine stakes of Zion, three new stakes having been organized in the past six months.

The Priesthood Quorums, including high priests, seventies and elders, and bishops and their counselors, from all parts of the Church were in attendance. There were officers also, men and women, of the

*James E. Talmage absent, presiding over the European Mission.

**Junius F. Wells absent in the East.

auxiliary organizations present, and members of the Church Board of Education.

Mission Presidents were present as follows: , Henry H. Rolapp, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; John M. Knight, Western States; Wm. R. Sloan, Northwestern States; Chas. H. Hart, Canada; John G. Allred, Northcentral States; Charles A. Callis, Southern States; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah.

The choir and congregation sang the hymn, "O say, what is truth."

Elder John M. Holt, president of the West Jordan stake, offered the opening prayer.

The choir and congregation sang the hymn, "High on the mountain top."

PRESIDENT HEBER J. GRANT

It is a source of satisfaction and pleasure to greet so many of you here this morning at our semi-annual conference.

VISITS TO STAKES, WARDS AND MISSIONS

It has fallen to my lot since our last conference to visit a number of the stakes of Zion, to be present at the dedication of a number of meeting houses in the various wards, and to dedicate four chapels and recreation halls in the missions of the Church.

I have also had the pleasure of being present at a meeting on the Hill Cumorah, which was held in commemoration of the one hundredth anniversary of the delivery to Joseph Smith of the golden plates from which the Book of Mormon was translated by the inspiration of the living God, and also to attend a meeting in the Sacred Grove at Palmyra, where God, our heavenly Father, and Jesus Christ appeared to the boy Joseph Smith—the most remarkable and wonderful vision that we have any record of in the Holy Scriptures.

I rejoice in the growth of the Church and in the general prosperity of the people. There have been quite a number of changes in the various stakes and wards since our last conference.

STAKE PRESIDENTS APPOINTED

East Jordan stake, Heber J. Burgon.

West Jordan stake, Joseph M. Holt.

Los Angeles stake, Leo J. Muir.

San Francisco stake, W. Aird Macdonald.

Hollywood stake, George W. McCune.

The former president of the Los Angeles stake, George W. McCune, is now the president of the new Hollywood stake.

MISSION PRESIDENT RELEASED

Brother Martin Christopherson was released as the president of the

Norwegian mission, and since his return home he has passed to the great beyond. Brother Lorenzo W. Anderson was appointed to succeed Brother Christopherson.

NEW WARDS ORGANIZED

Osgood ward, Idaho Falls stake.
 Soldier Summit ward, Kolob stake.
 Wiltshire ward, Hollywood stake.
 Winslow ward, Snowflake stake.
 Riverton ward, West Jordan stake, divided into Riverton first and Riverton second wards.
 Berkeley ward, San Francisco stake.
 Diamond ward, San Francisco stake.
 Elmhurst ward, San Francisco stake.
 Martinez ward, San Francisco stake.
 Mission ward, San Francisco stake.
 Oakland ward, San Francisco stake.
 San Francisco ward, San Francisco stake.
 Richmond ward, San Francisco stake.
 Sunset ward, San Francisco stake.
 Daly City ward, San Francisco stake.

NEW STAKES ORGANIZED

Los Angeles stake was divided into the Los Angeles and Hollywood stakes.

Jordan stake was divided into East Jordan and West Jordan stakes.
 San Francisco stake.

BISHOPS WHO HAVE DIED

Sylvester C. Williams of Glenwood ward, Alberta stake.
 Thomas J. McCann of Turner ward, Bannock stake.

NUMBER OF STAKES, NINETY-NINE—INCREASE IN SIX MONTHS, THREE

We now have 930 wards, an increase of 15 in the past six months. We have 75 independent branches, an increase of four in the past six months, making a total of wards and branches from Canada to Mexico of 1,005.

We have 27 missions, covering all parts of the world.

STATEMENT BY THE U. S. ATTORNEY GENERAL

I have decided this morning to make rather brief remarks personally, and to read from the revelations of God to the Latter-day Saints, but before doing so I want to call attention to a very remarkable statement made by the attorney general of the United States. This statement was made at Bedford Springs, Penn., June 22, 1927:

ON OBSERVANCE OF LAW

"When intelligent, educated men hold up to ridicule the rules for its conduct which society has made, intimate and by innuendo and sug-

gestion advise that such rules ought to be violated; ridicule and revile as undesirable members of a community, men sworn to defend and enforce its rules; devote their intelligence, wit and resources to making crime and criminals interesting and attractive, why is it not expected that the thoughtless, the unfortunate, the ignorant, the vicious, will try to get rid of the oppressors of the criminal in any way, by any means, any violence that will be most effective?

"Because someone pays for the doing of it, and because the great body of law-abiding citizens is complaisant and says nothing to show its disapproval, flippant, jeering writers, publishers, soap-box orators, cabaret performers sow the wind; and society reaps it in whirlwinds which blast and destroy."

The attorney general, without mentioning prohibition, asserted that in buying any commodity, traffic in which is forbidden by law, the purchaser is directly sanctioning and rewarding a violation of the law in exactly the same manner as does the receiver of stolen goods, by making the transaction profitable.

"It will not do," he asserted, "to say in the same breath: 'I believe in and demand enforcement of the laws of the country, and I will pay well any man who will violate these laws.'"

I regret that his speech was not published in full in the dispatches, because it is the speech of a statesman, the speech of a man who loves his country and is desirous of maintaining and upholding the laws of that country.

THE DOCTRINE AND COVENANTS ON THE SUBJECT

In the very first revelation in the Doctrine and Covenants we find the following:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

We read in one of the revelations:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

I wish that I had the ability to impress upon the Latter-day Saints the necessity of searching the commandments of God, the revelations from the Lord, the Creator of heaven and earth, as contained in the Doctrine and Covenants. If we as a people would live up to those wonderful revelations that have come to us, we would be a bright and shining light to all the wide world.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

"Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet."

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment. * * *

"And for this purpose I have established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

LOYALTY TO THE CONSTITUTION

All Latter-day Saints believe absolutely that the Constitution of our Country was inspired of God, and that he used wise men, noble men, as instruments in his hands for establishing that Constitution, and when any law is enacted and becomes a constitutional law, no man who spends his money to help men break that law can truthfully say that he is a loyal citizen.

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church in befriending that law which is the constitutional law of the land.

"And as pertaining to law of man, whatsoever is more or less than this cometh of evil.

"I, the Lord God, make you free, therefore you are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God."

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

"Who am I, saith the Lord, that have promised and have not fulfilled?"

"I command and men obey not; I revoke and they receive not the blessing.

"Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But woe unto such for their reward lurketh beneath, and not from above."

Another statement in this book is that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated:

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

THE WORD OF WISDOM

"A Word of Wisdom for the benefit of the council of high priests, assembled in Kirtland, and the Church, and also the Saints in Zion.

"To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days.

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints."

And every Latter-day Saint knows that tea, that coffee, that tobacco, that liquor, are the things that this Word of Wisdom says it is not pleasing unto God that we should partake of. There are many Saints who say: "Oh, that is not by way of commandment;" but it is "the order and the will of God." And what does the Lord promise to you and to me and to every Latter-day Saint who observes this Word of Wisdom?

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

A CALL FOR HELP TO DO RIGHT

May God help you and me and every Latter-day Saint to observe the Word of Wisdom, that we may have health and hidden treasures of knowledge, and that God will allow us to live here upon the earth until we have filled out the measure of our creation; and may God help you and me to uphold the laws of our land in every way within our power, is my prayer, and I ask it in the name of Jesus Christ, our Redeemer, Amen.

PRESIDENT ANTHONY W. IVINS

I would be very happy, my brethren and sisters, if I were able to impress upon this congregation of Latter-day Saints and upon those who may be present who are not identified with the Church, the vital importance of that part of the remarks just made by the President of the Church which refers to our obligation to magnify, uphold and sustain the civil law by which we are governed in our temporal affairs.

UPHOLD AND SUSTAIN THE CIVIL LAW

I have made, while sitting here upon my seat and listening to the President, some notes which I desire very briefly to call to your attention. To me the establishment of the government of the United States, and the development of this nation of which we are citizens, did not come by chance, but was a thing of destiny, just one of the incidents connected with the development of the purposes of the Lord in the

consummation of his great plan, looking to the redemption of his covenant people, coming in the time in which it was to come, developing, as he decreed it should develop, and accomplishing, notwithstanding all of the weaknesses and shortcomings of its people, the purposes for which it was intended.

WE OCCUPY SIMILAR POSITION TO ISRAEL OF OLD

It had its inception more than four thousand years ago, when the Lord called Abraham from his home in Chaldea, and entered into covenant with him, a covenant which was to be everlasting, that he would make of him and his descendants a great people, and that through them all of the nations of the earth should be blessed. It is a long time to go back four thousand years, and the time which is allotted to me would not justify an effort upon my part to do so. It is sufficient for me to state to you, and this can be definitely and fully demonstrated, that the history of the Israelitish people from that time until the present, brings us, step by step, to the condition which we occupy today. The way is clearly marked. The path in which they have traveled in the past, as well as the road which will lead to the consummation of this covenant which God entered into with them, are all plainly outlined in the scriptures which we have before us.

A GOVERNMENT DESIGNED FOR ALL MANKIND

The coming of Columbus to this continent was not a thing of chance. It had been foreseen and foretold by the prophets of God. The coming of the Pilgrim fathers to New England, of the Dutch to New York, and the cavaliers of the Old World to Virginia, was not a thing of chance, it was just the chosen combination of men and women who were calculated to make up the composite government which was established at the time of the adoption of the Constitution of the United States. They were prayerful people, they were people who had faith in God, they prayed to him and their prayers were answered; and, as stated in the scripture which the President has read, it was under the Lord's inspiration that these men were moved upon to give us this government under which we have so rapidly and wonderfully developed. It was not to be a government of Englishmen, nor of Dutchmen, nor of royalty represented in the cavaliers, nor of French people who were in Louisiana, and to the north of us, in Canada, but a government designed for the benefit of all mankind, a government which was to make all people equal under the law.

CIVIL AND RELIGIOUS LAWS ARE SEPARATE

The beginnings of it in this dispensation were had when Martin Luther struck from the people of the Old World the shackles which bound them to a policy by which the church sought to dominate the state and government in civil, as well as religious affairs—a thing which the Lord has told us is not his will, that we are responsible to him for our

faith, for the morality and the righteousness of our lives. He has told us just as definitely that we are responsible to the civil law, so far as the control of our temporal affairs is concerned. What could be accomplished without the proper administration of civil law? There would be no protection for society, the weak would be subject to the power of the strong, to prevent all of which fundamental laws of our country have been enacted by wise men. How wisely the Constitutional law of our country has been framed! It provides for a legislative body to carefully study and enact the laws of our country. These men are not to execute the laws that they themselves make—it would be a dangerous thing—but an administrative department of government is provided, which is to execute and administer the law enacted by the legislative body. They are just laws. It may be that laws have been enacted which were in a sense undesirable. A way is provided by which they may be abrogated or amended, and that is the proper mode of procedure.

GLADSTONE ON THE CONSTITUTION OF THE UNITED STATES

I desire to quote what William Gladstone, one of the greatest of our modern statesmen, says in regard to the Constitution of the United States:

"The Constitution of the United States is the most wonderful work ever struck off at a given time by the brain and purpose of men." And he speaks truly. It was the work of God, his wisdom manifested in the men who created it and brought it forth. Gladstone is right.

THE NEED OF EMPHASIZING LAW OBSERVANCE

Now what is the necessity of calling attention to this matter at this particular time? I believe that we who are present know that the necessity does exist. You only need to read the reports that come to us from the various parts of the United States, and from our own state and county. There is sufficient evidence to demonstrate that lawlessness is running riot. Men go, boldly and unmasked, and shoot their way into the treasure-houses of this country, killing, if law-abiding men stand in the way, in order that they may carry away that which does not belong to them. Men violate, unblushingly, the laws of chastity and virtue, which are the very foundations upon which all good governments may stand. Men holding public office violate that trust which has been reposed in them by the people, and themselves stand out violators of the very law that they are appointed to magnify and uphold. Only this morning you who read the papers saw an account of one of the most atrocious crimes that could be named, said to have been perpetrated by an official who has been appointed to administer the law, not to violate it, in which at a threat of life he takes a woman into an automobile, carries her away to a secluded place, and there keeps her during the entire night. I have passed a good part of my life among uncivilized people. I have been with Indian tribes from the Canadian border to the interior of Mexico, and I have never in my experience encountered a

tribe of Indians who would tolerate lawlessness of this character in the indifferent manner that we do. Men are arrested, prosecution is sought, the best legal talent available is called in for their defense, and there is scarcely one chance in ten that they will be convicted. Witnesses unblushingly perjure themselves, while attorneys who pose as respectable members of society, with full knowledge of the fact, encourage them in it.

OFFICIALS BESET WITH VEXATIOUS LAW SUITS

Officials who conscientiously endeavor to execute the law are beset with vexatious law suits, the money for which is furnished by lawless people, until they are driven from office.

I do not refer to local conditions alone. Is there need to call the attention of the people of the United States, of our own state, of this entire inter-mountain country, to the necessity of following the admonition of the Lord, in the scripture which has been read to us, that in the selection of the men who are to administer the law, we should choose men of integrity? and there are plenty of such men, many of whom are now in public service. Do not understand me to infer that there is not integrity in the administration of our public affairs, but by some means rogues slip in, under the shadow of good men, before their character becomes known.

CALLING OF THE CHURCH TO UPHOLD RIGHT AND OPPOSE CRIME

I speak plainly upon this subject, my brethren and sisters, because it appears to me to be vital to our welfare. I do not direct my remarks to Latter-day Saints alone, but to the people of all creeds, professions of faith, or of no faith at all. I know that politics has been held up to us as a thing so sacred that the Church has nothing to do with it, and should not refer to it. I ask you, in heaven's name, what is the calling of the Church, if it is not to oppose lawlessness and crime, and seek to establish righteousness; if it is not to stand firmly for the proper administration of the law, and to oppose violation of it that peace and prosperity may abide with the people of our country, which can be had under no other conditions?

DESTINY OF NATION FORETOLD

I wish that the people of the world could be made familiar with the contents of the Book of Mormon, this American scripture which has been before the world during a century of time. It outlines the destiny of this nation, tells it as plainly as history will tell it after its destiny is accomplished. It makes very plain this fact: That if the government is to be perpetuated, as it may, if it is to endure as God has decreed that it may, it can only be by service to the God of the land, who is Jesus Christ, our Lord and Master. That is definitely decreed.

AN APPEAL TO CITIZENS TO UPHOLD THE LAW

I appeal to good people everywhere, not to any political party, not

to any particular church, but to all people, to use their influence to bring to pass righteousness in the administration of the civil affairs of our country, and I make this appeal to both the church and the state, for both need it. Do men preach righteousness who themselves violate the civil law? Ask the preachers of today for the answer. Do men standing in high places in governmental affairs violate the law? Go back to Washington and investigate. How can we expect, as this statesman from whom the president has quoted, asks, that the common people, one of whom I am, who look to their leaders for example, shall honor and obey the law when they see it constantly violated in higher callings of life? Violation of the law is an evil under any circumstance, but when the law is violated by people who are chosen to maintain and administer it, it becomes a double offense in the sight of God and man, because a man not only becomes a violator of the law, but he breaks the trust placed in him, the trust which his fellow citizens have reposed in him and which he has sworn to discharge. He thus becomes doubly guilty.

NATION'S SALVATION RESTS WITH ITS CITIZENS

My brethren and sisters, I shall not prolong my remarks. We leave this question with you. We want you to understand that the salvation of this nation rests in the hands of its citizens, not in the hands of those who control its civil affairs at present, but those who hold the franchise, and are to exercise it in the future. It appears to me that if the importance of this were understood, greater care would be exercised in the selection of men for public office.

There are enough of such men, and to spare, to administer our public affairs. There are good men, honest men, in all political parties, and associated with all churches, and many who are allied with neither party or church. I do not appeal to any particular group of people, but to Christian people the world over.

TEACH AND PRACTICE PURITY OF LIFE

I appeal to you to teach and practice righteousness and purity of life.

Do you know what those Indians to whom I have referred would do with a woman who violated the law of chastity? They would split her ears, and cut her hair in a manner that she would be recognized for what she is, wherever she went. They would never allow her to marry in the tribe again, and the man who would be guilty of offences such as are almost daily committed in our communities, would be put to death. It may have been a barbarous law, but it kept those people free from the sin of immorality, until they were corrupted by the white man who came among them and introduced his more civilized mode of life.

God bless you, my brethren and sisters. May his spirit be with us during the meetings of this conference.

PROGRESS OF THE CHURCH—WHAT IT STANDS FOR

The report made by the President indicates to you that the Church is developing; it is progressing. Word comes to us from one of the missions of the United States that more than fourteen thousand copies of the Book of Mormon have been distributed by the Elders of the Church in that mission during the present year. It is a wonderful thing. It is a wonderful achievement, indicating that the people of the United States are becoming interested. They are beginning to understand the Church of Jesus Christ of Latter-day Saints, what it stands for, what it lives for, and what it is willing to die for to the last man if necessary. The constitutional law which God has given us for our guidance, has made us, through observance of it, the dominant nation of the world today. I pray for God's blessings upon the government, its president, its legislators, upon the state government, its governor and its officers who have been chosen; those who seek to administer the law in righteousness. May God bless and give them success, I pray, through Jesus Christ. Amen.

A solo, "The Lord is mindful of his own," was sung by Mrs. Jesse Morley.

ELDER DAVID O. MCKAY

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

"Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him."—Alma 53:20, 21.

THE MISSION OF THE LATTER-DAY SAINTS

The mission of the Latter-day Saints may be considered in two great aspects; one, the proclamation to the world of the restoration of the gospel of Jesus Christ—the declaration to all mankind that God the Father and his Son Jesus Christ appeared in this dispensation to the Prophet Joseph Smith. That in itself is a wonderful message.

There are in this audience sixty-two missionaries who are preparing to go abroad to give this proclamation. They are but representatives of two thousand others who, paying their own expenses, are abroad in the world declaring in all sincerity that God, as a loving Father, ever mindful of the children of men, has revealed the means whereby mankind can return to his presence. That is one important phase or mission of the Church of Jesus Christ of Latter-day Saints.

The other great purpose of the Church is to translate truth into a better social order, or in other words, to make our religion effective in the individual lives of men, and in improving social conditions. It is the second aspect to which I wish to call attention this morning.

I have read from the fifty-third chapter of Alma, which gives an

account of young men who were exceedingly valiant for courage, for strength, and activity—men who were true at all times in whatsoever thing they were entrusted. Who were these young men? They were sons of parents who were equally true to every trust. Their parents were converted Lamanites who, when the Spirit of God came upon them, devoted their lives to the service of their fellow men, and in their ministry in the Church covenanted that they would never more take up arms against their brethren, never more go to war. Such was their oath; such was their covenant; and they were true to it even unto death.

A MOST BEAUTIFUL PICTURE

One of the most beautiful pictures given in all literature is the picture of these parents going out to meet enemies who came against them with swords, and sacrificing their lives rather than to uncover the swords they had buried and given their word not to unearth. One thousand of these parents suffered death rather than violate their covenant. Meeting no resistance, the enemy, being conscience-stricken, stopped the massacre, after a thousand men had proved that they preferred death to the violation of a trust.

THE RESPONSIBILITY OF PARENTHOOD

I mention this because parenthood has much to do in inculcating courage and trustworthiness in children. The law of cause and effect is working in parenthood as it is in any other law of nature. There is a responsibility upon all, and especially upon fathers and mothers, to set examples to children and young people worthy of imitation. Parents must be sincere in upholding law and upholding the priesthood in their homes, that children may see a proper example. Respect for law and order, as charity, begins at home.

These young men were true to every trust. They were men of integrity. I cannot think of anything which will contribute more to the establishing of law and order than for each individual to cherish integrity and honesty in his or her heart. Integrity, honesty—the Latter-day Saints stand for these fundamental principles. They are generally noted for their integrity and honesty, and it is with sorrow we receive the word, whenever it comes through the press or by voice, that one of the Latter-day Saints has failed in his obligation to trust.

THE VALUE OF INTEGRITY

I remember with what pride I listened to a conversation over the telephone in one of our stakes. The president was called from the dining table to the telephone. His part of the conversation I heard, and I can give both. The gentleman at the other end, not a member of the Church, was a real estate man. He had in his office a man who was making a purchase but who could not pay the entire sum for the property. The purchaser claimed to be a member of this Church, and the real estate dealer called up the president of the stake to confirm this statement.

"Do you know," said the realtor, "Mr. Blank?"

"Yes," said the president.

"Is he a member of your Church?"

"He is."

"Is he in good standing?"

"Yes," replied the president.

"Thank you," said the real estate dealer. "He is here to make a loan. If he is a member of your Church in good standing I will trust him."

Integrity, the first principle of success. "Give us the man of integrity, on whom we know we can thoroughly depend, who will stand firm when others fail, the friend faithful and true, the adviser, honest and fearless, the adversary, just and chivalrous; such a one is a fragment of the rock of ages." Integrity is the first step to true greatness. Men love to praise, but are slow to practice, integrity. To maintain it in high places costs self-denial. In all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage. "A man of integrity will never listen to any plea against conscience."

MR. BABSON'S COMMENT

Many of you are familiar with a comment on this fundamental principle by Mr. Roger W. Babson, the great statistician:

"The things which we look upon as of great value: the stocks, bonds, bank-books, deeds, mortgages, insurance policies, etc., are merely nothing. While 51 per cent of the people have their eyes on the goal of Integrity, our investments are secure; but with 51 per cent of them headed in the wrong direction, our investments are valueless. So the first fundamental of prosperity is integrity. Without it there is no civilization, there is no peace, there is no security, there is no safety. Mind you, also, that this applies just as much to the man who is working for wages as to the capitalist and every owner of property.

"Integrity, however, applies to many more things than money. Integrity requires the seeking after, as well as the dispensing of, the truth. It was this desire for truth which founded our educational institutions, our sciences and our arts. All the great professions, from medicine to engineering, rest upon this spirit of integrity. Only as they so rest, can they prosper or even survive.

"Integrity is the mother of knowledge. The desire for truth is the basis for all learning, the value of all experience and the reason for all study and investigation. Without integrity as a basis, our entire educational system would fall to the ground; all newspapers and magazines would become sources of great danger, and the publication of books would have to be suppressed. Our whole civilization rests upon the assumption that people are honest. With this confidence shaken, the structure falls. And it should fall, for unless the truth should be taught, the nation would be much better off without its schools, newspapers, books and professions. Better have no gun at all, than one aimed at yourself. The cornerstone of prosperity is the stone of Integrity."

George Washington, the father of our country, said:

"I hope I shall always possess firmness and virtue enough to maintain what I consider to be the most enviable of all titles, the character of an honest man."

THE APPLICATION

Now, the application of this thought. In addition to what we have

heard this morning from the President, I would like to read this from the Doctrine and Covenants:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people."

No Latter-day Saint can be true to his country, true to his Church, true to his God, who will violate these laws which relate to the moral welfare and the spiritual advancement of mankind.

LATTER-DAY SAINTS MUST UPHOLD THE LAW

There is much being said now about the law prohibiting the manufacture and sale of liquor. Latter-day Saints should uphold that law everywhere, at socials, at banquets. Civil officers, members of clubs, who are contributing to the formation of public opinion ought to be proud to uphold that law. It is a constitutional law, and it is time that the leaders of this country, the politicians, the statesmen, the leaders in civic affairs in the state and in the cities should so speak of this law, so act towards it, that public sentiment would be turned in favor of its enforcement. Latter-day Saints, we are expected to uphold it and to uphold every other law which contributes to the advancement and peace of mankind. And these laws against the manufacture and sale of intoxicating liquors are such laws, and our conditions now in society, with millions of automobiles, the drivers of which must be at their very best, active mentally, quick to respond physically in emergency, make it necessary that we eliminate from society anything that will becloud the brain or leave the driver's hand unsteady. We are living in a condition in which we cannot with impunity foster traffic in intoxicating liquors. God said long ago that they were not good for man. Our boys and girls, from the standpoint of integrity and consistency, should take a stand against the use thereof.

TRANSLATE OUR RELIGION INTO PERFECT SOCIAL CONDITIONS

All should take pride in making "Mormonism" a synonym for trustworthiness, temperance, chastity, honesty, justice—these are fundamental principles of the Church of Jesus Christ of Latter-day Saints, and by exemplifying them in our lives we contribute to the transformation of society, we translate our religion into better social conditions and bring salvation and peace to men here and now.

May our Father in heaven guide and protect the missionaries who are out proclaiming the restoration of the gospel. May he bless Israel here at home, who, through faithfulness, will contribute to an improved social order. May it be recorded also of our young men: They are men of truth and soberness—men who are true at all times in whatsoever thing they are entrusted, I pray, in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I have been much impressed, my brethren and sisters, with the instructions given to us this morning. I realized while listening to the remarks and instructions that in what has been said there is inspiration for many sermons. I would like to discuss for a moment the statement contained in the Doctrine and Covenants to the effect that there is "a law irrevocably decreed, in heaven, before the foundations of this world, upon which all blessings are predicated, and when we obtain any blessing from God it is by obedience to that law upon which it is predicated." In effect, as I understand it, this means that obedience to principle and law brings blessings. Conversely, we may say that disobedience to principle and law will fail to produce desired results.

I am impressed with the statement made by Brother David O. McKay with regard to the matter of integrity. This great fundamental characteristic is too often lacking among mankind. Some years ago one of the great national engineering societies, composed of many thousands of members, sent out a questionnaire to these various men throughout the country, asking them to indicate the requisites to success in engineering work. The result of that questionnaire was in some respects rather surprising. Instead of specifying the first requisite as technical skill and knowledge, the statement generally made was that the first requisite is character and integrity, and that other things should follow. I am sure that that characteristic is recognized as being most important for the welfare and lasting success of men everywhere. There are conditions prevailing, as has been stated today, that require the development of integrity and stability among the people of the United States and of the world generally.

To produce the greatest results in this direction it will involve thorough training of young people. Theodore Roosevelt declared, in speaking of the development of boys, that "if you are going to do anything permanent for the average man, you have got to begin before he is a man. The chances of success lie in working with the boy and not the man." I think it was Henry VanDyke who stated that few men over twenty-five years of age change their habits of thought and action. I do not believe that to be entirely the case, although it is probably true in most instances.

In my own experience in the gospel of Jesus Christ, I know that the Lord has power to and does change men's hearts and their desires and determination when they are much older. This occurs when they are brought to a condition of repentance, through an understanding of the fact that the things they are doing are not in conformity with his laws. No matter what their age may be they can repent and change entirely their habits and course of action, and their desires and determination. If time would permit, experiences could be related indicating such changes which have entirely altered the course of life of

men in the world who have come to a knowledge and acceptance of the principles of the gospel.

It being the case that character and integrity are recognized generally as a prime requisite to success and progress, I am sure that the principles of the gospel which we have espoused, if they were observed by the people of the world generally, would develop these very qualities in them. I appreciate the fact that obedience to the principles of the gospel requires will power, and will power is developed through integrity. So that, in a sense, the observance of these principles requires integrity, and also produces integrity. That is true with regard to every principle of the gospel.

So far as the Word of Wisdom is concerned we realize that, as the Lord has said, those who observe this principle and endeavor to live in accordance with the spirit of it will receive blessings—temporal and spiritual blessings. They develop physically, mentally and spiritually, and as they do so they develop their will power to resist the things that are contrary to the desires of the Lord and their own well-being.

If time permitted we could discuss at some length the benefits that come from observance of the Word of Wisdom, and the bad results that come from the lack of observance of that principle. Medical authorities are agreed that the use of cigarettes is harmful, that it tends to weaken the moral fiber of men and women, and that in addition thereto the use of cigarettes by women not only weakens their moral vitality, but also interferes with the functions of motherhood and the welfare of their children. Shall it be said that those who use cigarettes are morally unfit, or that they are not living in accordance with moral principles? I will not say that, but I do say that they are able to maintain their morals in spite of, rather than because of, the use of cigarettes and tobacco. I realize the fact, and I believe it is recognized, that those who do use tobacco are weakened thereby, and any success they enjoy is in spite of the fact that they use it. This is just as true of the use of liquor and narcotics, which injuriously affect the moral stamina as well as the physical body.

Some time ago the claim was made to me by a man who is giving his main efforts toward money-making, that the most successful men of today in the business world are using liquor notwithstanding it is contrary to law. At random I have noted the statements made by various men of prominence relative thereto. I would like to show the attitude of such men, some of whom did not use liquor even when it was not against the law.

Richard Washburn Child said of Theodore Roosevelt that in years of intimate acquaintance he never knew him to take any stimulant other than hot milk. Henry Ford is strongly against the use of liquor, and does not even allow smoking by his men. Tom Mix, the noted movie artist, does not smoke or drink. Calvin Coolidge is opposed to the use of liquor. Mussolini, the great Italian dictator, says, "I abstain rigidly from all kinds of alcoholic beverages, even from the lightest

wines." Also, he says, "Coffee is never served me at any meal. It is a stimulant, compelling by its action a useless nervous effort, resulting in no concrete good." Charlie Chaplin, the noted movie comedian, says he does not use liquor. It is further stated that once in a while he uses a cigarette, but without enthusiasm.

The result of the observance of the Word of Wisdom is that it develops integrity and character in men and women. Whether they acknowledge that these principles have been given of the Lord, or whether they accept them as coming from medical science, the observance of the same makes for their welfare. From whatever source or idea they gain the conviction, it is for their benefit if they observe it; and, if they fail, it is for their injury. In like manner every principle of the gospel brings its own blessing.

Now, of course, as Latter-day Saints we realize that the thing the Lord desires of us is that we should observe his commandments because we love him and because we recognize in him the fulness of wisdom. Yet, while we accept these things as coming from the Lord, we also gain understanding of the reasons why they are for our blessing.

The principle of tithing is for many people a difficult one to observe. Yet there are many people outside of this Church who, while not recognizing any direct revelation from the Lord for the observance of the principle, read the Bible and find that in early times this principle was observed. Therefore, they are undertaking to live it. They call themselves tithers, and are faithful in the observance of that principle. Not long since there was a man in my office from the East—a Presbyterian—and we were discussing the principle of tithing. He stated that anyone who would observe the principle of tithes, would find that nine-tenths of his income would go as far as the ten would otherwise go. It seems from an economic standpoint a difficult thing to understand and appreciate, and yet that is the testimony of many people.

I would like to relate to you briefly an instance that occurred in a ward in one of the stakes in Canada. Some years ago the people were in a critical financial condition because of the failure of crops. At that time a special tithing campaign was inaugurated and the people were encouraged to fully obey this principle. From that time, about five years ago, up to the present they have continued to suffer at least partial losses of their crops. Some of the people moved away, mainly non-members of the Church. But the members of the ward undertook faithfully to live the principle of tithing, and as evidence of that it is shown that in the six months' report for this year, 90 per cent of those who should observe the principle of tithing had observed it.

What is the result? In spite of the fact that crop conditions and climatic conditions have not been entirely favorable; in spite of the fact that at the time they were financially embarrassed, the people have been blessed and prospered. They have practically gotten out of debt, they have become more united, their attendance at meetings is remarkable, and the activities of the ward are unusual. They are living the prin-

ciples of the gospel. They have been relieved of their obligations. They have learned how to do things, they have brought in dairy cows, sheep and hogs, and have learned to manufacture the raw materials of the farm into products that will sell profitably. The result is that they are in a position to go forward, and they are now building a meeting-house which they expect will be paid for within a year. A little ward of that kind, under the most unfavorable conditions, through renewing their covenants and observing this principle, have gained financial blessings. More than that, they have gained spiritual blessings which come through the observance of it. And so the blessing comes to every one of us according to the way we live it.

I am convinced of the fact that the principle of tithing is a principle of blessing, spiritually first, financially second, and that it offers opportunity to relieve ourselves of obligations that may press upon us, and will increase our progress and growth in the gospel and in life. I know that it develops in every one that obeys it the qualities of integrity and determination to be worthy of the trust that is placed in us, so that our word shall be as good as our bond. I know that the observance of this principle will bring us up to that standard.

It is the same with regard to the principle of fasting and fast offerings. The Lord declared many years ago through his servants that the Latter-day Saints should observe fasting. The Savior in his day taught this principle. Those who observe that principle are physically stronger and better off, the digestive system has the opportunity to rest and to gain strength and vigor to be able to carry on its functions. Some of the worst diseases of the people of the United States today are due to digestive troubles through overeating. The principle of fasting, properly observed, will help us to enjoy greater vitality. It will also help us to develop increased will power and determination, to overcome and to resist the temptations which come to us in life, and it will develop in us the spirit of sympathy and consideration for our fellowmen. And so, the observance of this principle will bring the blessings which we desire to enjoy and which we need to enable us to become better men and women.

In like manner the observance of the principle of prayer yields remarkable blessings. It is a principle that is being neglected very seriously throughout the world today by many people who have gotten away from the love of God and faith in him. This principle, drawing one to the Lord in humility, and in faith, asking him for the things we desire, and giving him gratitude and praise for his blessings to us, is a source of strength and power that will enable us to overcome our weaknesses, and develop in us faith and determination to do right.

I do not feel that I ought to take more time, my brethren and sisters. I desire to testify to you that the observance of these principles will bring blessings to men that will develop in them integrity and uprightness, initiative, faith, and ability to stand against all the winds of contrary doctrine, or of temptation or trial. Observance of these

principles will enable us to go forward and live in humility in accordance with the will of the Lord.

May the Lord bless us that we may train the young men and women especially, that they may be qualified and developed in the observance of these things, and thereby become men and women of integrity, in order that the next generation shall be able to carry on every phase of activity in the most effective way, I pray, in the name of Jesus Christ. Amen.

ELDER B. H. ROBERTS

Senior President of the First Council of Seventy

I call your attention, my brethren and sisters, to what is designated as our Twelfth Article of Faith, which reads:

"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law."

I think by reading this Article of Faith as a text I shall be able in my thinking to be in harmony with the spirit of this meeting by reason of what our president has said, and this meeting may be the dominating influence of the entire conference.

On my way home from the East recently, when passing through Scranton, Pennsylvania, I picked up the current paper of that day, and in it was a statement from the census returns of the United States, taken from the Census Bureau, Washington, that crime was increasing, in proportion, faster than the growth of our population, according to the increase of persons sent to prison. Complete returns from thirty-one states, covering fifty-eight of a total of ninety-nine state prisons and reformatories, listed 27,018 new prisoners received by these institutions in 1926, as compared with 21,054 in 1923, the first prison census year in this country, or an increase of 28.3 per cent. There were 34.1 prisoners for 100,000 population jailed last year, as against 27.9 in 1923.

Then as we came through Denver, I picked up the *Rocky Mountain News*, and in it found a column devoted to crime and its increase. I do not have time to read it, but it would be very enlightening to do so. It would, however, occupy too much time. Let it be sufficient to say that the writer of that special column traced the crime of our country from the highest stations in political life, from those who had been found guilty of crime in the President's cabinet, through governors of states and mayors of cities, down to the lowly stations in life. It constitutes a rather severe arraignment of the present status of the United States in the matter of law observance. One statement was to the effect that according to General Lincoln C. Andrews, former Assistant Secretary of the Treasury, there are no less than 40,000,000 drinkers in this prohibition country, and "home-brew is becoming a nation-wide enterprise."

And so throughout in the column he discusses the question of violation of law and the increase of the volume of it.

Then, on the evening that I arrived home, I chanced to pick up

a Salt Lake paper, and noticed that the Chief of Police in our city was calling attention to "special juvenile delinquencies" in the city, and giving special instructions to the police officers of the city to undertake the arrest of the development of this species of crime. In that article there is a list running through crimes of four days that makes the heart sick, crimes committed upon juveniles, and crimes by juveniles, that no man can read, I am sure, and not be moved by sorrow at the spectacle it represents.

You will see that coming in contact with these incidents, through the public press, on my way home, and just upon my arrival here, brought me in contact with, and reminded me of, the subject that has been under discussion for the last thirty years in this country by publicists, by statesmen, jurists, and various institutions that stand for law and order.

I have been interesting myself in this subject for some length of time. I happened to come upon some notes since arriving home wherein I found a discourse delivered by myself in this tabernacle, in 1924, in which I set forth, after elaborate statistical investigations, the supporting evidence for a statement which had been made by Chief Justice Taft, in 1908, before the Bar Association in New York, to the effect that "the administration of law in our country was a disgrace to civilization." There was much disputation that arose over that statement, which led me to an investigation with, to me, startling results, only to be convinced that our Chief Justice was within the truth in making that very strong statement.

We cannot go into statistics in relation to this subject now, but you will be interested in hearing this quotation from the words of Judge Alfred Talley, of the Court of General Sessions of New York, when introducing into office a new jurist a year or two ago. He said to him in giving him his charge:

"One of the things that you will come to learn is that you have come to the bench of the greatest criminal court in the world, and the oldest court of any kind in the United States, at a time when this country is suffering under an indictment which proclaims it to be the most lawless on earth. You will find that the United States must plead guilty to that indictment. Most of the desperate criminals are mere boys."

And that I think is one of the tragical things connected with the growth of crime, that its increase is chiefly among the youth of the land. Judge Talley continued:

"You will be heartbroken at discovering that the vast majority of defendants are under nineteen or twenty years old, and that is going to be your distressing problem."

Another statement I want to read to you is an excerpt from the report of the Commission of Law Enforcement, presented to a meeting of the American Bar Association in San Francisco, several years ago; and the conditions have not changed since then, only to grow worse. This is the statement:

"Crime and lawlessness in the United States have been steadily on the in-

crease and out of proportion to our growth, and there has been a steady and growing disrespect for law in our nation. This is not a result of the war."

You know we are disposed to blame pretty much all of this spirit of lawlessness to the effect of the great World War. But this authority denies that and offers this in proof:

"We do not find the proportional increase in crime from 1916 to 1922 greater than from 1910 to 1916, (That is the year before we went into the War) and we have not been able to discover that crimes of violence have materially increased in France, in England or Canada during or since the War, although the effect of the War naturally must be more marked in those countries."

There is much more that might be said in evidence of this, but perhaps it is unprofitable, and impossible at least, for me now to discuss the obvious. The testimonials are so overwhelming, the crowd of witnesses is so great that as American citizens we are face to face with the fact *that in our country we are living in an age of lawlessness*; and therefore I deem it important that for ourselves and for the world, as far as we can reach them by proclamation, it should be known that in these mountains, in the Church of Jesus Christ, stands a people pledged to the support of law and of order, and I think Latter-day Saints no less than the world ought to have their attention called to that important truth.

Many reasons crowd in upon our attention that are interwoven with this great theme, the keynote of which President Grant has struck in his opening remarks this morning.

I shall only take time to note here one, but that one represents a great contributing cause of the growth and increase of lawlessness in our country. It arises from the uncertainty in the execution of the law. Perhaps in the foundation of our government, in establishing the constitution of our country and our state constitutions, the people of that generation had been under the iron heel of oppressive governments so long, that they became extremely anxious to protect the individual against encroachments of tyrannical administration of law, and therefore over-emphasized the rights of the individual and the protection of those rights, and had less concern for the larger rights and the protection of society from criminals. In this spirit the legislation has run in our states and in our nation, viz: to safeguard and to provide every possible means for the protection of the rights of those who are accused of crimes. And these laws, favoring so strongly the criminal, have been so used by skilful attorneys for the defense, that the administration of law has become a science for protecting the criminal from the just judgment and punishment of his crimes.

We have a very prominent case in mind now and of recent occurrence that illustrates this point. Six years ago two men were convicted under due process of law in the state of Massachusetts for shooting down and robbing in full daylight, and in a crowded thoroughfare of the city, two men who were entrusted with a payroll of a manufacturing company. Two men were arrested for the crime, tried under due process of law, and found guilty. I shall not attempt to undertake any

analysis of that case, of course. But they were found guilty. By the skill and cunning of lawyers for the defense, however, delays and appeals, based on exceptions to procedure, and in devious ways, the execution of the sentence was postponed from year to year. The radical element of the community organized for withstanding the execution of the law. They went on from one scheme to another, growing, it seemed to me, more desperate in their determination to thwart the law, and the execution of the sentence in pursuance thereof, and this for seven years from the time the crime was committed. Millions in the United States, aided and abetted by some of the foremost newspapers of the land, begged and pleaded for a mitigation of the sentence pronounced by the court. Fortunately, as I view it—fortunately for the stability of the administration of the law—the state of Massachusetts withstood all these appeals, and at last the law was vindicated, notwithstanding its long delay. I was struck myself with the splendid answer that Governor Fuller made to the dramatic appeal of the wife and the sister respectively of these two condemned men. His answer was, and I believe it will become historic:

"I am sorry. My duties are outlined by the law."

Governor Fuller refused to interfere with the final execution of these sentenced men.

We have in this case an illustration of one of the great defects of administration of law in the United States, that is, "the law's delay," and the uncertainty of punishment. Let that thing continue, and criminals will mock the law.

A touch of divine wisdom comes into this question from the distant past. Solomon left on record this remarkable statement: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. The whole consensus of legal opinion upon this subject is to the effect that the uncertainty of the execution of the penalty encourages desperate men in crime.

If it were in harmony with the feelings of the brethren—and I know nothing of what their feelings are on this subject—it seems to me that we could with propriety voice the sentiments of the Church of Jesus Christ of Latter-day Saints in this conference by a proper resolution making known this our great principle, announcing our conviction of duty in the sustaining of the law, by publishing this Article of our faith in such a resolution. It would be a proper occasion, in the face of these increasing crime waves, to let our country know where the Church of Jesus Christ of Latter-day Saints stands upon this question.

President Grant, I beg to venture one more thing, even if I trespass a little on your time. I cannot leave this subject without calling attention to an important declaration in the Book of Mormon, incidentally referred to by some of the brethren in their remarks this morning. They are the words of the Prophet Moroni. Hearken unto this, Latter-day Saints, and I would like to see this, too, coupled with the resolution to which I have referred, as the message of the American

volume of scripture to the great Gentile nation that now is in control of this land, the U. S., and has great influence throughout the whole continent :

"And he [God] had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off."

Now, mark you :

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done." (Ether 2:9-12).

Only three weeks ago, about now, I had the pleasure of standing upon the summit of the Hill Cumorah in company with President Grant. Being there upon that height of land, which so splendidly commands a view of the whole surrounding country, I could not refrain from recalling the time when Moroni stood upon the crown of that hill with the evidence of the ruins of the civilization of his people about him. And this warning, written in the Book of Ether, let me say, in closing, comes from the prophet of God who was also the historian of the great Jaredite nation, by abridging and translating their history into the Nephite language. This warning comes, then, from the historian of one civilization that had perished about the Hill Cumorah; it came also from the same man who was a witness of the destruction of the civilization of his own people at the same place. I hold that he was competent to speak upon this question, and it is most fitting, and is one of the evidences of inspiration in this Book, that one so competent to speak in warning should be chosen to be God's mouthpiece in warning this great Gentile nation, holding dominion over the land in our day, to beware of their course lest they, too, forfeit their rights to the pride of place they occupy among the nations of the earth. For great as our nation is, it is not above the powers of destruction if it observes not the conditions upon which it may hold its position upon this land.

May the blessing of God so come to the Gentiles that they shall not share the fate of the nations that have preceded them, is my earnest prayer, in the name of Jesus Christ, Amen.

The choir and congregation sang, "The Doxology."

The closing prayer was offered by Elder Elmer E. Taylor, president of the Young stake of Zion.

The meeting adjourned until 2 o'clock p. m.

AFTERNOON MEETING

Promptly at 2 o'clock p. m.; President Heber J. Grant opened the meeting by announcing that the choir and congregation would sing the hymn, "Do what is right."

After the singing the opening prayer was offered by Elder W. Aird McDonald, president of the San Francisco stake of Zion.

The choir and congregation sang, "For the strength of the hills we bless thee."

PRESIDENT HEBER J. GRANT

ELDER JAMES E. TALMAGE RELEASED AND ELDER JOHN A. WIDTSOE
APPOINTED

In announcing the changes that have taken place during the last six months I overlooked a most important change; namely, Brother James E. Talmage, of the Council of the Twelve, has been honorably released, with his good wife, to return home, from presiding over the European mission, and Brother John A. Widtsoe and his wife will succeed them in presiding over the mission and the Relief Society in that great mission. We will now hear from Brother John A. Widtsoe.

ELDER JOHN A. WIDTSOE

My brethren and sisters: President Grant has announced the call which has come to me, and I wish to say that it always has been a great privilege to me to serve in the work of the Master. I am glad to obey the request that has been made of me and shall go forth, with mine, to do the best we can in behalf of this high and holy cause. Like every other elder in Israel, called to serve, I feel humble and incapable, of my own strength, to accomplish the work that lies before me; but I have faith, I may say absolute faith, in the inspiration that guides this Church and kingdom, and I know that, throughout the ages, the Lord has made use of the weak things of the earth to accomplish mighty purposes. With that faith I go forth gladly at the request and call, and under the authority, of those who preside in Zion, with the prayer in my heart that good may come of the action taken.

OUR OBLIGATION TO PREACH THE GOSPEL

I recognize, with Elder McKay, who spoke briefly on the subject this morning, that we are under obligation to preach the gospel to all the world. Every person must hear the truth; every honest heart must be warned. It is our bounden duty, from which we may not and cannot escape, to do this work. Throughout the world there are hosts of honest hearts who love and seek the truth, but who are so hedged about by the traditions of their fathers and by the conditions of their lives, that they find it difficult to recognize the truth when it is placed before them. It is not only a privilege to attempt to break down this barrier

which stands between truth and untruth, but it is also a solemn obligation and a heavy responsibility. Many years ago in the days of my early boyhood I came out of the European countries, into this blessed land, blessed above all other lands, to live here. As my memory goes back to my mother country, and later to the days I spent in the European countries in my early manhood, as a student, I feel that there are in those countries a very great number, perhaps untold hosts of men and women, children of God, honest souls, whom we may reach if the Lord will but assist us in our labors.

GOD OVERRULES ALL THINGS FOR HIS PURPOSES

I was impressed this morning by the remarks made by President Ivins, that throughout all the ages of history the hand of God has overruled the actions of mankind, that nothing is done except as the Lord may use it for the accomplishment of his mighty purposes. No truth has become more living in my soul throughout my life than this. I have little belief in chance, little belief that things happen just because we, often stupid people, do certain work in our blindness. The things accomplished by humanity become in the end God's accomplishments, as he makes use of them in working out his infinite purposes. So, with respect to this great missionary activity to which we have devoted so much of our strength from the beginning of this dispensation, I cannot help but believe that the mighty changes that have come in this latest day of civilization, the vast physical, economic and social changes, have all been brought about through the goodness of the Lord for the accomplishment of his latter-day work. The printing press came into existence, and by it the Word of God has been brought to all people. Then in this day, when the Lord has restored the gifts and blessings of the gospel and the organization of the Church, have come other marvelous means by which we may speak the eternal truth in our keeping to all the world. The steamship came that we might carry the truth from continent to continent, across the great oceans; the railway that we might deliver the same everlasting truth to every part of every land; the telephone and the telegraph, and now the radio, that we might spread the truth of the gospel over all the world. In time we shall be able to utilize all these agencies to bear our witness to the peoples of the world, that we may stand free from blame before our Maker in the last great day.

THE SPIRIT OF GOD THE STRENGTH OF ZION

The spirit of God is upon the face of the earth; it enters the hearts of men. That spirit tempers human acts, and impels humanity to actions of righteousness. That same spirit serves as a powerful preparatory agent for us in our gospel labors. In fact, the most important thing for every person engaged in this great latter-day work is that we do rely upon the assistance of the Spirit of God. No man can safely stand in his own strength in the holy labor assigned to us, but we must stand before our daily duty with the knowledge that the Spirit of God is within our reach to assist us, to bless us and to carry us on in our labors,

OBEDIENCE TO THE GOSPEL WILL SOLVE ALL DIFFICULTIES

We were all deeply impressed this morning by the message of President Grant and of those who elaborated the thoughts in his opening address. This is indeed a day of wonderful blessings for humanity, but correspondingly great temptations. When much light is given, the contrasting darkness is also deep; where there are our present immeasurable opportunities for service, there are also temptations to do evil such as never before has been known. This condition has existed in all ages. The battle between righteousness and wickedness has always been waged actively. It is our duty, our business as a chosen people, to teach righteousness and truth forever and forever to the world until the end shall come. When we teach righteousness, the key to our conquest of evil will be the application of the few simple principles that constitute the Gospel of Jesus Christ. The gospel is not a complicated system, but is simple and easily understood. It may be brought into the hearts of men; it may be used in their daily lives; and if we use the simple principles of the gospel in fighting wickedness and in establishing righteousness, our course will be well set and our success will be fairly promised.

INTERNAL EVIDENCE OF THE TRUTH OF "MORMONISM" MOST CONVINCING

During the last few weeks I have been reading, with my brethren and sisters throughout the Church, the glorious book of doctrine known as the Book of Mormon, which came into the hands of the Prophet one hundred years ago. In that book we find over and over a repetition of the methods by which wickedness may be overcome; for throughout that whole book runs the great message that, in the words of Alma, wickedness or sin is never happiness. The beginning of our teaching to those who tend to depart from righteousness is that out of unrighteousness man may never win happiness, and happiness is the most fundamental and the choicest desire of humanity.

In my reading of the Book of Mormon I am always reminded that the witness of the truth of this work—restored through the instrumentality of the Prophet Joseph Smith—lies within the work itself. One does not have to go into external places for proof, since within the work itself, within its doctrines and organization lies the most convincing witness of the truth of the gospel of Jesus Christ, as restored by the Prophet Joseph Smith. The Book of Mormon itself, I have no doubt, within the next few years will be corroborated by all manner of discoveries. Men are digging in the earth; things are found that we did not dream of a few years ago. A man voiced the opinion a few days ago—a visiting Englishman—that every new discovery in American archaeology tends to confirm the truth of the Book of Mormon. We shall use such finds and discoveries for the establishment in the hearts of seekers after truth, of the correctness of the Book of Mormon. Yet, within that book itself there lies in the history it tells, in the doctrines it sets forth, and in the pictures that it paints, the most convincing evidence of its truth. I have always felt that the best ap-

proach to the gospel of Jesus Christ is through the study of the internal evidences, found within the Doctrine and Covenants and the Book of Mormon.

ETERNAL VALUE OF THE BOOK OF MORMON

There are only two kinds of books in the world. First, the kind that lasts for a day, published by the tens of thousands, but have only a momentary existence, then pass away. The other kind of books are few in number, written and produced under the inspiration of divine power; they live on throughout the ages. They are the books that contain principles of eternal truth; the doctrines that live and last, that satisfy the needs of humanity irrespective of time and age. They become the permanent possession of mankind and shape the destinies of mankind. In the Book of Mormon we have just such a book, one which contains those eternal, true principles, that may be read upon all occasions, in all emergencies and in all ages. It belongs with the Bible to the class of everlasting writings. The religious classics of the world have survived the centuries, and have influenced the destinies of mankind, because they contain perhaps a grain here and a grain there of such eternal truth. The Book of Mormon does not deal with trivial things,—the battles and contests, the conquests of the enemy and the treaties made, the many difficulties of history, form merely a background against which the principles that really make the book are illustrated. The teachings of the Book of Mormon appear against a narrative of historical events, but the events are of little consequence in comparison with the lessons that are taught for man's guidance in any day.

KEYS TO SOLVE OUR PRESENT PROBLEMS

Keys to the solution of the difficult problems that were discussed this morning—none more difficult in the course of history—are found in the Book of Mormon in a few simple teachings that are presented over and over again. First, there is constant teaching against atheism and all unbelief, and for belief in the existence of God and his son Jesus Christ, and that a definite plan has been proposed by God our heavenly Father, for the salvation of his children. I am not so certain but that today the most dangerous enemy to truth is the feeling on the part of some men that they must dedicate their strength to destroy faith in God. Within the last two years, one of the great states of the Union has authorized by law the formation of an association for the advancement of atheism, an organization apparently supplied with ample funds, formed for the purpose of proving to the American nation that there is no God. We cannot solve our social or economic problems except upon the basis of faith in the existence of God and man's relationship to his Father in heaven. Therefore, we do not hesitate, as a people, to teach all the world faith in God, which by this time should be so much a part of man as the blood and bone and marrow of his physical organism. Out of the pages of Nephite days comes also the lesson that men dwindle in unbelief and become wicked and practice evil if they allow themselves to become unequal in their social and economic

relationships. This is a land of liberty, yet we are beginning, though we are founded upon the doctrine of equality, to have classes of the wealthy, the learned, the powerful, and of those who have neither power nor wealth nor station. This Church teaches the equality of humanity, that that Lord loves all his children equally, if they but do his will; that he reaches out for us all, and that the glorious destiny of a place near him is for all if we only make use of that which he has offered us. In this marvelous book there is a third warning, already discussed here. When men begin to defy the laws of the land and the laws of God—usually two aspects of the same inclination—when lawlessness grows and increases, then men and women begin to depart from the truth. Some will call themselves better than others in their own estimation; their faith in God diminishes; soon they are overwhelmed by the difficulties that of necessity come to the disobedient, and ultimately they will receive the terrible punishment quoted this morning by Brother Roberts from the Book of Mormon.

TESTIMONY

I bear testimony to you, my brethren and sisters, that I know the Gospel of Jesus Christ is true. It is dear to me. It has helped me in times of joy and in times of sorrow. It has been like a great beacon light to guide me in all the affairs of my life, not merely in the Church, but in those beyond the Church, in matters of State and of private concern. I have found it possible to use the simple principles of the gospel of Jesus Christ for my upbuilding and strengthening, for bringing me into closer communion with the great unseen universe which, after all, is the great concern of everlasting life. I am grateful for the gospel of Jesus Christ. I am always thankful that missionaries were sent into my native land; grateful that my mother, throbbing with faith, had courage to receive the gospel and go into the waters of baptism, to leave her home and friends and relatives, and all her loved ones. I am grateful for the thousands of Latter-day Saints who have done likewise, who, either in person or by their children, make up this vast congregation. We are children of faithful and courageous parents, who have opened the door to us, and made clear to us the joy of accepting and living the eternal truth of God. This Church is the bearer of truth. God bless us, and make us steadfast in the truth. May we walk always according to our best light before our Father in heaven, I pray, in the name of the Lord Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

In calling upon the Presidents of our United States missions, we would be very pleased to have them speak briefly and give us a little account of the condition of their missions. Inasmuch as we have over two thousand of our people in the mission field I am sure the Saints would be deeply interested in knowing the condition of the missions. We will ask Brother Rey L. Pratt to be the first mission president to speak;

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I am happy, my brethren and sisters, to be in attendance at this conference, and to report the condition of the mission over which I have been called to preside. In the first place, I am happy to say to the fathers and mothers of the missionaries in the Mexican mission that they are all enjoying at the present time good health; they are in splendid spirits. They manifest a determination to fill their mission in honor and to reach with their testimonies and teachings as many of our Father's children as lie in their power.

You, my brethren and sisters, undoubtedly are acquainted with the fact that due to the present religious controversy in Mexico, and existing laws, it is impossible for our ministers or missionaries who are of foreign birth, that is, not Mexican citizens, to labor and officiate within the Republic of Mexico. Consequently we have been obliged to withdraw from that land all of our active missionaries from Zion. We are happy, however, in the fact that our local priesthood in some twenty odd branches in the Republic of Mexico are doing all that is possible to maintain the organizations of the branches, and to continue the holding of meetings and the administration of the gospel among that people. Notwithstanding the adverse circumstances existing in that country at this time, and the fact that so many missionaries, about 60 per cent of the force that we ordinarily have, have been withdrawn, the people are doing remarkably well. They are faithful in attendance at meetings, and in payment of tithing. We are in constant communication with them by letter, and their leaders manifest to us not only a belief in the principles of the gospel, but a knowledge that these principles are true. They pray for the return of the missionaries to that land, and a continuation of the preaching of the gospel among their people.

It may be a revelation to some of you to know that there are great communities of Lamanite people of Mexican nationality, residing in the large cities of the south and southwestern parts of our country. In the city of Los Angeles alone it is estimated that there are between fifty and seventy-five thousand Mexican people living in sections of the city pretty much by themselves. In that city we have a remarkable work started and are making great progress. Your boys and girls who are down there in that mission are happy to be engaged in that work and find no difficulty in confining their labors to a people who speak a foreign language. They have acquired the language with remarkable success, and success is attending their labors. The same might be said in relation to other cities along the border. We have missionaries in Mesa, Arizona, in Ray and other places around the great mining parts of Arizona. We have missionaries in Tucson; we have missionaries in Bisbee, and Douglas, also in Albuquerque and southern Colorado. They are doing a splendid work in El Paso, Texas. We have missionaries in Del Rio, San Antonio, Houston, Corpus Christi, Eagle Pass, Laredo, and Brownsville, all in Texas. At a recent conference

held in the southeastern part of our mission at Laredo, at which Elder Joseph Fielding Smith, of the Council of Twelve, was present, we were able to preach to a congregation of some two hundred and twenty people at some of our sessions. I remember to have gone to the same city only a few years ago, at which time I surveyed the situation, and there was not so much as one who had any sympathy for us within the confines of that city or surrounding country. I am proud to be identified with the missionary work there. I am proud of the young men and the young women who comprise our missionary force. I love the work of the Lord. I bear you my testimony that the gospel is true.

And, my brethren and sisters, as I stand before you this afternoon, I make a plea for tolerance for the Lamanite people; they are our Father's covenant children. I have learned it more intimately than I ever knew it before, in the last twenty-one years of consecutive missionary service among them. I was acquainted with them years before that, and, notwithstanding all that is said to the contrary in the press and by people who might think very lightly before they speak, I have never been injured at their hands, nor have any of your boys or girls been injured at their hands. And although it may seem paradoxical to send a lady missionary among people who are so maligned, and expect her to get away unhurt, the chivalry of the Indians, spoken of by President Ivins this morning, is a safeguard even to your daughters, and you need not fear for them even among the people of Mexico or the Lamanite people. There are underlying reasons why they fight, and I want to tell you that if I were suffering as they have suffered for four hundred years, I would be ashamed if I did not fight as they fight. There is wrong, of course, in the country, and it would take a long time to explain it to the satisfaction of the people as I understand it. I pray God that he will right the wrongs of that oppressed people, and that freedom and liberty and right and justice may come to them. I bespeak for them your sympathy and your love. Brethren and sisters, in the name of consistency, let us give them credit for being what they are, because through their fathers we truly have this great volume of scripture, this New Witness for God, the Book of Mormon, and it is replete with promises to them of a redemption, and an uplift from the conditions under which they labor. I lament, perhaps as much as anyone, the existing conditions in the Republic of Mexico, and all I can do is to pray that right will triumph. I firmly believe that it will, and I wish that we could extend to them sympathy and the right kind of help which is not always condemnation.

May the Lord help us to see the right and to do it, is my prayer, in the name of Jesus Christ, Amen.

ELDER CHAS. A. CALLIS

President of the Southern States Mission

Brethren and sisters: When Elder David O. McKay was speaking this morning of the two thousand young Lamanites and their splen-

did mothers, I was led to reflect that in the Southern States mission there are young men and women who have these same qualities, and their fathers and mothers have the same devotion, and give the same counsel as did those noble Lamanite mothers. Today our elders go forth to encounter dangers that are more fatal, in a way, than the sword. These mothers in Zion are giving their children wonderful and soul-saving counsel that enables them to battle, with faith and in the might of God, the evils in the world.

One day during the summer, while attending a conference in the most southerly part of the mission, I offered the elders a week's rest because of the intense heat. I was a little surprised at the unwelcome spirit in which my offer was received. The district president spoke up and said: "Brother Callis, we would rather keep on working. We have the spirit of our work, and are afraid that we would lose it if we took a vacation." That is the spirit of the missionaries in the South. Deeply imbedded in their hearts is the glorious truth contained in the Book of Mormon, that when ye are in the service of your fellow-men, ye are in the service of your God.

Through the kindness of the First Presidency an extensive building program is being carried on. We are going to build a new chapel for the Catawba Indians. Never among any people have I witnessed more faith than among these people. The president of the branch certainly does not believe in race suicide, because he is the father of twenty-one children. We have built a neat little chapel for the Choctaw Indians, and these people are receiving the gospel with joy. What a wonderful change is coming over the spirit of the people! I suppose you will be inclined to wonder at the statement that fully 10 per cent of the missionaries in the South—and this is a conservative estimate—are the descendants of men and women who obeyed the gospel in the Southern states and migrated to the West. This is one proof of the vitality of "Mormonism."

Only a few weeks ago we held a conference up in the mountains of East Tennessee. There were twenty-three members of the Church, including the elders, and from eight hundred to a thousand people, non-members, in attendance at our conference. There was not a note of discord—peace, good will, tolerance, prevailed. For this change I praise the Lord. I do not forget the labors of the elders in the early history of that mission, who suffered much tribulation to establish the foundation upon which we are now building.

Consider the sterling qualities of these young men. It has been my sad duty to go to more than one of them and say: "My brother, I have received the sad news that your mother, or your father, is dead." These young men have wept, they have sorrowed, but the noble resolution in them to continue in their mission was unshaken, and in the strength of God they have gone ahead with their missionary labors. Fathers and mothers have said: "Our crops are a partial failure, but we are willing to continue to sacrifice to keep our sons in the mission field." Where would you go to find nobler faith than this? And this faith comes from a belief in the Book of Mormon and the other

standard Church works, and in the restored gospel. Surely such faith as that cannot be justly characterized as a base faith. I want to say to you parents that God will bless you for the sacrifice you are making to keep your sons and your daughters in the mission field. It is sacred in his sight, and you will share in the joy and the glory that comes to your sons and daughters through bringing souls unto God. I love the missionaries. It is an inspiration to be with them. I love their parents, the faith, and the Church which is the mother of men, for producing these fine characters and instilling in their hearts that unwavering faith that sends them into the mission field in the spirit of sacrifice and service, to proclaim the everlasting gospel to the world.

I bear you my testimony that this gospel is the power of God unto salvation, that this Church is built upon the foundation of apostles and prophets; that it is being led today by divine revelation, and that these young men and young women in the mission field enjoy the spirit of inspiration to help them in the districts where they labor, and God is with them. This is my testimony, in the name of Jesus Christ, Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I take great pleasure, my brethren and sisters, in reporting to you the condition of the Central States, as far as our missionary work is concerned. I think no father or mother need have any fear concerning his or her sons or daughters who are engaged in this labor, for I doubt if there is any institution of learning in the country that will broaden and develop a young man or young woman more, or give them an experience that will compare with that obtained in the mission field.

Our missionaries are active; young men and young women, going out with scarcely any experience, get right into the work with as much faith as you could expect them to have. My testimony to you is that the work of the Lord is growing in the hearts of the children of men, that the youth of Zion are not weakening by any means, but that they are growing stronger. We have some missionaries in the field without money and some with money. They are splendid young people and are not afraid of work. They go from early in the morning until late at night. We do not have to urge them, but sometimes have to call a halt, especially among women missionaries who are so interested in their labors that they often work harder than their strength allows. But after all, they stand the test and seem to hold up their part of the work as favorably as the elders do, and frequently can go where an elder cannot go. They have many conversations among their own sex.

Latter-day Saints are found in every nook and corner, almost, of the Central States mission—from Brownsville, Texas, to the northern part of Missouri, and from Louisiana almost to El Paso, Texas—six

states. Little organizations are found almost in every county, and in many of the great cities. We ask the elders to hold meetings once a day if they possibly can, and that no night shall pass without their being in a cottage meeting, if possible, or in a street meeting, or in some of the halls or churches of that mission. Let me say again that nothing finer than the spirit of those young people can be found anywhere in the world. They are faithful and true to their calling every day. They are not concerned with temporal matters, consequently they grow rich spiritually, and as a result of their time in the field, they become well acquainted with the gospel. I take great pleasure in saying to you, my brethren and sisters, that there has not come to me in my life any other joy or pleasure that has compared with this missionary labor.

I know that the Latter-day Saints at home are doing a great work. Our work could not be done without the parents who sustain us in the mission field; unless we are all united there cannot be success. I say to the missionaries frequently: Brethren and sisters, you ought to do well, every father and mother, brother and sister and little child is praying for you daily, that you may be successful in the mission field, that the Lord will preserve you and that you may be able to reach the hearts of the children of men.

We do not have enough missionaries. There are thousands of men and women who have not heard the gospel, and who will never hear it unless we are able to reach them in some other way than by the present method. I do not know how it can be done unless through the radio, but there are hundreds and thousands of young men and young women growing to manhood and womanhood in the Central states, who have never seen a "Mormon" missionary. A way to reach them the Lord undoubtedly will arrange; I know that he is at the helm. I am as sure as that I stand before you today that our Father who appeared to the Prophet Joseph Smith in the state of New York, in that Sacred Grove, and introduced his Son Jesus Christ, has never been very far away from the Church, and that Jesus Christ, the Son of the Living God, who appeared to the Prophet Joseph, has honored this Church and organized the destinies of it, and speaks through its leaders. I am just as sure of that as I am that I live. I want to go on record before the world in my testimony that the Lord lives, that Jesus is the Christ, that he is with the Church of Jesus Christ of Latter-day Saints, and that his work is growing in the earth and will continue to grow until the time comes for him to call a halt and say enough. No one knows when that time will be, excepting him who governs and rules and guides the destinies of the children of men according to their works. We have friends as well as enemies, but the Church does have many friends in the mission field among those who are not members of it.

We have had the opportunity this year of building three churches. President Grant was in our mission a short time ago and dedicated three buildings in the state of Missouri.

We are celebrating at Independence, Missouri, this week, the centennial of that city. It has been one hundred years since Independence was made a village. This Church is taking its part in the pageant, in the parade, in the contributions, in the printing and everything that is being done. We have been accorded all that is due us, and I take great pleasure in saying to you that the Church has many friends in that section of the country, and the Spirit of the Lord is moving upon the hearts of the children of men, and his work will be accomplished in his own due time.

I pray the Lord to bless us that we may honor his name continually. I pray for those who are not of us, that they may listen to the elders who happen to come to their doors, and be led to glorify the Lord's name through baptism by his servants, and I do it in the name of Jesus Christ, Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

As I came onto the grounds to attend the meeting this afternoon, I met about a half dozen missionaries who had just returned from the Northern States mission. I observed them as they stood on the sidewalk, and thought, How splendidly these young fellows have developed in the mission field. They are a clean-looking set of fellows. They have done a remarkable work out in the world. Most of them have been district presidents; and, because of the summer work, they remained in the mission field longer than the usual time in order that they might take their missionaries out into the country and show them the advantages of traveling without purse or scrip, and placing their full reliance in God the eternal Father. I am grateful for the mission, because it results in wonderful progress with the missionaries; and while some of our boys and girls may come into the field in the spirit of adventure, may think that it is the usual thing for boys and girls to do, I am quite certain and can bear testimony that they are not very long in the mission field before they realize the necessity of getting close to God the eternal Father, and of giving service in the great cause to which they have been called. Our missionaries are faithful, and they are doing a good work in traveling among the people.

We have just finished our country campaign, and the missionaries have returned to their districts for the winter with the testimony that God has been with them and has blessed them wherever they have been. I sent a questionnaire to the missionaries to be answered and returned by them. One of the questions was: "How many times did you have to sleep out because of not receiving entertainment from the people?" It is remarkable how few times the missionaries have had to sleep out during the country campaign. Their testimony has been that God has been good to them, and they came back with joy and happiness in their hearts because of God's mercy to them.

The missionaries, on their return home, make the statement that the time spent on a mission was the best time of their lives, and often the younger people who had not had a similar experience might question the statement. But if they should have the same experience I am quite certain they would come back with the same testimony, that missionary life has been the best time of their lives. They do not mean good times, like we might have at parties; they do not mean the good times that they might have at school; they do not mean that it has been a happier time than the very happy life that they have had in the home, which is the most sacred place the boy and girl can be; but when they say that it has been the happiest time of their lives they mean that they have been closer to God the eternal Father than they have ever been before. It is because of service, it is because of doing things for God and his Son Jesus Christ that there comes into their souls that humility, that testimony, and that joy that is superior to all other joys that can come into one's life.

We are very grateful to have in the Northern states mission such a splendid group of students as are attending the various universities located in Chicago and the surrounding cities. They are keeping their faith. We are proud of them because they can still find time—the majority of them—to come to Church and partake of the sacrament and attend the Sabbath school, that they may have their spirits renewed for the studies of the week. They are a wonderful help to the Church wherever they are, because of the strength of their testimony and their desire to be of service in the mission field while they are attending school. Our boys and girls who are in the Universities have things brought to their attention that might make them wonder at times, or might make them think deeper and cause them to search deeper into the religion of God the eternal Father, and “Mormonism” as you search into it, gives an answer to most of the problems that come to the student or to the missionary. When they encounter a problem that cannot yet be solved to their satisfaction, they hold on to the faith of their fathers and their mothers, and are willing to serve God and wait until the time comes when the question can be answered by study and by the revelations of God.

We are happy because of the Saints of the Northern states mission, because of their faithfulness and devotion to God's work. They are willing to go out on the street corner and give service and proclaim the gospel. I am sure God will bless them because of their devotion and desire to be of service in his great work in the mission field.

May God bless this great work, and strengthen the missionaries as they go out into the field. May he bring them home, as these young fellows to whom I have referred have been brought home, clean and fine, and above all, with a testimony of the truthfulness of the restored gospel of Jesus Christ, in his prayer, in his name. Amen.

ELDER JOHN M. KNIGHT*President of the Western States Mission*

My brethren and sisters: It is a privilege to be present on this occasion and make a report of the work in the Western states mission. Conditions in all of the missions of the United States are quite similar, and all that has been said by the mission presidents who have spoken is equally true of the missionaries laboring in our mission. No finer group of young men and young woman can be found anywhere in the world. They are men and women of integrity and faith; loyal and true to the covenants that they have made with God, undaunted and unafraid they carry the gospel message to the people, manifesting in their lives the faith which has come to them through their obedience to the gospel and the call made of them to proclaim the message of salvation to the people of the world. The burden of their message is that God has spoken again to the world through a modern prophet. They have testified that God lives, that Jesus Christ is in reality the Son of the living God, the Redeemer of the world. They have borne witness to the divine mission of the Prophet Joseph Smith and the re-estabishment of the gospel of Jesus Christ in the nineteenth century. We affirm that Joseph Smith came in the hour of the world's greatest need and was the instrument in the hands of God of restoring to the world the authority of the holy priesthood which gave to men the right to act in the name of God and reveals every principle and ordinance necessary to the complete salvation of the human soul.

We have laid down the gauntlet and declared that God is no respecter of persons, that all men who repent of their sins and yield obedience to the ordinance of baptism and the laying on of hands for the gift of the Holy Ghost shall know of the doctrine whether it is of God or man. Hundreds have accepted the challenge and bear witness that they know the gospel, as we teach it, is true and the very power of God unto salvation, that doubt has been removed from their souls and a peace and joy they have never known before have come into their lives. I am happy to report that all of the missionaries without exception are rendering meritorious service.

The attitude of the people in the Western states mission towards our work is very much changed since first I went into that district to labor as a missionary—we are received in many places with open arms where a few years ago we could not get a hearing. Elders have been accorded the privileges of preaching in many churches and invitations have been extended to present our message before some of the theological schools of our district. The press has been very friendly and accorded us much space in advertising our work. Many of the missionaries have traveled in the country districts without purse or scrip and have reported some wonderful and unusual experiences. I would relate just one circumstance: two of the elders laboring in the Denver district reported that while traveling without purse or scrip about one hundred miles east of the city, they sought entertainment for the night at quite a late

hour. They were invited into a home. The man and his wife were the only members of the family and they had but one bed. These good people insisted that the elders should sleep in the bed while they slept upon the floor. The man who had thus entertained them was a protestant minister. He showed a real Christian spirit. Such entertainment is not usually accorded our missionaries. I am very grateful for the measure of success that is attending our efforts. The missionaries are imbued with the spirit of their work. They love it, and their greatest desire is that the people of the world might be impressed by their message.

It is true that some of our missionaries are illy prepared when they come into the missions, but it requires only a short time until they are able to present the gospel message to all with whom they come in contact.

I was impressed with the counsel given by the President this morning advising the Saints to search the scriptures, to read the Bible, The Book of Mormon, and become familiar with the revelations given to the Church through the Prophet Joseph Smith. If this is done in the homes, our missionaries will be better prepared to give a reason for the hope that is within them when they arrive in the mission.

We are making some progress in providing comfortable places for our members in which to worship. At the present time we are building two meetinghouses and one recreation hall. We have also purchased one chapel this year.

I feel that I need not say more. I am happy to be engaged in this work. I know that it is of God. I bear testimony to its truth, and the influence that it is having upon the lives of men and women in the world is for good. God grant unto us the spirit of this work, that we may go forward in the performance of every duty that he requires at our hands, I pray, in the name of Jesus Christ. Amen.

ELDER JOHN G. ALLRED

President of the Northcentral States Mission

My brethren and sisters: I prize highly my standing among this people. I would rather have my standing in this Church than all the gold of Ophir. I would rather be where I am now, laboring in the ministry of our Lord, than in any other place that I know of. To labor with these young men and young women, to meet them in their weakness, when they arrive in the field, and then to watch them grow and increase in their power, is an inspiration that you cannot get anywhere else in the world. They undergo a wonderful transformation and a steady, constant growth. Some of the young men and young women who come into the field do not have a testimony of the gospel, but within a few short months they stand before the congregations of the world and bear witness, out of the abundance of their hearts, that they know the gospel of Jesus Christ is true.

Not so long ago at the close of one of our conferences, a young lady missionary only nineteen years of age who had just arrived in the field came back into the building as I left it. I found her weeping, and asked her what was the matter. She said: "Brother Allred, I do not believe that I can do this work. I just feel that I cannot do it." After talking with her a few moments, I laid my hands upon her head and blessed her and promised her that if she would put her attention to the work and trust in God, that God's power would come into her soul until her heart would be overflowing with a testimony of the work of God. Three weeks later I happened to be in that same district again, and I met this same girl standing on a street corner, bearing witness to the people that she knew the gospel as restored is true. In talking with her, she said: "Brother Allred, I have had more glory in the last three weeks than I have had before in all my life put together." What is the change which gives this joy? Where is the strength of this Church? Is it with these brethren on the stand? no. I will tell you, the strength of this Church lies in the testimony that God implants in the hearts of its members, and once that testimony is implanted in the heart of a boy or girl he or she will go through fire for the religion that they are preaching in the world.

Not long ago we sent two young elders, at the beginning of this summer's work, into a country district. One of them was from San Francisco and the other from Alberta, Canada. One was nineteen years old and the other twenty. They began their work in a certain county, and five preachers in that county, when they saw the activities of these elders, decided that they ought to hold some anti-"Mormon" meetings. So they called these meetings together, and five of them sat on the stand. They sent to Chicago for an anti-"Mormon" lecturer who had labored in Utah, and who knew all about the "Mormons." He came, and they held a meeting. They actually asked the sheriff of the county to come and sit close to the front where he could take care of these two "Mormon" boys, lest they do someone bodily harm. The preachers held three anti-"Mormon" meetings, and the boys followed after them. One man told me afterwards that the dignity of these young men, the spirit that accompanied their talks, the power that was behind them, convinced him that they were not what these preachers said they were. And afterwards that man and all his family joined the Church. When these two elders were asked to take this country trip they did not want to go, they said that they had made a lot of friends where they were, and they thought they ought to follow up what they had been doing. They said to the district President: "You are taking us away and putting two elders in our places, and we do not want to go. We would rather stay here." As they talked this matter over in their meeting, the president of the district arose and said: "I prophesy, in the name of the Lord, that if you will take this trip, as you have been called to do, you shall have more friends where you go than you have ever had here. You shall heal the sick in every direction in which you travel, and the very elements shall be'

subject to you." These two boys went out and came back and testified that the Lord had healed the sick wherever they had gone, that the very elements had been subject to them, that they had commanded the elements to be still when they interfered with their meetings, and the elements had been stilled. I tell you people, there is a power in this Church which the world must yet recognize. I am wondering what the answer of the world would be if we were to ask them today, Whence comes this power? How can we get these young men and young women to go out into the world and devote their attention to this work, and how is it that they make such growth?

Not long ago we received a wire from Port William, Ontario, Canada. A family living there said that they had lost three of their children by drowning in the river, and for us to come at once. The preachers of the town said: "These 'Mormon' elders will never travel four hundred miles to attend a funeral service. You might just as well let us hold it." The Saints replied: "The elders will come if there is a possibility of their doing so." When we got to the place we found that they had arranged for the funeral service to be held in a little chapel. Twenty minutes before the time for the service to commence, we went to the chapel and found it crowded, and hundreds of people were there who could not obtain entrance. I said to Elder Jones, the presiding elder, "We will have to find a different place in which to meet." We went down the street a block where a funeral service was being held in a church, and we requested of the preacher the privilege of holding our services in his church. "Well," he said, "I will see the elders." He conferred with the elders and came back in a few minutes and said that he felt he could not allow us to meet in his building. We went back. Just across the road from the undertaker's parlor was the city hall, and in this hall was a large auditorium. We asked the mayor over the phone if we could not hold our service there. He said: "We have refused, four times in succession, to allow your elders the use of that hall." We said: "We know you have, but don't you think that under the conditions you ought to open the hall and let us hold a funeral service there?" Then he said: "I think possibly we could."

"How many people will your hall hold?"

"Six hundred."

We carried the caskets across the road into this hall and in ten minutes every seat was taken. As we had five preachers, the mayor, and the Salvation army captain, sitting on the stand with us, my soul went out in prayer to God that he would magnify us that we might be able to make these people, who were in mourning, wipe away their tears and look up and not down, forward and not back, and that we might also be able to let the people of that city who had been so prejudiced that they had never heard the voice of a "Mormon" elder, know what the doctrines and teachings of the Church of Jesus Christ and our conceptions of life and the world to come, really are. When it was all over we found that we had made, not one friend, not one

family of friends, but that we had made scores of friends. One man said to his wife when he went home: "You are all the time asking me to go to church and hear the preacher. If you will get a preacher in our church like those elders I will go every Sunday." Another man said: "I do not know what it is in this 'Mormon' Church, but it is remarkable that these elders can come up here and make these people wipe away their tears and influence them in such a way that they can go to the cemetery and lay away three of their children at the same time and not weep. Our preachers cannot do it, but these elders of the 'Mormon' Church have done it."

I want to say to you today that the gospel of Jesus Christ will meet every human need, and it will meet it fully and completely, for this is God's work, it is not the work of man. I bear witness to this fact today, with all the earnestness of my soul, and I testify that he will carry it through successfully to the end.

We are grateful for those very splendid young men and young women who come to our mission who will face any kind of cold weather—and we have a lot of it up there—to preach the gospel. They are going into the homes of the people. The doors are being opened in such numerous instances that we are not able to take care of them all. We need more elders, and we need them to come out into the field like those who are there.

Let me say to you in closing, you fathers and mothers who have girls in the mission field: Do not fear for them while they are there. Let your fears begin when they return home to the body of the Church and throw off the harness of responsibility. Those boys and girls, while they are engaged in the ministry, are growing every hour, and the longer they stay the faster they grow.

May God bless this work at home and abroad, that men and women, holding responsibility in it, may be endowed with the spirit of their office and calling, that we may work day and night for the furtherance of the purposes of God, and that his purposes might be accomplished and his will prevail on earth as it does in heaven, I humbly pray, in the name of Jesus Christ, Amen.

ELDER HENRY H. ROLAPP

President of the Eastern States Mission

My brethren and sisters: As I stood before this conference six months ago, after having been called to preside over the Eastern states mission, I had very little conception of the influence which that mission would have upon my life. In the East we have some thirty-four million people to approach, or seventy or eighty times as many as there are in this state. We have only a comparatively few missionaries to do the work. I went through that mission with Brother Ballard, of the Twelve. He was there with me for twenty-three days. He spoke every day. He made thirty-six talks in the twenty-three days that he was with us, and the wonderful results that came from those meet-

ings, each of which was attended by a great many investigators, are simply marvelous. He was with us in June, and possibly a few days in July. During the months of July and August ninety-nine new converts were baptized into the Church of Christ. We have not been able to keep it up in September. I have just received a telegram to the effect that we had only twenty-one baptisms during September, sixteen of whom were converts.

I feel thankful to the Lord that we had a member of the Twelve with us in that great mission. I am also certain that we do not understand the Eastern states. I know that I did not. I had been in New York not less than twice every year for twenty or twenty-five years, but I did not understand it. There is more distinct evidence of prejudice against the Latter-day Saints in the Eastern states than anywhere else that I can conceive of. We cannot get at them, comparatively speaking. It is difficult in a city of eight or nine millions of people to reach a great many, but we go from door to door and we are reaching some of them. If some of the authorities could stay in the larger cities and communities in the East, from Vermont and New Hampshire down to West Virginia—all of the states lying along the Atlantic coast belonging to the Eastern states mission—if they could stay there a little more and not just go there on a short trip, but do as Brother Ballard did (some of the other apostles no doubt have done the same), and realize the possibilities of that mission, I believe that a whole lot of good could be done.

So far as our missionaries are concerned, I must confess that I did not believe it possible that young men and women whom I knew who went into the Eastern states or any other mission, with the limited knowledge and experience they possessed, could obtain the strength of testimony that they do. But I say to you that 95 per cent of the missionaries who are in the Eastern states sincerely believe all that they tell about the Book of Mormon and about the "Mormon" religion. They have become thoroughly aroused to the fact that they are engaged in the service of God. So far as I know, not a single one of our missionaries is sick. They are all anxious to work, and it is their greatest desire to stay fully two years in the mission. A lady missionary whom I released a little before her time was up, telegraphed me the other day that she would like to find out what was the matter, she wanted to stay her full time. I wired back to her and explained why she should be released. But that is the spirit, and that is the good feeling that there is in the Eastern states mission.

I am very much more gratified today about being called as a missionary in the Church of Christ than I was six months ago. I was rather fearful that the many other things I had done in my lifetime were so different from going into the missionary field, that my attention would be distracted from the work that ought to be done; but the Lord has been with me and I feel that there is not any other thing that interests me in the least so long as I am in New York and doing this work. I have traveled all over the mission now. I have been over

two-thirds of the mission the second time and expect to spend all of my time in getting around among the Saints. Let me say to you here that I am not trying to preach the gospel to the Saints. The missionaries, your boys and girls, are doing that. I cannot preach very much. I say a few words at the end of the meeting, but after such meetings I sit down with the missionary elders and sisters, and we hold a two or three hours' meeting. We do not get up on our feet and talk to one another, but we sit around the table and discuss the situation. I think we have all come to the conclusion that we are all serving the same Master, that we have but one thing to do and that is to see that more people get a knowledge of the truth. I have taken the elders away from the Saints, very largely. I think that they are needed to preach the gospel to those who have not heard it. I have said to the local priesthood in the branches, you take care of the Saints and let the elders preach the gospel. We have had remarkable success in a majority of the branches. I hope to have more success. I hope that we may have a still better year this year than last. Last year was the banner year of the mission. There were two hundred and nineteen converts last year. In the first nine months we baptized one hundred and eighty-three new converts, and we will do better than last year before this year is ended. We are paying comparatively more tithing in the East than you are at home. We are doing wonderful things with the people that are living there. So, no doubt, are all other missionaries.

I feel grateful for the privilege of laboring in the mission. Let me just ask you one thing. There are hundreds of you who have relatives and friends in the East or in other missions. Why don't you write to the elder who presides in the mission where your friend lives, and say to him: "I have a friend, Mr. John A. Jones, living in such a street and such a town?" and we will ascertain the rest. We will approach them right. We will not try to convert them, we will just go and call on them and try to continue calling on them until we get them interested in the gospel. But we would like to have you help us to the extent of giving us the addresses. Merely John A. Jones, New York, doesn't mean a thing. We have tried it, and can't do a thing with them. But give us John A. Jones, 212 Olive street, New York, and they will be visited. We need you, we are relying upon you. The more than eighty missionaries who are laboring in the Eastern states are the ones who are telling them about the gospel of Christ, as you are living it, and we hope that there may be some success come from their efforts.

I testify to you, as I have done to the people in the East, that the gospel of Christ has been restored. That was an old story with me. I am more than ever confirmed in it, and I proclaim it to the people with whom I come in contact. God bless the Saints at home. It is gratifying to have an opportunity to stand before them occasionally and tell them what we are doing, because that is really what is interesting.

God bless you all is my prayer, in the name of Jesus Christ, Amen.

ELDER WM. R. SLOAN

President of the Northwestern States Mission

I am extremely happy, my brethren and sisters and friends, to report the condition of the Northwestern states mission: When I report the condition of the mission and my feelings, I want to associate with myself my good companion and wife, who is a big factor in what little degree of success we have attained this year. We are immensely happy in our labors, and we have been working together, trying with the help of the Lord to further his great work in the earth. We have a great field in which to labor, covering a tremendous area of country, but our population is nowhere as numerous as President Henry H. Rolapp reports in the Eastern states.

In the past ten months I have traveled over twenty-five thousand miles visiting the Saints and friends of the Northwestern states mission, and I am very happy to report a wonderful spirit of cordiality is now extended to us in that section, by the press. The freedom of the press and the way in which the newspapers voluntarily write articles about the Church of Jesus Christ of Latter-day Saints is indeed gratifying to us, and at no time do we ask for favors but that those favors are granted.

We have seven thousand members of the Church residing in that mission. We have thirty-seven branches, fifty-three Sunday schools, seventy Primaries, twenty-four Relief Society organizations, and seventy-four missionaries now laboring in the field. We could use many times seventy-four missionaries had we them to use. At the present time in our Primary work we have recently organized, in the city of Seattle, a Primary in the Orphans' Home. This is a sectarian orphanage. In this Primary organization we have one hundred thirty-five children. We met with the Board of Governors and the matron of that institution and laid our plans before them and asked for the privilege of organizing a Primary, giving them to understand that we are members of the Church of Jesus Christ of Latter-day Saints. They asked us to come and hold a class. The class was held. The children were divided into their groups, just as you would organize them here at home, and at the close, in the presence of the governing body of that institution, they came and said: "Can you not occupy at least one hour each day with such work as this?" We have three other Orphans' Homes in Seattle that are open to us, but we have only four little missionary girls to take care of that work, and with our numerous other duties we are handicapped. We are not even attempting to organize primaries in those homes until the time comes when we can get reinforcements. We are happy to tell you that the Presidency have listened to our plea and will send to us eight or ten young women in the immediate future who will constitute the reinforcements necessary, and then we will proceed at once to organize other Primaries. We have four young ladies laboring in Tacoma. They have seven primaries there to take care of, or a Primary every day of the week. So I could go on indefinitely, telling you of this work.

¹ We have today in this audience, I am quite sure, one of our young missionaries who has just been released after serving twenty-eight months in the mission field. Last spring he and his companion were laboring in Olympia, Washington, on the Pacific coast. I said: "Elder, I want you and your companion to go over into Montana. You take the highway and travel without purse or scrip. I don't want you to ask for a ride during your entire journey. Travel as if you had a destination in view and you will have plenty of opportunities to ride." The first day they rode over a hundred miles in an automobile, and at the close of the day, as they were leaving him, the gentleman with whom they were riding put his hand into his pocket and gave them four dollars and forty-three cents, and said: "Boys, I don't want you to go hungry." The next day another gentleman picked them up, gave them a ride of a hundred and seventy-five miles. His father-in-law, who happened to be in the car with them, a little man, was very quiet and had nothing to say all day, but had listened to the conversation. Towards evening, he said: "Boys, I remember many years ago meeting two 'Mormon' missionaries, away back in my old home town, the city of Carthage, Illinois. I do not remember what those men preached about, but I do remember the words of one of the songs they sang." And, by the way, we sang that hymn for our opening song this afternoon. He said: "I cannot remember all the words, but part of the words of that hymn were these: 'Do what is right, let the consequence follow.'" The Elders opened their grips and took therefrom a little pamphlet hymn-book and sang the hymn, "Do what is right." The old gentleman sat there with his eyes bedimmed with tears, and from then on he was talkative in the extreme.

We have a young lady sitting in the congregation this afternoon who, a few months ago, held a street meeting on the streets of Tacoma, Washington, in company with her companion and the elders. At the close of the meeting, just as they dismissed, a gentleman spoke up and said, "May I say a word?" The privilege was granted him. He said: "Ladies and gentlemen, I want to say that the city of Tacoma, Washington, is honored in the presence of these young men and women representing the 'Mormon' Church. I only wish that we had more such young men and young women as they are." He was one of the representative business men of Tacoma, Washington.

And so I could go on. Our Saints are working unitedly together. We are enjoying the work. We took a caravan to the Canadian temple this summer. One hundred and ninety-three people from our mission made the trip to Cardston, traveling in automobiles the entire distance, some of them going sixteen hundred miles. The experiences of that caravan, the spiritual uplift, development and growth as a result of that trip, time will never last long enough to efface. I bear you that witness, my brethren and sisters. The treatment that we were accorded in the Canadian temple was simply wonderful.

Just one word further. I have a clipping from one of the leading newspapers of the Northwest, which I would like to read to show you the spirit of the press. In speaking of the Book of Mormon and

that auspicious 22nd day of September, the writer said this. It is an editorial, by the way:

"While Messrs. Dempsey and Tunney are pummeling each other for a million dollars or so at Chicago Thursday night, a scene quite different will be unfolded through Utah on that occasion.

"On the 22nd day of September, 1927, it will be one hundred years since the Angel Moroni delivered to the prophet, Joseph Smith, the gold plates which had been deposited for centuries in the Hill Cumorah, near Palmyra, New York, from which plates the Book of Mormon was translated by the gift and power of God.

"Believe it or not, as you choose. The undoubted fact remains that the 'Mormon' people have contributed vastly to the upbuilding of the west. Literally, they made the desert 'blossom like a rose.' In these days of quarreling religious sects it is worth while to point to the thrift, industry, discipline and co-operation of the 'Mormons' to show what may be accomplished by a church organization in the practical development of a commonwealth.

"'All for one and one for all,' to employ the slogan of *The Three Guardsmen*, has ever been their watchword.

"The other night as the train moved by the well-kept homes and ripe gardens in the outskirts of Salt Lake City, the Pullman porter who lives in Chicago, remarked: 'They still think a heap of Brigham Young in this town.'

"And well they may. Whatever may be said of the teachings of 'Mormonism,' Brigham Young was one of the ablest and most remarkable administrators and leaders of men and women ever developed in our American civilization."

In closing allow me to repeat the words of one of the poets:

"We are building every day,
In a good or evil way;
And the building, as it grows,
Shall our inmost selves disclose,
And, in every arch and line,
All our faults and failings find.

"We may build a palace grand,
Or a wreck upon the sand.
Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo, its names is Character.

"Build it well what'er you do,
Build it straight and strong and true.
Build it clean, and high, and broad.
Build it for the eyes of God."

So I pray, in the name of Jesus Christ, Amen.

The congregation sang, "God moves in a mysterious way."

The closing prayer was offered by Elder Hyrum G. Smith, presiding patriarch of the Church.

The conference adjourned until 10 o'clock a. m. Saturday, October 8, 1927.

SECOND DAY

MORNING MEETING

The conference continued on Saturday morning, 10 o'clock, October 8, 1927. The congregation comfortably filled the large tabernacle. President Heber J. Grant presided.

The congregation sang the hymn, "Prayer is the soul's sincere desire."

Invocation was offered by Elder David K. Udall, president of the Arizona temple.

The congregation sang, "How firm a foundation, ye Saints of the Lord."

ELDER GEORGE ALBERT SMITH

I esteem very highly the privilege of attending this conference and of listening to the instructions and testimonies that we have heard. There is in my soul a sincere gratitude for my membership in the Church of Jesus Christ. As I came down this morning, observing the sunshine, the changing tints of the foliage, and the beauties of this valley that surround us, I felt that surely the great pioneer leader made no mistake when he announced to that little band of pilgrims who had crossed the trackless plains, "This is the place!"

THE JOY OF THE WORK

I desire to be blessed by the Lord, that the thoughts voiced by me may be profitable to you. We are a small part of a great congregation that belongs to our heavenly Father. All the children in the world are his, and upon us has been laid the responsibility of delivering to them the truth, much of which has been in the world before, some of which has been lost until the gospel was restored again in this latter day. We have listened to these good men who preside over our missions, have partaken of the spirit of the mission field, and have rejoiced with them and with those who labor under them, that our heavenly Father has given to us in this latter-day the duty to perform of proclaiming his truth to the children of men. Perhaps it might appear to the outside observer that there is among the Latter-day Saints an unusual enthusiasm. As one man recently said: "It is strange to me how joyfully you people carry your work forward. It matters not whether I speak to a youth or to a mature man, to a gardener or a policeman among your people, they are all happy and satisfied and confident that they possess the gospel of Jesus Christ." Everyone should possess the spirit of the work, a spirit of love, a spirit of kindness, a spirit of charity for the weaknesses and frailties of mankind, but with a pronounced

desire that the truth may be made manifest, that those who err in their lives may be led to forsake their folly and turn to the Lord our God.

- SEEK FIRST THE KINGDOM OF GOD

We believe absolutely in the admonition that was given by the Savior of the world when he said:

"Seek ye *first* the kingdom of God and his righteousness, and all other things will be added."

Therefore, we believe that if we can establish faith in the minds of the rising generation, if we can teach the truth in such a way that our Father's children will seek him and his influence *first*, that this world will begin to prepare for the Millennium, when there will be joy and peace and happiness, and when our heavenly Father will establish his kingdom, into which he has invited every child of his that has been born into the world. With that understanding in our hearts, and with that feeling in our souls, is it any wonder that there is enthusiasm in our worship, that we have a disposition to be anxious to divide these glorious truths with our neighbors? Is it to be wondered at, that when the time comes that our sons are called into the mission field, or we are asked to lay aside our duties and go out as servants of the living God, endued with power from on high, possessing authority that has been conferred in this latter-day, in order that we may divide with all people this wonderful truth that has made our lives so rich, and that is preparing us to be desirable companions for all his children wherever we may find them, that we respond willingly and gladly?

OBEDIENCE AND THE SPIRIT OF UNSELFISH SERVICE NEEDED

It is this spirit of unselfish service that is needed in the world. Repentance of sin is also greatly needed by mankind. It is necessary that there be obedience to law, not only to the laws of God, but obedience to the laws of the land should be stimulated in the minds of men, if we expect this earth upon which we live to be the kind of a home that he desires us to possess. Our ministry is one of love and forbearance, and we desire to do good to all, and to assist all to understand the plan of life and salvation that the Lord revealed in this latter day. The assurance that God lives is most desirable and that knowledge may be just as fixed in the lives of the humble man and the humble woman in the ranks as it is in the lives of those who preside over us. I am not dependent upon the testimony of my brethren and my sisters by whom I am surrounded, and for whom I have an affectionate regard. And this is the testimony that I desire to leave with you, I may if I will know that God lives, that Jesus is the Christ, that he is the Redeemer of the world, and that he so loved the world that he gave his life in order that his gospel might be preached to all men.

SACRIFICE AND LABORS OF THE PROPHET JOSEPH SMITH

Joseph Smith, the prophet, who was the servant of Jesus Christ, our Lord, was given an understanding of the gospel that was taught by

the Redeemer, and in our day was inspired to perfect a church organization that is recognized as the most perfect in the world.

This youth was so sure of the revelation that he had received, and was so anxious that his Father's children, all of them, should know of the truth, that from the time he received the plates of the Book of Mormon from the angel Moroni he devoted his entire life to the organization of the Church and disseminating the truth. Those chosen to carry the work forward received the holy priesthood and were prepared to carry on when the prophet said: "I go like a lamb to the slaughter, but I have a conscience void of offense toward God and all men, and it will yet be said of me, 'he died in cold blood'." So he went to his doom as he understood it, but there was burning in his soul a knowledge such as Stephen had, such as the Redeemer had, that our heavenly Father was at the helm, that it was his work that was upon the earth, that it was his power that would eventually control, that this life was but a part of eternity. He was prepared to give up a part of his earth-life, if need be, in order that he might enjoy eternally the companionship that he so sincerely loved, and the association of good men and women who have and do dwell upon the earth, and will again dwell upon the earth when it becomes the celestial kingdom. This testimony the humblest individuals of this Church may have, and know just as they know that they live, that these things are true.

THE GOSPEL THE POWER OF GOD UNTO SALVATION

This gospel of Jesus Christ is the power of God unto salvation, as the Apostle Paul declared. It is the Redeemer's work. It is the only way whereby we may attain the highest exaltation that the Savior of mankind intended that those who followed him should enjoy. I do not say that egotistically, I say it with all charity for our Father's children who belong to other churches. I say it with love for his sons and daughters who do not understand, but he has commanded that we should say this thing. It is his will that people should know. In no uncertain tone is the gospel being proclaimed among the children of men, and the message of life and salvation is being offered, without money and without price, to all our Father's children, in order that they may avail themselves of the knowledge that will prepare them for eternal life in his celestial kingdom. That is why there is rejoicing in the lives of those who keep the commandments of God.

THE CAUSE OF HAPPINESS

The happiest men and the happiest women that you know in the world are those who are conforming their lives to the teachings of the gospel of Jesus Christ. They are those who have the assurance of eternal life; they are those who understand the purpose of our being; they are those who realize that to seek first the kingdom of God and his righteousness, means for them all that men and women can enjoy in this life or in the life that is to come.

With happiness and with thanksgiving, there departs into the world from his Church a group of men and women whose lives are devoted to proclaiming the truth. In the neighborhood of two thousand are in the world today, paying their own expenses, going from door to door, teaching what our heavenly Father has said must be known by the children of men before this world can be transformed into the kingdom of our Lord. These are your sons and daughters. After them shall go others who will carry this message forward to the honor and glory of our heavenly Father. As I have traveled to and fro in the world bearing this message, my soul has been filled with joy, and my eyes have been dimmed with tears, when I have seen how perfectly men's lives may be transformed by the gospel of Jesus Christ. I have seen those who were discouraged, those who were in darkness, those who questioned the purpose of their being, and when they have had taught to them the glorious truths of the gospel of Jesus Christ, they have changed, they have learned to be happy, to be contented, to be satisfied, to be enthusiastic in believing and teaching the gospel that was proclaimed by Jesus Christ when he dwelt upon this earth and traveled in Galilee.

THE GOSPEL MISSION PROCLAIMED IN LOVE

Brethren and sisters, the world does not understand that, but it is our mission to assist them to understand it, and it is not with egotism, it is not with arrogance, but with charity for all, with loving tenderness, that this message is sent forth. We do not say to the Presbyterians, to the Methodists, to the Baptists, to the Catholics, and those others who in their lives are striving to live the teachings of their churches, we do not say to them: "You must give up all that you have been taught, you must turn away from the truth that has been deposited with you in order that you may come into the Church of Jesus Christ." But we say to them. "Keep all that you possess. Keep all the virtues, keep all the truth, keep all the goodness that has ever come into your lives, and then permit us to share with you the additional light that our heavenly Father, in his tender mercy, has bestowed upon the children of men in our day." That is our mission to our Father's children. It is a mission of peace, of good will towards all men. It is an intense and enthusiastic desire to divide with all our Father's children the good things that he has so generously bestowed upon us; and it is with the hope that they may understand, that we go upon our bended knees, day after day, and pray that their hearts may be touched, that the spirit of God may come into their souls, that they may understand the truth as it is given unto them, and thereby make preparation for the time to come when our heavenly Father will gather those who have sought him *first* and who have prepared themselves thereby to be the eternal companions of Jesus Christ our Lord.

TESTIMONY AND GRATITUDE

This, my brethren and sisters, is what brings joy into our hearts.

That is why there is peace in your home and in mine. Therefore, this morning, as one of the humblest among you, I thank him with all my heart for the assurance that has come into my life, for the privileges that have been mine, for the associations that are so desirable, that I have been permitted to enjoy while I have lived here these few years upon the earth. And above all, I thank him for the knowledge that has been burned into my soul; I know that my heavenly Father lives, I know that Jesus Christ is the Savior of mankind, and that there is no other name under heaven whereby men and women may be exalted, but the name of Jesus Christ, our Lord. I do know that he came into the world in this latter day, that he bestowed divine authority upon a humble boy who was seeking the truth, and the result of that has been the organization of the Church with which we are identified; and there is with it the power of God unto salvation to all those who believe. Knowing that as I know that I live, I bear you witness of it in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

About the middle of September of this year I was taken by my son from San Pedro, California, to Hollywood. At that time I attended Grauman's Chinese theatre. They had printed on their program: "The Glories of the Scriptures." The screen play was "The King of Kings." The prologue was enchanting and wonderful. This screen play has not yet been released. Thousands and tens of thousands of people have gone to Hollywood to this great theatre to witness this play, the "King of Kings." The cast of great actors—they tell me they are among the great actors—represented Jesus the Christ, Mary the Mother, the Twelve Apostles, Mary Magdalene, Martha, and Mary of Bethany, Caiaphas, the Pharisee, the Scribe, Pontius Pilate, the woman taken in adultery, satan, and hundreds of other characters as found in the story of Jesus. The characterization, costumes, life and surroundings must have been true to life. At times it was thrilling and pathetic. Many who were at all spiritual were brought to tears. It was the greatest sermon of Christ's life, sorrows and sufferings, ending with his crucifixion and resurrection, that could possibly be presented, and its effects will be everlasting. To my mind it would almost immortalize Cecil B. De Mille and others.

The actors, so I am told, signed a pledge, a contract, binding upon them to live lives that would be fitting to the characters they represented, for three years, for in doing otherwise it would mar and destroy the effect and purpose of the picture.

When I returned home I read the *Life of Christ* by Giovanni Papini, to make clear my conception of men. I learned from this book this information:

"What manner of men were the Apostles, chosen of Christ?

"He chose them from among the Galileans; he chose them from

among the poor; simple men, but of divine simplicity, transcending all philosophies. He knew these men were rough, but had integrity; were ignorant, but ardent, and that he could in the end mold them according to his desire and bring them up to his level."

"These disciples lived with Christ and were fortunate to walk, to eat with him, to sleep in the same room, to look into his face, to touch his hand, to kiss him, to hear his words from his mouth."

"We see them, hard of head and of heart, not able to understand the clearest parable of the Master; often lacking in faith, in love, in brotherly affection, eager for pay; envying each other, impatient for the revenge which would repay them for their long wait; intolerant of those who were not one with them. One of them denies him three times." They disputed among themselves to know who should have the chief place in the new kingdom. Jealous of their privileges, they denounced to Jesus one who was casting out devils in his name. Jesus said: "Forbid him not for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part." This is a hard saying; who can hear it? and they left Jesus.

Peter, James and John are the only ones who accompany Jesus into the house of Jairus and on the Mount of Transfiguration and they are the ones whom he takes with him on the night of Gethsemane. But in spite of their long intimacy with the Master, they did not acquire sufficient faith and humility.

At one time Jesus and some of his disciples started together towards Jerusalem. They were crossing Samaria and were badly received in a village. James and John said: "Lord, wilt thou that we command fire to come down from heaven and consume them." But he turned and rebuked them. It seemed in vain that they had heard the Sermon on the Mount. James and John wanted Jesus to grant them the right (one to sit on the right hand, and one on the left hand in his glory). Yet John was among the nearest and most loving of the disciples.

Jesus Christ trained, educated, and tried to mold, his disciples according to his desire to bring them up to his level. To the Twelve much should be pardoned, because always they had faith in him, because they tried to love him as he wished to be loved. I would like to have myself and everyone feel and realize that God, too, is molding his servants in this day and age of the world. The gospel has been restored upon the earth through the Prophet Joseph Smith, with all of its gifts and blessings pertaining thereto, and I am a living witness, a Seventy and a preacher of righteousness who, standing before you without fear and without doubt—for I have seen the power of God made manifest through the administration of those ordinances. So it was with these great apostles, and we love and cherish their memories. But what they needed was to be enlightened by the flame of the Holy Ghost for their transformation. Until the day of Pentecost they acted like natural men. They were then prepared to announce that the king-

dom of heaven was at hand, to heal the sick and command men everywhere to repent; and they quoted the scriptures—as I have quoted those passages of scripture in the South hundreds and hundreds of times, and they are being quoted all over the world by the elders who are preaching the gospel.

"Behold I send the promise of my Father upon you;" that same promise is upon us. "Tarry ye," said the Lord, "Tarry ye in the city of Jerusalem until ye be endowed with power from on high." I never place my hands upon an elder to set him apart that I do not think of that passage of scripture. It has been verified and fulfilled, for elders have come back, young men of whom I have no remembrance, but they come back to the apostles and to those who set them apart and say: "Brother Kimball, you set me apart, and the promises you made have been realized."

"And he led them out as far as to Bethany and he lifted up his hands and blessed them." Luke 24:49, 50.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." John 16:26.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come.

"Nevertheless, it is expedient that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you."

After the crucifixion and death of their Master they go forth as witnesses to teach the truth and to speak without fear, and without hiding anything, and to cry out from the heights in order that all may hear it, in order that there may be no one to say on that day that he has not heard it.

Now, brethren, I confess to you that I have been among this people for a considerable length of time, and have tried to fill my appointments as best I could. I have traveled among the people from Canada to Mexico, but I have never in all my labors felt the thrill and the flame of the Holy Spirit like I did when I was on my mission. It has been strange to me that I have not been able to reach the hearts, to reach the humility, the childlike simplicity, the perfect faith in God that I enjoyed in the Southern states, as an ignorant elder, perhaps, and with very little information. Yet I traveled without purse or scrip absolutely, and I had such perfect confidence that I never doubted but that I would be cared for. Now, I want to say to you that a while back I was sick, two or three weeks, with what they call the "flu." I inherited that disease; I get it every little while. While I was there I wondered if I had exaggerated my experience in the South, so I hunted up my diaries which I had not read for forty years, and I discovered that I told the truth. The record is as correct as the record of the Bible, and I was astonished how God blessed me and how I enjoyed his spirit and the manifestations and testimonies that were given to me. Let me

call your attention to an incident. It happened away down in Alabama. That was at a time in the '90's when I presided over the Southern states mission. The elders had been asked to assemble themselves together. They were laboring in that low, marshy, malarial district that was scarcely safe for a human to live in, and they came straggling in, suffering with malaria, rather low-spirited, because they had been traveling without purse or scrip through that section of the country. We assembled to hold a conference. After the conference was over, two days, we were to hold a priesthood meeting. We had no place to meet in those days except in the woods, but I had instructed the elders to clean some place off in the woods, a circle, where we could meet together and hold our priesthood meeting. On that occasion there was a young man whose mother was a remarkable woman, a Latter-day Saint. The father had left the Church years and years ago. He opposed the boy, he stood out against him, he refused to assist him, but the mother's faith and the faith of the young man who was in that conference did not fail. I don't know what his trouble was, but one of his legs was as large as my body, and it looked like a great piece of raw meat. It looked like it would burst. The people there did the best they could for him. He had no physician. We did not know what a physician was in the South, in my day. There may have been physicians there, but I never happened to meet any. So on this occasion I said to this elder: "Well, you will have to stay here with the people. You can't go up there." "Why," he said, "Brother Kimball, I have been dreaming about this, and I have been talking about it. It would ruin my whole mission unless I can be at that priesthood meeting." "Well," I said, "if you feel that way, two of the elders will carry you up there, one mile." We went there in order to get away, to a place where we would be secluded, and when we got into the woods in that little circle and sat down, as best we could, I looked those elders over. I was not very well myself, but I said: "Brethren, what are you preaching?"

"We are preaching the gospel of Jesus Christ."

"Are you telling these people that you have the power and authority, through faith, to heal the sick?"

They said: "Yes."

"Well, then, why don't you believe it?"

This young man spoke up and he said: "I believe it!" He sat down on a stump and the elders gathered around him. He was anointed and I administered to him, and he was healed right in their presence. It was quite a shock; and every other elder that was sick was administered to, and they were all healed. We went out of that priesthood meeting and the elders received their appointments, and there was a joy and a happiness that cannot be described. The people gathered around, and the elders before their departure, got down and they cried. Those elders, many of them, had never seen one another until they assembled in that conference, and "Such love," those people said, "we have never known." My brethren and sisters, I realize that we at home are carried away in many instances with material things.

It is spiritual first, and then temporal. My experience of late has been such, unfortunately, that I have had to hark back to find testimonies of the great healing power of God.

I will tell you a story and then I shall stop. I got a telephone message some time ago, I think a year ago, may be, that I had some relatives in the hospital. They wanted me to hurry up there and administer to them. They were two sisters. They were married, and they were not city people, and, by the way, their father and mother were good Latter-day Saints, and these young girls had been taught and they had been active, but they were not healed, so they came to the hospital. When I arrived I found one of them in one room, and she had been operated upon, and getting along very nicely. The other sister wanted me to bless her before she was operated upon. I asked her how much she was paying for her room. She told me. "And how much are you paying the doctor."

"Three hundred dollars."

"Well, haven't you got confidence in him? He is charging you enough. Why don't you trust him?"

"Well," she said, "Uncle Golden, I have been administered to, but I was not healed, and I felt forced to come to the doctor."

I said, "I am a little jealous for God, and if I bless you, and you are healed, who is going to get the credit? If the doctor gets all the money and all the credit, and God heals you, I don't think that fair."

So I blessed her as best I knew how, and I blessed the doctor. I made a full anointing and blessed the nurse, and asked God that his spirit might be there and the patient's life be spared. I realize that hospitals, physicians, and surgeons, do wonderful things, and that faith without works is dead. I want to bear testimony to you, and I know it, I don't think it, I don't imagine it: I have seen God heal the sick. I know it isn't in me, but I know that where there is faith there is nothing impossible, and these young elders who are sent out now, it may not be wisdom to send them out as we went, but when we were in the South, God had to take care of us, whether it was stormy or sunshine, as we had no choice. I know the Lord can take care of us and will take care of us if we have faith.

I was in the South three years, presiding over the mission, under the greatest hardships; and the greatest difficulties I have ever endured in all my life were experienced in the missionary field, yet I have had the greatest joy and the greatest peace and happiness. During my three years of presidency there was only one elder who died. Elias S. Kimball presided over the mission for seven years, and he had seventeen hundred fifty elders under his presidency, and only two died. When the Spanish-American war was on, there were at Chickamauga Park, Tenn., forty thousand of the finest young men of America, and they were looked after, and yet they died by the hundreds. Don't tell me that God can't take care of his servants if they will have faith.

I know this work is true. I pray God always to help me to sustain the work, to uphold the hands of the priesthood, and to overlook my weaknesses and help me to finish and complete my mission here upon the earth. I have no fear of the hereafter. I am not afraid of God. I know God is a God of love, a Father who will look after you, if you will trust him. I sustain this work, and I sustain the brethren. I sustain all those who labor for God and his cause. All of which I humbly pray for, in the name of Jesus Christ, Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

When President Grant announced the changes in the missionary field in his opening remarks yesterday. I whispered to Brother McMurrin who sat next to me: "Surely he overlooked the change in the European mission in the appointment of Elder John A. Widtsoe to succeed President James E. Talmage in the presidency of that mission." We were pleased, however, when the announcement was subsequently made, and I have been thinking: "How abundantly has the Lord endowed Brother Widtsoe to become the successor to that other defender of the faith (who is now honorably released to return home) with those qualifications and endowments that will enable him to accomplish a good work in that great mission, which, however, is a mission comprising many missions located in various parts of the eastern hemisphere, where a great many different foreign languages are spoken; and in this particular Brother Widtsoe is especially fitted and equipped, it seems to me, for the great work unto which the Lord has called him.

Not very many years ago I had the pleasure of attending the Canadian quarterly conferences in company with Elder Widtsoe. Previous to our conferences Dr. Widtsoe had been visiting the Northwest delivering addresses on agriculture, irrigation, reclamation, dry-farming and kindred subjects, and there were people including many not of our faith and living in outlying districts who desired to hear him, for his fame as an agriculturist had gone before him. Accordingly a meeting was arranged and some of the visitors at the Alberta conference, including myself, were also in attendance. He gave a most excellent talk. I have never listened to one where I received so much information regarding the principles of agriculture. He stated that there were five essentials to successful farming: first, soil. There must be soil. Second, there must be air. Third, there must be seed. Fourth, there must be water, and fifth, there must be sunshine. He went on explaining how it was necessary to break up the soil, to pulverize it in order that the air might get in, that it might be thoroughly aerated, fairly filled with atmosphere. He went on to show how it was necessary that seed should be planted in the soil, thus prepared. He continued to show that it was necessary that water should be applied if that seed is to grow and that the sun must shine upon it before it can yield a harvest. He made it much more complete than I would be able to do here; but

what surprised me most was that, at the close of his remarks, he said: "Now, before we dismiss this meeting I would like to hear from my companion, Mr. Wells, who is a practical farmer."

Well, I thought that was rather a strange introduction to give to me, as I had never held a plow in my hand in all my life. I had no horny hands of toil and my muscles were soft and had not become hardened to that kind of work, but nevertheless I responded to the invitation, and as I did so it came to me that perhaps after all Dr. Widtsoe was right, and that I was indeed a practical farmer, but the soil that I have been endeavoring to cultivate is the soil of the human heart. It is sometimes an unwieldy soil, and full of hardness. It needs to be broken up and harrowed; it needs to be pulverized and softened before it is prepared to receive the seed. The seed that I have been planting has been the seed of faith. We do not call it farming; we call it sowing the seeds of faith—faith on the Lord Jesus Christ, that men shall believe that he is indeed the Son of God, who was chosen before the foundations of this earth were laid to create it and redeem it. For, let it be remembered, there had been a great council in Heaven, when the great plan of life and salvation had been proclaimed among the children of God before this world was, "When the morning stars sang together and all the sons of God shouted for joy;" and, in order to carry out the Lord's plan, the question arose: "Whom shall I send?" There was one like unto the Son of man who arose and said: "Here am I, send me. Thy will be done and the glory be thine forever." This was the first-born, even Jehovah, who became the Only Begotten of the Father, and was known as Jesus Christ in the flesh. I have been teaching men to have faith in him who came into this world, created and peopled it with the children of God, that they might have life in this world, this natural world where we should have the experience of an earth-life; to have faith in him who not only created the world, but who should redeem the world; who should redeem mankind from the fall which was to ensue, thus giving us the opportunity to prove whether we, with a knowledge of good and evil and in the exercise of our free agency, would do all things whatsoever the Lord our God should command; to have faith in him by whose almighty power mankind should be redeemed from death and the grave.

But there was another who arose in that primeval council who rejected that plan and led many away from God through his deception and insidious sophistries, and he said: "Here am I, send me. I will be thy son, and I will see that not one soul shall be lost and surely I will do it; therefore give me thine honor." And God said, I will send the first; and satan, for he it was who spake thus, became angry and was cast out of heaven and with him fell one-third of the hosts of heaven. The one all important thing, then, is to teach men to have faith in Him whom God sent, and reject the other whom God cast out of heaven. The first was a plan of freedom wherein men should exercise their own volition; the other was one of compulsion and eventual subjection to the power of evil. To teach this fundamental truth has been the good seed which

I have always endeavored to plant in the hearts of men, in this oftentimes unwieldily, sour and hardened, but withal most prolific and fertile soil.

But other seeds were constantly being planted in this receptive soil—evil seeds. That war begun in heaven is continued here on earth. The evil hand that led so many away from God in that primeval conflict, with all his evil followers, continues here to lead mankind astray by planting evil seeds, the seeds of hate, of greed, of avarice and lust, and these grow, too, along with the good seed. These are the weeds, the thistles and the thorns, hence the good farmer will pull them out or cut them down, lest they overrun the good and hinder its growth. This we call repentance from sin or casting the devils out.

Then comes the need for water, another essential in successful farming. So we preach not only faith and repentance but also baptism by immersion for the remission of sins, for the extinction of all the evil effects of sin, that the hearts and souls of men may be washed clean in the blood of the Lamb of God, by being buried with him by baptism into his death, and coming forth from that watery grave in the likeness of his glorious resurrection.

Now let in the sunshine of God's Holy Spirit. How can the garden grow in darkness? How can the trees blossom and produce their luscious fruit? Or how can the fields grow and ripen into golden harvests, unless the *sun* shall shine upon them? How can we know or understand the things of God without the light of his Holy Spirit? And yet, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Hence; there is need to obtain the gift of the Holy Ghost which in the gospel of our Lord is bestowed upon repentant and baptized believers by the laying on of hands.

These are the essentials in this practical farming which has engaged so many years of my life. There appear to be two kinds of farming and both are practical. How greatly and grandly do they resemble each other! I think it was Goethe, the great German poet, who said: "*Alles vergaengliche ist nur ein Gleichniss*,"—all things temporal are but symbols of things eternal.

And now, Brother Widtsoe, so well informed in the science of agriculture—the reclamation of the waste lands of the desert—has also had a still greater experience as an apostle of the Lord Jesus Christ in the cultivation of human hearts, in planting the seeds of faith, not only by word of mouth, but also by his convincing pen in this still wider field of human welfare, by applying, in their spiritual form these same essentials of practical and successful farming.

May the Lord bless him in his ministry abroad. And, as he shall travel in the various missions of Europe, may he be able to speak forth the words of eternal life to every nation, kindred, tongue and people wheresoever he shall come, even to the convincing of the honest in heart and in a language which they can understand. This is my humble prayer and sincere wish for Brother Widtsoe, and I ask it in the name of Jesus Christ. Amen.

ELDER JOSEPH W. McMURRIN

Of the First Council of Seventy and President of the California Mission

I have rejoiced, my brethren and sisters, in the proceedings of this conference, and feel that we have had a truly wonderful time together. I have enjoyed the testimonies and counsels of all who have spoken, from President Grant to my companion and fellow-laborer, President Rulon S. Wells. I would like to say that I know, by close association with President Wells, that he has been a successful farmer in the manner that he has indicated, in sowing the seeds of the gospel of the Lord Jesus Christ in the hearts of the children of men. I joyfully bear witness to the good that has come to me as an individual through my companionship with President Wells, both at home and abroad, and I thank God for his example, for his patience, for his excellent teachings, for the love he has manifested for his fellow men, and for the blessings that he has produced in my own soul by his teaching and by his kind and loving companionship.

If I caught aright the suggestion made by the President of the Church yesterday, it was his desire that the mission presidents should give information concerning the mission intrusted to their care. You have all learned from the remarks of President Grant that some things a little out of the ordinary have taken place in the California mission. Three stakes have been organized in that mission. I suppose I can say in the mission, although in a sense they are entirely outside of the mission, for the presidencies of the stakes, and those who are under their direction, control and manage and direct the organizations that are within the stakes, are entirely independent of any mission authority, and yet there are missionary districts covering some of the same territory that the stakes cover. The Los Angeles missionary district covers the territory that is embraced in the Los Angeles and Hollywood stakes. The San Francisco missionary district covers the identical territory now embraced in the San Francisco stake. I think there has never been just this kind of experience in missions before. It is true that stakes have been organized that have taken sections of missions, but the mission headquarters have not been maintained in the midst of those sections; so that, in California we have what might be termed a double line of authority, the authority of the mission and the authority of the various stakes.

I am happy to say that the utmost goodwill has been maintained between mission authority and stake authority. At the present time in the San Francisco stake, President MacDonald and his associates, and Bishop Newman of the San Francisco ward and his associates, and the Relief Society organizations in that section, are all banded together to improve the quarters in San Francisco that are occupied by the missionaries. We thank the Lord for such men as are in the San Francisco stake presidency and other presidencies in California, and for their desire to honor and respect and build up the missionaries and

give them opportunity to accomplish the work that belongs to them. I feel that that is just as it should be. The missionaries are sent forth by proper authority to proclaim the gospel of the Lord Jesus Christ, and they should be given in California, in every stake and in every ward, abundant opportunity to lift up their voices in proclamation of the truth, that they may magnify the callings whereunto they have been called. I am happy to say that this condition prevails.

Then, outside of California the missionaries, under the direction of mission authority, have labored in the St. Joseph stake of Zion and in the Snowflake stake of Zion, and I think have been instrumental in accomplishing good in all of the stakes named. We have gone into those stakes by permission of stake authority, and have operated among the people under their jurisdiction, with their full approval and sanction. The mission has turned over to those stakes of Zion possibly some thirty wards, numbering about eleven thousand souls, and with the organization of the stakes there has gone to the stakes about two hundred thousand dollars' worth of chapel property that had been built up under mission authority. In the organization of the San Francisco stake, ten splendid wards went into that organization. I am happy to say that since the stake was organized, we have been successful in organizing four new branches in other parts of the mission, two of them being in Sacramento, the capital of the state of California. Instead of one branch in that city we now have three branches, and recently a branch has been organized in San Luis Obispo, the first Church branch ever established in that city, and we have just recently organized a branch of the Church in Compton, right in the heart of the Los Angeles stake; and this has been done with the full sanction and approval of the presidency of that stake. We hope that under mission authority men and women will be developed in the branches and in the auxiliary organizations who in a time to come will be instrumental for the advantage and welfare of that and other stakes of Zion that I have named. I am reminded also that we have labored in the Maricopa stake of Zion and have been given a most hearty welcome in that stake by President Price, who formerly was the bishop of the Phoenix ward. He has always given me to understand that when missionary tours were being made in Arizona, that he would like the Phoenix ward to be numbered, temporarily at least, in the California mission. We have had some wonderful times in Phoenix, and we have rejoiced very greatly in the testimony of Bishop Price and others that the ministry of the missionaries in that section of the country has been very greatly to the advantage of the work of the Lord in that stake.

We have, at present, outside of the stakes of Zion, nearly fifty Relief Societies, seventy Sunday schools, thirty Young Men's Mutual Improvement associations, thirty Young Ladies' Mutual Improvement associations, and thirty Primary organizations. All of these organizations are established exactly in the same manner as they are organized in the stakes of Zion, and are officered in that manner. They conduct their services strictly in accordance with the lessons outlined

by the General Boards, and that are in use in the stakes of Zion. In our mission, branch presidents carry practically the same authority carried by the bishops in the stakes of Zion. They stand at the head, they receive the tithings of the people, they ordain, according to their judgment, young men to the Aaronic Priesthood. Usually, if men are to be ordained to the Melchizedek Priesthood, before such ordination their names are referred to the mission president.

We need more missionaries. I suppose it is impossible to get that into the minds of the men in authority, who are here in this congregation. I mean not the men behind me, but you men down in the congregation who make recommendations to the presidency of the Church. We have discovered a way of getting missionaries that could be adopted. It is to call stake presidents into the mission field. They sent Stephen L. Chipman to the California mission, and there seemed to come to Brother Chipman a great revelation concerning the necessity of missionaries, and while he was in the mission field he got more missionaries from the Alpine stake of Zion than he has been able to obtain since he returned. One of our missionaries intimated that it was because he had the missionary spirit upon him in the mission field, more than he had in the Alpine stake of Zion; but if we could have other stake presidents sent into the California mission, who would do the same work that President Chipman did in obtaining missionaries, one of our great problems would be solved.

I was impressed yestergay with the testimony of President Henry H. Rolapp. He told us that when he was called to preside over the Eastern states mission he had some question in his mind as to whether that would be a satisfactory way in which to spend his time, and yet he declared that a wonderful revelation had come to him regarding the joy of missionary work. Well, that comes to every missionary who faithfully meets the obligation that rests upon him. I would not like to be misunderstood, or to give offense to anybody, but I say deliberately that in the mission field I have listened to trembling boys and trembling girls bear witness concerning the truth of the gospel, when my own soul has been pierced just as greatly as in listening to the testimony of any man of authority who has ever saluted my ears with his testimony. I thank God for that condition. Young men and young women do make the discovery by the power of God that they are engaged in the work of God; and I feel that when these weak vessels, for they feel that they are weak, can pierce and melt my own soul and bring tears of joy to my eyes with their testimonies, surely by the same spirit and by the same power they may reach the hearts of men who are not of our faith, and that the Almighty, by the weak things that he has called and sent forth to minister in his name, is actually accomplishing the work designed in the sending forth of these young men and young women who feel most intensely their own weakness. I thank God for their companionship. I am proud of them, I love them, I trust them, and I believe they love me. They gladly hearken to my counsel, and they carry out, generally speaking, without hesitation, and

in great cheerfulness, the recommendations that are made to them.

During this last month of September, we suggested to the missionaries of California that in honor of the one hundredth anniversary of the delivery of the plates of the Book of Mormon to Joseph the prophet, they should make an extra effort to place the Book of Mormon. They responded wonderfully. We do not know just how many were placed, but we believe that in September alone we placed in the California mission three or four thousand copies of the Book of Mormon.

I am glad to say that about twenty-six of our branches are housed in comfortable chapel buildings, which they own and control. This has been brought about by the liberality of the presidency of the Church, and it has given me wonderful satisfaction to tell the people in the California mission that every dollar of the tithing paid throughout the California mission has been expended in helping to house the branches of California in proper meeting places. When I say that of California it includes portions of the state of Nevada, and portions of the state of Arizona. We have built during the season just closing a comfortable little chapel in Fresno, California. We are roofing at the present time in Prescott, Arizona, a wonderful chapel, built to endure, you would think to look upon it, forever and ever, built out of blocks of granite. And the preliminary steps have been taken for the erection of a chapel in Binghampton, Arizona, and in Palo Alto, California. So, little by little we are obtaining better foothold, and I am happy to say that I feel in my soul that it is not a liability, in any sense of the word, in the California mission, to be known as a member of the Church of Jesus Christ of Latter-day Saints. I believe, with many of our non-"Mormon" friends, that the announcement that an individual is a member of the Church is a distinct asset to him, and we are held, generally speaking, in high esteem by our non-"Mormon" friends in Nevada, in California and in Arizona. We feel that the purposes of God are advancing, and we know, thank God, that we are engaged in the Lord's service. May he help us to meet our obligations and magnify our callings, I humbly pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

We are honored with the presence of General Charles T. Summerrall, Chief of Staff of the United States Army, and some of his associate officers. He is visiting Salt Lake on a tour of inspection. We will ask our organist to play a selection in honor of these guests, and then we will be honored by listening to the General.

An organ solo was then rendered by Edward P. Kimball.

PRESIDENT HEBER J. GRANT

I have very great pleasure in presenting General Summerrall.

GENERAL CHARLES F. SUMMERALL*Chief of Staff, United States Army*

President Grant and friends: It is a very distinct honor to appear in this noble temple, the fame of which is known throughout civilization, and to look into the faces of the men and women who represent the sterling citizenship of this great state of Utah. While I am not a stranger to your people, this is the first opportunity afforded to bring to you, as a representative of the army of our country, a greeting and an expression of appreciation of what the people of your faith have done as patriotic citizens, throughout your history, in the service of our country. Many, many years ago, it was my privilege to number among my friends and my comrades in arms, men who represented not only the high ideals of the faith of your Church, but the high ideals of officers and soldiers of the army of our country.

Our nation is great, not because of any material development of the people, so much as by the lofty faith of the religious denominations throughout our great land. It is the religion of a people which has ever marked its civilization. One cannot traverse your state and see its productive fields, its prosperous and happy homes, its attractive and rapidly growing cities, without realizing that there is a guiding hand and a great influence over the minds of its population. They have achieved great industrial development. Their educational system is second to none. This morning I was only a few minutes in your University, and yet I was profoundly impressed by the educational standards, under the dominant leadership of Dr. Thomas, which must make you indeed very proud. You are guiding the footsteps and the minds of the rising generation along the paths which you and those who preceded you have found to be essential to make a noble, a powerful, a pious and a God-fearing people.

I stand before you, therefore, with reverence at your accomplishments, with admiration of your ideals, and with a sense of pride that I, too, am with you a citizen of this great land. We share love of country and the flag and patriotic loyalty with our fellow citizens wherever they may be found. It is a noble tribute to your faith and your convictions that we find today so many who have laid aside the burdens of their daily lives to come together for religious devotion in order that they might make better, not only their own lives, but the state and the country in which they live.

Let me thank you, indeed, from the bottom of my heart, for this privilege, and to hope that I may continue to enjoy the friendship of your people, and the support that we need from you in carrying out the great mission of making our country safe for us and for those who come after us. Thank you.

PRESIDENT HEBER J. GRANT

I regard it as a great honor to have listened to the very splendid

compliments that have been paid our people. I rejoice in knowing that there are no people in all the United States of America who are really more patriotic than the Latter-day Saints, or more willing to perform every duty that devolves upon them, and where the members of our people have been in the army or the navy they have made a record second to none.

The congregation sang, "Come, come, ye Saints."

Prayer was offered by Elder George Whitehead of the St. George temple.

The conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The meeting opened at 2 o'clock in the Tabernacle, October 8, 1927. President Heber J. Grant presided.

The congregation sang, "O ye mountains high."

Elder Franklin S. Richards offered the opening prayer.

The congregation sang the hymn, "How great the wisdom and the love."

ELDER MELVIN J. BALLARD

There is no situation that has arisen since the organization of this Church, neither will there be, in the future, that the Lord has not made ample provision to meet. No matter how complicated it may seem to be or how difficult, there is ample provision made in the wisdom of the Lord to solve it.

THREATENING DANGERS FORESEEN

We read in the first section of the Doctrine and Covenants:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the prophets."

The Lord has seen fit to warn his sons and daughters, has anticipated their danger and foreseen their needs, in ample time to save them. He has submitted not only the warning that there is danger ahead, but the means of escape have been provided and in ample time to save his children. So that I say the Lord knew the perils of this hour that were spoken of yesterday, the dangers that threaten the world, this country, and this present civilization. These things were known by the Lord when he laid the foundations of this work, and he prepared his work to be able to withstand all the storms that should beat upon it, and that it should stand as a shining light before the nations of the earth. He

endowed us not only with the responsibility of becoming the salt of the earth but with every facility to attain unto that distinction.

In the 115th section of the Doctrine and Covenants, the Lord says to all the Church:

THE GOSPEL, A KEY TO THE SOLUTION OF ALL PROBLEMS

"Verily I say unto you all: Arise and shine forth, that thy light may be a standard to the nations;

"And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth."

I say that the Lord has made ample provision that we may arise and shine. The obligation is upon us. There is coming a day when we shall see the fruits of the gospel as it has been lived in the lives of the Latter-day Saints, and discover that it has not only brought peace and happiness to them while they live, but made them a light to the nations, and their salvation. In keeping these simple gospel commandments, men and women are also fortified to stand when the storms do beat upon the children of men, and in them lies the key to the solution of all the problems that at present distress the world.

DANGERS AHEAD

I confess to you, my brethren and sisters, that I have felt in my own spirit that there is danger ahead, not only for the world but for the Church. I recognize that the powers of evil have been arrayed against this Church from the beginning. When the prophet's life was taken, that was but one item in the program of the adversary. The driving of the Latter-day Saints from their homes to this western country was another; and their long years of struggle to maintain their right to exist has been contested until that right, apparently, is conceded. And yet I can plainly see that the adversary of this work is not yet satisfied. I believe that the thing he has at heart is to realize his first great ambition; namely, to have the privilege of ruling over the kingdoms of this world. He has never lost sight of it, and when he met the Redeemer of the world and tempted him, while Jesus was among men in mortality, the great purpose of that temptation was manifest in the last effort when the kingdoms of the world passed in panoramic vision before the mind of Jesus. The tempter said, Are they not wonderful? Would you not love them? They are mine. Bow down and worship me, and you may have them on easy terms. He knew that this was the purpose for which Christ came into the world to die—to earn the right to become the King of kings and Lord of lords and rule over them. Satan's purpose was not to give the kingdoms of the world, but to overcome the elect and chosen Son of God. Jesus went to Calvary and paid the price and earned the right to rule over the kingdoms of the world. But the enemy was not satisfied, and he encompassed Christ and brought about his death, and planned the death of the apostles and the destruction of the Church.

ESTABLISHING THE WORK THAT SHALL NOT FAIL

No wonder when the boy Joseph Smith knelt in the grove that before the Father and the Son could appear unto him the powers of evil knew that this humble instrumentality was God's means of establishing once again the work that shall not fail. He is vain enough to believe, the enemy of our souls, that he is yet to win the contest, for he has an ambition to become the king of this world, and has sought to frustrate every proposition that our Father has made permanently to establish here God's work.

How grateful I am for the assurance that we have in the vision which the Lord gave to Daniel of old that in the last days, when our Father should set up his kingdom, it should not be overthrown nor left to another people; and yet that kingdom shall be buffeted, and has been buffeted. Nephi saw it. He saw its trials, saw its dangers, dangers that are past and dangers that are yet ahead of it; and yet out of it all, we cling with joy and gladness to the assurance that these are the last days, that this is the last time when God shall set his hand to accomplish his work, and that it shall not fail no matter how the powers of evil may conspire against it.

EVERY INDIVIDUAL TO BE TRIED

Powers of evil are not through with their opposition, neither have they conceded to us the right of way, but are seeking to tempt the Latter-day Saints, to turn away from the promises of the Lord, seeking to blind their eyes. The spirit of self-indulgence that is rampant in the world, that leads to such lawlessness as was described here yesterday will naturally have its influence over the Latter-day Saints. There will not be a man or woman in this Church, a boy or a girl, who shall not be tempted or tried. The adversary will lay individual siege against every man's faith and against every woman's faith, to seek to darken their spirits, and have them believe that they have perhaps been deluded in some of these great and wonderful things; that the Lord is not sustaining the establishment of this work, or that the Lord delayeth his coming, or, that after all it is only a matter of opinion. The love for things of this world will take possession of the hearts of men even in this Church and blind their eyes, for the desire for material things will darken their spirits. But the most damning thing that shall happen is the sin and transgression into which men and women will go, who, yielding to that spirit of self-indulgence, will not be able to keep the commandments of God because of not observing the Word of Wisdom, and they will weaken themselves until they shall succumb to a greater and more terrible evil, the evil of immorality, which is the end of self-indulgence, which has brought about the destruction of men and nations.

HOW TO GAIN STRENGTH TO RESIST

Yet the Lord has fortified the Latter-day Saints in these simple gospel principles, if only we shall adhere to them, to enable us to stand

when the storms do blow, and when the dangers threaten. Men and women who keep the Word of Wisdom, observing to abstain from the things that the natural appetite of men may crave, shall develop a strength and power to resist greater temptations when they come. But whosoever has been unable to observe this law that is suited to the capacity of the weakest of the weak, may not be able to survive the dangers that shall come.

A WARNING OF DANGER

Now, I do not want to paint a dark picture, I simply want to lift my voice in warning as a watchman upon the towers of Zion, that there is danger ahead; that the time of peace and prosperity of the people becomes their most perilous time, and has been so in all the ages of the past. And yet with perfect confidence I look forward throughout those days of individual testing to a time to come when vindication will arise for those who are true and faithful under all circumstances and adhere to these gospel principles. It is not an idle boast. We have lived long enough to see the fruits of "Mormonism" in the lives of Latter-day Saints, and by their fruits they shall be judged, and that is a just and righteous judgment.

Behold how the application of the law of tithing has helped to solve a problem for the Latter-day Saints. It has brought them into the enjoyment of facilities and opportunities, not only in a religious, but in a social way. It has enabled the authorities of the Church to provide ways and means for the social welfare of people by the building of recreation halls, by the building of temples and the building of tabernacles, by the provisions such as are not found in any other church. And this by reason of the fact that the great majority of the Latter-day Saints have observed the law of tithing.

SOLVING THE CONFLICT BETWEEN CAPITAL AND LABOR

That is only, however, an incident along the way, for all this is a training and preparation for other things that are to come. The eternal conflict that has been waged between capital and labor cannot be solved nor shall it be solved by all the legislation that men shall enact. When men become their brothers' keepers, when the love of God is in the hearts of men, and they are willing to pay their honest tithing they are making a step towards the establishment of an order that obtained once in the days of Enoch and shall obtain again when the Lord Jesus Christ comes to rule and reign. And there shall be no rich and no poor. The Lord's gospel plan is the true and only solution of that problem.

GOVERNMENT'S STRENGTH LIES IN THE PEOPLE'S OBSERVANCE OF LAW

I rejoice in every measure that is put forth to curtail the use of alcoholic beverages. I rejoice to know that at one time at least in the history of our own country we rose to the height that we were enabled to establish in the Constitution of the United States a law that prohibits the use of liquor or strong drink which every intelligent man knows is positively an injury to the human body. Yet I grieve to see a spirit

rampant in the hearts of men who ought to know better, to temporize with and alter this law. If we do recede from the high ground we took when this country made an attempt to free itself from the destructive influences of alcoholic beverages, we shall start on a downward program that is full of danger and destruction to the people of this country.

So far as the Latter-day Saints are concerned, we rejoice in every measure that seeks to preserve us from these destructive influences, and yet I recognize that all the legislation that can be enacted will not charge the appetites of men or control their will. If it becomes necessary for us to use half the people of this country to police the other half, civilization will be in dire peril. The strength and power of the American government was in the willingness on the part of the great masses of the people to observe the constitutional law and honor and respect it. We have been changing year by year from that time until the present, and never before in the history of our government has there been such a police force in use in the nation, in the states, and in the counties and in the cities to attempt to maintain law and order. There must come an awakened respect for law and order or we shall reach the point where 51% of the people shall be lawless, and then our interests will be in danger, our constitution, our privileges and our rights will be in imminent jeopardy.

CIVILIZATION RESTS UPON SELF-CONTROL OF PEOPLE

I heard an eminent economist of our country, (I refer to Dr. Thomas Nixon Carver) deliver an address at the commencement exercises of the University of Utah a few years ago, wherein he discussed the subject of how much civilization can the world maintain. He undertook to prove, and I believe he was successful, that the present civilization can endure only because the majority of the people of this country can maintain the power of self-control; that a nation or a people who have lost the power of self-control have lost all possibility of preserving unto themselves and their children a civilization. There was published last year by Professor Wiggam, an interesting treatise upon that very subject. He draws attention to the fact that ours is not the only civilization that has reached a glorious eminence. He refers to Egypt in all its glory, to Greece, and to the civilizations that arose and flourished on this American continent, that perhaps in some respects excelled our own civilization. And said he:

"We need not feel that we are secure as the mountains, or that our present civilization shall stand and endure no matter what may come."

DANGERS THAT THREATEN OUR CIVILIZATION

He points out the dangers that threaten our civilization and asks the question whether or not we have reached the summit and shall begin to recede, and whether there is in humanity itself the power to preserve forever a civilization. He said that it is only a short step, as nations in the past have shown, back to the jungle; that while there has always been an element, a few, that have contended for the maintenance of

these high standards, they have been gradually absorbed and overcome, and the will of the majority has prevailed and darkness has come over the spirits of men again. As I read his gloomy forecast I was filled with this hope and absolute conviction, that the Lord God Almighty knew the dangers and determined to preserve a civilization that shall withstand all the troubles of the future. But that civilization cannot be maintained by the wisdom of man. God alone can do it, and the gospel of the Lord Jesus Christ alone is the path and the way and the means by which that civilization may be preserved.

KIND WORDS FOR THE LATTER-DAY SAINTS

This same author that I am referring to calls attention, in a treatise of that subject, to the strength and power of the "Mormon" Church. It is gratifying to me to know that while we ourselves know the plans and purposes of the Lord and have faith in those plans, that men who are looking from the outside are also noticing the fruits of "Mormonism" in the lives of the people. And so it ought to be. We should be attracting the attention of the world.

I remember that a few years ago Dr. Carver said from this very place where I now stand, that if he were going to search the world over to study the highest state of civilization being developed he would come to Utah and find it among the "Mormons." I discovered in Boston, during my recent visit there with President Rolapp, that Dr. Carver is just as freely speaking there of his findings among the "Mormons" as he did here. For he said, on his return in 1925 from teaching summer school in the Agricultural College, the philosophy of life involved in the "Mormon" Church is the most constructive thing he has seen in American life. He sees only a church which embraces the whole faith and has a tremendous value for the adherents, so well is it organized, so much is it the center of all community pleasure, so closely does it endeavor to establish heaven upon earth.

Dr. Wiggam, in his observations, has the following to say in *Next Age of Man*:

"There can be little question that in all ages religious appeal has had great influence upon the birthrate."

He is calling attention to the fact that nation after nation is receding in its birthrate, that decay is setting in and the end may be that nations will destroy themselves by their own suicide; and in the solution of this question he sees a ray of hope in what he calls the "Mormon" plan:

"As an illustration the 'Mormon' people of Utah, under the influence of their religious belief, have kept up a higher birthrate among their intellectual and professional classes than the people of any other state of the Union. Their theology teaches that every child that is born means that this act of human beings gives another soul its opportunity to pass from a lower state of existence through the trial state of this bodily life to a higher state of spiritual evolution. Dr. Johnson, a professor in the University of Pittsburgh (I met this gentleman in the east. He was in one of our meetings in Pittsburgh) believes that the 'Mormon' religion is the most eugenical religion in the world."

ETERNITY OF THE FAMILY RELATIONSHIP

In this time of trouble that is threatening not only the peace of the nation but its life, in the destruction of the home, the "Mormon" example is attracting attention, wherein we plan to be united in companionship not only until death does us part, but for eternity, which is quite in contrast to the spirit of the age that seeks for companionship marriage that may be dissolved at will, without the edict of the court. Upon an enduring foundation we look forward to the perpetuation and the establishment of these unions throughout time and all eternity. God never could have provided for the strength and endurance of this Church on a more solid basis than he did when he established in it the union of families for time that shall endure throughout all the ages, and gave us the conception that the children who come to us are his sons and daughters, entitled as much as we are to the rights and privileges of earth life, and that it is one step onward towards their glorious destiny.

There has been inculcated into our hearts, therefore, by the example of our fathers and mothers, through the observance of the first great commandment of God to multiply and replenish the earth, the true conception of one of the chief purposes of life that cannot and must not be lost sight of by the Latter-day Saints, and through adhering to it we shall survive and shall not perish.

THE KERNELS OF LIFE IN GOSPEL TEACHINGS

So each simple gospel principle has in it the very kernel of life. We need no new revelation. All we need to do is to get a new conception, perhaps, of those simple gospel principles contained in these doctrines taught during this conference: The observance of the Fast day, thereby taking care of the poor of the Latter-day Saints, and also providing for a spiritual growth and development on the part of the membership. The adherence to these gospel principles shall bring honesty, for the man who pays an honest tithing is inculcating deep in his heart the elements of honesty such as no other practice or teaching can do. The old "Mormon" slogan that "a 'Mormon's' word is as good as his bond" should be the watchword of all Latter-day Saints if we are to seek to distinguish ourselves and establish integrity the like of which is not known elsewhere.

I think as I said a moment ago, the Lord has overlooked nothing in enabling us to realize these great promises. He has selected the right people. They are the house of Israel, sons and daughters of Joseph.

WE ARE THE CHILDREN OF JOSEPH

I read, a few years ago, an article by an eminent author in one of our national magazines in which he discussed the question, "Are the Jews the chosen people of God"? He granted to them a claim to all the blessings that were pronounced upon their father Judah. "But when," said he, "they assume to be the inheritors of those blessings that were pronounced upon his brother Joseph, they are usurping that

which they have no right to." And he concluded his article with the statement that if somewhere in the world we could find the descendants of Joseph, the descendants of Ephraim, we would indeed find the chosen people of God.

WE SHOULD THEREFORE RISE TO THE LORD'S EXPECTATIONS

How we ought to rejoice in knowing that they are found and that we are the children of Joseph. These are the chosen people of God, and yet not in boastfulness, but as the natural inheritors of blessings and privileges. We should arise to the Lord's expectations; and through his providing we ought to become distinguished and unlike the world, a peculiar people. The Lord brought us to the right place, in the right part of the United States, where, with all its natural privileges and advantages, there can be developed an unusual race of men. Every environment, every setting, every struggle through which this people have passed and the very nature of their employment, means that there is in these things the building of men and women who shall arise and shine. I am glad to know that we have the only plan, God's plan, that would make any people, I care not who they are, distinguished people—with inspired leaders, with a man to whom the revelations of God are given, to tell the people what to do next in the unfolding of this program. With such possibilities, nothing overlooked on the part of the Lord, why shall we not arise and shine, that our light indeed may be a standard to the nations, that we may become the salt of the earth? The power is in this Church, to become a mighty people.

God bless us that we shall treasure our heritage, that we shall recognize that we are to do an unusual thing. We are not called to be imitators, we are called to be exemplars to the world, a light that shall shine until the day will come when from the east to the west, the north to the south, they will come, not to look upon our lands nor our fields nor our factories, but to learn of our ways that they may walk in our paths, and thereby find peace, preservation and salvation now and eternally.

May God bless us to keep our eye upon our glorious destiny and recognize that within our hands are the means of accomplishing such an end, and not be blind to our privileges. The Lord help us thus to see his wonderful providing and go forward towards that which is ours, through our faithfulness, and may God grant it, I ask in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy, and President of the Canadian Mission

During the fifteen minutes allotted to me I am very anxious that the spiritual feast which we have thus far enjoyed shall be continued.

I recognize the practical value of the principal theme of this conference—law enforcement. The Dominion of Canada is a country of

law enforcement. They have celebrated this year the Diamond Jubilee, or the Jubilee anniversary of confederation. They revere the fathers of federation as we revere the fathers of our Constitution. They are not unmindful of the comparison between the United States and Canada in the matter of law enforcement. My defense has been that the United States is great in potentialities, in practical statesmanship, in self-government and in good common sense, and that it is just a question of a little time when the laxity of law enforcement in the States will be remedied. There have grown up too many technical refinements in the administration of the criminal law, and those refinements and technicalities will have to be swept away without impairing the valuable system of judge-made laws that exists in the United States.

Canada can give us an example of law and order upon the Sabbath day. No newspaper is published nor even distributed on that day, that I have been able to learn of in my sojourn there.

In speaking of the missionary work in Canada: We do not have the background that exists in many of the missions of the United States, the background of from five to eight thousand members to support the missionary work. The statistics of the Dominion give our church credit for having nearly twenty thousand members, about ten thousand of whom are located in the stakes of the Alberta Province. The other ten thousand I do not know just where they may be scattered. Certainly there are not more than one thousand of them in the mission over which I have the honor of presiding. We do feel the assistance of the few we have, scattered as they are among the millions of population there, in supporting the cause. We have young ladies newly converted to the Church who will stand upon the street corners and with very fine courage give a reason for the faith and knowledge which they have. At one of our conferences we called forward two young converts, one from the Northwestern states mission and one from Montreal. Each of them gave a telling speech describing their conversion and the great joy which had come to him as a member of the Church.

We are building upon the work of all those who have gone before—the work there of President Grant, and Elders George Albert Smith, Orson F. Whitney, and Joseph Fielding Smith, all of whom have made tours through that mission. We are building upon the work of President Nephi Jensen, President Joseph Quinney, Jr., and the hundreds of elders and sisters who have served there during the past decade. We are finding very many encouraging symptoms. In going through the districts of the mission last month I discovered a marked contrast between conditions existing now and those of three months before. Instead of the conferences assembling in a private home, as was the case in the city of London, a city of some sixty-five thousand people, we had two or three times the number of people in attendance in a public hall, and some of them had arisen as early as 5:30 in the morning and traveled long distances to be in attendance at that conference. We have no meeting houses of our own there, but

we have about reached a stage when it will be proper to have the stabilizing influences which will come to the people by owning their own meeting houses. I am sure the Presidency will be just as generous with the Canadian mission as with any of the other missions. They have indicated that. They have given token of that in spending the large sums of money necessary to build the Cardston temple.

We have a very fine body of elders and sisters in that mission, although few in number. They are of the same quality as described by the brethren of the other missions. It will save much time for me to simply incorporate in my remarks here the same words of just praise that have been given the missionaries in each of the other missions by their presidents during this conference. These elders and missionary sisters are of the same cloth, so to speak, that these other missionaries come from. They manifest good zeal, good spirituality in all they have encountered, and when they have made it a matter of fasting or of prayer, the end desired has been attained. That was the case in the matter of having the privilege to use a Young Men's Christian Association pool to baptize in. As they went back after their fasting and prayer, without any argument, they were accorded the privilege denied them by the same man shortly before their fasting and their prayer.

We have experiences of interest, adventures upon every street corner where we hold meetings; and we are holding many street meetings during the summer months. The period is very short during which it is practicable to hold such meetings in that cold climate. Next month, if not this, will surely terminate the holding of street meetings for the year.

While upon an elevator in the Queen's Hotel, going to luncheon, by invitation of a member of the Rotary Club, I was introduced to "Jim Hughes," as they called him in Rotarian parlance, but no less a person than Dr. James L. Hughes of Toronto. He said to me in a voice loud enough to be heard by all those in the elevator, knowing that I was from Salt Lake City:

"Are you a member of the 'Mormon' Church?"

In a tone just as emphatic I declared that I was. I did not know what was coming, but he followed his question and the answer thereto by saying:

"Mr. Hart, do you know that I am the first man in Canada to do justice through the press to your people?"

He had written a splendid article for the *Canadian Magazine* in the April number, 1904, under the caption, "My Misconceptions of the 'Mormon' People," or some such heading. He had visited the tabernacle. His interest in the subject started from an acquaintance with one individual, Sister Susa Young Gates. He told me that after his article was published a preacher said to him, "Dr. Hughes, I am ashamed of you for writing the article you did." And he said, "I retorted to the minister, 'I should think you preachers would be ashamed after all the fibbing you have done and are doing against the 'Mormon'

people. I'll tell you what I will do. We will get on the train and go to Salt Lake City, and if you can find a single misrepresentation in that article I will pay the expenses for both of us. But if you are unable to find a single thing in which I have misrepresented the case, then you pay the expenses. Now, come on, let us get on the train." The preacher would not accept the challenge.

We need such information as that and such friends to remove prejudice. It is not an unusual thing to find people who at first will rave at the mention of the "Mormon" people; they will decline to accept a tract, will refuse to hold a conversation with you, but by being a little patient with them so as to get our cause before them, they soon grow apologetic. It is a rather good sign when they are so intense in their feelings to begin with, because after we get the truth to them they are more friendly than they perhaps otherwise would be.

The missionaries there are laboring hard. For example, one of the elders purchased a second-hand car, and used it as a means of conveyance by day and a bedroom by night for himself and his companion. They presented the picture slides, giving archæological and geological support to the Book of Mormon, to 2,500 people scattered through the eastern part of the Dominion. They traveled 3,725 miles and held fifty-seven meetings.

We had a choice treat in meeting at the Memorial Cottage. We had the honor of warming our feet at the same hearth where the Prophet as a child had been warmed, whose destiny was to take part in the greatest single achievement of the nineteenth century,—the coming forth of the gospel and the restoration of the holy priesthood. The monument to Joseph Smith is certainly a very beautiful creation. Those who had to do with it are to be congratulated. The one hundred tons of granite are certainly in very beautiful form.

It is a matter of regret to me today that I could not attend the unveiling of the monument to our Salt Lake boys of the 145th Artillery. I stood the other evening viewing the Mormon Battalion monument, and it seemed to me it was a beautiful creation, and I was impressed much as the poet Vachel Lindsay was impressed, as recorded by his traveling companion, who gave a description of the Canadian temple by electric light and moonlight. For an artistic treat one should visit the monument not only by day but also by night.

We were thrilled at Cumorah in celebrating the centennial of the anniversary of the delivery of the golden plates. We had the honor to there meet President Grant and several of the mission presidents. Those who sang, those who prayed, and those who spoke did so in proper appreciation of the historic significance of that occasion. The missionaries, two hundred of them, some of whom had traveled a thousand miles to be in attendance, at the invitation of President Grant, were greatly impressed. I am sure they received a spiritual elevation that will richly repay them for the journey. They made that journey, many of them, by the "missionary express," and they were not so modest as not to remember the scriptural passage, "Ask and

ye shall receive." They were cheerfully driven by men who acknowledged that they were not in the habit of picking up people upon the highway, but it seemed to be different to them on this occasion. The elders have preached the gospel as they traveled, and have received the appreciation of people of distinction who have driven them for hundreds of miles.

We were thrilled by holding the exercises in the Sacred Grove. I look forward to the time when that will be made a Mecca more than it is now. I anticipate that the desire to visit there will increase from year to year and that they will receive spiritual exhilaration, as they contemplate the glories and wonders of the great event that occurred there more than a hundred years ago.

My time has expired. May the Lord bless us, my brethren and sisters, and help us to put into this work all it is entitled to receive, that this glorious message may go forth to all the world, is my prayer, in the name of Jesus Christ, Amen.

William Holdaway sang a sacred baritone solo: "Asleep in the deep."

ELDER LEVI EDGAR YOUNG

*Of the First Council of Seventy and Supervisor of the
Bureau of Information*

My brethren and sisters: The Japanese gentleman present this morning on the stand with us, was Dr. Seiska Tada of the University of Tokio, Japan. He is at the head of all the railways of the government of Japan and this is his first visit to America. Doctor Tada is one of the very many distinguished men who have visited the Temple Block mission this year. There has grown up at this mission a wonderful center for the entertainment of tourists who come to Salt Lake City.

Recently we had a party of German scientists who for three days kept coming to my office to talk on the subject of religion and science. One of these distinguished men was a relative of the great German historian and philosopher, Oswald Spengler, whose book entitled *The Decline of Civilization in the West*, is one of the outstanding works of history. It is considered by some to be the most scholarly work on history written since the days of the French philosophers of the eighteenth century.

We had the pleasure of conducting a party of French actors through the grounds one day this Summer, and when we took them to the stage of the old Salt Lake Theatre and told them the story of the building of the great theatre in the wilderness, they were overcome by its beauty and idealism. We have working at the mission fourteen brethren and sisters who willingly give much of their time in coming to the Bureau of Information to conduct tourists through the grounds and buildings. They are very faithful, and are doing a very important work.

We receive letters from all over the world asking about Utah and

the "Mormons," and while it sometimes requires weeks to answer them, information is sent as requested, and many of our letters have been printed in leading newspapers of the world. It is necessary that we missionaries become careful and comprehensive readers, for the questions asked cover a wide field of knowledge on religion, science, and philosophy.

During the months of June, July, and August we have averaged from eight to ten thousand people a week. The groups are cosmopolitan in nature. One day we had twenty-two states represented, and in another group there were thirteen nationalities represented. It is our object to welcome every tourist who comes here, and to make him feel that we are servants in God's house, and if there is anything we can do for him it is our desire to do it.

During the past year we have had a missionary class consisting of the missionaries of the Temple Block. To give you an idea of the instruction the brethren and sisters receive, I quote to you one of the twenty letters that was placed in their hands to study:

TO THE MISSIONARIES OF THE TEMPLE BLOCK MISSION

Dear Brethren and Sisters: In conversing with a company of tourists on the Temple Block, try to understand the nature of the people with whom you speak. The spirit of crowds is often very much the same, and there are some dominant personalities who will lead the conversation. In conversing on the GOSPEL, remember that you can give your views freely if you will bring your hearers to you. There are always so many vital truths common to all people. Belief in God and the great work of Jesus Christ our Lord will find a happy response on the part of your hearers. If you speak about the beauties of the Holy Bible and the Bible as a work of history and religion, you will win the people to your side, and then is the time to explain something of the GOSPEL OF JESUS CHRIST.

Let me give you an example of how I was able to interest a crowd not long ago. We were in a museum, and a woman read the words of Emerson inscribed on the wall: "MAN IS LORD OF HIS OWN ACTIONS." As she went to copy them, she asked how I interpreted their meaning. The crowd was interested, and immediately I had the opportunity of explaining to her the vital principles of the ethics of the "Mormon" people. We have the right to choose between right and wrong, and the choosing of right becomes more powerful on our part, as we discern the spirit of the Gospel of Christ by our lives and our attitude towards the world and humanity. In fact, the thought of Emerson opens up the whole theme of the gospel: Free Agency, Faith in God, the principles of the gospel by which we come to know the life that God would have us live. This was the way I interpreted Emerson's words, and the people listened.

Another little folder we issued is entitled *The Missionary's Responsibility*.

THE MISSIONARY'S RESPONSIBILITY

Any faith that lasts will teach righteousness toward man as a part of duty toward God. It was so in all the past and will be so in all time. Thousands of inscriptions exhumed in these modern times teach us this truth of the past and we have Christ's teachings and those of his followers to guide the present. In this particular mission field on Temple Square, we come in close contact with people from every nation, every creed, every race, every tongue. They come in a peculiar frame of mind—they are curious, open-minded, tolerant and pleasant

and without fear of the petty worries and anxieties of every-day life. They are on a vacation, free and observant; critical and appreciative. For these reasons and many others I believe this mission to be the greatest in the world. When they leave us we want them to have the wish, the desire, the determination to know something of the truth we believe to be the everlasting and true Gospel. We wish to inspire them with our ideals, our faith, concerning what we are and what we know we ought to be. That "Power that makes for righteousness" and "A Power not ourselves" is the basis of every reasonable faith and all durable hope. We wish to impress them with a knowledge of this Power as it has been brought to us and as it has brought our lives to their present stage of righteousness "toward man"; and knowledge of what God is and what he has destined man to be.

We always meet these tourists and talk to them with this one thought in mind: "Therefore all things whatever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." To live this law means a careful study of *yourself*, as well as a careful study of the attitude, the mind, and the feeling of the traveler, the tourist, the stranger, the brother who comes to you. We meet the learned and the simple alike. The gospel to them all should be intelligible, attractive, and convincing, remembering always that no truth is really important in our lives that cannot be simply stated. St. Paul expressed a fear for the Corinthians that lest, "as the serpent beguiled Eve, their minds should be corrupted from the simplicity that is in Christ." Robert Louis Stevenson said, "My duty to my neighbor is not to make him good but to make him happy if I can." Does not this state Christ's admonition in another form? This is simple and true. How do we like to be treated? Do we wish to express our views? To answer this imagination is absolutely necessary. We must for the time be the "other one." We must develop imagination or we are ignorant and dull.

Loving God, loving one's neighbor as one's self, doing justice is what the Lord requires of us. It comes to us through study, which is work; through prayer, through cultivation of imagination, and sympathy.

We are very anxious that the spirit of reverence be increased in our hearts, for these buildings and grounds so that the tourists may know rather from a spiritual influence than by words, that we have sincere faith in Almighty God. We show the visitors this great Tabernacle and our beautiful Temple. Marvelous buildings, they are. The Latter-day Saints were never so happily inspired as when they erected these buildings. A house of God or Temple such as this is a "part of the great picture book of humanity." As I look over this vast congregation to-day, I am reminded of the words of the priest, Abul-Fazl, which appeared on the portal of his temple in Kashmir:

"Oh God, in every Temple, I see people who see Thee,
And in every language I hear, they praise Thee."

We are often asked what these buildings represent, and the answer naturally brings out the resourcefulness and courage of the founders of the State of Utah. But they signify something vital and far more important than the average man appreciates. I want to say that these buildings express the conception of the all-loving Christ as the Redeemer of fallen humanity. This is the thought that inspired the building of them, and it has vitalized every bit of our creative work and ideals in our history.

I was impressed this morning by what Doctor Tada said to me.

He was to have left the building at 10:30 and when the hour came and I suggested that we go, Elder George Albert Smith was speaking, and Doctor Tada turned and said, "I beg your pardon, but let us wait until the gentleman who is speaking finishes his devotions to his God; then we will go."

The success in preaching the gospel of Christ lies in the method of approach. Impressions are lasting things, and if we can impress the people of the world with the spirit of our lives, it will go much further than words, "For he who walketh in the light has the truth, and the light shineth upon the paths of men." Much has been said at this conference concerning the ills of human society. The social order is in a furor and there are five principal ills afflicting humanity. They are the unprecedented challenge to law and authority; hatred between man and man; the abnormal aversion of work; the excessive thirst for pleasure as the aim of life; and the gross materialism of the day which denies the reality of the spirit in life.

I wish to add a larger element to this statement. Today there is a great misunderstanding as to the meaning of religion. The difficulty with the various Christian sects is that religion does not exist for the saving of the souls but for the preservation and welfare of society. If Christ our Lord taught anything it is the fact that "Pure religion and undefiled is for the saving of the souls of all men." The trend of modern sociology has resulted in a false conception of the word "religion."

There are three distinct things needed in the world today as forces to spiritualize humanity. First, a revival and adherence to the Ten Commandments given to Moses on Mount Sinai; the second is a renewal of faith in God the eternal father, and his son Jesus Christ; and the third a divine knowledge that in this day and age of the world the gospel of our Lord and Savior Jesus Christ has been restored by revelation. The priesthood, sacred in its gift, divine in its influence, and spiritual in its character, has been given to man directly by the power of God. These are the three great truths that must be taught to the human race.

The gospel of our Lord and Savior Jesus Christ is a champion of the truth concerning the redeeming love of God, "and is the custodian of a particular and exclusive way in which the redeeming power reaches man." To have the right kind of belief in the plan of salvation is indispensable to right relations with God. We believe in the infinite power of the human mind; we hold to the truth that man is divine, and his personal power and individuality live throughout the countless ages of eternity.

I pray that we may grow in knowledge and in faith; and that the divine love of God will lead us to people with his divine message. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful to be present at this conference, as it has been a year since I was present, not being able to attend the last general conference of the Church.

Just a year ago today (Oct. 8, 1926) I left Salt Lake City, in company with a group of missionaries, one of whom was our eldest son, who is now in Germany. At that time it was my privilege to visit the Northern States mission in company with President John H. Taylor. I enjoyed the spirit of missionary work manifested in the devotion of the young men and women who are in the field.

I was very sympathetic in my feelings when the mission presidents were making their reports, and declaring to us the testimonies and blessings that come to the missionaries and to the presidents of missions because of their faith and humility in the mission field. It is a sacred truth that the happiest time of our lives is while in the mission field, and in the faithful performance of our duty.

It is true, however, that the Lord blesses his servants both in the mission field and at home, for I am a witness of the fact, and I wish to take this opportunity to thank both the Lord and my brothers and sisters for their kindness, for I know that it is through the kindness of the Lord and the faith of members of the Church that I have thus far been so greatly blessed.

I am very grateful that the Lord has extended his mercy to me and given me a testimony of his work. I am very grateful for the privilege of doing what little I can in his service, because I feel that I am one of the weakest of the weak, and that it is an important privilege to labor in his service. I am also very grateful for the privilege of standing here, in the sight of those who are members of the Church, to acknowledge the hand of the Lord in blessing the people, for I have seen his blessings manifest as I administer in the stakes of Zion, and to individuals. I know that the Lord has blessed this Church and the people and that not only has he magnified those who are called into service and leadership, but he has blessed the people in their homes, in their flocks and in their herds. He has blessed us far beyond our gratitude and acknowledgement of his kindness. He has extended his mercy to the sick and afflicted, to those who are tried and those who have been deprived of many of their privileges.

I desire to bring to your attention one of the items that is so interesting in the Book of Mormon. We are told in III Nephi, 17:25 (I will not take time to read it. I think I can tell it more briefly), that the Lord, when he visited his people on the American continent, expressed his joy in meeting them and his heart was touched in kindness towards them. He blessed them, and we know that they received his blessings because they gathered around him in the spirit of appreciation and gratitude. After he had taught them pertaining to the Lord's Supper and had given them the emblems of his body and

blood, which we call the sacrament, they further desired his blessings, and as they gathered around him they expressed their appreciation in fondness.

He desired to further bless them, and so he said, in words to this effect: Bring your sick and your blind, your lame and those who are afflicted; bring them hither and they, too, shall receive a blessing. And so they did. I imagine I see them now, going from home to home or from place to place, tenderly and lovingly bringing their sick and afflicted, and their blind and those who had caused them great care and anxiety, and there, in the love of the Lord he extended his blessings to them and healed and restored them. Then he further directed them to their little children, that they, too, might receive a blessing. They were brought, and the people saw the angels of the Lord ministering to their children.

This is only one example of how the Lord extended his kindness to the people that once lived upon this continent. He has been just as kind to us. I have seen the sick healed. I have seen the power and kindness of the Lord made manifest to his people. I have seen his blessings fulfilled upon little children. I have seen little children offer their prayers for the restoration of the sick and afflicted, and I have seen those prayers answered immediately; so that I know that the Lord still loves us and is still anxious to extend further mercies, if we will only hearken to the teachings and counsels that we have received in this conference, because the Lord in all his kindness, in all his anxiety to bless us, to heal our sick, to restore the blind, to comfort those who are in distress, and to bless those who are healthy and well, is bound by law. It is a wonderful thing for us to have the laws of the gospel, which are the laws of Christ, given to us in our own language and in such plainness.

Now, my brethren and sisters, let me plead with you as members of the Church of Jesus Christ of Latter-day Saints, accounted to be the most blessed people in all the world because of the wonderful opportunities that have come to us, and because of the fact that we have the gospel, the law of Christ, for we have all the blessings and privileges that the Lord in his kindness has seen fit to grant unto us for our happiness and our progress. Therefore we should express a greater appreciation for our blessings by greater diligence in serving the Lord, and by further preparation for the blessings which are promised unto the faithful.

I see in our midst a number of Lamanites, commonly called Indians. I am very grateful that they have faith as well as we do. They are descendants of Manasseh, and we are of Ephraim. The Lord has blessed the sons of Joseph who were sold into Egypt, and I was much interested when Brother Pratt made his report relative to the great nation of the house of Manasseh, for they truly are the descendants of Joseph, but they are the descendants through Manasseh, while we are the descendants through Ephraim. Now, there may be others of the house of Israel among us, but the great majority of people

who love and enjoy the blessings of the Lord upon both North and South America, are the people of Joseph, and they are enjoying the blessings which were declared upon the head of Joseph and his sons Ephraim and Manasseh. So I desire to call your attention to the kindness of the Lord in blessing this land and the people who live upon it, both in North and South America.

I pray that the Lord will continue to bless us and further extend his kindness to us, and magnify us in the eyes of all the world, that the purposes of the Lord may be brought about through our efforts to serve him and keep his commandments. I know that it is a good thing to hold up to the world our good deeds and to strive diligently to make our deeds better, and to cause that our light should shine before the world, and to honor the Lord and to glorify him. I therefore, desire to put to the front the best we have, and acknowledge the hand of the Lord for his kindness in blessing us in our homes and in our congregations, in our fields, in our flocks, and in all that we possess. I pray for a continuation of God's blessing upon the land of Joseph and the people who possess it, upon President Grant and all the leaders of the Church, all who bear the priesthood, all who are called to lead and to direct, that we may further honor the Lord through obeying the teachings which he has given us in such simplicity and plainness, that we may be recipients of his kindness and mercy even unto the end.

I pray for these blessings and leave them with the Church and with this congregation in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

INTRODUCING STAKE PRESIDENTS

With the exception of some of the brethren who have been absent, all of the stake presidents have had the opportunity of offering a prayer in our general conference. There are still some thirty-three stake presidents who have not had the privilege, during the past five years, some of them during the past seven years, of saying anything in our general conferences.

I would appreciate it if the stake presidents, when they cannot be at our conferences, would notify us of that fact, because it must be a little humiliating for me to call upon brethren to pray or to preach for a few moments and they not be here. There are many occasions when it is not possible for men to be at these general conferences, and I have been very glad to receive excuses from those who are not here.

I am going to call upon some of the brethren to make five- or six-minute speeches. Of course, I do not know whether they are here or not, but I am going to start with those who have been longest neglected.

ELDER CLARENCE GARDNER

President of the Star Valley Stake of Zion

My brethren and sisters: While I feel my weakness and inability in addressing you this afternoon, I desire to assure you that I appreciate my standing in the Church of Jesus Christ of Latter-day Saints.

As I look over this congregation I feel that indeed it should be a great strength to the Church in going from this conference, in carrying with one the spirit that has been manifest during these meetings. I have enjoyed to the fullest extent everything said during this conference, the wonderful spirit that has been manifest by the brethren who have occupied this position. I greatly enjoyed the excellent remarks yesterday by the brethren who have been called and chosen to go out into the various parts of the world to lead the work of the Lord in proclaiming his word to the nations of the earth. My heart is filled with gratitude unto the Lord that I have had the privilege of going into the world and bearing testimony that Jesus is the Christ, that Joseph Smith is indeed a prophet of the true and living God. I am grateful also that my son has just returned from a mission after having spent two years of his time in the Eastern states in raising his voice in defense of the truth. I also feel grateful that I now have a daughter who is in the Northwestern states mission laboring for the advancement of truth in that part of the Lord's vineyard. I am grateful beyond words that I have been called and chosen to labor in the ministry of the Lord in one of the stakes of Zion. I desire from the bottom of my heart to fill and magnify my calling in a way that will be acceptable unto our Father in heaven, and also those who preside in this Church.

I feel that we are indeed a blessed people. I love my adopted state, the state of Wyoming. I was born in the state of Utah and moved to Wyoming. I want to tell you we have a splendid people there. For a number of years in our schools, and in our different gatherings, our children would sing of Utah, "Utah, the queen of the West," but today after years in that state our children have learned to sing "Wyoming, we love thee." And we do love Wyoming. We have a splendid people, and I find in my travels throughout that state that we are becoming established in every part of it. Branches are being organized in all parts of Wyoming. Therefore, no matter where we go, whether it be Canada, on the north, or Mexico, on the south, or whether it be in these stakes and wards of Zion, we find the same testimony borne, we find the same spirit manifest in all parts of the United States. I am grateful for this, and it is a testimony unto me that we have the truth, that we hear the same teachings, no matter where we go. As we meet upon these grounds, and as we meet our brethren and sisters in this conference, whether or not we have met them before, as we take their hands we feel that same good spirit coming from them, which to me is also a testimony that we are engaged in the work of the Lord.

May God grant unto us who preside in the stakes of Zion and those who preside in the wards, that we may enjoy the splendid spirit that has been given unto us, that has been manifest always, that we may carry that same spirit back to our stakes of Zion, and, as has been said here, seek first the kingdom of God and his righteousness. Then I know that the Lord will be with us and make us equal to the great duties and responsibilities that rest upon us. God grant these blessings unto us, I pray in the name of Jesus Christ, Amen.

ELDER GEORGE E. BROWNING

President of the Weber Stake of Zion

My brethren and sisters: I appreciate the honor of being asked to occupy a few moments of your valuable time this afternoon. To me the associations of the Latter-day Saints is worth more than all else in life. Had it not been for the early elders in the Church having found my father in his native state of Tennessee, where he accepted the gospel, and moved to Nauvoo, where he was a neighbor of the Prophet Joseph Smith, from whence he came to Utah in the early days—had it not been for the first elders of the church going to England, where they found my mother, who accepted the gospel and came here, walking from Omaha to this valley, pulling a handcart all the way—had it not been for their faithful lives and for these glorious events I would not be here today. So I owe all that I have to the gospel.

I feel grateful indeed to my heavenly Father for the testimony I have, that the Prophet Joseph Smith was a servant of God raised up in these latter days to restore the gospel. I am thankful that I have a testimony that President Heber J. Grant, together with his counselors and the quorum of the Twelve are prophets, seers and revelators unto us, and I trust that I may ever be able to remain faithful and true unto the covenants that I have made. It is gratifying indeed to me to be associated with the faithful band of brethren and sisters who are striving to do the will of our heavenly Father, and for the blessings that we see following those who believe and practice the principles of the gospel.

I pray that the Lord may bless the youth of Zion; that we may all ever stand for the right, and against the wrong, and that we may ever remember that "angels above us are silent notes taking of every action. Do what is right." May we ever have the moral courage to stand up for our honest convictions and thereby gain the respect and love of those who know us, I humbly pray, in the name of Jesus Christ, Amen.

ELDER LEVI S. UDALL

President of the St. John Stake of Zion

My brethren and sisters: I have waited in fear and trembling for five years for this occasion, and I hope that I can attend as many

more conferences of the Church without being thus embarrassed. But I do appreciate the confidence of my presiding brethren. I appreciate the privilege of coming here and partaking of the spirit of this conference, and of mingling my testimony of the truth of this work with those who have spoken before me.

The message that I would like to leave with you this afternoon is this: If, as brethren and sisters in the wards and stakes, you will avail yourselves of the opportunities that come to you to entertain the general authorities of the Church, and take them into your homes, I am sure you will never regret it. But on the contrary it will be the greatest influence in the lives of your children that can come to them. I speak as one who was reared in a home where the general authorities of the Church visited for thirty-five years. I believe that their association, their example and their teachings in my father's home have done as much as any other influence to inculcate a love of the gospel in the hearts of his children, and I would like at this time to thank the general authorities for their wonderful influence in my life and the lives of my children and those whom I love.

As has been stated in this conference by some of the previous speakers, the strength of the Church lies in the individual testimony of its members. We are not depending upon the testimony of the general authorities or upon the testimony of others, but each of us can, if he will but live for it and study, gain for himself that testimony that will give him a knowledge that this is the work of God in which we are engaged. It seems to me that we have some of the most beautiful principles in the gospel, and that the world should see them, and some of them have seen, as was quoted from Emerson, who said:

"The vice of our theology is seen in the claim that the Bible is a closed book, and that the age of inspiration is past."

This great thinker recognized what was the vice in their theology. Thank God we have, in our Church, inspiration, that we have books that have come to us, such as the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which make clear the principles taught in the Bible, and to us the Bible is not a closed book, because we have with us the living oracles of God.

It is my testimony, my brethren and sisters, that the work we are engaged in is true. May God help us to do our duty. I desire in closing to read a verse from the Doctrine and Covenants:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen."

ELDER GEORGE A. LITTLE

President of the Oquirrh Stake of Zion

My dear brethren and sisters: This is not altogether a surprise to me. However, I was very much surprised this afternoon, because

I thought the time would be occupied by the other brethren who were called to the stand.

I am pleased and proud of this opportunity of standing before the Saints in this general conference. It has been my privilege to be called to preside over the Oquirrh stake which lies on the west side of this valley. It consists of five wards and about five thousand members. We are situated in the section where the Utah Copper and the American Smelting and Refining companies have their works. A large number of the members of our stake consists of men and women who are working for these companies. A great many transients come into our midst. One of the bishops, a short time ago, told me that there were 128 recommends sent out of his ward this year. We are receiving new people continually and others are moving out, and it is rather difficult for us to keep our organizations in working order, as we would like to have them. However, we have a faithful people, a class of people who are anxious to serve God and keep his commandments; and even though men and women come into our community and remain there only a few months, we find them to be good, faithful Latter-day Saints, and willing to do anything that God has asked them to do, or willing to do anything they are called upon to do by those presiding over them. We appreciate this. We appreciate the spirit that exists among the Latter-day Saints in our stake.

What a wonderful privilege it is to be a member of the Church of Jesus Christ of Latter-day Saints. It is a Church of development, it is a Church of privileges.

When the brethren were reporting their missions today, it took me back to the time when I was called into the mission field, and I sometimes feel that I would like to be called there again. What a wonderful thing it is to go out into the world and preach the gospel to the people, and bear testimony to them, and to know that the gospel is true when you are preaching it to the people. When I went to the doors of the people to carry my message to them, it was a reality to me. I knew as I know today that the gospel is true, and I knew that Joseph Smith was and is a prophet of God. I knew that God had called his servants out into the world to preach the gospel, and I could not understand how it was that sometimes the people could not see and understand that our missionaries were really preaching the true principles of the gospel of Jesus Christ, because of the strong testimony that they bore and the earnest desire they had to carry that message to the people, and the Spirit of the Lord that accompanied them while they were doing so. The young men would leave their rooms with determined looks upon their faces and with an anxious desire to find someone who was seeking after truth. They would go from door to door and find some who would listen to them, but there were many who would reject them.

I am thankful that my father was a pioneer, and that I was born of goodly parents; that my mother was a pioneer. I am thankful that I have been born and reared in the Church of Jesus Christ of

Latter-day Saints, and that I was born under the covenant. I have a strong testimony that the gospel is true. I am thankful for the privilege of bearing my testimony to you this afternoon, and I pray that God may bless us, in the name of Jesus Christ. Amen.

The congregation sang, "The time is far spent, there is little remaining."

The closing prayer was pronounced by Elder Nathan Ricks.

The conference adjourned until 10 o'clock a. m., Sunday, October 9, 1927.

THIRD DAY

MORNING MEETING

Sunday Morning, 10 o'clock, October 9, 1927.

The great tabernacle which had been comfortably filled by an ever-increasing number of people during the past meetings of this session of conference, was this morning filled in every space both in the galleries and main hall, and hundreds were standing in the doors and aisles. The Assembly Hall, where an overflow meeting was held, was filled to capacity, and many were unable to gain admission to either building, and remained on the grounds or in their homes listening to the services by radio.

President Heber J. Grant announced that the choir and congregation would sing the hymn, "We thank thee, O God, for a prophet."

Following this song, which was sung with enthusiastic spirit, the opening prayer was offered by Elder Edward J. Wood, President of the Alberta stake of Zion.

A duet and chorus by members of the Tabernacle Choir sang, "An angel from on high."

PRESIDENT CHARLES W. NIBLEY

This is a glorious day for the Latter-day Saints. We live in a glorious land; for in spite of all the crime that is committed—and it is shameful that there is so much of it—this is the land of Zion spoken of by the prophets; and this country, especially this intermountain country, this western country, is the place for Latter-day Saints. We are a God-blessed people. If you don't think this is a goodly land, and a blessed country, go down into Mexico, our neighbor on the south, or over to Europe; go to Russia, to China or Japan, and you will return here and say this land, which the Lord in his mercy has given to us, is the best in all the world.

PROGRESS OF THE WORK OF THE LORD

We have heard during the sessions of this conference concerning the progress of the work of the Lord. I have been much encouraged and thrilled in my soul by the remarks that have been made, showing the evidences of the growth and development of this great latter-day work. We are commissioned to preach the gospel. Every elder of this Church has that mission. He should feel, as St. Paul expressed it, that "a dispensation of the gospel has been committed unto me, and woe unto me if I preach not the gospel."

WE ARE ALL MISSIONARIES

We are all missionaries in that sense, by the power and authority of the holy priesthood, and we ought to be filled with the spirit and

determination to extend this work and to build it up. From almost every part of the earth come calls for more and still more missionaries. We can't get enough to meet the demand. Then along with the spiritual side, the necessity for more preachers of righteousness, there is a growing demand also on the material side for more meeting houses, for means to extend the work.

We say—and we prove it, too, by our works—that we do love this great latter-day work of the Lord. But do we do all that we should for it? The test of love, after all, is what will you do for the thing you love, the person you love, the institution you love, the country you love? How much will you do for it? Will you give your life for it? Will you give up your means for it? To what extent will you help to build it up in a material way? This tabernacle, for example, was not built simply by preaching and praying. It was built by hard labor. It took material, it took work, it took means.

BUILDING MEETING HOUSES

We have heard from the president of the Church down through the presidents of stakes and presidents of missions, of the wonderful development that has occurred in the building of meeting houses in the Church. Let me just give you some figures. I will read first the expenditure for meeting house purposes in all the Church for the year 1917. That is ten years ago and the people were doing well then, according to the means they had. The entire appropriation for meeting houses for that year, 1917, was one hundred sixty-eight thousand dollars. Now, in nine months of this year, just to the end of September, the trustee-in-trust has paid out in appropriations for stake and ward meeting houses, seven hundred and fifty thousand dollars. For the same period last year, 1926, it was four hundred thousand dollars. So you see the amount appropriated for that activity alone, the building of meeting houses, has been enormous.

I hope the time will never come when there will not be a call for more meeting houses, because if such a time should come, there would be no more growth. Since we expect to grow and expand and to keep on growing and expanding, there will necessarily be additional calls for more meeting houses and more elders to preach the gospel.

ROOM FOR IMPROVEMENT IN PAYMENT OF TITHING

One other item: Comparing the tithing of 1926 with that of 1917, it shows an increase in nine years of about forty per cent only, whereas the appropriation for meeting houses increased in the same period between four and five hundred per cent. I have not included the appropriations that have been made for meeting houses built in the missions. That is additional. I will not take the time to go into the details of the figures, nor in the increase of Church population, etc; it would take too long. But the point is that all this requires means, and I am under covenant, and you are under covenant, to furnish the means to build up this Church. How? By tithes and offerings.

In the observance of this principle nearly every member of the Church can improve, can't we? How many hundreds are there, not thousands, but how many hundreds are there in the whole Church who pay strictly and exactly one-tenth of all their interest? The revelation says one-tenth of all your interest annually. How many of us do it? There are some, of course, but there are not many who cannot improve and perform more fully this duty in respect to this matter.

The Lord commanded the law of tithing in ancient times. He has revealed it to us in this dispensation. You may read in Genesis that first of all, Abraham, Jacob's grandfather, paid tithes of all that he had to Melchizedek; and then Jacob, the father of the twelve tribes of Israel, made this covenant with the Lord: "Of all that thou shalt give me, I will surely give the tenth unto thee." In Leviticus 27:32, the Lord says this concerning the tithe of the herd and of the flock, "the tenth shall be holy unto the Lord." Solomon, in Proverbs, 3rd chapter, 9th verse, says:

"Honor the Lord with thy substance, and with the first fruits of thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

In the last book of the Old Testament the Lord, speaking through the Prophet Malachi, reproved the Saints in that day. I don't think we need such a stern rebuke as he gave them, but these were his words:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. * * * Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE LORD'S REQUIREMENT

Here was a challenge to them to prove the Lord. That same challenge is open to every Latter-day Saint today.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts."

You can read the revelation given to the Prophet Joseph Smith with respect to this principle of tithing, and that same thought occurs in it, namely, that if you will pay your tithing the very land shall be sanctified and shall be made holy. Let me take occasion to read a little of this revelation to the Prophet Joseph, given in July, 1838:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my Church in Zion.

"And this shall be the beginning of the tithing of my people.

"And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever for my holy priesthood, saith the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto

the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"And I say unto you, If my people observe not this law, to keep it holy and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

"And this shall be an ensample unto all the stakes of Zion."

THE SAVIOR'S VIEW ON TITHING

We have the commandment from the prophets of old, and here also is the command through the prophet of the last dispensation. I know it is contended by some people that the Savior in restoring the fulness of the gospel in his dispensation did not insist on the law of tithing, and that it was done away in the law of Moses, etc. Anyone who takes that position is entirely wrong, for here is the word of the Savior himself, in the gospel according to St. Luke, 11:42:

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone."

In other words pay your tithing, of course, but don't go around boasting about it as you do. This ye ought to have done, said he, and the other ye ought not to have left undone. So there is the positive injunction of the Savior of the world that the principle of tithing shall be observed.

HAVE FAITH TO PROVE THE LORD

My brethren and sisters, my testimony is that I could always get along better and be more prospered, more blessed and certainly more satisfied in my heart and soul, at the end of the year, if I got along with 90 per cent and gave the Lord his ten per cent. I have tried to do that; not perfectly, not as I should, but I have done it well enough to prove the Lord. I accepted the challenge which he made through Malachi:

"Try me and prove me herewith, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

I have proved the truth of it in my own experience and to my own satisfaction. I know there are those who quibble about it and say: "Will 90 pounds of flour go as far as 100 pounds of flour? Will \$90 go as far as \$100? If you are spending a dollar a day, will not the one amount last 100 days and the other last only 90 days?"

Yes, mathematically you are correct, but, spiritually and counting faith in God and in his promises, you are all wrong. For "without faith it is impossible to please God." You may take as a sample a couple of men working—I have in mind two such men now. One spends all his means, and hasn't enough to pay tithes, he thinks. The other struggles along and pays his tithing. At the end of the year the one who has paid his tithing is better off somehow or other. He has had less sickness, less of what we call bad luck, and a better "break" as they phrase it, than the other man has had at the end of the year.

SANCTIFY THE LAND OF ZION—KEEP THE COMMANDMENTS

I bear witness before you, my brethren and sisters, that if we keep that law, the Lord, just as he has promised, will sanctify the very land, and it shall be the land of Zion to us. It is a land of Zion to the man who has paid his tithing honestly before God. He feels it in his soul. He feels that he is dwelling on a blessed, happy, prosperous land. He knows that he is keeping the commandment of the Lord. Do you not think the Lord, by his Spirit, will sanctify and bless the very land for us according to his promise? I know he will, I feel that way when I come on this block. Time and again, especially if I am alone, my hat goes off in reverence as I step inside the wall. Why? Because I feel in my heart and in my soul that the very ground upon which I stand is holy, sacred unto the Lord. It has been blessed by the power of the holy priesthood and it is sanctified, so that the spirit of reverence, the spirit of thankfulness to God comes over me, and off comes my hat in token of that reverence.

I know, too, that in our homes, with our farms, in our merchandising and all that we have, if we keep this law, we will sanctify to the Lord the land upon which we dwell, the homes in which we live, and all that we engage in; and we will feel the influence of his spirit and know by the power of the living God that we are helping to build up his work, far more, of course, than we would if we fail to obey this commandment.

HOW THE TITHING IS EXPENDED

I repeat, means are called for as well as prayers. Prayers are necessary, preaching is necessary, but it takes work, it takes means to build up the kingdom of God.

I have just given you enough figures to illustrate how the means are expended. I could give a great many more items. In closing, I just want to take occasion to say that the funds that you give to the Trustee-in-Trust of the Church are honestly and wisely expended with absolute integrity and sincerity of purpose, supplemented by the wisdom that the Lord gives. No man or set of men could expend them with greater care. I know that. I have known it for twenty years, for I have been in the Presiding Bishopric and with the President of the Church since that time. You can trust these men implicitly. They have not the first selfish thought for themselves with respect to any of the means. Every penny is as sacred as if it were held by any of your own family. You can depend upon that. President Grant is almost an exception among men in this regard. He almost leans over backwards in the strictness of his integrity and honesty.

PROVE THE LORD IN THE PROPER SPIRIT

Now I have taken all the time I should. The Lord bless Zion, bless latter-day Israel. May we as members of the Church resolve now once again in our hearts and souls that we will prove him, not in the way of challenge, not in the way of saying: "Here, I am giving you some-

thing, and I want a whole lot more in return." No, that kind of spirit in paying tithes will not get you any blessing. The Lord loveth a cheerful giver—one who can go to the bishop and say: "Bishop, I feel all right. I want to help the Church. I am going to do all I can. Here is my tithing, my full tithing. I want to build up this work and be the means of helping it." If he goes in that spirit, thankful for what he has received, he will obtain the blessing. But let him not give something merely in the hope of getting more in return, for that spirit will not do at all. Let him give in this spirit: "Lord, thou hast blessed me. Here is thy portion. Of all that thou wilt give unto me, I will surely give a tenth unto thee." The Lord bless you. Amen.

The choir sang an anthem: "The earth is the Lord's and the fulness thereof."

ELDER STEPHEN L. RICHARDS

MESSAGE OF THE WORD OF WISDOM

I know of nothing wiser than the Word of Wisdom. I regard this great message from the Lord as being one of the most distinctive and one of the most vital contributions coming to the world through the Prophet Joseph Smith. Like all great messages and documents it connotes even more than it denotes. It is given in sufficient detail to obviate all ambiguity, and at the same time it is sufficiently general to have application to many phases of life and to all of those items which enter into clean living. It proceeds upon the assumption that the greatest thing in life is living, and that the most indispensable thing to good living is health—bodily, mental and spiritual.

We cannot contemplate a good man who does not have respect for the sacred institution of his body. God has given to us in this dispensation a new conception of the body of man. It is something more than earth and the elements of earth. We believe that the spirit is the literal child of God, that it comes to earth in divine providence to take on mortality, that while here it is housed in a tabernacle, that that tabernacle itself is made through the beneficent provision of the Creator in his own likeness. In that conception no one may defile the tabernacle, wherein dwells the spirit, without offering affront to God who gave it. He cannot pollute his body with poisonous or disintegrating substances without committing an offense against his God and his Creator.

SENT BY WAY OF GREETING

The Word of Wisdom has come to us in what seems to me the most excellent, the most pleasing manner possible to give a message. It came by way of greeting to the Saints, not by way of constraint—so it states—in which respect it has seemed to me to be comparable to the greatest messages which came from the Redeemer of the world when in the flesh he spoke to mankind. It rings with the same spirit as do the Beatitudes, wherein the Christ said, not by way of constraint, not in the thunder of commandment, but in that lovely spirit which

characterized his ministry: "Blessed are the pure in heart, for they shall see God. Blessed are the merciful, for they shall obtain mercy." So he gave to us this fundamental message of life and health and strength and purity, "as a principle with promise."

Is it less binding upon us; does it constrain us the less, because the Lord has said that it is pleasing unto him that we should do the things here enumerated and avoid the things here enjoined?

SPIRIT AND BODY CLOSELY RELATED

Within it comes to me the very genius of the philosophy of the gospel. Where is the man, impure in body and defiled, within whom may dwell the Spirit of the Most High? Is there not the closest of relation between the condition of our tabernacles and the spirits which therein reside? I take it that one of our supreme messages to the whole world is the word which comes from this transcendent statement of the fundamentals of our very faith: Keep clean your bodies and undefiled, in order that you may serve God and work out your destiny in mortality.

We have heard considerable during this conference relative to the disorders of society and the great iniquity which prevails in the land. If it were possible to make a survey of all those who have been guilty of infraction of the law, and who have perpetrated crimes against society, we should not find that the perpetrators of these offenses were men and women who have had sacred regard for the tabernacle of their spirits and kept clean their bodies which God gave to them.

The most serious, the direst consequences which follow an infraction of the Word of Wisdom in my judgment, are spiritual, rather than physical; for while the body may be impaired, the spirit suffers most. When the boy begins to smoke he usually ceases to pray, and when he ceases to pray he loses contact not only with our Father in heaven and his uplifting influence, but he often becomes estranged from his family and the best people and is thrown into environment which frequently brings his downfall.

TEACH PURITY AND CLEANLINESS OF LIFE

So, my brethren and my sisters of the Church, I charge you to go forth among the youth of Zion and give to them the lofty conception that we have of the bodies which God in his kindness has given to us. Do all that lies within your power to keep them from polluting these sacred institutions. Exhort them to preserve their purity for efficient service in the kingdom of our Father, for if they keep clean they will be fit instruments for the working out of the great purposes of our Lord. Let us devote our time and our energy, our preaching and our teaching, to the cleanliness of life that follows the keeping of the Word of Wisdom. I pray also that the message which comes from this great and remarkable statement given to us through the Prophet Joseph Smith may go beyond the confines of the Church into all corners of the earth, that men and women may understand that they are created in the image of God and have sacred obligation to preserve that image in all respects.

We love God. As we love him we will do what he asks. He has asked us in the most kind and affectionate way to do these things for our own welfare, for our prosperity, for our spiritual growth and development, for the preparation we need to make to carry forward his great work, to preach the gospel in its fulness, and to give to mankind proper conceptions of life. Surely as we love him we will follow his admonition and yield to his kindly persuasion. I pray that his spirit may attend us in the keeping of our bodies pure and immaculate, in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

It is exceedingly gratifying to those who have responsibility for the conduct of this great latter-day work to witness the large attendance at this conference, this large Tabernacle being filled to overflowing, as well as the Assembly Hall, and great crowds of people on the grounds, perhaps thousands. And this, notwithstanding the fact that a great many people in their homes today are hearing the proceedings of the conference through their radio sets.

SALVATION AN IMPORTANT QUESTION

I have been edified and built up by what I have felt and heard during the sessions of this conference. My heart has been made to rejoice exceedingly. Every speaker has spoken upon some one or more phases of the gospel, and the gospel is given us that we might know what salvation is and how we may attain that boon and blessing. There is no other question of such great importance to mankind as that of salvation, of what it consists and how it may be attained. There is no other question that has engaged the attention of so many people as that of salvation, and perhaps there is no other question upon which there has been such a diversion of views and opinions. As I understand it, this is the cause of there being so many religious sects, creeds and denominations upon the earth today, and this fact is strange when we think that all these religionists have based their views and established their creeds and denominations upon a belief in the Bible, and its doctrines.

WHY SO MANY CREEDS?

It seems to call for an answer to the question: Why is it so? And I am reminded of the sayings of the scripture that prophecy came not in olden time by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost. The contents of the Old and New testaments, then, are the things of God given to the children of men by the inspiration of the Holy Ghost. The trouble with men today, and the cause of this spiritual darkness that is found everywhere throughout Christendom is that men lack that spirit, the power of the Holy Ghost, that was enjoyed by the prophets who wrote and spoke the things contained in that sacred book, the Bible. If we had the same spirit, the same measure of that spirit, we would understand as they understood, and we would all understand alike.

REPENTANCE NECESSARY

Why do we not get the Holy Spirit, the measure necessary to understand these things aright? The answer is that we have not taken the course that is indicated by the gospel, by the scriptures, to obtain it. A man must be born again in order to even see the Kingdom of God. He must be born of water and of the spirit, to receive the Holy Ghost in the measure that it was enjoyed by the prophets who gave us the word of the Lord contained in the holy scriptures. We must be born again, first of the water and then of the spirit, but before we can receive these ordinances and these great blessings, our faith in God must be such as will be approved of him, that will lead us to do the things that he would have us to do, as fast as they are made known unto us. We must have that faith that will lead us to forsake evil and wrong-doing of every kind, to repent of our sins, to right the wrongs which we have done, as far as it lies in our power, and to forgive our fellowmen who have trespassed against us, even as we desire to be forgiven. Then when we receive the ordinance of baptism by immersion, by one having authority, and have hands laid upon our heads for the bestowal of the Holy Ghost, and confirmation to membership in the Church of Christ, our sins are washed away, the Holy Spirit comes upon us, even the Holy Ghost, whose office it is, and his mission is to bear witness of the Father and of the Son, and of the truth of all things.

OUR MISSION TO MAKE PLAIN THE WAY OF SALVATION

Our mission as Latter-day Saints is to the world to make plain the way of life and salvation. With us what salvation is and how it may be obtained is no longer a question. That question has been solved. We know the way. God our Father, because of his love for us, desires above all other things that we shall have salvation in his kingdom, exaltation where he and his Son Jesus Christ dwell, and that we might have salvation he has made the provisions of the gospel, including the atonement wrought out by his Son Jesus Christ. He has also given us the organization of the Church. One might ask why all this religious activity in the Church, and all that we see of the auxiliary associations? It is necessary; the salvation of man depends upon it. These children of Zion are to have their faith established, and they are to become so educated in the work that they in turn may be able to take responsibility and labor for the accomplishment of God's purposes. Why all this effort and this expenditure of means in the preaching of this gospel, as it is done by the Latter-day Saints? The answer is, the salvation of man depends upon it. Why the building of temples and the work that is accomplished therein at such tremendous effort and expense? The salvation of man depends upon it; and the salvation of man is the end in view that our Father in heaven has. All his works of which we have any account are but a means to that end, and it is because he loves us. The sacrifice made by the Savior—for he gave

himself willingly as such—is the result of love for us, because we are the children of his father, because we are his brothers and his sisters. What a glorious truth, what a glorious principle, that we are born sons and daughters of God. That is why he loves us with a perfect love, because we are his sons and daughters. We ought to love him with all our hearts, with all our minds, and with all our souls, and serve him and keep his commandments, seeking to know his will concerning us and doing it at all hazards.

TESTIMONY

Brethren and sisters, I know that this is the work of the Lord. I rejoice in the light that has come to us through the everlasting gospel. I know that Joseph Smith was a prophet of God. I am not afraid to bear this testimony. I never have been. It is my responsibility, and it gives me the greatest of pleasure to have the opportunity to testify of these great facts. I know just as well that Brigham Young, who succeeded the Prophet Joseph Smith in presiding over this Church, was inspired of God, that he held the place the Lord prepared for him, and that his work was acceptable unto the Lord. And so I know of each of the succeeding presidents of this Church. They were the mouth-pieces of God unto this people, inspired of the Lord for their work, and the work has grown and prospered; and today he who stands at the head is an inspired man of God. We know him because he is mortal, and we see that which is mortal of him perhaps more apparent than that which is divine, but we who have association with him so closely bear witness to you as Latter-day Saints and to all the world, that Heber J. Grant has uppermost in his heart the desire to know what the will of our Father is concerning this great latter-day work and this people, and to do the thing that our Father would have him to do. He is inspired, has been and ever will be, and under his administration this work will go on and prosper. I know that this work will triumph, that it is our Father's work, that he is at the helm. Men cannot accomplish this. There is nothing that we can do without his help, but with his help, his purposes will be accomplished, and his name will be glorified in the earth. I bear this testimony to you, brethren and sisters and friends, in the name of the Lord Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

WE KNOW NO PARTY

In time of war we know no party; all come to the defense of the country. In this hour, when Constitution and laws are being ridiculed, there ought to be no Democrats and no Republicans, no Prohibitionists and no Socialists, but only the one great party—the party of those who stand for law and order, for the Constitution of our country and the liberties for which we have paid so great a price.

* Surely this, the greatest country in the world, is not bringing up

a generation of young folks who carelessly, recklessly, and thoughtlessly break the laws and trample the Constitution under foot, shouting in drunken laughter that this sacred document is "only a scrap of paper."

Four things I desire to mention in the few moments that I stand before you: First, the coming forth of the Book of Mormon; secondly, a brief reference to the teachings of this book; thirdly, the greatest problem that confronts the people of the United States at this moment—lawlessness and disrespect for law; and fourthly, in a few words, I desire to make an appeal to you, here in the tops of these everlasting hills, to come to the defense of the Constitution of the United States.

I. THE BOOK OF MORMON

My lifetime has been devoted to the study and the teaching of mathematics and engineering. I think I am not regarded as one given to hysteria. I have asked many scientific men to offer a solution for Joseph Smith and the work that he accomplished. I have not found anyone able to give any other explanation than that which we give; that is, that Joseph was directed in his work by divine Providence. One man might be deceived; but can you deceive three or four together?

THE THREE WITNESSES

"Be it known unto all nations * * * and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record. * * * We know that these plates have been translated by the gift and power of God, for his voice hath declared it unto us. * * * And we also testify that we have seen the engravings which are upon the plates. * * * And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; * * * And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things."

THEY WERE NOT DECEIVED

Let us consider that testimony. Is it not remarkable, odd, strange—something new in the world? One man might be mistaken; but can three or four? Here are the Prophet and three witnesses. They say:

"And we declare with words of soberness"—three sane men, mark you—"that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and it is marvelous in our eyes"—marvelous to me, marvelous to you, marvelous to all the world for an angel in these days to come down from heaven.

"Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things."

In this skeptical age when the world doubts nearly everything, men might not be satisfied with the testimony of the Prophet himself

and these three witnesses; so there are eight more, twelve in all, who bear also the same testimony:

EIGHT MORE WITNESSES

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates * * * which have the appearance of gold."

Does anyone suppose that these witnesses were deceived in that respect? They say the plates had the appearance of gold. People may object: "All that glitters is not gold; the witnesses may have been in error." But their testimony is: "They have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands." Can eight men be so deceived? Can they come along, one after another, and handle with their hands plates which have the appearance of gold and be deceived as to their reality?

"WE HAVE SEEN AND HEFTED"

"As many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has * * * the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not. God bearing witness of it."

I want someone who thinks these testimonies are not true, to account for them.

TESTIMONY OF THE SPIRIT

Those who were in the Assembly Hall this morning listened to the reading of the sixth chapter of Jacob in a silence as profound as I have ever observed in an audience. When you go to your homes, open that book. If you can read the sixth chapter of Jacob as it was read this morning, and can be impressed as was this audience, I believe that a light of heaven will shine into your souls, and bring to you the conviction which we call a testimony, that this is scripture.

II. TEACHINGS OF THE BOOK

A PERVERSE GENERATION

From Helaman, 13th chapter—that odd number 13—I shall read from the 38th verse, a few words spoken by Samuel the Lamanite prophet, as he stood upon the walls of the city of Zarahemla:

"O ye wicked and ye perverse generations * * * how long will ye choose darkness rather than light?" Does not that sound like scripture?—like the gospel of Jesus Christ? It seems to me that, generation after generation, as Samuel explains, the human family "will choose darkness rather than light."

CYCLES OF HISTORY

Nations go around in a cycle. Out of poverty comes religion; out of religion come character, honor, industry and dependability; the result is faith. Then come success, prosperity, riches—all the bright lights; but with these, temptation and that darkness spoken of by this prophet arise. Sin, iniquity, wickedness, follow this darkness, and thus again, the causes of poverty return. Within a few generations, we begin with poverty, rise into riches and success, then go back to poverty. Speaking to the people in Zarahemla, Samuel says: "In the days of your poverty you shall cry unto the Lord, saying, O Lord, canst thou not turn away thine anger from us?" Then he continues:

HOW TO BUILD MEN

"But behold, your days of probation are past; ye have procrastinated the day of your salvation * * * ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity."

And does not the world, at this minute, seem to be seeking for happiness in doing iniquity? It is character, it is honesty, it is integrity, sincerity, dependability, that will bring stable success. This Church is struggling to bring up a generation of people having these qualities. The Relief Society conference, just adjourned, was struggling to learn what to do before and after children are born, to make them young men and young women with the qualities of Abraham Lincoln, upon whose life and character no limelight has yet been turned that is strong enough to find a flaw.

A CALL FROM LINCOLN

'In a proclamation, March 30, 1863, Lincoln said:

"We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our own hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behooves us, then, to humble ourselves before the offended power, and to confess our national sins, and to pray for clemency and forgiveness."

INIQUITY BRINGS RUIN

Can doing iniquity bring happiness? Iniquity is the absence of character, honesty, integrity, virtue, sincerity, genuineness and dependability. It is the want of rectitude and uprightness; it is injustice, unrighteousness, and wickedness. Some of its fundamentals are drunkenness, immorality, gambling, crookedness. When I speak against these, I am teaching not only the doctrine of my own Church,

but that of every church, of every philosopher. Educators agree that these vices will bring ruin not only to individuals, but to nations and peoples.

PROHIBITION AND PROSPERITY

I shall here refer to only one of these types of evil—the use of intoxicating liquor. The United States is enjoying unprecedented prosperity. The savings of the country in 1926 were five times those of 1914. In that year the savings amounted to but \$6.71 per capita, while in 1926 they were \$33.00 per capita, an increase of 390 per cent.

Many attribute this unprecedented prosperity to prohibition. The late Wayne B. Wheeler has said that since the war we have had hundreds of thousands fewer arrests and jail commitments per annum for drunkenness; that our drink-caused poverty has decreased 74 per cent, and that we have reached the lowest rate of pauperism that has been known in the United States.

John G. Cooper of the Brotherhood of Locomotive Engineers says that prohibition is making a capitalist out of the worker; that when the saloon closed, the "Poor Man's Club" vanished, that it is being replaced by comfortable homes. He adds that labor is getting greater satisfaction out of an automobile and a decent home than it ever did out of the corner saloon.

No less an authority than Herbert Hoover says that our prosperity is due to the elimination of industrial waste and to the advent of prohibition. When prohibition was adopted we had in the United States 507 distilleries, which produced annually 288,000,000 gallons of distilled spirits; 130,000,000 of these were made into whiskey. We were maintaining 1,300 breweries, which made annually two billion gallons of beer. There was a saloon in nearly every business block of our larger cities.

HOW STANDS THE LAW?

Today, anyone who buys, drinks, gives, sells, or has in his possession intoxicating liquor is doing so contrary to the provisions of the Constitution and contrary to both federal and state laws.

III. LAWLESSNESS AND DISRESPECT FOR LAW.

The National Economic League which is composed of leading and influential men from all the States of our Union, has concluded that the greatest problem confronting our country today is "lawlessness and disrespect for law," due, they believe, first to indifferent public sentiment on prohibition, and secondly, to lax enforcement of the law.

Hoover says it is time for all good citizens to give attention to the following by-products of our prosperity: One, weakening of moral fiber; two, loosening of family and home ties; three, youthful criminality; four, easy breaking of the law by adults.

"GOD GIVE US MEN!"

We need in official positions, more men like John Wanamaker. To the end of his days, this man, perhaps the world's greatest merchant, regarded as one of his most valuable possessions a notebook in which were recorded the names of those with whom he had taken the temperance pledge.

When Postmaster General, he passed through the gay life of the Nation's capital without partaking of wine and without serving it upon his table. This unusual conduct brought censure and ridicule; but this broad-minded citizen passed without flinching through this fire of criticism.

Not infrequently young men were taken into his presence, while millionaires impatient for an audience with him paced his waiting rooms. When wealthy men expressed surprise at his neglect of them, he explained that those who came on spiritual or religious matters had come on the King's business, and that he always attended to the King's business first.

THE DAY OF EFFICIENCY

Not many years ago a lawyer would hardly think of standing before a jury without a few jolts of liquor behind his belt. It is not long since it was the rule to close a business deal with a drink. But that day has passed. In this age of efficiency, no man can trust himself to do business if his mental machinery is impeded by liquor. Competition is so keen that, other things being equal, he who drinks will fail.

In all seriousness I ask if the United States, or the people thereof, have partially lost the old-fashioned virtues of honesty, sincerity, sobriety, virtue; and dependability.

A PERILOUS TIME

Is it a time to look with indifference upon leading citizens and young people who are breaking the law?

In Salt Lake City recently a national officer in one of the social fraternities of the country said that all good citizens ought to be aroused to the seriousness of the situation. "Most of the young men who are in college today," he declared, "are drinking liquor." If so, what may we expect in years not far ahead? This subtle menace threatens the very foundations of our constitutional freedom.

IV. APPEAL TO CITIZENS

I appeal to you as good citizens to go to the primaries, to do your duty at the polls, and elect to office men who are concerned with the wishes and hopes of the people, not heeding the bidding of men whose principal interest is money-making.

THE HOUR HAS COME

The hour has come when a call ought to be issued for citizens

to stand with the Boy Scouts and pledge allegiance anew to the Flag of the United States and to the Republic for which it stands.

A resolution of the judicial section of the American Bar Association explains that the United States has undertaken to suppress the age-long evils of the liquor traffic; that when, for the gratification of appetite or for gain, lawyers, bankers, manufacturers, merchants, and social leaders disobey and scoff at the prohibition law, they are aiding the cause of anarchy, promoting mob violence, encouraging robbery, and increasing homicide. Is it not time for us to call out for those who can save our country from lawlessness and ruin; time for us to exclaim with J. G. Holland, "God give us men"? Do not the times demand strong minds, great hearts, men whom the lust of office will not kill, whom the spoils of office cannot buy?

THE PRICE OF LIBERTY

American liberty has been purchased by the blood and lives of our ancestors. My own brother's son gave his life in the recent World War in defense of that liberty. The body of my own brother lies buried in the sacred soil of France, where he gave his life in the same cause.

Have such lives been given in vain? Are we losing respect for the Constitution, that document which Gladstone has called "the greatest state document of all the Christian ages"? Must voices be raised in the tops of these everlasting hills, calling to the people of the United States to come to the defense of the Constitution? Our forefathers, and our own loved ones have spent their lives for its principles. Are we unwilling to cast our votes for those who will honor it?

PRESIDENT RUDGER CLAWSON

My brethren and sisters: We have had a most glorious conference. I have enjoyed every moment of it up to this hour. The teachings of this conference have been equal to any that I have heretofore listened to.

A LARGE PRIESTHOOD MEETING

Last evening a great multitude of men bearing the holy Priesthood of God gathered in this tabernacle. It was a time of interest and instruction, and perhaps as largely attended a priesthood meeting as we have ever had in the Church. Represented there were all the orders and degrees of the priesthood of God. The duties devolving upon the priesthood are quite well defined in the revelations of God. You will pardon me if I refer briefly this morning to the Council of the Twelve Apostles and the First Council of Seventy, since I am quite closely identified with these councils. As to whether the Council of the Twelve and the First Council of Seventy enjoy the spirit of their calling, you Latter-day Saints are perhaps well able to judge. They are very close to you and you know them.

THE WORD OF THE LORD TO THE APOSTLES AND SEVENTY

The word of the Lord to Joseph Smith the Prophet, respecting these councils, will perhaps be appropriate at this time. In section 107 of the Doctrine and Covenants the Lord says:

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews;

"The twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews."

This is repeated in section 124, where the following language occurs. Remember, these sections disclose sacred revelations of God to Joseph Smith, his servant:

The "Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature."

And in respect to the First Council of Seventy, the "Quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a way before my face."

THE LABORS OF THESE COUNCILS

You will remember that it is said that the Twelve is a Traveling Presiding High Council. Such is actually the case. They are not expected to preside directly in the Church, but are also required to travel, and so that has fallen to the lot of these two councils since the Church was organized. They are constantly on the road, so to speak, going or coming, whether at home or abroad, going into the stakes of Zion, when at home, to regulate the affairs of the Church in the stakes, under the direction of the First Presidency; to visit by rotation, some ninety-nine stakes of Zion. And you will perceive that it requires some time to get around and visit these stakes. At least ten, eleven or twelve stake conferences are held weekly, and at most of the conferences members of the Twelve and the First Council of Seventy are represented. What are they there for? To preach the gospel of Jesus Christ, to organize and reorganize wards and stakes of Zion, and to set apart to the callings of the priesthood presidents of stakes, high councilors, etc. And, having accomplished this work at any one or all of these conferences, the apostles and the members of the first council of seventy return to report their work to the first presidency of the Church. And I may say that these brethren have very great pleasure and delight in the labor that is placed upon them.

What about the nations? Well, as the Twelve and the First Council are required to have a very considerable interest in the missions of

the world, we have some twenty-seven missions, it is the particular duty of the Twelve, and so stated by the revelation, to open the door for the proclamation of the gospel to the nations, and perhaps also to teach the gospel, by first opening the door and then sending the word of the Lord to the nations. It gives me great pleasure to report here this morning that the Twelve have accomplished, in my judgment, a very great work in respect to this matter. The door for the proclamation of the gospel was opened up to America, our beloved country, by Joseph Smith the Prophet, and the keys to turn this door were also committed by Joseph Smith, the prophet, to members of the Council of the Twelve.

The gospel was introduced into Great Britain in 1839 by Elder Heber C. Kimball, who was then one of the Council of the Twelve. He was accompanied by Orson Hyde, Willard Richards, and Joseph Fielding. They accomplished a great mission. The gospel was introduced into France in 1850 by Elder John Taylor of the Twelve; and in Italy in 1850, by Elder Lorenzo Snow; in Scandinavia in 1850, by Elder Erastus Snow; in Japan in 1901 by President Heber J. Grant; in South America in 1925, by Elder Melvin J. Ballard, who was accompanied by Elder Rulon S. Wells and Rey L. Pratt.

The Pacific Islands mission was opened in 1844 by Elder Noah Rogers and others. Elder Rogers was not of the Twelve. Elder David O. McKay and Elder Hugh J. Cannon visited the Pacific Islands mission in 1921. It was a complete and extended visit. They also went to China, and while Elder McKay was there in that distant land, he felt impressed to bless the land that the gospel might take root in the hearts of that people.

We are told in the revelation that the Twelve will not only take the gospel to the Gentiles, but also to the Jews. Perhaps the first step taken in this matter was the appointment, by the Prophet Joseph Smith, of Orson Hyde of the Twelve, who was despatched to dedicate and consecrate the land of Palestine for the gathering of Judah's scattered remnant, and also the scattered remnants of Israel. You will understand, my brethren and sisters, that since that time there has been a pronounced movement on the part of the Jews of the world to gather to Palestine, undoubtedly influenced by the sacred prayer that was put upon the land of Palestine and by the Spirit of God, who is directing in all these matters.

TESTIMONY

I rejoice in the integrity, in the faithfulness, in the devotion of my brethren and associates of the Council of Twelve and the First Council of Seventy. I know these brethren intimately. I think I have been able to look into their hearts, and to know how they feel. I know what they are doing. I believe that their labors are approved of the Lord, and that his blessing is attending their activities.

We members of these two councils rejoice greatly in the spirit of the gospel and are pleased to labor under the direction of the First

Presidency of the Church. We love one another; we uphold one another in our faith. I believe, in fact, I think I may say that I know that the Council of the Twelve and the First Council of Seventy see eye to eye.

Of course, there are other councils in the Church, and there are a great many important callings. I might be pardoned in closing my remarks by quoting from Paul the Apostle, who is regarded as a very eminent authority on things pertaining to the work of God. He said:

"The Church of God is founded upon apostles and prophets, Jesus Christ himself being the chief cornerstone." Now, the Apostle might very well have added—certainly he might have truthfully added—that the Church of God is founded, or built, upon the foundation of the apostles and prophets, of high priests, of seventies, elders, and of priests, teachers and deacons, because it must be very apparent to the Latter-day Saints that, after all is said and done, the real meaning of the pronouncement of the apostle was this: that the Church of God is built upon the foundation of the Holy Priesthood of God for that represents divine authority upon the earth. And it is by divine authority that the Church of God has been established and will be built up upon the earth.

This is my testimony. I know that Jesus is the Christ. I know it as fully and completely as I know that I live. I know that Joseph Smith was and is a true Prophet of God. He was a mighty man in Israel, and I bear this testimony in the name of Jesus Christ. Amen.

The choir sang the anthem, "Awake, my Soul," by Evan Stephens. Benediction was pronounced by Elder J. Wesley Smith.

The meeting adjourned until 2 o'clock p. m.

FIRST OVERFLOW MEETING

In the Assembly Hall, 10 o'clock, Sunday Morning, October 9, 1927, an overflow meeting was held.

Elder David A. Smith, of the Presiding Bishopric, presided.

The music was rendered by the Ensign ward choir, Wallace Bennett, conductor, Alex Schreiner at the organ.

The choir and congregation sang: "Come, O thou King of kings."

The opening prayer was offered by Elder Axel A. Madsen, bishop of the Ensign ward.

The choir sang the anthem: "Fierce raged the tempest."

ELDER BRYANT S. HINCKLEY

President of the Liberty Stake

My brethren and sisters: It is perhaps known to many of you that the Liberty stake of Zion is located in the southeastern part of this city. This stake is about a mile and a half wide and

three miles long, so that it occupies very little territory. Residing within the limits of this stake there are approximately 25,000 people, 15,000 of whom belong to the Church. It is an easy matter to walk from my house to any meeting house in the stake in twenty minutes and to make the journey over paved walks. In some sections of the stake, and I may say generally, the people are pretty well-to-do. They live in good homes, on an average better, I suppose, than the homes owned by the Latter-day Saints in many other places. Many of them are professional men. Many of them are successful business men. And withal one must say with pride, the people are good people. We know that it requires the same faith to save a rich man that it does a poor man, and that no man can buy salvation with anything as cheap as money. It requires the same humility and the same obedience and the same diligence to save a rich man that it does a poor man. We have fine meeting houses in our stake, good choirs. Every opportunity seems to be within easy reach of the people, but I am sure our problems are just as serious and just as difficult as the problems of the people who live in the remoter parts of the Church. It is a difficult thing to maintain in the Sacrament meetings the attendance that many of the wards on the outside maintain. I discover that it is a very difficult thing for a man who is prosperous, who is successful, who has gathered about him the things of the world, to exercise the same faith, the same humility, that he did in his humbler days, but nevertheless it is necessary.

I came from the country. I grew up on the soil. I came to this city when I was a grown man. Of course, I can never forget my love for the plain people. My early contact with the people of the soil has left forever in my soul an appreciation of their worth and of the contribution which they make to the Church and to society. I love the people of the city. There are no more faithful people in the world than some of the Saints who live in this city. I know hired girls who pay more tithing, I really believe, than many prosperous farmers.

I have enjoyed this conference very greatly. I think the reference made by the President of the Church, to the support that should be given to law and order, and the pride which this people should have in the great government of which they form a part, was very timely and fundamental. Whenever I am depressed with little things, my heart is inspired with two great thoughts that always cheer and comfort me. In the first place, I am devoutly grateful that I am an American. It is a proud thing to be an American. I firmly believe that the flag that waves over you and over me is the best flag that ever waved over any land or any people—made so by the heroism of the men who founded this Republic and who have maintained it. My heart was touched with the beautiful and dignified tribute which a distinguished visitor, General Summerall, paid to this people yesterday morning. I

hope we deserve it, and I believe that we do. I am sure that "Mormonism" has in it the genius of the best civilization the world has ever seen. All good Latter-day Saints are good citizens. Poor citizenship is an evidence of poor affiliation with the Church. It cannot be otherwise. I am grateful for the government that shelters us, for the opportunity which it gives to its citizens. I love this land of ours. The Almighty in his infinite kindness has established our feet in the tops of the eternal hills and given us a place where the sun shines more days in the year than in any other place, where the skies are bluer and the water clearer. We ought to be good citizens, and we ought to stand firmly for the maintenance of the principles bred in the institutions which we love and cherish.

And I am grateful, my brethren and sisters, that I am a Latter-day Saint. I am not boasting, of course, of my devotion, but rejoicing in the thought that I belong to this people. We belong to a great Church. Every man and every woman who belongs to this Church is to be congratulated upon his opportunity, his opportunities for growth, for development, for the establishment of his character. The history of the past should inspire us, and the promises of the future should sustain us. It is a great thing to belong to this Church.

Stress has been placed upon missionary work during this conference. In no sense would I minimize the importance of that work. I know that the ingenuity of men never devised such a marvelous educational agency as the missionary system of the Church of Jesus Christ of Latter-day Saints. There is nothing like it in the world. Boys go to the ends of the earth and bring back all they see, and enjoy the advantages of education that comes from travel. Now, that is only one part of it. There is something about putting a young man on his own responsibility and compelling him to make the Almighty his friend that has a marvelous influence upon him. A young man came into my office and when I looked into his face, I said to him, "Where have you been?" He said, "I have been to New Zealand. I have traveled around the world." Then he told me what he had seen. In the conversation he said to me: "What is the greatest thing you ever saw?" I had the inspiration, I believe, to say to him, "The finest thing I ever saw in my life is a boy in whose eye the fire of the Holy Ghost burns, in whose face is reflected the presence and power of the spirit of Almighty God." Isn't it marvelous that mere boys, modest, trembling boys, go away from home and come back in two or three years transformed into strong men? Have you ever seen anything that is quite comparable to that experience in helping a boy? I never have. It is wonderful.

Now, this Church has just three great things to do: First, to preach the gospel to every nation, kindred, tongue and people, declaring with a loud voice that an angel has flown through the midst of heaven and has revealed again, to earth, the gospel of

Jesus Christ. We are trying to do that; we are doing it, feebly, perhaps, but doing pretty well. Now, the second is, to develop the individual members of the Church, to help them to grow into their best. And the third is to make a community which will reflect the spirit and power of the gospel. Now, my brethren and sisters, the great problem that always addresses itself to each of us is to preach the gospel of Jesus Christ in our daily contact. That is not so easy. I know men who have gone on missions and preached with power the gospel of Jesus Christ, but who, when home, under the influence of prosperity and ease, have grown apathetic and indifferent and careless. You know it is an easy matter to face belching guns when the delirium of war is on, but many a man who is brave in battle falls down supinely under the monotony and routine of daily life. Our mission at home is to "carry on," so that when men come from far and see what we are doing and get in touch with us, they will discover that back of our conduct there is something sincere and genuine, something that carries over. That is the acid test. God expects to make of us a great people. I believe that we will become rich and prosperous, if we are only big enough to stand it. If we only have that childlike faith that will enable us to practice the plain principles of the gospel of Jesus Christ, we will succeed. We wear better clothes than our fathers wore; we live in finer houses, eat finer food, but that is not fundamental. Have we a better quality of faith? Do we manifest that faith in more righteous behavior? That is the important thing. God bless you, my brethren and sisters, you men and women who come from afar to hear the word of the Lord, in whose honest souls a love of truth burns. You and all people of your kind are, after all, the salt of the earth, and your names will endure forever on the records of his Church. God help us all, I pray, in the name of Jesus Christ, Amen.

ELDER GEORGE R. MAYCOCK

President of the Kolob Stake

"It takes a heap of livin' in a house to make it home." I know that my good teacher, Brother Hinckley, did not mean that Liberty stake has better homes; he meant that Liberty stake has better houses. I come from a stake so much larger than his that he does not really know that he has any troubles. Our stake is six miles wide and forty-five miles long, and we haven't any paved roads, and very few paved sidewalks. But we have wonderful people and a wonderful lot of homes, homes wherein the Spirit of God dwells, where people are trying to keep the commandments of God and where we are endeavoring to draw near unto him. I appreciate Brother Hinckley, my brothers and sisters. I have loved him for a long, long while. There came into my life some of his teachings in 1897, in the Brigham Young Academy, that have stood out from

then until now. I am glad to follow him and the good things that he taught us in that class. I never have been, in another class, so filled with inspiration. I have never received teaching from another teacher that stood out in my life like the teachings of Bryant S. Hinckley, and so I love him and appreciate him and pray God's blessings upon him.

I appreciate the privilege of laboring in the gospel of Jesus Christ, and the responsibilities that have come unto me have helped me to appreciate more fully the blessings that have come; because I believe that as we labor we learn to love; because I believe that as we associate with our brethren and sisters and see their integrity and devotion and determination to keep the commandments of God, we more fully appreciate the gospel that has been given to us. We can see its fruits, we can see its blessings, and we cherish them more the more we work.

I love this wonderful country of ours, and I am glad that our brethren have talked to us about keeping the laws of the land. I desire to read a few words from Abraham Lincoln on this subject:

"Let every American, every lover of liberty, every well-wisher of his posterity swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, in colleges; let it be written in primers, in spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in the courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay, of all sects and tongues and colors and conditions, sacrifice unceasingly upon its altars."

My brothers and sisters, I wish we could get that into our souls and appreciate the fact that we should not only live the law ourselves but that we should sustain it by assisting others to live it. We have, to a certain extent, a responsibility in this regard, because we are American citizens. I have been in a position the last few years to know something about the enforcement of law, and I have seen some of the results that have come from people stepping over just a little. First we break some of the lesser laws, disregard some of the lesser things, and then our conscience is seared to the extent that we can disregard some of the greater ones. And in our disregarding those things we are setting examples to those with whom we associate. I wish that every mother in this great country of ours could say to her boy and to her girl, "I want you to live the laws of the land as your father lives them." But what would be the condition if our mothers did that? We sometimes are prone to try to cover up our actions, to try to break the law and not let anyone know it. But there is always someone to watch. There is that boy and that girl who are always seeing and always imitating what the older ones do. This summer we raised a little garden at the back of our house, and not so long ago I took the hand plow and went out and was pushing that plow in

the garden. As I stepped in the loose soil after I had plowed it, I looked back and there was our babe, nearly four years old, following. I said, "What are you doing?" "Walking in your steps." My brethren and sisters, there came tears to my eyes. I said to myself, "Am I leading aright? Am I willing that my child should walk in my steps in all the things that I do?" If I can so live that I am willing that they should, if I can so live that my children can appreciate the gospel and appreciate the country in which we live, because they have walked in my steps, then I shall feel that my mission has been well filled.

It is not only in the laws of our land but in the laws of our Church that we must keep the commandments. You know the prophet said that there has been a law irrevocably decreed in heaven before the foundation of the world, upon which every blessing is predicated, and if we expect to receive the blessing, we must keep the law upon which it is predicated. Too many of us, my brethren and sisters, are trying to dead-head our way into heaven. Too many of us are expecting to be judged in that great judgment day by the things that we believe rather than by the things we do. The apostle of old said, "The devils also believe, and tremble." The Latter-day Saints believe the gospel. I have a friend who never did anything for the Church; in fact, he scarcely knew that he belonged to the Church. He went away and someone attacked "Mormonism," and he began to defend it, but he defended it not as the "Mormon" elders defend it, but with his fists. He believed the gospel, and when the time came that he had to defend it, he defended it the best he could. Will we be judged by the things we believe? If we must keep the commandments to receive the blessings, it is time that we begin to work.

There are three great commandments revealed that will give to us, as Latter-day Saints, every blessing, I believe, that we could desire. The first thing, it seems to me, that we need—the very first thing that we need as Latter-day Saints, is the Spirit of God to attend us continually, and there is an ordinance given that if we would gather together on the Lord's day and partake of his sacrament and covenant to always remember him, we will always have his Spirit to be with us. I have sat in congregations of the Saints and have watched them partake of that sacrament, have seen them put out their hands—in fact, I believe I have done it myself on many occasions—with my mind just as far away from that ordinance as it was possible for it to be, not remembering him always, not remembering him even while I was partaking of the sacrament. I believe that we should keep that commandment. I believe that we should partake of the sacrament regularly and always remember him, in order that we may have his spirit to be with us.

And then, after we have his spirit to be with us, we want next wisdom and knowledge and understanding; we want health and strength. And if we will read the eighty-ninth section of the Doctrine

and Covenants, we can read there the commandment by which we can receive these blessings—wisdom, knowledge, and understanding, and health and strength, and not only that, but we have been given the promise that the destroying angel shall pass by us, even as in the days of the children of Israel, and not destroy us.

And after we have received those blessings, my brethren and sisters, if we turn to the fifty-ninth section of the Doctrine and Covenants, we can read there the commandments by which all things else, it seems to me, that we may need will come unto us; because we are told in that section (and with your permission I will read a few verses):

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless, thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"On this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

"Verily, this is fasting and prayer, or, in other words, rejoicing and prayer.

"And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the tree and walketh upon the earth;

"Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards."

All are ours, my brethren and sisters, by keeping the commandments of God.

I bear you my testimony that we are laboring in the cause of Christ, that we are in his Church, which is indeed the power of God unto salvation. Every fibre of my soul declares unto me that these things are true. My brothers and sisters, I pray that we may live to show to the world that they are true, for our actions will show more than our words. May the blessings of God attend us in this conference and throughout our lives, I pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH J. DAYNES

President of the Grant Stake

I sincerely trust, my dear brothers and sisters, that I shall enjoy the spirit of this conference, that the Lord will direct me in what I

shall say, that I shall enjoy your sympathy and good will, and that my efforts shall be the means of stimulating myself to better action and perhaps of helping those of you who are here.

I appreciate the responsibility that comes to an elder in this Church when called upon to speak to the Latter-day Saints. I appreciate that we should undertake to believe in the principles that we advocate. I have observed in this conference, since its opening session Friday morning, that the theme generally has been that of law and its enforcement, all of which I feel to endorse and feel to appreciate its importance. There are many laws that are given to the people of the city and nation which are given for a benefit and a blessing; first, to teach us to respect the rights of others; and secondly that in respecting the rights of others we may grow stronger ourselves. There are other principles that have been given not in the way of legislation by the authorities of the land, but laws and commandments given unto us by our heavenly Father.

One of these principles, known as the Word of Wisdom, has been touched upon more or less during the conference. Being a profound advocate of this doctrine I have been impressed with its importance, and with your kind permission would like to consider some of its many phases. It really surprises us very much to observe that when we are subjected to an examination, that as to our own strength, in the living and observance of this law of the Church, that we have many shortcomings, and fail to measure up to the ideals and standards of a typical Latter-day Saint.

One great authority has said that in the United States, during the year 1925, there were consumed sixty-nine billion ready-made cigarettes, which would mean that during that year every man, woman and child consumed 690 ready-made cigarettes—not counting the number of hand-made cigarettes, cigars, and tobacco. It would be unfair to say that this startling condition exists only in other states, for Utah, the land in which we live, has undoubtedly contributed its share. From the records that have been published it may be well for us to see as to what extent Utah has been a contributing factor in the consumption of some of these articles. During the year 1924 the residents of the State of Utah, including of course all classes, and not Latter-day Saints alone, actually threw away:

| | |
|----------------------|-------------|
| For coffee | \$2,000,000 |
| For cigarettes | 1,500,000 |
| For tea | 1,500,000 |
| For tobacco | 2,000,000 |
| <hr/> | |
| Total | \$7,000,000 |

I have not given an estimate as to the amount of money involved in the purchase of liquor, because that perhaps would be beyond computation.

I have taken this sum of \$7,000,000; and have done a little figuring

to see what we could accomplish if this sum of money were applied in legitimate channels for the development and growth and upbuilding of our communities, and this is what I observe. We could buy any one of the following things: ten million bushels of potatoes, seventy million loaves of bread, seventy million quarts of milk, 2,500,000 pairs of shoes, 100 million streetcar fares—in fact, this money, if applied, would ride the entire population of Salt Lake City, estimated at 140,000 people, to work and return every day for one year. It would buy 14,000 Ford automobiles. You could take a series of one-dollar bills, standing them up end to end, and construct a fence reaching from Salt Lake City to Los Angeles. It would build 230 meeting houses, at an average cost of \$30,000. Assuming that it would cost \$500 per year to maintain and sustain each of the students in attendance at the following schools for their living for the entire year, it would provide the education and living for the total enrollment of the student membership of the University of Utah, the Agricultural College at Logan, the L. D. S. College here in this city, the East High School, Salt Lake City, the West High School, Salt Lake City; the Brigham Young University at Provo, the Granite High School, and perhaps others. A total of 14,000 students could be taught and educated for a whole year for this money. And further, let me state that if this money were used legitimately and honorably, it would pay the entire taxes for the State of Utah for the whole year. It would take 2,000 people on a tour around the world extending over a period of three or four months, giving to each one the sum of \$3,500 for expenses.

It may be interesting for you to know that in the United States there was expended in the year 1923 for tobacco alone, the amazing sum of 900 million dollars, for liquor two billion, while for furniture which contributes to the happiness and joy of every home, there was expended but 375 million. As we think of this inconceivable amount of money that is expended for these non-essentials, is it not time for us to consider as to what extent we may be contributing to these abuses? As a means of giving us a better understanding as to how to enjoy wisdom in all of our daily undertakings, I feel that a proper understanding of this precious revelation is most vital to every Latter-day Saint family.

In view of these alarming conditions might it not be well to ask ourselves the question, as to what we are doing to rectify the same? You will recall in the revelation given through the Prophet Joseph Smith on the Word of Wisdom, the declaration is made that these stimulants are not good for the human body. Are we exercising the proper restraint ourselves, and are efforts likewise applied in teaching our children, that the use of these beverages and narcotics can only work to their spiritual and physical detriment?

I feel to compliment and congratulate those who regard this principle as vital, and who undertake to observe this law. For those who are weak and apparently not able in and of their own strength to overcome, I earnestly pray that the Lord in his infinite mercy shall give

them that added strength that they may be successful in their righteous desires.

I earnestly pray that the means, the talent and the ability that God has given us, will be at all times used in honorable and legitimate pursuits. God help each of us to know our duty, and give us the strength always to properly apply it, I ask in the name of Jesus Christ, Amen.

A solo, "How beautiful upon the mountains" was sung by Arvilla Allen.

ELDER HENRY A. GARDNER

President of the Palmyra Stake

Realizing my limited knowledge and ability, I feel very keenly, my brothers and sisters, the responsibility that rests upon me at this moment, and I humbly desire that the prayer that was offered by our brother at the beginning may be made manifest in my behalf, that I may be able to say something to encourage you along the pathway of life. Like Paul of old, I am not ashamed of the gospel of Jesus Christ, for I realize and know that it is the power of God unto salvation. I have been taught the principles of "Mormonism" from my youth up and have been taught to honor and sustain those who are in authority over me, and as I come to these conferences and gaze into the faces of the brethren who preside over this Church, I go home with a renewed determination and desire to press on in this great latter-day work. It seems to me that there never was a time in the history of our Church when the Lord has fortified us with men to lead and guide us as he has at the present time. Coming yesterday morning, as I read the *Tribune* and saw on the front page a picture of the First Presidency of the Church as they were taken just before entering the tabernacle, I thought, what a wonderful team of men—well fitted and qualified for the great responsibility of leaders of this people! With the other brethren, I thank God that I am a member of the Church of Jesus Christ of Latter-day Saints, for I realize that this is God's work. Though we may fall by the wayside, this work will go on, for it is God's. "Mormonism," so called, is the gospel of the Lord Jesus Christ. To me it is the grandest, noblest, broadest religion in all the world, for it not only accepts the truth that we have, but accepts the truth, the virtues and the praiseworthy things that we find in men, in churches, and in associations wherever they may be found. We are told to seek after the things that are elevating, that are uplifting and praiseworthy.

I come from the Palmyra stake, situated in the southern part of Utah county. We are there a common people. I thank God that I am among the common people, for I realize that if we are humble and willing to let the Spirit of God work upon us and

actuate our lives, we shall be fitted and prepared to enjoy our offices and callings as members of the Church.

Much has been said during this conference relative to law and order. It seems to me that the Latter-day Saints have been taught from their youth that the Constitution of the United States, and that great document of human rights, the Declaration of Independence, were written by men inspired of our heavenly father. Mr. Babson said recently, "The United States of America at the present time is blessed with everything except religion." I feel that not only as a nation, but sometimes as a people, the thing we need most is a return to simple faith in God our Father. We need in our home-lives more of the Spirit of God to lead and guide us. We need to have more family prayer. We need to pray in the spirit and meaning of the word.

I remember a little poem I learned a number of years ago. It went something like this:

I often say my prayers,
But do I ever pray?
And do the wishes of my heart
Go with the words I say? -

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.

Prayer without the faith
The Lord will never hear,
Nor will he to those lips attend
Whose prayers are not sincere.

If we go back to the beginning of this Church, we find that the Prophet Joseph Smith went out to the lonely grove that he might offer up a simple, earnest prayer to his heavenly Father, desiring to know which of all the churches then existing upon the earth was the true church of God; for they were saying, "Lo, Christ is here," and "Lo, Christ is there." It was that simple, earnest prayer that reached the throne of glory, and God our Father condescended to come and visit him on the earth. What glorious news to the children of men, to know that God lives, has spoken again, and has revealed in this day and age his Son Jesus Christ unto the world. How thankful we as a people ought to be! We ought to be willing, my brethren and sisters, to sing the song with the full meaning of the word, "We thank thee, O God, for a prophet, to guide us in these latter days." And when we are thinking and speaking of this great Church of ours, I sometimes wonder, my brothers and sisters, if there is not too large a difference between the prayer that we speak or utter and the lives we lead. Everywhere we go, up and down in this state and other states, we find the urgent need of the application of the ideals and principles of the gospel of Jesus Christ which we believe and

teach, more earnestly, adopted in our daily lives. We need the principles of the gospel of Jesus Christ preached not only from the pulpit but taught and preached by the example of the lives that we live. I want to tell you as a servant of God that I believe he is not pleased with us as a people unless we do our duty. He is willing, I believe, to draw near unto us if we will give him the opportunity, if we draw near unto him. Not everyone who saith unto him, "Lord, Lord," will enter the kingdom of heaven, but he that doeth the will of the Father, which is in heaven. We talk about Latter-day Saints and our Church, and I grant you it is a wonderful Church, for me it is the Church of God; but I sometimes wonder, and I wondered this morning as Brother Daynes read to us some of the statistics regarding our own fair state—the tremendous amount of money expended for those things that the Lord tells us in a simple way are detrimental to our health—I wonder if we are really and truly living up to the principles that are taught to us? Do those statistics indicate to us that "Mormonism" is not functioning as it should function, that we have not the faith to live the gospel as we believe it? Or does it simply show, my brethren and sisters, that we are not able to reach the goal that is set for us?

I hope and pray that we shall remember the counsel and advice given to us by the leaders of this Church, that we may be fitted and prepared for the great responsibility that rests upon us as members of this Church in carrying the great message of peace on earth and good will to the sorrowing hearts of mankind. Jesus Christ did for us the thing that we are not able to do for ourselves, and made it possible for us to have the glorious privilege and opportunity of worshiping God according to the dictates of our own conscience and carrying this great message to the sorrowing world, that they too may enjoy the glorious principles of Salvation and life that we possess. Everywhere we go we find the urgent need of the principles of truth, honesty, and integrity that we believe in, to be practiced and applied in the lives of the people. We are told in the Book of Mormon that the people of this land shall prosper as long as they believe and obey the will of the God of the land—meaning that if we do not obey the principles of truth and righteousness, even this fair country of ours, the grand old United States, may see perilous times.

I sometimes feel that unless we believe the principles of the gospel in our daily lives we may stumble by the wayside. Only recently I had a conversation with a brother who said to me, "Brother Gardner, that which I used to know, I do not believe now." And I said to him, "I wish that you would come back again, when I have a few moments, that we may have a heart-to-heart talk together." And, as he enumerated to me some of the things that had happened in his life—for I knew that at one time he was a faithful brother in the Church; I had listened to him bear

testimony of the divinity of this work, and had been inspired and touched by the sincere words that he had uttered—I found out that perhaps some time or other in his life he had been disappointed, had failed to reach some particular office, or that some brother in authority had failed to show him the proper recognition, or had hurt his feelings, and that because of such action he had become dark and gloomy and had drifted away from the Church. It seems to me that there can be no sadder picture painted than that of a man who has been instrumental in instilling in others the principles of the gospel and in showing others the pathway of life, who has planted faith and determination in the souls of men and women to serve God and keep his commandments, and at the closing days of his life comes and says to a young man whom he has inspired, "That which I used to know, I do not believe now."

Oh, I want to tell you there is no greater joy in this world that can come to any man living than the joy of rendering service in the Church of God. Oftentimes I feel my weakness and am very humble in trying to go about to inspire and teach others to do their duty in this Church, but I want to acknowledge to you that I know this is the gospel of Jesus Christ. I feel it in every fiber of my soul that Joseph Smith was a prophet of the true and living God. I feel, my brethren and sisters, that it is your responsibility and mine, in order that we may fulfil the great destiny that God our Father intended that we should.

I do want to say to you, let us be watchmen upon the towers. Let us remember who we are. Let us remember that as fathers and mothers it is our responsibility to see that our children are taught, that we do have family prayer, that we do pray with earnestness and sincerity, that we may enjoy God's blessings, and that we may be watchmen for our children and our neighbors' children, that we may be indeed our brother's keeper. But above all, may we keep ourselves clean and unspotted from the world, that the Spirit of Christ may be in our hearts and homes. For if we have a contented home, we are a contented people; and if we keep the commandments of God, we shall have joy in this world and in the world to come.

May the Lord bless us with the power of appreciation, that we may have in our hearts a love for the truth. May we have a desire to acknowledge the hand of God in our many blessings, and be willing to bear testimony of the divinity of this work, not only abroad but to the rising generation. I want to tell you that there are hundreds and thousands, not only of the older brothers and sisters but of the younger brothers and sisters, who are hungering and thirsting for the Word of God. We need to teach them the simple truths of "Mormonism." We need to implant in their hearts and lives a testimony not only of the divine mission of the Prophet Joseph Smith but of the divinity of Jesus the Christ, and that this is his work. May we be equal to the responsibility that rests upon us, I humbly pray, in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

I rejoice, my brethren and sisters, in having the privilege of meeting with you.

Yesterday I appeared in the tabernacle in the uniform of an officer of the United States army, and many wondered why I should be about my official Church duties so attired. In explanation, let me say that as a reserve officer of the United States army, I was under orders yesterday to go to the station and meet General Charles T. Summerall, Chief of Staff of the United States army. His program had been arranged before he reached here, but in conference with the officers at Fort Douglas and the reserve officers in charge here, the suggestion was made that it might be interesting for the General to look upon a congregation of Latter-day Saints in conference session. Accordingly, we planned for it, with the permission of the Presidency of the Church, and yesterday morning as General Summerall arrived in the city an invitation was extended to him to attend and address the congregation. In order that he might do this, it was necessary to shorten his inspection tour at Fort Douglas and the University of Utah. Upon leaving the tabernacle, he expressed his appreciation for the privilege he had of sitting upon the stand and looking upon that vast congregation, and for the music, and for the privilege of saying a few words from the pulpit of that wonderful building. He left yesterday afternoon to continue his inspection tour of the army posts of the United States. One of the great outstanding features of his tour will be, I am sure, his visit with us.

While mentioning this, perhaps it will be proper for me to say that after the World War, I was offered a commission and refused to accept it, feeling that there was no further need of my serving in that capacity, knowing that my Church work was all I could possibly expect to do. Finally request was made of President Nibley, who at that time was Presiding Bishop. He authorized my enlistment. I was called before a board, and a commission with the rank of Major in the reserve corps was given to me. I have since been called to the Presidio of San Francisco and for two years have been a member of the Ninth Corps Area Conference Committee. This work I found to be very interesting, for it gave me an opportunity to study army life in all its phases.

One little experience I had there may be interesting to you. As members of the Conference Committee, we were lined up waiting to take conveyances to go on a tour of inspection, when the officer in charge called my name and stated that I was to ride with the Commanding General. I hardly knew what to expect of it. I was almost the junior officer, and as I stepped out of line, my companion from Utah, who was standing near, and who is not a member of this Church, said: "Now, bishop, cut out that Church influence." I did not realize that it was Church influence for the moment. I was somewhat bewildered,

but I had the privilege that day of riding with the Commanding General, stepping ahead of men who held higher offices; men of greater service and experience. It was not until a few days later that I found out what this Church influence really consisted of, that it was not I who was being honored; it was you. It was your sons, your brothers, your fathers. And I, as your representative, was receiving the reward for your service and activity.

As a member of that committee it was my privilege and duty to visit all departments of army work. It was my privilege to go into any office, of any department, of any officer, from the Chief of Staff down, to find, if possible, conditions that could be improved. In this work I discovered why I had been so honored. I found in all activities that Utah stands at the head. I found that the University of Utah as a R. O. T. C. school stands in the first rank. That our high schools—the Ogden, the East High and the West High, were outstanding in their work. I was proud of them. I found that in all our war work, whenever we have been called into service, every demand made by the war department had been met, and met admirably. Then I fully realized that it was not I who was being honored, but you, this people.

Last March I was called to attend a conference in Washington. With nearly three hundred men we stood out in front of the Interior building for the purpose of having a picture taken. I was standing about four rows back, where my rank required that I should be. My name was called, and I was requested to step down to the front. As I did so, all eyes were turned upon me, for they wondered what was going to happen and I wondered also. General Summerall, who addressed us yesterday, was standing in front of that group. I was requested to take my place at his side. And there I stood while pictures of the group were taken. I realized this time that it was not I who was being honored. I have met with high ranking officers many times, I have been a dinner guest in the homes of many, I have had an opportunity of finding out what these officers were doing, trying to do and hoping to do; of knowing what they thought of you as a people and of your sons, and they do appreciate every helpful service.

I am not a prophet, and I have no right to prophesy in the name of the living God, but, as his servant I am entitled to the inspiration of his Holy Spirit, and if I am faithful in keeping his commandments, I should understand the whisperings of that Spirit and know how to act and when to act. I remember before we got into the World War, (I had been called to render service for my country before that time), that on the way to a priesthood meeting held in this building, I mentioned to my father, Joseph F. Smith, who was then president of this Church, that I thought something should be said to the men who were assembled as to how they should conduct themselves in case we should be called upon to defend and uphold the spirit of freedom and liberty. During that meeting, father turned to me and requested that I make the statement I thought necessary. Briefly it was this, that (at that

time) I could not see how we could possibly avoid getting into war, for the principles upon which our nation was founded obligated us to assist in the cause of peace and freedom. I was concerned for our boys, and I advised that they immediately fill up the organizations of our state troops, that they join the national guard, which afterward became the 145th, that they get in, then, before final enlistments and drives should come. Nothing had been said of a draft at that time. And many of you bishops and presidents of stakes and fathers went home and, realizing the situation, advised your boys to enlist in their local units, where they could have the companionship of one another, where they could have in a measure, that spirit under which they grew and developed, to be with them during their enlistment, and their war experience, if such experiences should come to them. And finally they were mobilized and ordered to the Coast, and after a period of training were brought home and encamped at Fort Douglas. Then orders came to move on. For some days these boys were seen lined up at the Beehive House or Church offices, awaiting a blessing. Day after day it was my pleasure to be with my father as he gave blessings to those boys—your boys—going out to serve their country in a righteous cause. And in every case, as I recall, the blessing pronounced upon their head, gave them the promise that if they would keep themselves clean, obey the laws of the land, remember their God, say their prayers in faith and humility, and keep the commandments of the Lord, they would go and return uninjured. As I heard father pronounce those words time and again on those boys, and as I saw them leave, not knowing what minute they would be on their way, yet with joy in their souls because of the comforting promise, I paused to wonder! One day in the lull, I turned to father and asked, "What is there that impresses you to make this promise? When we read of the great slaughter and destruction on the other side, it seems to me the only possible thing that can cause your promise to come true will be the termination of the war before the boys get there." He answered: "I do not know whether they shall be called to go into battle or not, but this I do know, for the Lord has given me to understand and know; that promise is made to these young men through their faithfulness, and if they abide the commandments of God, they shall return." Well, the rest of the story you know. They served and met every requirement and returned home again to engage in their pursuits of life uninjured.

I am reminded of them by General Summerall's having been here. Perhaps it is not just proper to mention these things at this time, but I do it because I want you to know that we as a people are looked upon by the men who are responsible for our country's defense, as being outstanding in our willingness to serve. May I mention one more incident which goes to show their feeling toward us.

At the close of the conference I attended in Washington last March, General Cheatham, the presiding officer, stood up to give the closing address. He made this statement. "We have in this body today, an

officer who has travelled a great distance. You know very little of the district from which he comes. I am going to take the opportunity of asking him to address us at this time." He called upon me to address that conference. And I did so—but not upon military affairs alone. I bore testimony to them of the goodness of God to this people. I told them that we believed God had established this nation and that it should be a land of liberty forever, and that we believed it was our duty to defend it against evil and designing people. When I had finished and sat down, that body of men arose as one man, and I was somewhat bewildered. General Cheatham stood up and said, "I am on the program to deliver the final address of this conference, but I feel that anything I should say would only detract from the remarks which we have just listened to. I am going to let the remarks of Major Smith stand as the closing remarks of this conference. You are adjourned."

I stood there, as men crowded around me wanting to know something more. They questioned me on the way to the hotel. Some followed me to the station, and even to the train. One of those men shook my hand as I was standing upon the step of the car as it was moving off and said, "I am going home, and I am going to say to my dear old father-in-law that I have at last found a man who is willing to stand up under any conditions and circumstances and say that he knows that God lives, that Jesus is the Christ;" for I had borne that testimony to them. Now I am beginning to realize why Bishop—now President—Nibbey sanctioned my going into that work. I am a peace-loving person, and I have discovered in my association with these men that they are not warlike; the men who are directing the affairs of the Army of the United States, are not seeking war, they are putting their time and best thoughts and energies to devising means of preventing war and establishing peace.

The theme of this conference has been, obey the law. Some of us know enough to obey the law, for we appreciate that through obedience to law we are blessed. There are others who feel that it is proper to obey the law when there is danger in breaking the law of being caught and punished; some who obey the law when it is convenient; for that reason, it is necessary that we should have peace officers to protect those who are peace-loving, just and honest. When men cultivate the Spirit of God, when they learn to love God, when they can put out of their souls and their very lives, the spirit of selfishness, covetousness and envy, then will the need of peace officers be lessened and perhaps done away. But as long as individuals are seeking their own ends, regardless of the effect of their actions upon the peace and safety of others, we cannot hope for that condition which God has promised to come through our obedience to his laws. As long as that condition exists, it will be necessary to have peace officers and armies.

And so I say, I am grateful to have had the privilege of becoming acquainted with these men, to go into the very details of their work, not to know merely theoretically what they are doing, but, through the

records and their plans, to know just what they are looking for in the future. I find they are men of high ideals, men untrammelled by the course of politics. Army officers receive their position through appointment, upon merit. They go on year after year, and, as in the priesthood, if I may make a comparison, though not for a moment do I think there is an equality between the two, but only a similarity, for purpose of comparison. We hold the Priesthood, and under that Priesthood we are blessed as we honor it. We grow in intelligence and power to serve as we serve. One of our brethren has said during this conference, one thing that we want in this Church is more thought to the gospel doctrine, to the teachings of God. Let me add to that, and more real service, which permits us to apply that gospel and doctrine through actually doing the things of God; for it is not alone through the study of the work that we are to gain salvation, but through doing the things of God which actually require service. The army of the United States is built upon the same principle. Men develop as they serve and have ability to serve, and their knowledge enables them to go on, step by step. They are not there subject to any senator or politician. Unless because of misconduct, there is no power that can remove them other than the President of the United States, who is the Commander-in-Chief of the Army of the United States. That gives to them a freedom which enables them to speak from their heart that which they think. General Summerall, because of his position, is familiar with the record we have made as a people, which gave him foundation for the statement he made. As President Grant has said, "Thank the Lord he has said it, and thank the Lord he could truthfully say it."

Now, my brethren and sisters, I should not talk longer. I have not said what I intended to say. I wanted to say something about the Word of Wisdom and our missionary work. We have sitting over there in the tabernacle, 53 elders and nine lady missionaries. I wish you could have been with us last Wednesday night. We had been in session since early morning and when the time for dismissal came, they were not ready to go. They were full of questions. They put question after question. And it was 8:30 p. m. before we finally dismissed our little meeting. And yet in that group called to be missionaries, only eleven out of the 53 elders had assisted in baptisms, not one has ever confirmed a person a member of the Church, five have assisted in administering to the sick, three have assisted in consecrating oil, five have not assisted in the blessing of the bread or the water. Speaking of service, these are just every day things that should come to them at home and all of which will be required of them when they get into the missionfield. They are not at fault for not having had the privilege of performing these ordinances. We should see to it that these experiences come to them. This opportunity for service should come to them before they go into the missionfield. Many of them come here without a testimony of the gospel. Let me remind you, that a testimony

of the gospel comes only through work. President Young said that more men gain a testimony of this gospel while upon their feet than while upon their knees. We can pray from now to the end of our days, and prayer alone may not bring a testimony of this work. But through prayer and actual service, we do get a testimony.

Don't you know that every individual that comes into this world with the promise of the new and everlasting covenant, has embodied in his very soul a testimony of this gospel? That testimony we may liken to the parable of the Savior regarding the sower; some of the seed, when sown, falls upon stony ground, where it is picked up by the birds and devoured; some in shallow soil, where it sprouts and grows for a little season and withers and dies; some in soil where it grows up with the weeds, and the weeds choke it and prevent its growth; and some in good soil, where it grows and develops and brings forth fruit in abundance. That is the condition of our boys and our girls, and it is our duty as Latter-day Saints, as men holding the Priesthood, as mothers and fathers in Israel, not to wait until our boys get into the missionfield before that seed is watered and cultivated and cared for, that it may grow into a testimony and into service. That should be developed at home. From the moment of birth, the home, the parents, are responsible. The bishops of the wards are responsible with the parents for providing a means for development for these young men.

Now, my brethren and sisters, I must not talk longer. I rejoice in this privilege I have of being with you. I pray God to bless you. I rejoice in the fact that I have fellowship with you in this Church! I take a pride in it. I have found that it is for me a condition of honor wherever I go; for the people of the world are beginning to look upon your works, your faith, your lives, and your teachings as an example to be followed. To be one with you, to partake of these blessings, to partake of these privileges, is indeed a most wonderful opportunity, and I thank God for that blessing and that privilege. May his blessings continue with us. May we always be found serving in faith, that we may be entitled to his promised blessings, I pray; in the name of Jesus Christ. Amen.

The choir sang the anthem: "A prayer of thanksgiving."

The closing prayer was offered by Elder Don Carlos Young.

SECOND OVERFLOW MEETING

At 2 o'clock p. m., October 9, 1927, a second overflow meeting was held in the Assembly Hall.

Elder John Wells, of the Presiding Bishopric, presided.

The music and song were given by the Ensign ward choir, Wallace Bennett, conductor; Tracy Y. Cannon at the organ.

The choir sang, "Now let us rejoice in the day of salvation."

The opening prayer was by Elder Charles B. Felt.

An anthem, "Send out thy light," was sung by the choir.

ELDER LEE R. TAYLOR

President of the Nebo Stake

I certainly trust that the prayer offered shall be answered and fulfilled in my behalf. I feel a very weak instrument at this time in attempting to proclaim the gospel of our Lord and Master to you, but nevertheless with Paul, "I am not ashamed of the gospel, because it is the power of God unto salvation" to all those who accept its principles and live them. If considerable time and care were taken in the preparation of a questionnaire, scattered very generally, and collected, and the results tabulated, and if the main question in that document were this, "What is the great aim of life?" I am sure that the answers compiled, and the meanings boiled down to their last stages, it would be something like this, especially to the non-members of the Church, that the great object of life is to have a rich, full, abundant life. The answer of the Latter-day Saints could possibly be something like this, "To be saved and exalted in God's kingdom is the prime aim and object of life."

If we were to outline the plan whereby this aim could be accomplished, I think it would well come under three heads or divisions: first, to develop right attitudes—proper ideals, if you please; second, to develop knowledge, or the intellect; and third, to develop proper habits or to do the will of God.

With our first proposition, then, we must develop right attitudes or the proper ideals in life. We must know and teach our children to know that what we are to be, each day, each moment, each hour, we are becoming. And in the words of Thackeray, we must also know that "we sow an act, we reap a habit; we sow a habit, we reap a character; we sow a character, and we reap a destiny" in life. I sometimes wonder if our attitude in life does not depend very much more upon faith than it does upon reason. Please do not misunderstand me; as important as reason is in this life, and it is the power to reason that chiefly distinguishes man from the lower animals, yet there are too many people in the world today who accept this doctrine alone and quit at the point that it discontinues. That, it seems to me, is one of the tragedies of life, to accept only reason. Accepting only that, I doubt if one can have the proper ideals or proper attitude toward life; because faith begins largely where reason ends. Reason may be said to be finite, while faith has no limits. Think of a person who tried to live, who does live, only in the realm of reason, who has shut out from his existence the great field outside of the field of reason—faith. No Latter-day Saint could possibly stop with reason alone. I am sure that testimonies generally are not gained by reasoning them out. We go as far as we can by reason, and then we depend upon a higher source, and that higher source takes us into the realm of faith and makes possible the proper ideals and the proper attitudes of life.

Our second proposition: we must develop knowledge, the intellect. Herein comes the great battle against ignorance. Intelligence is the

glory of God. To know what a wonderful thing that is in life, to know, not to be driven by every wind of doctrine but at all times to be able to make decisions, to reach conclusions, through reason and through faith and thereby reach our second great aim to our salvation and exaltation in life. And I sometimes wonder if we take the time that we should, as true Latter-day Saints, to teach our children, in order that they may know. How many evenings, how many Sunday mornings, or Sunday afternoons, when the hours are long, do you call others about you, your children particularly? I am most interested at this moment in the children, in the young people of our Church, for next to creating a human soul, the divinest thing is to educate it aright. How many times do we call them around about us and teach them to pray? How many boys and girls can repeat from memory the Lord's prayer, the Beatitudes, the Articles of Faith, and can give a reason for the hope that is within them regarding each of these? How quickly they grasp them! You would be surprised how they drink them in. And I sometimes think that as teachers of this Church, and as exponents of the great gospel of Christ, we overlook a valuable opportunity in teaching our boys and girls so that they will know, will have the power to decide in the hour of temptation.

Our third proposition is that of developing right habits. This, the power to do, is the most important, I'm sure, of the three; because it is not a matter of what we say or what we know but what we do in life that is going to determine our happiness, our destiny, our salvation, and our exaltation. Would that somehow we had the power, that we knew the process, the formula, if you please, of transferring or working over that which we know so that it will be a guide to that which we do. I believe the nearest formula that we have, and which will insure the greatest success, is to start in life young, always to do the right and to keep in mind that that which we are to be, every moment, every hour, we are becoming.

And last, we must, in order to gain our aims and objectives in life, enrich the lives of others. How often others may be about us who would like to know the things that we know, who perhaps do not have the peace of mind that we possess regarding some of these eternal principles. And yet we are fearful that we might offend, or we are fearful that someone else could do it better, and as a result some of our near neighbors, some of our friends in life, go through without the proper perspective of this gospel.

It was a joy in our stake, quite recently, to have a very devout Christian man come back into the Church after an absence of 37 years. Through lack of understanding, largely through the lack of a kind word, a warm handclasp, a sympathetic and confidential chat, as others met him upon the corner, he felt that the Saints, that the Church were against him. Let me implore you, my brothers and sisters, not to let any opportunities pass in life to enrich the lives of others, to make them conscious of the great purposes of life. As to how it may be accomplished: first, by our attitudes, our proper ideals; second, by the knowl-

edge that we gain; and last, by our habits or the things in life we do.

In conclusion, let me read the words of one who has said something that appeals to me very much.

"One ship drives east and another drives west
 With the self-same winds that blow.
 'Tis the set of the sails and not the gales
 That tell the way to go.
 Like the winds of the sea are the winds of Fate;
 We may joy along through life,
 But 'tis the set of the sail that decides the gale;
 And not the calm or the strife."

It is a pleasure, at this time, to tell you that I feel very deeply the truthfulness of this gospel, and I bear you this testimony, and I do it in humble prayer, in the name of Jesus Christ. Amen.

ELDER JOHN H. WHITE

President of the Yellowstone Stake

My brethren and sisters: I feel indeed humble in occupying this position, and most sincerely trust that the Spirit of the Lord may come to my aid. This is one position where one is solely dependent upon the Spirit of God, if he shall utter the things that are most profitable. I have been interested in the remarks of President Taylor in giving us the principal keys, motives, the attitude that should direct us in life. I was thinking about the words of the Lord to the children of Israel, "The Lord hath chosen thee to be a peculiar people unto himself." Living in this age of the world there is oftentimes a tendency among Latter-day Saints to try to be so much like those of other churches that there appears to be no means of determining whether they are Latter-day Saints or members of some other church, or of none at all. I think it is well that we try to impress the world and our associates that we are a distinct people—not that we hold ourselves as better than they, except as we may do better, but principally for the fact that we bear a message which no other people is in possession of.

How may we obtain a testimony of the gospel? No doubt a number of those who heard the teachings of Jesus doubted the divinity of his calling, and he read their thoughts and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We Latter-day Saints say to the people of the world, that if they will accept of the doctrines of "Mormonism," in faith and in the spirit of true repentance and humility, they, too, may obtain such a testimony.

There are certain features or blessings that characterize faith and obedience to the gospel. The Savior in commissioning his disciples, before sending them out to preach, gave them promises that certain blessings should follow those who would obey. Among those promises were the gift of faith, and the gift of prophesy. My attention is now directed to some incidents that have been of peculiar interest to me

coming from the Snake River valley. Many, many years ago, when most of the section now comprised in the Yellowstone stake was in its rough state, there was one section covered with large sagebrush lying level and beautiful. No water had yet been taken out of the river, and just a few people resided there, struggling against adverse conditions and almost discouraged because of the dryness of the soil. One of the brethren of the Council of the Twelve was present with a little body of Saints in our stake. A brother remarked to him, as the visitor was being entertained at his home, "I have dug a hole here in the hope of getting water, but I suppose it is hopeless." The visiting brother, being inspired of the Lord, said to the brother, "Do not fill up the well; you will yet have water in the well, and that within a short time." They had already gone through a few years of trial and had made similar attempts but without success. But within a year following that prophecy, water appeared in that well. Since that time everyone who desired it has obtained water. Water is plentiful. That section, then so barren and uninviting, is the paradise of the upper Snake river valley, the famed Egin bench.

Another incident comes to me. In 1909, when our stake was organized, two of the brethren, shortly after the selection of the presidency, and a few other stake officers, proceeded with the new presidency to different parts of the stake to set the wards in order. They went into one ward, which previous to that time had been a part of the Fremont stake. There was a vacancy in the bishopric, one counselor. These brethren made the visit to select the other counselor. As they sat in the little ward chapel, with its pulpit in the west and the entrance at the east, they went over the matter, trying to determine upon the right man to fill the vacancy. But they could hardly find one who seemed, according to the judgment of the bishop, to be the right man. While they were yet discussing the matter, a brother opened the door to the east and called out across the room to one of the brethren sitting on the stand, "Brother, you are wanted on the outside." Our visiting brother beckoning to him said, "Brother come in, come in." Turning to the brethren behind, he said, "Brethren, there is your man." He had no knowledge of having ever seen that man before. Who told him that that was the man to fill the place in the bishopric? What spirit told him that that man was even a member of the Church? The man was selected, and I am a living witness to the fact that he served in that capacity faithfully and well for a number of years, even up to his death.

I could enumerate a number of such incidents as proof of the fulfillment of the promise made by the Savior that these signs shall follow them that believe.

I wish to support most heartily the remarks of President Taylor with reference to teaching in the home. I fear, brethren and sisters, that we are not giving enough attention to the training of our children in the home. Too often parents thrust the entire responsibility of training their children upon the organizations of the Church, forgetting that at the hearthstone, where the family may assemble and have their

family prayer and devotion, is the place where the most important training and the greatest impression may be given.

Let me say further, that I sometimes feel that our people trust their children too much—not that we wish to lack faith in our children, but remember they are human. With the many temptations about us, sometimes those children, and perhaps we as well, do things that are not always in keeping with the Spirit of the Lord. Sometimes some friend would feel to give us warning of dangers that beset our children, and we turn them aside and say, "I do not believe a word of it." I think it is well to give heed to any kind word that may come from our neighbor. I invite it from our good neighbors. If they can help my wife and me by offering us a suggestion of how dangers may be avoided, with which our children are confronted, we will thank them for it.

Another thing, brothers and sisters, that impresses me. I believe that the important factors that contribute vitally to the development of our children and to the advancement of the Lord's purposes is the education of our children in our Church schools where they may be prepared to go into the world as ministers of the word of God. We note that when they return home they seem to bring life and spirit into our wards. I hope, brothers and sisters, that we will look upon the privilege granted us of sending our sons and daughters abroad as a very important opportunity; it means so much to the lives of these young people even aside from the great good they may do in carrying the truth to the people of the earth.

I wish before closing, to bear you my humble testimony. I know the gospel which we have embraced is the gospel of Jesus Christ, that it possesses all the saving principles that will protect and preserve us, make us happy in life and prepare us for a future in the eternities.

May the Lord give us faith. May we always have the spirit of humility and a desire to do his will, I humbly pray, in Jesus' name. Amen.

Florence Higgs sang a soprano solo: "Lead, kindly light."

ELDER WILLIAM R. PALMER

President of the Parowan Stake

It is a bit disconcerting, I assure you, my brethren and sisters, to be called out of the congregation and asked to occupy a portion of the time of these meetings, at which the Saints have gathered from almost the ends of the earth to be fed the bread of life. I am tremendously impressed with the responsibility that rests upon the elder who presumes to occupy even a few brief minutes of this precious time, and I desire very much the support of your faith and prayers, to the end that the Lord will bless me with his Spirit, and draw from me those things which he would have you receive. I believe that it is quite as much the privilege of the congregation to receive the blessings of inspiration and to

receive it through the speaker as it is the privilege of the speaker to have that inspiration.

I have been impressed with the strength and the growth everywhere evident in the Church. When we see the Saints gather at these great conferences, the young people mingling with the old, it is evidence sufficient that faith is not dead, but that the Church is growing in strength and in power and in influence.

I was impressed this morning with the talks that were given by President Charles W. Nibley and by Elder Stephen L. Richards on those two somewhat commonplace principles of our faith, tithing and the Word of Wisdom. They expounded those principles much better than I could ever hope to do, but in the few brief moments of the time allotted to me; I desire to bear my testimony to you of the blessings that accompany the living of those principles. I like to find some logical connection between the promises of the gospel and the experience of my every-day life. I am not one of those who look for the mysterious, the mystic, and the miraculous. I like to read of the blessings, the promises, and their fulfilment, in the every-day affairs of my life and in every-day experiences. And it is in this light that I desire to interpret to you my understanding of these precious principles of truth.

The Word of Wisdom is given to us as a principle with promise. The promises that we have in that great revelation are these, that we shall have strength of body, that we shall walk and not be weary, that we shall run and not faint, that the destroying angel shall pass us by as the children of Israel and not slay us; and that there shall come to us through the observance of that principle, treasures of wisdom and of knowledge, yea even hidden treasures. Some time ago a brother came to me with a somewhat visionary and impractical proposition which he wanted me to support, and said to me that this had come to him as one of the hidden treasures of knowledge through the observance of the Word of Wisdom. Now, just what is the meaning of these promises? Does it mean that if I keep the Word of Wisdom, abstain from tea, coffee and tobacco and strong drink, that I can walk and never get weary, or that I can run all day and never get faint? I do not understand it so. I see this in it, it is a simple law of health. If I have been a violator of this law of health and then repent of that and keep the law of health, I will have an increased capacity to walk and not be weary, to run and not faint. In other words, my capacity, my physical strength, will be increased to me so that I can accomplish more in a day's work. And that is the realization of the blessing to me. And this promise of hidden treasures of knowledge—we know, brethren and sisters, and we knew it as a people, those who had faith in the word of the Lord, long before the scientific world knew it. But the scientific world knows it today, perhaps better than we know it, that tobacco and tea and coffee and strong drink does inhibit our mental processes, shuts down and restricts our capacity to reason, to analyze. Now, if I have been breaking the law and then I repent of it and keep the com-

mandments of the Lord, my mind expands and there is opened to me a whole world of treasures of knowledge and of wisdom that before had been hidden from me. And so I see in the observance of this law of the Lord an increase of wisdom or an increase of capacity to work and receive wisdom; because my mind can analyze and penetrate farther in its mental processes.

Now that other promise of the Word of Wisdom, that the destroying angel shall pass us by as the children of Israel and not slay us. Where is the fulfilment of that? You can read it in the statistics of the Church, the mortality rate among the Latter-day Saints is lower than even among the picked risks of the insurance companies of the world. Now, what is the meaning of those statistics? It means that the Lord is lengthening our days. We do not keep this law 100%. We are not as faithful in it as we should be. But just in proportion as we do keep it, just in proportion as we have been faithful in the observance of that law, the Lord has blessed us, and as a people our days are lengthened.

And so with this principle of tithing. It also is a principle of promise, a promise of temporal blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." I have faith in that principle. Now, I know there are always those who say, "Here is this brother who does not live his religion, who seems to care nothing about his faith, and yet everything he touches seems to turn to gold; and here is this other brother, who is as faithful as can be, but can hardly keep the wolf away from the door." The thing that is wrong in that analysis seems to me to be that this is a principle given to a people, as well as a principle to individuals. There are always exceptions to the rule, and these are the exceptions to the rule. I do not regard this promise as a promise of great wealth to us. I do not ask the Lord to send me great wealth for the reason that I keep the law of tithing. I take it that his promise to me is that if I keep that law I shall have plenty, I shall not want. Maybe, if the Lord showered wealth upon me it would be a curse rather than a blessing.

Now, brothers and sisters, if we have faith in that law and observe it and have the assurance in our souls that we will not want, is there any more to worry about? We strive, scheme and work to build up a bank account, and to create a large estate of houses, lands, cattle and so on, just so that we may not want and that our loved ones who are dependent upon us may not come to want. Brothers and sisters, if we keep this law of the Lord, we shall not want. We are not as a people observing the law of tithing 100%. We are not, perhaps, keeping it 75% or 50%, but to some extent we are observing that law. And are we a blessed people? I look over this congregation, I have observed people on this square. We are a well fed people, a well clothed people, there is no evidence of want among us. The Lord has generously fulfilled his promises to us. And it is my humble faith and testimony to you that if we keep these laws, the blessings that are

predicated upon them and that are promised to us will be ours. I bear you this testimony humbly and in the name of Jesus Christ. Amen.

ELDER JOSEPH K. NICHOLS

President of the St. George Stake

My brethren and sisters: I have listened with great interest to these services, and to the other services which I have attended throughout this conference. I have had greater interest during the short time that I have occupied a leading position in our stake, for the reason that I desire to take home to our people the messages of the conferences which I attend. I have tried to analyze the message given by each speaker, with the hope that when I return I may take that home.

I am more particularly interested, as President Taylor has said he is, in the young people of our stake; because I believe that the hope of Israel resides in them. And I believe, too, that if we can inspire these young people with a testimony of the gospel which we have espoused, that no greater good can come to them than through this source. I recognize that, in general, we have the motive powers of life—the great joys and pleasures of life, the sympathies of our lives, have their sources in our religious services.

I believe that the opening services of this conference are more easily analyzed than the later services. I believe that I can appeal to the young people to recognize the necessity of law enforcement easier than I can give them the desire for a testimony, the kind of a testimony which men of long years of experience bear before our people.

I have tried to analyze this problem of a testimony, and I agree that it is not an easy matter. There is not as much evidence of a reasoning character to appeal to as we might think. And yet the greatest things of life lie beneath the certainty of this testimony. I think this is also paralleled in the fact that the greatest forces in nature are those we are not able to measure. It is not easy to analyze the strength that is in men which we call personality. It is not easy to analyze the fact that the greatest joy in life comes through parenthood. And especially it seems to me that it would be difficult to have a young unmarried man or woman believe, in this day and age, that possibly the greatest joys in life do come through parenthood. And yet those who have become parents and who know this great source of joy and satisfaction will testify that this is the case. These are facts. In the midst of an economic drive like we live in today, and unknown in the world before, the fact might be against a testimony that the greatest joys in life come through the family. A great teacher in the University of Chicago, Dr. Cope, has said that the family is the sure way to walk the path of the cross. We who are parents can testify of the truthfulness of this.

Now, it is not easy to analyze any fact, and obtain through the reasoning powers alone the great force of a testimony of the divine authenticity of our religious doctrine, and yet those of us who have

had sufficient experience know that this is the case. After our services the other day when the missionary presidents spoke, I wondered if we could pass before us the essential doctrines of all the creeds in the world—and they would number hundreds—if we had the power to analyze the essential doctrines of all these creeds, and through our intellect determine which of all these things were right, whether we would not have great difficulty indeed. I believe, though, that the student, through the general processes of reasoning which are applied to him, in his daily life, through his training in high school, in the district school, and through his college days, would adopt that as the natural recourse, and he may challenge you and me, when we bear testimony that this is the gospel of Jesus Christ, to know the reasons upon which we base that assertion. This student might say, "Have you reviewed all the doctrines in the world and know through this examination that yours are true?" I would have to say that I have not. "Do you know through travel the world over that the gospel of Jesus Christ which we have espoused is true?" And with many I would have to say that I have not so traveled, but it is the testimony borne by the Spirit of the Lord that is all-essential.

I had an experience once sitting before Brother Ballard, which gave to me one of the finest evidences of the divinity of this work that I know of. I heard him speak upon the redeeming power of Jesus, the redemption of his atoning blood. This subject to me had never been interesting, but in the light in which he placed it, it became so. Without much analysis he proceeded to testify, through a period of about one hour, of the divinity of Jesus, the fact that he had lived and died for us, and I saw men and women on every side of me weep with joy and satisfaction, and I said to myself that if I ever knew anything, if I knew that I lived, I knew that what this man said was true.

Sometimes when I have been called upon to bless little children I have tried to question myself as to what was the most important thing to present in a blessing upon the head of a child. As a father I would say that the most important thing in the world is faith, faith to believe, faith to see, faith to hope, faith to understand, faith to desire to do the right thing in the world, faith necessary to cause a man and a woman to serve each other. One of the finest things that I have learned in the Church is the continued sacrifice of men and women in this wonderful service, the great quantity of unpaid labor in this Church. I sometimes wonder how a man or woman can give so much time and effort to the common service of all the Saints.

Brothers and sisters, I rejoice in this wonderful gospel of ours. The finest thing that has come into my life is an opportunity to serve. I rejoice because of the people that I live with, who make my life happy, who help me to see the joy in each day. I rejoice in the message of the gospel. I pray that we shall all learn more and more as we live. How wonderful it is to know that Jesus lives, that he is the Christ, the son of the living God, and that in him there is life and light and hope and wisdom and salvation and all that life holds near and dear

unto us. May we rejoice in the privileges that we have to serve one another and the great Master of all, in the name of Jesus Christ, Amen.

Elder J. Robert Smith sang a tenor solo: "I think when I read that sweet story of old."

ELDER HEBER J. MEEKS

President of the Kanab Stake

I have been coming up to the general conferences of the Church for sixteen years. In that length of time I have missed only three conferences, and during all the conferences that I have attended I have been thrilled by the spirit and teachings of the brethren. During the sessions of this conference I have been thrilled. My heart has been made to rejoice. I have seen many situations arise in the Church, but the Lord has provided a way by which every situation has been met. He has placed inspired men at the head of the Church, and he is wielding an unseen hand and power over this people.

I rejoice that we have a progressive Church, an organization which provides for the service of all its members, that they may all find work to do and thereby enrich their own souls and help to enrich the souls of their brethren and sisters. It seems to me that without inspiration it would be difficult to organize a church that would meet the needs and requirements of the present day. This Church was organized under the direction of a youth, but the foundations were laid so well and so deeply that it has provided not only for the present day but for the future, and we will find the Lord providing a means for this people to accomplish the work they have set their hands to do. I am grateful that I was born in the Church, that my father knew the Prophet Joseph. He has told me many times that the Prophet called at his house at Nauvoo only a few days before his martyrdom and said, "Brother Meeks, the Saints will yet go to the Rocky Mountains, and you will go with them," and told him many things that would transpire after the Saints came to the mountains, and especially, to my father and his family—all of which came true. After the Prophet's death, the Saints were in great distress of mind and anxiety regarding the future of the work, and my father testified that when the Saints were called together and Sidney Rigdon made claim to the guardianship of the Church and spoke in behalf of his claims for something like two hours to the assembled Saints, that he was there and heard him, and when President Young arose when Sidney was through, my father testified that Brigham Young spoke with the voice of Joseph Smith, that the mantle of Joseph fell upon him. He witnessed it, and he bore testimony to that truth. And it seems that it was burned into my soul to honor and revere those two great men.

Those who have succeeded have also been prophets of the living God and have been rightful successors to the Prophet Joseph and to Brigham Young. These brethren have each been given a period

of presidency. The Prophet's presidency has passed away, gone into eternity, and he is there giving an account of the years when he presided over the Church. President Young likewise has passed beyond. His administration has gone by, but he stands at the head of that time and will stand there throughout all eternity, and he must give an account of his stewardship, of his presidency. And their successors have been given their presidencies, just as every president of a stake and every bishop of a ward has been given a period of presidency. They must account for that not only here but in eternity; for we will be associated with this great organization there, and the kindred spirits with whom we associated here will be associated with us there, and if there have been differences, errors, creep in during our administrations, they must be corrected, and we must be responsible for the part that we play. Therefore, I feel the great responsibility that rests upon me in presiding over a stake of Zion.

I am grateful, as I said before, for the organization that provides for the service of all its members, and in analyzing the teachings of this gospel and what it means, what priesthood means to us, it seems to me that it may be summed up in these words, "It is the perfect plan of service." There can be no better plan devised for people to serve, both young and old, and the Lord has inspired this wonderful organization, and it bears the stamp of divinity and is recognized by those who study it. There is no human organization to compare with it. I appreciate the fact that it is the power of God unto salvation, not only spiritual salvation but temporal, and if we will observe the simple teachings of the gospel of Jesus Christ, we will be saved, both spiritually and temporally.

May we be given strength and power to withstand the temptations that come to us. May we be given strength and power to live the simple truths of the everlasting gospel, that we may grow in love, that we may grow in knowledge of the truth, and that we may have the favor and the approval of our Father in heaven, I humbly ask, in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

Of the Presiding Bishopric

We have listened this afternoon to testimonies of the truth of the gospel, also to advise, counsel and instructions dealing with our temporal and spiritual affairs. We have appreciated the wonderful music rendered by the choir, appointed for this meeting. One of the soloists sang the hymn, "Suffer little children to come unto me." The remarkable incident of the blessing of children occurred in the little village of Ephron, in the district of Perea, on the east side of the Jordan valley, just before the Master started his journey to Jerusalem to be crucified.

The speakers at the tabernacle session have urged us to obey the laws of the country, to sustain the constitution, and to observe the Word

of Wisdom and the law of tithing. Our faith has been strengthened by marvelous stories concerning the Book of Mormon and the Prophet Joseph Smith. One of the brethren speaking in the tabernacle quoted the statement of Jesus:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.
 "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

This thought occurred to me: Were the Master here today thousands in this building could say: "Master, we have come to thee. We have listened to the call of thy servants. We have obeyed the gospel. Testimonies have been given us of its truth. The burden of doubt concerning you has left us. We have found rest for our souls." The gospel of Jesus Christ will give rest and contentment to any person who will obey and live it.

THE SABBATH DAY

I want to use the remainder of the time allotted to me to call to your attention one subject that has not been spoken on during this conference, and that is, the observance of the Sabbath, or the Lord's day. During the last few years many changes have occurred in the social life of the people, caused by the automobile, motion pictures and the great world war, which has had a detrimental effect on the observance of the Lord's day of rest. In addition to these conditions, a habit is growing to hold football and baseball games, Sunday concerts with or without pay, Sunday railroad excursions, etc., and places of amusement and resorts are open on the Lord's day, and even some places of business.

LAW OF MOSES

The great law giver, Moses, at one time gathered the Hebrews around Mount Sinai so that they could see the manifestations of the power of the Lord. At that time there was delivered to him that remarkable series of laws known as the Decalogue, or the Ten Commandments. The opening of this remarkable series of commandments says: "I am the Lord thy God which hath brought thee out of the land of Egypt; out of the house of bondage," and among those ten commandments he gave these:

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labor, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

Later the Lord re-stated this law to Moses, and he said:

"Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. * * *

"Wherefore, the children of Israel shall keep the sabbath. It is a sign between me and the children of Israel forever."

To the credit of the Hebrew people they did observe the Sabbath. Even in their captivity and when in bondage to foreign nations they did their best to rest on the seventh day. Before the advent of the Messiah two great religious and political parties arose in Palestine. They added to the Sabbath day law many trifling and irritating restrictions. No Jewish army would attack on a Sabbath day; no Jewish army would march on that day; the people were forbidden to bake or cook; to build a fire or to prepare food, etc., and they could only walk a certain distance with a friend on that day. Some of their restrictions were rebuked several times by the Master and at one time he said: "The Sabbath was made for man and not man for the Sabbath."

The Master was crucified on a Friday. He was hurriedly buried before the Sabbath day, which commenced on Friday at six o'clock. His body laid in the tomb until Sunday morning, the first day of the week, when he arose from the dead. On that day he was seen by several women, then by Peter, and then by Mary Magdalene. He accompanied two of his friends to Emmaus and then appeared to his disciples and their friends in an upper room, and on the following first day of the week he again appeared to his disciples and others, and from that time on the Christian church observed the first day of the week as the Lord's day in remembrance of his resurrection.

The Lord has definitely placed the responsibility of the Latter-day Saints concerning the day of rest. On the 7th day of August, 1831, he gave a revelation to the Prophet Joseph known to us as section 59, Doctrine and Covenants. The part of the section which I wish to call to your attention is as follows:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord."

President Brigham Young called the observance of the Lord's day to the attention of the Saints in his time, and these instructions can be found in the *Discourses of Brigham Young*, as follows:

"All Latter-day Saints should observe the Sabbath by resting from all labor, except those who must be detained to take care of children or perform some work of mercy. Now remember, those who go skating, buggy riding, or on excursions on the Sabbath day are weak in the faith and gradually, little by little, the spirit of their religion leaks out of their hearts and their affection. When I see a man gathering in his crops, or cattle, or making repairs on the Lord's day, I count him weak in the faith. At least he has lost the spirit of his religion. We should devote our time as the Church requires it, on the Lord's day, for the express purpose of renewing our mental and physical powers and getting our spiritual food."

The late President Joseph F. Smith was equally as emphatic on this subject as President Brigham Young, and in his writings contained in *Gospel Doctrine*, he has said:

"Men are not resting from their labors when they plow, plant, dig or do work of any kind. Men are not resting when they work around the house all day doing odd jobs. Men are not honoring the Lord when they go to places of amusement. Men are not honoring the Lord when they loiter around ice cream places, go to ball games and witness these games. It is a reflection on any Latter-day Saint community to patronize a ball game on the Lord's day."

LATTER-DAY SAINTS AND THE SABBATH

No Latter-day Saint can feel in full fellowship with the Holy Spirit who uses the Lord's day for recreation and pleasure, who visits pleasure resorts, picture shows and theatres, who goes to baseball or football games, who goes on picnics, fishing or hunting trips, or on railway excursions on the Lord's day, or who uses that day in automobile riding for pleasure.

Experience has shown that those who remember the Lord's day and keep it holy are in harmony with the spirit of the gospel. The keeping of this law will affect our lives for good, and if we disobey it it will affect our lives for evil. The Lord has designed this day so that we may rest from our labors, attend to our religious duties in a spirit of thankfulness and appreciation for the gospel, and obtain spiritual comfort and spiritual food. I am wondering if, in the rush and whirl of life, we are overlooking some of the fundamentals of the gospel. Are we making this day a day of rest and devotion or a day of recreation and pleasure? I hope the Latter-day Saints will follow the word of the Lord given to us in these latter days and that we shall strictly observe the day of rest.

I testify to you that "Mormonism," as it is called, is true. That it is the power of God unto salvation to the believer. It is a living force which will make us better every day we apply its truth and principles, and will take us back to the presence of our Father in heaven from whence we came. Amen.

The choir sang, "The day is ended."

The benediction was pronounced by Elder David R. Lyon, of the Ensign stake.

AFTERNOON MEETING

The closing meeting of the 98th semi-annual conference of the Church opened in the Tabernacle on Sunday, October 9, 1927, at 2 o'clock. The attendance was very large.

President Heber J. Grant announced that the choir and congregation would sing the hymn: "The Spirit of God like a fire is burning."

After the fervent and earnest singing by the great audience, the opening prayer was offered by Elder Edward H. Anderson.

The Hymn, "I know that my Redeemer lives," was sung by the choir, Jessie Evans, soloist.

PRESIDENT HEBER J. GRANT

HEARD BY RADIO

We have received word from Elder David A. Broadbent of the Wasatch stake presidency, that the Heber tabernacle is filled with Saints who are getting perfect reception of the conference services.

We have a telegram to the effect that there is a large gathering of listeners at Ephraim, who wish to express their appreciation of the KSL broadcast of the conference services.

It is only fair to say that the interruption that occurred during the opening meeting of our conference, at which time the broadcast of baseball news came into our meeting, was by reason of the fact that the KSL radio service is rented by the hour, and our time expired at ten minutes after twelve o'clock. They, therefore, thought we had adjourned our meeting.

ELDER REED SMOOT

I crave a double portion of the Spirit of the Lord while I stand before this magnificent audience of Latter-day Saints this afternoon.

THANKS TO GOD

I thank my heavenly Father for all his mercies in the past, and above all I thank him that I know that my Redeemer lives. I also thank him, at this time, for the wonderful care he has had over Sister Smoot. Over seven months ago I was directed by a man of science, a great doctor, that if I intended that she should be buried in Utah, I should at once arrange for the care of her body and make plans for leaving Washington within forty-eight hours. I have to acknowledge, not only to the Latter-day Saints, but to all the world, that it is not science that has kept her alive so long, but it has been the prayers of God's people, which have safeguarded her so far. God's will be done, not mine.

THE INFLUENCE AND POWER OF GOD

I have been more than pleased at this conference. It is so often said at the close of conference that it was the best conference that was ever held. I have never before attended one in all my life where I have felt the influence and power of Almighty God as I have at this conference. The Spirit of God has been with us, and no man, no matter what his belief may be, could stand before an audience of this character and listen to what has been said and not admit in his heart that there is something in "Mormonism" which no other religion on earth has.

THE CATHOLIC FATHER MISTAKEN

On the 22nd day of September last I was thinking of an experience that came to me forty-five years ago last July. I was then a young man of twenty years and was superintendent of the Provo Co-op. I decided that I would go to Leadville and Denver, with a view

of opening up a market for the products of the farm that we handled in Utah county. I made that trip and was successful. On my return, coming over the Denver and Rio Grande Railroad, we had scarcely left Denver until a gentleman approached me. He was a Catholic father, a splendid type of physical manhood, a well educated man, one whose appearance would attract the attention of people anywhere. I had been conversing with one or two men. As I left them and took my seat he came and sat by me. Said he:

"I understand that you live in Utah."

"I do."

"Are you a 'Mormon'?"

"I am."

He then began to discuss the question of "Mormonism," and among other things he said: "I tell you, young man, that no matter whether the Church has grown in years past or not, it will never live a hundred years."

The reason assigned was that it was a fraud, that God did not reveal himself to man in these days; that the testimony of Joseph Smith was a falsehood upon its face; and an institution based upon a falsehood never lived a hundred years, and therefore "Mormonism" would not live that length of time.

The thought came to me as I have looked over these vast audiences gathered here in this general conference, of what has happened during the last forty five years, and O how mistaken that father was.

AN ANSWER FROM THE BOOK OF MORMON

There were a number of things that impressed me greatly in what he said. I suppose many of the people of Utah and particularly my neighbors knew that I had up to that time not taken much interest in Church work. I was wrapped up, body and soul, in commercial affairs. I had no testimony that this was God's work. And so when I got home the first thing I did was to tell my mother of this circumstance. Among other things that he called to my attention was this, that there must be something wrong with the Church, with the organization, with the people, because the whole world was in opposition to them, and therefore the Church could not be true. Of course he gave his reasons why the great Catholic church was the only church of God. I told my mother this, and in her quiet way she said:

"I wish you would read the second chapter of II Nephi, in that wonderful book, the Book of Mormon, and I think it will answer the statements made by the father or anyone else as to opposition."

I took occasion to read it, and I want to call your attention to it today. Not the whole of it, by any manner of means. I wish I had the time to do so, but I am going to content myself after reading just a few of the statements regarding opposition, by asking you all to read that chapter in the Book of Mormon. It is an account of Lehi addressing his son Jacob, and in it Lehi says:

"And behold, in thy childhood thou hast suffered afflictions and much sorrow,

because of the rudeness of thy brethren. * * *

"And he [speaking of God] shall consecrate thine afflictions for thy gain."

And as to opposition Lehi says, in the eleventh verse of the chapter :

"For it must needs be that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life, neither death, nor corruption, nor incorruption, happiness nor misery, neither sense nor insensibility."

NEED OF OPPOSITION IN ALL THINGS

Lehi goes on to explain why there must be opposition in all things. When you stop to think about it, it is absolutely as God's servant, Lehi, predicted. If there were no opposition to business it would run to dry rot. And, brethren and sisters, if there were no opposition to the Church of Christ, it never would make the headway it is making. Its foundations never would be so strong as they are without the opposition it has encountered. Many of the hardships and evils that come to us, come as blessings in disguise. People wonder why weeds grow on the farm, why disease comes to the body, why the wicked among the peoples of the world, why evil exists upon every hand? Evil is a challenge to good. The fight is between evil and good, and God intends to have a people who know the difference between good and evil, and follow in the footsteps of the teachings of the Master. And nothing but good ever was uttered by him in mortal life. Why do we have the poor among us? Suppose we did not have any poor. I have always considered poverty a challenge, and it does challenge our sympathy and generosity, and do you know that that is a wonderful thing to broaden a man or woman? And I know of no other pleasure in all the world equal to that which comes to one whose generosity and kindness helps one of God's children.

BELIEF IN REVELATION

One of the things that the Catholic father complained most bitterly about was that we claim to have had revelation in this day direct from God, and that Joseph Smith received revelations for the establishment of the Church of Jesus Christ of Latter-day Saints. That I think, my brethren and sisters, is pretty well found to be one of the great criticisms of the Church. I know that in my own case, when there was an effort made to unseat me as a Senator of the United States, after all the testimony had been given and I think most everyone of my witnesses had testified to the effect that revelation was given to the founder of the Church, and I myself testified that I believed it with all my heart, Mr. Taylor, in summing up the arguments of the case to present to the Senators of the United States with a view to unseat me as being unworthy of a seat in that great body, made this statement :

"Several hundred thousand sincere men and women have believed and now believe, as they believe in their own existence, that Joseph Smith, Junior, received

revelation direct from God, and if anyone ever believed that, we must believe that Senator Smoot believes it. Now a Senator of the United States might believe anything else in the world but that and not be ineligible to a seat in the body to which he belongs. He might believe in polygamy; he might believe that murder was commendable; he might deny the propriety as a rule of life of all the ten commandments; he might believe in the sacrifice of human life; he might believe in no God or in a thousand gods; he might be Jew or Gentile, Mohammedan or Buddhist, Atheist, or Pantheist; he might believe that the world began last year and would end next year, but to believe in the kind of conviction that Reed Smoot possesses, that God speaks to him or may speak to him is to admit by the inevitable logic of his conviction that there is a superior authority with whom here and now he may converse, and whose command he can no more refuse to obey than he can will himself not to think."

My time has expired, but I want to tell you today that I haven't any more doubt in my mind than that I live that God did reveal himself to Joseph Smith, that this Church is founded upon the great principle of revelation from God. He is the author, the one that we worship, the one into whose presence we hope in time to return and give a report of the stewardship that he granted to us, such that the Father would say, "Well done, thou good and faithful servant."

God bless the people, God bless our country. Instill in the hearts of the American people a greater love, if possible, in the future than in the past, of the great Constitution of this land. I feel in my soul that the time will never come in all the history of the world, be it short or be it long, that this people will deny that the Constitution of the United States came from God himself through men raised up for the purpose of establishing it and building upon it the greatest nation on earth. God be with us, I ask in the name of Jesus Christ, Amen.

ELDER JOSEPH FIELDING SMITH

I have been made very happy while listening to the remarks of the brethren who have spoken, for the nature of the testimonies and instruction has been very timely.

A WARNING VOICE AGAINST EVIL

It is pleasing to know that the Latter-day Saints are loyal, as a people, to the Government, to the Constitution, and that they observe the law. Moreover, it is well to have our attention called to the duties and responsibilities that are ours as members of the Church, and to have the warning voice raised, from time to time, against the evils that prevail in the world that we may be prepared to resist them.

WE LIVE IN PERILOUS TIMES

I take it for granted that every member of the Church sincerely believes that we are living in the last days, and that most of those who are not of us who profess to believe in the scriptures and in our Redeemer hold the same view. This being true, I think we will have to agree also that we are living in perilous times, for the prophets of

old who had their vision opened so that they could see our times have spoken of these conditions.

PROPHETS HAVE FOREWARNED THE PEOPLE

Isaiah, Peter, Paul, and even the Savior himself, have spoken of these things. Paul when writing to Timothy of the last days had this to say:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hypocrisy, having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats."

And again he says:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasure more than lovers of God;

"Having a form of Godliness, but denying the power thereof."

It appears that there is very little lacking in this prophecy that might have been said of the evils of our times; and the Savior declared that the days before his second coming were to be like the days before the flood. The prophets who dwelt on this continent had the same knowledge revealed to them and have proclaimed it in the Book of Mormon:

"But behold," said Nephi, "in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—

"And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire."—2 Nephi 27:1-2.

Then he adds this:

"Woe unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.

"But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts. * * *

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up to repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."—2 Nephi 28:16-22.

NEPHI SPOKE FOR THE BENEFIT OF THE PEOPLE OF OUR DAY

I have read these Scriptures to show that these ancient prophets, who saw our times, have spoken, not particularly for the benefit of the people of their day, but for the benefit of the people living in the days of which these prophecies speak. The world now is in just that condition declared by Nephi and by Paul. The people are denying the Lord and his atonement and the resurrection of the dead, and they are declaring that there is no personal devil, who is Lucifer who was cast out of heaven for his rebellion. Nor are the Latter-day Saints altogether free from these evils and these false teachings that prevail so generally in the world. We must not think that these things do not apply to us, for unless we walk in paths of righteousness and in harmony with the revelations from the Lord, we too will be under condemnation. It is in Zion, according to this prophecy, that people are to feel the "carnal security," that all is well, and Nephi has spoken to us words of warning:

"Therefore, woe be unto him that is at ease in Zion!

"Woe be unto him that crieth, All is well!

"Yea, woe be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost."

Nephi further predicted that in these days there would be churches which are built up, not unto the Lord, and "they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

"And they deny the power of God, and the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

"Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work."

Does it not appear that this prophet has truly depicted the conditions in the world today, both in the churches and generally among mankind?

MODERN CONDITIONS MAKE FOR UNRIGHTEOUSNESS

It seems to me as I reflect upon these things that it is perhaps a little more difficult for a man to be righteous today than it has been in some other periods of the world's history. I think this because of modern conditions with all the temptations and evils that now confront us at every turn. If this is the case then Latter-day Saints should be just a little more prayerful, a little more diligent, and seek the Lord just a little more closely, that we might be kept free from all the evils that now prevail. The fact that we are baptized and have a standing in good fellowship in the Church will not insure for us our salvation. Evils may come upon us, for the Lord has said by way of warning,

"Therefore, let the Church take heed and pray always, lest they fall into temptation."

Our Duties Pointed Out

During the meetings of this conference some of our duties as members of the Church have been pointed out. It would be impossible in the limited time that is ours to mention all the duties and responsibilities which rest upon us, and the remarks we make have to be more or less of a general character.

Our attention has been called very forcefully to the keeping of the law of tithing, and the observance of the Word of Wisdom. I would like to call attention in a general way to the fact that we have received many commandments, and it is our duty to keep them all. I wonder if we are all faithfully paying our tithing and observing the Word of Wisdom? I wonder if we are praying in our homes, if we are teaching our children in the spirit of prayer to approach our Father in heaven; if, in the family circle, we remember this obligation and are faithful to this great commandment? For it is a great commandment. I wish each would ask himself the question, "Am I seeking the Lord in secret chambers, and thanking him for the many blessings I receive?" I wonder if we faithfully observe the Sabbath day to keep it holy? There are very few among the people generally in this land who do, and the Lord will not forget the breaking of this law. I wonder if we have forgotten the fast-day which has been set apart to be observed by the members of the Church? And if we remember the fast offerings for the poor? There are so many things I cannot take time to mention all.

We are to be judged according to our works, and we have before us the law. If we fail to observe it, if we reject it, or prove ourselves unfaithful, we shall not receive the blessings, for the Lord has said it. We have the Gospel as it has been restored in its fulness and if we do not observe the commandments of the Lord we are without excuse, "For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation." We should be most diligent in our observance of the fast meetings, the Sacrament meetings, and our Priesthood meetings. I regret to say that in many of the wards of the Church there is a falling off in the attendance at the Sacrament service, which is, in my judgment, the greatest and most important meeting in the Church. We cannot afford to fail in this important duty and in the other important duties which are upon us. Our light is set upon a hill, which gives light to all the world, and we should let it shine so that people can see our good works and glorify our Father in Heaven.

I pray that all Latter-day Saints will prove themselves to be humble, faithful and willing to serve the Lord, keeping all his commandments as they come to us through those who have the right to speak. This I pray in the name of Jesus Christ. Amen.

The choir sang: "O awake, my slumbering minstrel."

ELDER ORSON F. WHITNEY

Two difficulties confront the ordinary speaker at a general conference of the Church. One is to select a theme suitable to the occasion; the other is to present that theme in some degree of completeness without overrunning the allotted time.

I recognize, of course—we all do—the wisdom and the necessity for time limitations, where so many speakers are to be heard from; and I try to conform to the regulation. But it is not the easiest thing in the world to lose one's self in a subject and keep an eye on the clock; to talk about eternity and all the while be thinking about time—the time to close. "No man can serve two masters."

This is my reason for using notes on some occasions. I can speak without them, and generally do, but cannot condense my thoughts so well when speaking impromptu, as when I have committed them, in part at least, to paper.

THE WORTH OF KNOWLEDGE

Knowing just what to say, on any occasion, is very important. Knowing how to say it, or having the power to say it in a way that appeals, is equally so. A machine in a big plant broke down, and an expert was called in to fix it. He gave two taps with his hammer, and the machine started. The bill was \$250. The superintendent, as soon as he could get his breath, demanded an itemized statement. It came, and read as follows: "Tapping with hammer, \$1.00; knowing *where* to tap, \$249."

It is just so with the speaker. He must know where to tap and even then must leave it to the Lord to do the tapping. Our Heavenly Father knows our needs, and he alone can supply them. He knows where to tap, and the speaker is the hammer that he taps with. The sledge-hammer blows struck during this Conference are samples of his handiwork. They ought to be sufficient to set any machine going—in the right direction.

FIRST PRINCIPLES

Daniel Webster, in his great reply to Senator Hayne upon the necessity for the preservation of the Union, counseled a return to first principles. Our own Brother Roberts, equally eloquent, gave similar advice at one of our recent general conferences. I find myself in much the same mood today. I desire to speak upon the first principles of the Gospel.

One of our Articles of Faith reads as follows:

"We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by Immersion for the remission of sins; Fourth, Laying on of Hands for the Gift of the Holy Ghost."

I learned these principles in Sabbath school, when I was a boy, and they have served me all the days of my life. I took them with me when, as a youth of twenty-one, I went out into the world to preach the gospel. I found them as effectual in combating error, as did David the stone

and sling in his encounter with the Giant. I have never met the man or woman who could gainsay them.

UNPROFITABLE QUESTIONS

And our missionaries today can say the same, when they preach these principles in the power and demonstration of the Holy Spirit, testifying to the Restoration of the Gospel, and letting alone such unprofitable questions as, Who wrote the Book of Genesis? Was Job a fictitious or an historical character? Does God save man or does man save himself?

This Church was not established, nor are its missionaries sent forth to quibble and contend over these or any other questions. With a world's salvation trembling in the balance, it matters very little which was first—the chicken or the egg, or whether a house burns up or burns down.

BRIGHAM YOUNG'S COUNSEL

Fifty years ago, when I was a young missionary in the State of Ohio, I received a letter from President Brigham Young, containing these golden words: "Never condescend to argue with the wicked. The principles of the gospel are too sacred to be quarreled over. Bear your testimony in humility, and leave the result with the Lord."

That is all we can do. This is God's work, not man's, and He is doing it in his own way, and using men and women as his instruments. No man can say, of any part of the Lord's work, "I did it." No flesh can glory in his presence. The missionary does his whole duty when he bears a faithful testimony by tongue or pen, by word and deed, and leaves the result with the Lord.

CONTENTION AN EVIL

Contention is "of the devil," the Lord says, and the time is so precious and so short between Now and the End, that we need every minute of it to deliver our message, to cry repentance, and warn the world of divine judgments that will follow the rejection of the gospel.

WHAT THE GOSPEL IS AND WHAT IT DOES

The Gospel of Christ "is the power of God unto salvation." It is more than that—it is the power of God unto exaltation. It redeems, saves and glorifies all who yield obedience to its requirements. It is the Pathway to Perfection, and was instituted as such by the wisdom of the Gods before this world was formed, before man had fallen, before he had need of redemption and salvation. There is only one gospel, but there have been many gospel dispensations, and this is the greatest and the last. There never will be another upon this planet. It is the last time that God will so speak to man. But he will speak in other ways, by other tongues, and the world will have to listen:

OTHER TESTIMONIES

"For after your testimony"—the Lord says to the Elders of Israel—

"cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people;

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold, and lo! the Bridegroom cometh, go ye out to meet him." (D. and C. 88:89-92.)

ETERNAL PRINCIPLES

The Gospel's fundamental principles are eternal. They never were created. They are self-existent. Divine wisdom, recognizing certain laws and ordinances as essential to human uplift and advancement, placed them in the gospel plan and made them available and effectual unto man's redemption, salvation and eternal glory.

And how were they made available and effectual to those high ends? Here we touch the question of whether God saves man or man saves himself.

A SINISTER SPIRIT

A sinister spirit is creeping over this world—a spirit of arrogant self-assertion, a disposition to do away with God, to shut him out from his own universe, to strip the Divine One of his divinity, deny his miraculous power, and regard him as nothing more than a superman, a good and wise Teacher who points out the Way in which men should walk—and that is about all. Even in the pulpit such things are said at times. In current literature divinity is below par. Any writer who makes a sensational assault upon religion, robbing Christ of his Christliness, finds a willing publisher and a ready sale. One who stands up stalwartly for God and Truth—his manuscript goes begging.

NO MARKET VALUE

Pure religion has no market value. It's the humbug that prospers. All religion is looked upon by many as old-fashioned fogysm, something out of date, and it is deemed progressive and even heroic to get along without it. Dr. William B. Riley, in a recent address in this city, said: "The idea has been put forth in some of our secular institutions, that a person should make his own moral decisions, without regard to divine law." Heaven forbid that such a spirit, or anything like it, should ever invade the Church of Christ—the Church of the Latter-day Saints! Says Riley again: "Make man believe that he is responsible only to himself, remove all belief of higher power, and it is certain that a state of anarchy will prevail."

Let me now read to you a very splendid poem:

INVICTUS

By William Ernest Henley

Out of the night that covers me,
Black as the pit from Pole to Pole,
I thank whatever gods may be,
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud,
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul.

We all admire courage, fortitude, and the power to patiently endure. We recognize such traits as essential to success, both in spiritual and in temporal pursuits. But these heroic qualities, admirable though they be, and desirable withal, cannot lessen one jot or tittle the need for a Savior, to do for us what we cannot do for ourselves. In this wonderfully virile and powerful poem, there is no recognition of any need for divine help. That, to me, is a defect. Of course, a man must know God before he can recognize him, and this poor man evidently did not know him.

A BROKEN REED

A reasonable amount of self-reliance is a good thing, is a pillar of strength in any human character. But when a man relies wholly upon himself and seeks no help from the divine Helper, he is leaning upon a broken reed, however mighty he may think himself.

David was self-reliant when he met Goliath of Gath; but it was because he knew God was with him. "He will give you into my hands," said the shepherd boy. And it was his simple faith, his sublime trust, his absolute confidence in the Almighty, that overthrew the Giant—not merely a sling with a stone in it.

"I am the captain of my soul," is true only to a very limited extent. Man is a free agent, with a will of his own, with the power to achieve, to succeed or fail. That much is true. But there is a Greater Captain of our souls, to whom we all owe allegiance, for He redeemed our souls from death, and they are his; he purchased them with a price. Self-reliance is a good thing, if not carried too far. But self-assurance, self-sufficiency, self-conceit, is a bad thing. There is no such thing as absolute independence. We depend upon one another, and all are dependent upon God.

FALL AND REDEMPTION

Answering now the question: How are the principles of the gospel

made available and effectual for man's salvation and exaltation? It is through the Fall and the Redemption. "Adam fell that men might be"—that a race of spirits might tabernacle in the flesh, and thus become souls, capable of endless increase, of eternal progression and exaltation. But the fall brought death—eternal death, which had to be overcome before these spirits, these souls, God's sons and daughters, could fulfil their heaven-decreed destiny and go on to perfection.

Christ overcame death—conquered hell and the grave—died and rose again; and because he lives we shall live also. He gained this great victory, not by slaughtering his enemies, but by forgiving them, by allowing his own blood to be shed for them and for all, thus paying a debt that no one else could pay. "Greater love than this hath no man, that he will lay down his life for his friends." But here was One who laid down his life for his enemies as well as his friends. No mere man could do that. It required the love and the life of a God.

THE DIVINE AGONY

It took a Being capable of enduring pangs that no mere mortal could endure—pangs of the body and of the spirit, so terrible, so poignant, so far-reaching and fathomless that the finite mind stands aghast in contemplation of the infinite and awful mystery; pangs that caused him, "even God, the greatest of all, to tremble because of pain, and to bleed at every pore."

And he "suffered these things for all, that they might not suffer, if they would repent." But if they would not repent, then they must suffer even as did he. (D. and C. 19:16-18.)

"For behold, he suffereth the pains of all men, yea, the pains of every living creature, both women and children, who belong to the family of Adam.

"And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

"And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

"And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it." (2 Nephi 9:21-24. See also D. and C. 18:11, 12.)

Can anyone read that, and believe that all Christ did was to point out the Way of Salvation and bid men walk therein? What about the construction of the way? There was no way till he made one. Walking in it, however difficult at times, is a mere bagatelle by comparison.

MACHINERY AND THE POWER

Adam's fall placed man on earth and made available for him the plan of salvation and exaltation. Without the fall, the spirit would have no body, and consequently no claim upon the resurrection. And it was Christ who brought about the resurrection. He is its Author. It

was his death, his sacrificial offering, that gave vitality to the gospel plan and rendered effectual man's faith and works in his own behalf. Without the Atonement, to offset and nullify the fatal effects of the original transgression, all man's self-help would count for nothing, and the very Gospel itself would be mere machinery without the power.

IN AND OUT OF THE PIT

When Adam fell, it was as if the human race had fallen into a pit, from which they were powerless, by any act of their own, to emerge; having no means whereby to climb up and out, and not even knowing how to climb. But a Friend, all-wise and all-powerful, comes to the mouth of the pit, compassionates its wretched inmates, and proposes to rescue them from their unhappy situation. *He makes of his own life a ladder*; lets it down into the pit and says: "Now climb!" They who climb, get out of the pit. They who refuse to climb, remain in the pit—and who is to blame but themselves?

The Crucifixion on Calvary, the self-immolation of a God, is the Rock upon which the gospel rests—the Everlasting Gospel, the ladder unto life eternal.

"Faith without works is dead." We work out our salvation. There is no question about that. But we work it out through Jesus Christ, and not independently of Him. WE DO NOT SAVE OURSELVES. We but avail ourselves of the means of salvation provided by our Lord and Savior, the God who died that man might live.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers and Auxiliary Heads of the Church, who were voted upon and sustained by unanimous vote of the congregation, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

FIRST COUNCIL OF THE SEVENTY

| | |
|---------------------|--------------------|
| | Brigham H. Roberts |
| Jonathan G. Kimball | Charles H. Hart |
| Rulon S. Wells | Levi Edgar Young |
| Joseph W. McMurrin | Rey L. Pratt. |

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

TRUSTEE IN TRUST

Heber J. Grant

As Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
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| Heber J. Grant | Joseph Fielding Smith |
| Anthony W. Ivins | David O. McKay |
| Charles W. Nibley | Stephen L. Richards |
| Willard Young | Richard R. Lyman |
| Rudger Clawson | John A. Widtsoe |
| Orson F. Whitney | Adam S. Bennion |
| Arthur Winter, Secretary and Treasurer | |

SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

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| Henry H. Rolapp | John C. Cutler |
| Peter G. Johnston | |

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| | |
|----------------------------|---------------------------------|
| Anthony C. Lund, Conductor | B. Cecil Gates, Asst. Conductor |
| George C. Smith, Secretary | |

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| | |
|-------------------|---------------------|
| Edward P. Kimball | Alexander Schreiner |
| Tracy Y. Cannon | Frank W. Asper |

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

AUXILLIARY OFFICERS SUSTAINED

NATIONAL WOMAN'S RELIEF SOCIETY

Clarissa S. Williams, President
Jennie B. Knight, First Counselor
Louise Y. Robison, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
Stephen L. Richards, 1st Asst. Gen'l Supt.
George D. Pyper, 2nd Asst. Gen'l Supt.

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
Richard R. Lyman, 1st Asst. Superintendent
Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Martha H. Tingey, President
Ruth May Fox, First Counselor
Lucy Grant Cannon, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President
Sadie G. Pack, First Counselor
Isabelle S. Ross, Second Counselor

with all the members of the Board as at present constituted.

ELDER DATUS E. HAMMOND

President of the Pioneer Stake

My brethren and sisters: I have enjoyed the privileges and the blessings of this conference, and I feel perhaps more than at any other time in my life that I have appreciated my membership in the Church, the blessings that come through it, and the wonderful associations that come with this privilege. My testimony has been increased, my desire to labor and do good have increased, and I have prayed that my heavenly Father would give me strength to be able to build up myself and to carry into my life some of the resolutions that I have made as a result of the inspiration of this conference. I am very much concerned and interested in the welfare of the young people of this Church. I feel that our greatest strength should be given more particularly to them. I feel that our greatest concern is with them. Those who have grown old in years and in service, and have a testimony of the divinity of this work, can't be changed very much; and, while we must labor with them, we are not nearly so much concerned as with the

youth of Israel. Our young people in our auxiliary organizations, the youth of the Church in our Lesser priesthood work, gives our greatest anxiety. I have been grateful indeed that there has come such activity and such a program and such organization in the Lesser priesthood work to more carefully direct and teach and inspire the young men of the Church. As one associated in this work with the young people, and connected with the Mutual Improvement organizations, I have been greatly interested in the work for young boys. I have been happy indeed that all of my time for a number of years past has been spent with them, with the Boy Scouts of America.

May the Lord bless our young people. May all of us, who are responsible for their welfare, in all our organizations and priesthood quorums, give them all we have to direct their work, their thought and their actions. May our greatest desire and ambition be to instil in their hearts a testimony of the divinity of the work in which we are engaged, and if they enjoy this testimony, we may feel assured as to their welfare and the outcome of their lives. May we thus be concerned, and have as an objective in every contact, in every activity and program the putting into the hearts of our young people an appreciation and a testimony of the divinity of this work, I sincerely pray, through Jesus Christ, Amen.

ELDER MILTON H. WELLING

President of the Bear River Stake

I have attended every one of the sessions of this conference. The conference began with the admonition of the Presidency of the Church, and those who followed in the early meetings, with warnings to the people of the Church against a spirit of lawlessness that seems to be abroad in the land today. I do not feel that it is my responsibility or my business to stand as a watchman upon the tower, so far as giving general direction to the thought and activity of the Church is concerned. When those warnings were given on Friday morning and Friday afternoon I thought of myself as being among the great multitude of people in this Church, and in the world, who were being warned, and as I thought of that I reflected upon the things that had occurred in my life which were useful to me, a help to me in receiving the warnings of my brethren who had addressed the conference. I thought of the time when, as a boy, I was taught to repeat the Sermon on the Mount, in connection with one of my brothers who is down here now somewhere among the bishops of this Church. We were taken into the meeting house and stood up on a bench. He would recite one verse and I would recite the next until we had finished it. We received from our father twenty-five cents between us, as I remember it, for learning Christ's Sermon on the Mount. I don't believe that any other money that I ever earned in the world was more useful to me than that.

There is one verse in the Sermon on the Mount which was always

useful to me. It is found near the end of the 6th chapter of St. Matthew. In that verse the Savior of the world spoke of the fact that we were to seek first the kingdom of God and his righteousness and all else would be added unto us. I want to testify, in the moments that I occupy this afternoon, that every good thing that has come into my life has come through following the admonition and the advice of the servants of God, and through seeking to live the gospel of Jesus Christ. I have been inspired by the teachings of this conference, and my one hope is that I can go back home to my own people, hundreds of whom are not here this afternoon, but who are listening in to these services, and bear testimony to the inspiration of the Spirit of God which has directed his servants in this conference, and which is directing the Church of Christ. I know that the gospel of the Redeemer of the world is true; and I pray God the eternal Father that that testimony, and a disposition to bear it to the world, will remain with me forever, in the name of Jesus Christ, Amen.

ELDER GEORGE H. ROMNEY

President of the Fremont Stake

I am deeply grateful, my brethren and sisters, that the Lord has so blessed me in this life that I am counted worthy to stand in this pulpit and speak to the Latter-day Saints in general conference, but I am more grateful that he has blessed me with a testimony of the truthfulness of the gospel of Jesus Christ, which has been restored to us in these days, through Joseph Smith the Prophet and those who have followed him. I feel particularly grateful that my fathers heard the sound of the gospel and were thrilled by it, inspired by it, to come to Zion. I am glad for the privilege of being recognized as worthy of representing our people in Idaho. I shall be very glad to carry back to them, if the Lord will give me his Spirit, the messages of this conference. I have been thrilled by the inspiration that has come to us. I remarked, at the close of the first session of this conference, and the instructions of the brethren in regard to keeping sacred the laws of the land and of being true and faithful and full of integrity, that the statements made impressed me very much, and I believe that the instruction is needed to be given to the people in Idaho, the Latter-day Saints who live there as much as it is to the people throughout all the world. I believe that our brethren are inspired. One of the problems of my life has been to understand how it is that the Lord can prompt the thinking of men and inspire them so that they can say his mind and will, so that they can give his words instead of giving the product of their own thinking. It became a question at one time in my life how to exercise faith, what attitude to take. What is the proper attitude that a person must be in, in order that he can be inspired, and that he can hear the voice of the Lord and speak his words to the people?

I realized, as a boy, that it was necessary for one to receive something by direct contact; that is, for his mind to be guided in such a way that he was not speaking of himself. I afterwards learned through some of the experiences which I had that if a person will have perfect faith and trust and confidence in the Lord, that if he will believe with his whole heart that the Lord will guide and direct him in what he says, he is bound to go forth and do the best he can, and the Lord will see that he makes no mistake in judgment when he is acting in the performance of the duties of his calling. This is my faith and my confidence in the Lord, that he will guide and direct. I do not believe that the judgment of man or the wisdom of man is sufficient to perform the duties of the priesthood in this Church. I believe that it is not possible for men to know what is most needful for the people; but I believe, my brethren and sisters, that if in humble prayer and thankfulness they approach the Lord, that he will guide them. I have perfect confidence that that has been the case in this conference. May the Lord bless us and help us to accept it in that spirit, is my prayer, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

CLOSING THOUGHTS

I rejoice in the very splendid testimonies that we have heard during this conference, and in the advancement of the work of the Lord. I rejoice, as I look into the faces of this body of men who are here before me, the presidencies of stakes, the bishops of wards, the men who have dedicated their lives to God, all that they have, for the advancement of his kingdom; men who are seeking first the Kingdom of God. I rejoice as I look at these sisters, on my left, who are as devoted as mortals can be, for the advancement of this work. When I think of our auxiliary organizations and the integrity and devotion of the men and women who preside over them, my heart goes out in gratitude and thanksgiving to God for such men and such women.

BLESSINGS UPON THE PEOPLE

I pray God's choicest blessings to attend each and all of you, that every blessing which your hearts can desire may be yours. I pray for all Zion, for God's people in every part of the world, at home and abroad, for every soul that is laboring for the salvation of the souls of men and women. I beseech God to give to each and all of us who have partaken of the inspiration of this conference his Spirit, that we may be representatives of him, to labor particularly among the youth of Zion, that they may not get into that broad way that leads to destruction, but may the Lord help you and me and every soul having a testimony of the divinity of the work in which we are engaged to so order our lives that we can bring the wayward back into that straight and narrow path that will lead them back into the presence of God and our Redeemer. I thank the Lord for the inspiration of his Spirit during this conference, and I leave my blessing upon all who are here

assembled, all who are listening in, and upon the honest the world over. May God help the Saints to be in very deed a shining light to the world, is my prayer, and I ask it in the name of Jesus Christ, our Redeemer, Amen.

The choir sang, "Worthy the lamb."

The benediction was pronounced by President Anthony W. Ivins. The conference adjourned to meet again in six months.

Professor Anthony C. Lund conducted the singing, assisted by Brigham Cecil Gates. Accompaniments and interludes were played on the great organ by Edward P. Kimball, Tracy Y. Cannon, Frank W. Asper and Alexander Schreiner.

Stenographic notes were taken in the Tabernacle by Frank W. Otterstrom and Joseph Anderson, and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON,
Clerk of the Conference.

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Ninety-Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The Ninety-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, April 6, 7 and 8, 1928.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, * George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.**

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith and the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Presidents of stakes and their counselors were well represented from the ninety-nine stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church, were in attendance. Members of the Board of Education, and officers, men and women, of the auxiliary organizations were present.

Mission Presidents were in attendance as follows: Henry H. Rolapp, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; Elias S. Woodruff, Western States; Wm. R. Sloan, Northwestern States; Charles A. Callis, Southern States; John G. Allred, Northcentral States; Joseph W. McMurrin, California; Charles H. Hart, Canada; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah.

*Reed Smoot absent in Washington.

**John A. Widtsoe absent, presiding over the European Mission.

FIRST DAY

MORNING MEETING

The opening session of the conference began at 10 o'clock, Friday, April 6th, 1928.

The great auditorium and galleries were comfortably filled with people from all parts of the Church.

President Heber J. Grant presided.

The congregation sang the hymn, "We thank thee, O God, for a prophet."

The opening prayer was offered by Elder Richard C. May, President of the Minidoka Stake.

Brother J. H. Wood sang a solo, "Behold, I stand at the door and knock."

PRESIDENT HEBER J. GRANT

It is certainly an inspiring sight to see this magnificent audience in attendance here this morning at the ninety-eighth anniversary of the birth of the Church. When I contemplate the fact that just a handful of people were in the Church ninety-eight years ago (the organization was effected with six members) and that now there are over a half million members of the Church of Jesus Christ of Latter-day Saints, I am reminded of the very wonderful revelation given to the father of the prophet over a year before the organization of the Church:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask and ye shall receive; knock and it shall be opened unto you."

This audience testifies to the fact that a marvelous work and a wonder has been established. It testifies to the diligence of those who have gone forth by the thousands and tens of thousands during the last ninety-eight years, proclaiming the gospel in all parts of the world.

I had not the slightest idea of reading this revelation when I first stood up.

It has always been customary at our annual conferences to give a little account of the activities of the Church during the past year.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST OCTOBER
CONFERENCE

(Those who have been released have been released with the love, blessings and good will of the authorities of the Church and of the people where they reside.)

Stake Presidents Appointed: Uriah G. Miller has been honorably released as president of the Cottonwood stake, and Henry D. Moyle appointed to succeed him.

Samuel W. Parkinson has been honorably released as president of the Franklin stake, and Walter K. Barton appointed to succeed him.

Joseph R. Murdock has been honorably released as president of the Wasatch stake, and David A. Broadbent appointed to succeed him.

John E. Magleby has been honorably released as president of the South Sevier stake, and appointed president of the New Zealand mission. A new stake president has not yet been sustained.

Mission Presidents Appointed: Apostle James E. Talmage has been released as president of the European mission, and Apostle John A. Widtsoe appointed to succeed him.

Andrew Johnson has been released as president of the Swedish mission, and Gideon N. Hulterstrom appointed to succeed him.

J. Howard Jenkins has been released as president of the New Zealand mission, and John E. Magleby appointed to succeed him.

John M. Knight has been released as president of the Western States mission, and Elias S. Woodruff appointed to succeed him.

John H. Taylor has been released as president of the Northern States mission, and Noah S. Pond appointed to succeed him.

Hugh J. Cannon has been released as president of the Swiss and German mission, and Fred Tadge appointed to succeed him.

New Wards Organized: Manchester ward, Los Angeles stake; Temple ward, Maricopa stake; Idaho Falls First and Second wards, Idaho Falls stake, divided into four wards to be known as Idaho Falls First, Second, Third and Fourth wards; Phoenix ward, Maricopa stake, divided into two wards to be known as the Phoenix First and Second wards; Solomonville ward, St. Joseph stake, formerly an independent branch; Ocean Park ward, Hollywood stake, divided into two wards. The name of Ocean Park ward changed to Santa Monica, and the new ward known as Mar Vista ward.

Bishops Who Have Died: Hyrum M. Lau of Soda Springs ward, Idaho stake; Henry J. Bodily, of the Iona ward, Idaho Falls stake; Alfred R. Wilson of Payson first ward, Nebo stake.

FINANCIAL STATEMENT

The following is a list of expenditures from the tithes of the Church for the year 1927:

Stake and Ward Purposes

There has been returned from the tithes to the stakes and wards for building construction, maintenance and operation,\$2,041,920.46
(Of this amount there has been expended for meeting houses alone \$1,062,163.84.)

Education

Expended for the construction and operation of Church Schools 805,117.84

Temples

Expended for the construction, maintenance and operation of temples 230,110.77

Charities

For care of the worthy poor and other charitable purposes, including hospital treatment 196,119.48

Missions

For maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions 767,647.80

Total\$4,040,916.35

This amount has been taken from the tithes and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes, and wards, for the maintenance and operation of Church schools and temples, for charities, and for mission activities.

Other Charities—In addition to charities paid from the tithes, as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society, in the sum of \$441,575.89, which amount, added to the \$196,119.48, paid from the tithes, makes the total charity assistance rendered by the Church, \$637,695.37.

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance, \$98,143.56.

STATISTICAL AND OTHER REPORTS COMPILED FROM CHURCH RECORDS
FOR THE YEAR 1927

We have at the present time: Stakes of Zion, 99; Wards, 938; Independent branches, 72. Total wards and branches in the stakes of Zion, from Canada to Mexico, 1010; Missions, 27; Mission branches 757.

Church Growth—Children blessed and entered on the records of the Church in the stakes and missions, 19,209.

Children baptized in the stakes and missions, 14,604.

Converts baptized and entered on the records of the stakes and missions, 6367.

Number of long-term missionaries from Zion, December 31,
1927 1,943

Number of short-term missionaries from Zion, December 31,
1927 122

Number of local missionaries 108

Total number of missionaries on foreign missions.....2,173

Number engaged in missionary work in stakes.....1,032

Total missionaries3,205

Number of missionaries who received training at the Mission-
ary Home 985

Persons recommended to the temples, 61,567.

Social Statistics—Birth rate, 30 per thousand;

Marriage rate, 14.5 per thousand.

Death rate, 7.5 per thousand.

Families owning their own homes, 70 per cent.

Church Edifices—The number of sites purchased for Church build-
ings, and the number of edifices purchased, or under construction during
1927: Stakes and wards, 119; Missions, 32. Total 151.

Church Education—Number of persons enrolled in Church schools,
3,851; Number of persons enrolled in seminaries, 10,835; Number of
persons enrolled in religion classes, 61,131. Total number receiving
week-day religious education, 75,817.

During the year the very efficient man who stood at the head
of our educational system for a number of years, Dr. Adam S. Bennion,
has been honorably released, with appreciation for his most splendid
work, and Dr. Joseph F. Merrill has been made the commissioner of
education for the Church. Dr. Merrill has been associated with the
University of Utah for many years as one of the deans of that great
institution.

Teacher training (average attendance, 1927) 10,670.

During the last six months the clerk of our general conferences, and
the editor of the *Improvement Era*, Elder Edward H. Anderson,
has passed away, than whom no more capable, faithful, diligent,
God-fearing man has ever been engaged in the service of the Lord
in the Church of Jesus Christ of Latter-day Saints. Brother Hugh
J. Cannon, now presiding over the Swiss and German mission, has
been selected to succeed Brother Anderson as the editor of the *Im-
provement Era*—a most splendid successor to a most splendid man.

I feel that we have great cause to be grateful for the blessings of
the Lord to us as a people.

IMPRESSED WITH HYMN

I was profoundly impressed this morning in listening to the congre-

gation sing, "We Thank Thee, O God, for a Prophet." I am sure that whenever we as Latter-day Saints sing this hymn our minds go back to the time when it was written, and we think of the marvelous and wonderful work accomplished by the Prophet Joseph Smith. I am going to take the time, although you all know it by heart, perhaps, to read this hymn. I do not think I have ever done so before in public in my life:

We thank thee, O God, for a prophet
 To guide us in these latter days;
 We thank thee for sending the gospel
 To lighten our minds with its rays:
 We thank thee for every blessing
 Bestowed by thy bounteous hand;
 We feel it a pleasure to serve thee,
 And love to obey thy command.

When dark clouds of trouble hang o'er us
 And threaten our peace to destroy,
 There is hope smiling brightly before us,
 And we know that deliverance is nigh;
 We doubt not the Lord nor his goodness,
 We've proved him in days that are past:
 The wicked who fight against Zion
 Will surely be smitten at last.

We'll sing of his goodness and mercy,
 We'll praise him by day and by night.
 Rejoice in his glorious gospel,
 And bask in its life-giving light:
 Thus on to eternal perfection
 The honest and faithful will go,
 While they who reject this glad message
 Shall never such happiness know.

THE PROPHET JOSEPH

Speaking of the Prophet Joseph, an eminent writer refers to him in the following language:

"Yet he being dead yet speaketh. The work he began has never ceased. * *
 "Who can explain Joseph Smith? What are 'revelations from God'? What is their test? Is it not beyond all reason that a lad, born of poor parents, devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years, unless there were some great reason for it?

"Let anyone, even a literary genius, after forty years of life, try to write a companion volume to the Book of Mormon, and then almost daily for a number of years give out 'revelations' by the score that internally harmonize one with another, at the same time formulate a system of doctrine for a new church, introduce many new principles, resuscitate extinct priesthoods, and formulate a system of church government which has no superior on earth.

"Would he succeed in making the system coherent? Could he influence scores of intelligent, wise, thoughtful, educated, religiously trained men, like John Taylor, Dr. Richards, and scores of others, besides attracting thousands to the fold of his church, as did Joseph Smith? Even if one were assured that the prophet was an imposter, that does not lessen the marvel. The mystery, the riddle, the problem, is even greater, than before. * * *

"I offer no explanation. * * *

"To deny such a man a wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. However he may be accounted for by the reasoning mind, Joseph Smith, the 'Mormon' prophet, was one of the wonders of his time. That he is not an enigma to his followers (as he certainly is to his critics) is only another proof of his wonderfulness."

I will read a part of section 135, Doctrine and Covenants:

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith, the Prophet, and Hyrum Smith, the patriarch. They were shot in Carthage jail, on the 27th of June, 1844. * * *

CITES ACHIEVEMENTS

"Joseph Smith, the prophet and seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and a name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood!'"

THE ARIZONA TEMPLE

I rejoice in the testimony of the gospel of the Lord Jesus Christ. During the last year it has fallen to my lot to have the privilege of visiting from here to New York, and in the northern section of the country, and to have the blessed privilege of going into Arizona and there dedicating one more temple to the Most High God. I rejoice in the rich outpouring of the Spirit of the Lord that was enjoyed by those of us who had the opportunity of attending the dedicatory services of that temple. I rejoice exceedingly in the remarkable publicity that was given to us by the newspapers of Arizona. Never in the history of the Church has there ever been manifest a more friendly feeling toward the Latter-day Saints by those not of us than was exhibited by the good people of Arizona. They devoted page after page of their papers to an account of the erection of the temple, in publishing a sermon upon the vicarious labor for the dead, by Elder Joseph Fielding Smith, in giving illustrations and having interviews

of a favorable character. In addition the president of the Church and some of those who were at the dedication services were invited to meet with the legislature that was then in session, and the president of the senate made some very complimentary remarks regarding the splendid edifice—one of the finest buildings in Arizona. He also complimented the people themselves on their integrity and their remarkable accomplishments in that section of the country. I could not help but contemplate the difference in conditions as compared with the time when there was a feeling of animosity, almost of hatred, existing in the minds of the people of the state of Arizona, regarding the Latter-day Saints. I rejoiced in being able to pay tribute, in answer to the speech by the president of the senate, to the senators of the United States from Arizona and their defense of the "Mormon" people, and their uniform testimony of the integrity and devotion of our people.

PURCHASE OF HILL CUMORAH

Within a short time the Church has purchased the Hill Cumorah. The purchase embraces the farm where the hill stands, and the adjoining farm, which together with one that we had already purchased, including a part of the hill, gives us now the entire possession of the Hill Cumorah. I know that the hearts of the Latter-day Saints thrilled with pride when the announcement was made that we had secured this property. We now have the home where the prophet was born, and have erected a monument there. We now have the house and farm of Peter Whitmer, where the Church was born. We now have the Palmyra home. We have nearly all of the spots that are sacred in the history of the Church; and we rejoice in the financial condition of the Church whereby we have been able to accomplish these things.

TEMPLE WORK

I rejoice in the temple work that is being done, and I wish to ask the Saints to try to shape their affairs so that they can occasionally go to the temple. For years I felt that I was too busy to find a day or an evening in which to go to the temple. A little over a year ago I made up my mind that by planning my affairs, by staying away from lectures or concerts or theatres or operas, that I could go to the temple at least once every week and have ordinances performed in behalf of some of my loved ones who had passed away. By making up my mind that I could do this I had no difficulty whatever in going through the temple once a week during the entire year. Starting this year I felt that by a little extra effort I could go twice a week, and I have had no difficulty in doing this. True, I have had to miss, perhaps, an opera or theatre or some other function at which I should have liked to be present, but I have had no difficulty whatever during the past three months, in going to the temple twice a week, and when I can do so I go more than twice a week, so as to make up for the time when I am absent from the city. Up to the first day of April I had endowments to my credit of more than two a week for this year. We

can generally do that which we wish to do. A young man can find an immense amount of time to spend with his sweetheart; he can arrange his affairs to do that. We can arrange our affairs to get exercise in the shape of golf and otherwise; we can arrange our affairs to have amusements; and if we make up our minds to do so we can arrange our affairs to do temple work, judging from my own experience of the last fifteen months.

I pray that the Lord will inspire each and all of us to greater diligence in performing to the full extent of our ability the duties and the labors that devolve upon us in doing vicarious work for our dead.

A WONDERFUL DECLARATION

A very wonderful declaration was made by Moroni to the Prophet Joseph Smith one hundred and five years ago this coming September:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

And the priesthood with all its powers, rights and privileges, has been restored to us. Elijah has come. I will not take your time to read from the 110th section of the Doctrine and Covenants, which declares that the Savior appeared to Joseph Smith and to Oliver Cowdery, and that Moses, and Elias and Elijah also appeared and conferred upon them all the keys of all the dispensations of the gospel that have ever existed upon the earth.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming."

No more wonderful thing has ever been accomplished in the history of the world than the turning of the hearts of the children to their fathers. From the day this message was declared by Moroni to the Prophet Joseph, men and women all over the world have been organizing societies, hunting up their ancestors, and compiling genealogical records of their families. Millions of dollars have been expended for these purposes. I have spoken to and heard many times of men who have spent large sums of money to compile a record of their forefathers, and after it was compiled, when asked why they did it, they said: "I do not know; I was seized with an irresistible desire to compile that record and to spend money freely to do it. Now that it is compiled I have no special use for it." The Latter-day Saints value books of that kind beyond price or money, and when we seek earnestly, year after year, to gain knowledge regarding those of our family who have passed away without a knowledge of the gospel, I am sure the Lord blesses us in obtaining it. There is a little account of a remarkable and wonderful blessing bestowed in connection with the ancestors of my wife which is contained in the last issue of the *Genealogical Magazine*.

That the Lord may bless you and me and every soul that has an abiding testimony of the divinity of the gospel in which we are engaged,

to whom he has given a knowledge that he lives and that Jesus is the Son of the Living God, the Redeemer of the world, and that Joseph Smith was his prophet, to so order our lives that our light shining forth through the example of our lives may bring those who know not the truth to a knowledge of the gospel, is my humble prayer, and I ask it in the name of the Lord Jesus Christ, our Redeemer. Amen.

PRESIDENT ANTHONY W. IVINS

I feel very grateful to the Lord, my brethren and sisters, that through his mercy all of us who are assembled here this morning enjoy the opportunity of meeting together in general conference, upon the ninety-eighth anniversary of the organization of the Church.

Reference has been made by the president to the acquisition by the Church of the spot of ground in the state of New York known as the Hill Cumorah. It appears to me to be an event of such importance that I desire to devote the short time which is at my disposal this morning to a discussion of that subject. There have been some differences of opinion in regard to it, and in order that I might be correct in the statements which I make I have this morning finished a short manuscript which I would like to read—the first time, I believe, in my experience, that I have ever addressed a congregation in this manner, and I do it for the purpose stated.

OF MORE THAN ORDINARY IMPORTANCE

The purchase of this hill which President Grant has announced, is an event of more than ordinary importance to the membership of the Church of Jesus Christ of Latter-day Saints. The memories of the remote past which cluster round this sacred spot, its close association with the opening of the present gospel dispensation, which has resulted in bringing together this congregation of people, for without it this tabernacle would not have been erected, nor would we have been gathered here in worship today, and the thought which we entertain of the possibilities which its bosom may unfold, make the acquisition of this hill almost an epochal accomplishment in the history of the Church.

If our Bible chronology is correct, and it is at least the best we have, it was in the year 599 before the birth of Christ, our Lord, that Zedekiah was chosen to be king of Judea. His reign was of short duration, extending over a period of only eleven years. He was in rebellion against the Babylonian kingdom, and Nebuchadnezzar, king of Babylon, with his armies overran Judea, made Zedekiah prisoner, put out his eyes, killed his sons, and carried the king away captive to Babylon.

It was during the reign of this king that Lehi and his family, Ishmael and members of his household and Zoram, who had been a servant to Laban, left Jerusalem and began the journey which in time brought them to the American continent.

As a guide to their spiritual life these people brought with them that part of the Holy Scripture known to us as the Old Testament, which contained the first five books of Moses, the prophecies of Isaiah, Jeremiah and others of the ancient prophets. These records were engraved upon plates of brass.

TWO SETS OF PLATES

Soon after the arrival of these people and their establishment upon this continent, Nephi, the son of Lehi, was commanded to make other plates, on which a record of the history of his people was to be written. Two sets of plates were made from metal which was smelted from ores that abounded in the new world to which the Nephites had come; upon them Nephi commenced to record the history of his people. Both of these sets of plates which were made were called the plates of Nephi. Upon one set, which was called the larger plates of Nephi, the secular history of the people was kept, the reign of their various kings, their system of democratic government under the judges who were chosen by the voice of the people, and their wars and contentions.

A smaller set was made on which the religious history of the people was kept a record of their faith in God and the service rendered to him, their idolatry, the hand-dealings of the Lord among them, the predictions of their prophets and the persecutions which they suffered because of their faith in, and adherence to the doctrines taught by their fathers.

CAREFULLY PRESERVED

It was principally from these latter plates that Mormon made the abridgment which constitutes the volume known as the Book of Mormon. These records were carefully preserved, and passed through the hands of many different custodians before the history closed, which was more than four hundred years after the birth of the Redeemer of the world.

Besides these two sets of the plates of Nephi, and the brass plates which were brought from Jerusalem, there were twenty-four plates of gold, upon which was recorded a brief abridgment of the history of a people who came from Babylon to this continent long before the arrival of the Nephite colony. They left the old world at the time of the building of the Tower of Babel, about 2,200 years before the birth of Christ. It was from these latter plates that Moroni, the son of Mormon, transcribed that portion of the Book of Mormon known as the Book of Ether.

It was three hundred twenty-one years after the birth of Christ that all of these records came into the hands of Ammaron, who received them from his brother Amos, who was the son of Nephi, who wrote the Fourth Book of Nephi, which appears in the Book of Mormon, as the following shows—I am quoting here, as I shall continue to quote, from the Book of Mormon itself:

"And it came to pass that when 320 years had passed away, Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred—yea,

even all the sacred records which had been handed down from generation to generation, which were sacred—even until the three hundred twentieth year from the coming of Christ.

"And he did hide them up unto the Lord, that they might come again unto the remnant of the House of Jacob, according to the prophecies and the promises of the Lord. And thus is the end of the record of Ammaron."

AMMARON TO MORMON

One year later Ammaron called Mormon to him and gave him the following instruction:

"And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon.

"And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of my people) and Ammaron said unto me: I perceive that thou art a sober child, and art quick to observe;

"Therefore when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

"And behold ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

"And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon) I remember the things which Ammaron commanded me."

Fourteen years after this charge had been given to Mormon he writes as follows:

"And now, the city of Jashon was near the land where Ammaron had deposited the records unto the Lord, that they might not be destroyed. And behold I had gone according to the word of Ammaron, and taken the plates of Nephi, and did make a record according to the words of Ammaron."

It will be observed that at this time only the plates of Nephi were removed from the hill Shim, by Mormon.

YEARS OF CONSTANT WAR

It was forty years later, as near as we are able to fix the date that Mormon again visited this hill, under different circumstances, as the following shows. Forty years had passed, forty years of constant war and bloodshed between the Nephite people and their enemies the Lamanites. The Nephites were fleeing before their enemies, taking all of the inhabitants with them when Mormon says:

"And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the Hill Shim, and did take up all the records, which Ammaron had hid up unto the Lord."

Mormon, after taking possession of the records, returned to the command of the Nephite armies. The sacred records, which had lain in the hill Shim for more than fifty years, were now in the custody of Mormon, and the Nephite people were fleeing before their enemies. Ten years later, ten years of hopeless struggle, Mormon again writes as follows:

"And I, Mormon, wrote an epistle to the king of the Lamanites, and desired of him that he would grant us that we might gather together our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle.

"And it came to pass that the king of the Lamanites did grant unto me the thing which I desired.

"And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was a land of many waters, rivers and fountains; and here we had hoped to gain advantage over the Lamanites.

"And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land of Cumorah.

IN THE HILL CUMORAH

"And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold, I, Mormon, began to be old"—this man, at this time was, past 70 years of age and was still the commander-in-chief of the Nephite army; "and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the Hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

"And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching toward them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them."

THE FINAL DISPOSITION

So far as we have information this was the final disposition which was made of the records given into the custody of Mormon, from the plates of Nephi. This latter, with the addition of the Book of Ether, and the few chapters written by Moroni, constitute the record contained in the Book of Mormon.

All of the remaining records, Mormon tells us, were deposited in the Hill Cumorah.

That the Hill Cumorah and the Hill Ramah are identical is shown by the following: Moroni, in the Book of Ether, says:

"And it came to pass that the armies of Coriantumr did press upon the armies of Shiz—he is telling the story now of this first people who came to the American continent from the Tower of Babel—"that they heat them, that they caused them to flee before them; and they did flee southward and did pitch their tents in a place which was called Ogath.

"And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was in that same hill where my father Mormon did hide up the records unto the Lord, which were sacred."

The passages which I have quoted from the Book of Mormon and the more extended discussion of this subject by Elder B. H. Roberts which was published in *The Deseret News* of March 3, 1928, definitely establish the following facts: That the Hill Cumorah, and the Hill Ramah are identical; that it was around this hill that the armies of both the Jaredites and Nephites, fought their great last battles; that it was in this hill that Mormon deposited all of the sacred records

which had been entrusted to his care by Ammaron, except the abridgment which he had made from the plates of Nephi, which were delivered into the hands of his son, Moroni. We know positively that it was in this hill that Moroni deposited the abridgment made by his father, and his own abridgment of the record of the Jaredites, and that it was from this hill that Joseph Smith obtained possession of them.

PART OF THE RECORD SEALED

Only a portion of the record which came into possession of Joseph Smith was translated, and is contained in the present edition of the Book of Mormon. Part of the record was sealed, which he was forbidden to translate. The first Nephi, foreseeing that which would occur among the descendants of his father, has this to say:

"And it shall come to pass that the Lord God shall bring forth, to you the words of a book, and they shall be the words of them which have slumbered.

"And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

"Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. * * *

"And the day cometh that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth."

FROM THE BOOK OF ETHER

The footnotes concerning that which I have read refer us to the book of Ether from which I desire to read a few paragraphs.

"And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men, until after he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should show himself unto his people.

"And after Christ truly had showed himself unto his people he commanded that they should be made manifest.

"And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.

"Behold I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

"Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

"For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord. * * *

"And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God."

AWAITING THE TIME

This sealed portion of the record which came into the hands of Joseph Smith but was not translated by him so far as we are aware, the abridgment made by Mormon, the record of Ether, and the other sacred records which were deposited in the Hill Cumorah, still lie in their repository, awaiting the time when the Lord shall see fit to bring them forth, that they may be published to the world.

Whether they have been removed from the spot where Mormon deposited them we cannot tell, but this we know, that they are safe under the guardianship of the Lord, and that they will be brought forth at the proper time as the Lord has declared they should be, for the benefit and blessing of the people of the world, for his word never fails.

According to the Book of Mormon many hundreds of thousands of people fell in battle around this hill, and the immediate vicinity. It was here that two once powerful nations were exterminated so far as their natural existence was concerned. It was here that these nations gathered together for their last great struggles.

UNTIL THE LAST

These people were human, as we are; they carried with them their most precious possessions until the last, and when the end of the mighty struggle came, and the result was in doubt, they hid them away in order that they might not fall into the hands of their enemies.

Without doubt these treasures lie concealed today, some of them, at least, to be brought forth in the not distant future. How soon this will be we do not know, but this is certain, we are more than a century nearer that time than we were at the time when Joseph Smith took from their resting place in the Hill Cumorah, the plates from which he translated the contents of the Book of Mormon.

All of these incidents to which I have referred, my brethren and sisters, are very closely associated with this particular spot in the State of New York. Therefore I feel, as I said in the beginning of my remarks, that the acquisition of that spot of ground is more than an incident in the history of the Church; it is an epoch—an epoch which in my opinion is fraught with that which may become of greater interest to the Latter-day Saints than that which has already occurred. We know that all of these records, all the sacred records of the Nephite people, were deposited by Mormon in that hill. That incident alone is sufficient to make it the sacred and hallowed spot that it is to us. I thank God that in a way which seems to have been providential it has come into the possession of the Church.

I bear witness to you that the words which I have read here, quoted from the Book of Mormon, which refer to the future, will be fulfilled. Those additional records will come forth, they will be published to the world, that the children of our Father may be converted to faith in Christ, our Lord and Redeemer, through obedience to the doctrines which he taught. May God our Father hasten that day, is my humble prayer, and I ask it through Jesus Christ. Amen.

A duet, "An angel from on high," was sung by Claude Cornwall and Ellen Copening Ferrin.

SYLVESTER Q. CANNON

Presiding Bishop of the Church

It is a surprise to me, my brethren and sisters, to be called upon this morning to address this great congregation. I rejoice with you, however, in the privilege of being present and of listening to the testimonies, the instructions and the inspiring remarks made by those who have spoken. I appreciate the fact that this work is the work of the Lord and that it is growing. I was reminded while President Grant was speaking, that in examining the statistics for some years past, I notice that the membership of the Church today is over four times as great as it was fifty years ago, and in other respects the work of the Lord is growing and prospering.

Yet I realize, also, that there is great room for progress and improvement in every line of activity. If it were not so we would not be the people of the Lord, because he expects of his people that they shall improve and increase in good works and in activity continually. We are told that the Savior said to his disciples upon one occasion: "Be ye therefore perfect, even as your Father in heaven is perfect." I appreciate the fact that this life is a life of progression, of improvement, of learning, and of the application of that learning to the problems of life and to the bettering of conditions among humanity.

We have heard this morning the statement from President Grant of the work that has been done in a financial way in the benefiting and the blessing of the people of the Church and of mankind. As to the money expended from the tithes during the past year, considering the membership of the Church and the conditions of the people, I venture to say that there is no other organization in the world that disburses such an amount of money as does this Church. I venture to say, also, that there is no other organization that is expending it as efficiently as the Church is doing. This is because of the fact that practically all of the money employed for charitable purposes, for missionary work, and for the construction, operation and maintenance of the meetinghouses and chapels throughout the Church, is expended in a very economical way, largely through the voluntary, cooperative effort given by the people.

I am reminded of a statement made in a government census report just received at our office a few days ago, of one of the organizations in this country—a national organization of a charitable nature—wherein it is shown, as I remember it, that less than 25% of the money expended by that organization was used for benevolences. The remainder of it was used for salaries and for other purposes. Some was used for building construction and maintenance, but a large proportion of it was used for other than benevolent purposes, for which it was primarily raised.

We have had in this state recently a Community Chest drive. The Community Chest is an organization that is recognized as being necessary, and more efficient and helpful than is the case where individual drives are undertaken by various agencies. The result of the drive has been to accumulate funds amounting to about \$150,000, for something like nineteen agencies, and for the administration of that organization. The members of the Church appreciate the fact that this is a desirable thing for the community needs.

I would like to call your attention, however, to the fact that, in addition to what has been done by the Community Chest this year and last year and the previous year, the members of the Church living in these city stakes, and the Church itself, have given directly for charitable purposes in this city each year an amount equal to that raised for the Community Chest. In addition thereto there has been spent something like \$30,000 for other purposes for which various agencies of the Chest are instituted. In other words, over \$180,000 was given and expended in this city by the Church last year for such purposes as the agencies which the Community Chest is undertaking to support. And, of the money donated for charitable purposes every cent of that which was given, went directly for the purpose for which it was intended. A great volunteer effort was given by the people of the Church.

I think there is no other organization in the world that is willing to give the service or to make the sacrifices manifest by the people of this Church. This is not to be ascribed to the people of themselves, but to the influence of the Gospel upon them. I would like to read a word or two from the scriptures. Jesus in teaching his disciples on one occasion said:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

In another place the Savior gave a parable in which he describes a man who has acquired means:

"The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

"But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God."

I think that one of the most objectionable conditions which prevails in the world today is that of selfishness and greed. It has caused

more hatred, strife, bitterness and warfare among men than almost any other thing, so far as my understanding goes. Even today in this nation we are experiencing evidences of such conditions and actions on the part of men in endeavoring to build up their own fortunes at the expense of the welfare of the community. The people of the nation are aroused, I think, to a certain extent at least, to an appreciation of the seriousness of this condition. Prosperity tends very often to lead men away from a spirit of unselfishness. As they acquire means they tend to become, very often, greedy and selfish, and concerned only with their own welfare. I believe it was the Apostle Paul who said that the love of money is the root of all evil. Surely, when men set their hearts and their minds solely to the acquirement of wealth, there is great danger of their losing the perspective of things that are more important in life.

In contrast to the excessive desire for self-aggrandizement which is all too common in the world, is the spirit of charity and sacrifice, of love and consideration, which is the spirit of the Gospel of Christ. The Latter-day Saints are a people who have been trained to sacrifice. They have been trained to understand the principles of the gospel which the Lord has established, which requires sacrifice. There is no principle that is invoked today in the Church, or that is to be found anywhere, that is more equitable, more efficient, or that helps more to promote the spirit of humility, faith and stewardship on the part of men, than does the principle of tithing and of offerings.

The Lord has given these principles to us that we may learn to sacrifice, that we may learn to overcome selfishness, and that we may learn to appreciate the fact that the things which this earth possesses and the things which we have in our possession are the Lord's. We can use them only during this life, and we ought to be willing to cultivate the spirit of giving one-tenth, at least, of our increase, for the welfare of his work. I can think of no other organization, or no other possibility of cooperation in so efficient a manner as that which is possible in this Church, through the paying of tithes and offerings whereby the means obtained through cooperative effort can be employed most effectively for the welfare of the people.

I do not know of any other organization that is engaged to the same extent as this Church, comparatively, in the building of temples, chapels, and recreation places, where the people can enjoy the spiritual, social and recreational features that are afforded by the Church. I visited one ward recently—a little ward comprising four hundred people—which, with the help of the Church, had erected a meeting-house that cost, I think, \$70,000. The four hundred members in that ward, almost all of them, had lost their homes largely because of adverse conditions in the farming industry and the lack of a market for their farm produce. Yet they had themselves donated in money and in labor nearly one-half of the amount I have stated. Can you appreciate what a sacrifice is made by those people? Sometimes I think we are inclined because of our desire to build fine meetinghouses, to

possibly overreach ourselves and put a greater strain upon the people than is desirable or necessary. But the people seem willing to do these things.

There is no premium on poverty. The faithful observance of the law of tithing does not impoverish those who practise it. On the contrary, it is a principle of blessing and increase. The Lord desires that his children shall prosper temporally as well as spiritually. But prosperity, whether temporal or spiritual, need not prevail at the expense of the other. Tithing is the most important principle now to be obeyed for the building up of the work of God in a financial way. It is the first donation expected of us in the advancement of his work. If all men and women throughout the Church who are earning would faithfully pay their tithes, the Church would have the means to do the things which are required without some other donations. In other words, the people would not have to donate additional means for meetinghouses if the members generally would observe the principle of tithing.

Now, as I stated, this principle is one that develops in men faith in God. It develops spirituality. Strange as it may seem to some, it is one of the most potent means by which we evidence our real faith in the Lord and in his work; for we give evidence of our faith by our works. We realize the fact that we are his children, that we are here but for a time, and that we can take none of the goods that we possess away from this earth. It is important that we should employ the means we may possess in a most effective manner for the welfare of our fellowmen as well as our own good.

Finally, observance of the law of tithing develops in us a spirit of economy and thrift, and of care in the handling of our own affairs. It helps us to overcome selfishness, and to be considerate of our fellowmen. It promotes the spirit of cooperation. It develops greater faith in the Lord and his work. And it will make this a land of Zion to us.

I have noticed repeatedly, and I think it is generally true, that those who are conscientious tithepayers are the ones who are able to meet their obligations fairly, and to make steady progress. They are blessed sufficiently at least to fulfil their obligations and to get ahead. The Lord blesses them and they enjoy spiritual as well as temporal blessings. I pray that the Lord may help us as Latter-day Saints to so live that we may be worthy to receive his blessings, through the development of the spirit of sacrifice, and the observance of this and every other principle of the Gospel. With all the prosperity that we may enjoy, and the general improvement in our financial conditions, may we still continue to maintain faithfully that principle, and may we go forward and cultivate in our hearts the feeling that we are stewards of all we possess, and that we hold it in trust for the Lord and his work. May we develop the spirit of dedicating that which we possess for the building up of his work! I pray the Lord to bless us to this end, in the name of Jesus Christ. Amen.

REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I am very happy, my brethren and sisters, to be in attendance at this conference, and to have the opportunity of adding my testimony to those that have been borne and that will be borne to the divinity of the work in which we are engaged.

While listening to the opening remarks of President Grant, my mind reverted back over the history and the accomplishments of the Church in the years that have passed, since it was organized in this dispensation in which we live. Truly, it is marvelous to contemplate the work, the development and the faith of our people. It is marvelous to note how the Church has extended, and how rapidly the stone that is destined to fill the whole earth, spoken of by Daniel the prophet, is rolling forth. It is marvelous to contemplate the wonderful foundation that was laid through the Prophet Joseph Smith for the Church to build upon. Accurately was it all laid out and designed. It would seem that there might have been some things instituted in the beginning that would have needed correction as the work proceeded. That certainly would have been the case, had not this work been established through and by the inspiration of our Heavenly Father to his chosen prophet. There has been laid for the Church and this people a foundation upon which they have builded without wavering, a foundation of faith that has withstood all of the trials and the tribulations and the persecutions and the drivings to which the Church has been subjected. The hymn that propounds the question, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word," is answered by the growth and the development and the continuity of the Church that was established through the instrumentality of Joseph Smith. I rejoice in this foundation of faith that has held our people together, and that has kept us going through all these years that have passed. I read with marvel in my heart the deeds of valor and of heroism enacted by our pioneer parents who came to this land. I stood again, the other day, on the site where Brigham Young made that memorable remark: "This is the place!" I had just crossed a desert country, overland from El Paso, passing through parched and barren lands, and through sections that were inland seas in years long passed, the ground parched and cracked, and as I stood there I thought that I could visualize what this country must have looked like at that time. Yet, by the vision that was given, through the inspiration of the Lord, his prophet was able to say: "This is the place." And the foundation of faith laid in the hearts of the people of the Church was sufficient to make them believe it and to build upon it, so as to withstand the privations, the trials and the hardships incident to the conquering of this land. What a miracle has been wrought! This is a veritable garden spot; a beautiful city has arisen on that wasteland.

I recalled, this morning, hearing my father tell me of his boy-

hood days, when grandfather was away on a mission, and grandmother's meager earnings as a dressmaker were not sufficient to supply what was necessary to eat. They roamed these barren hills to gather segos, thistle tops and red root, and from those things, many and many times, made out their meager meal. It is marvelous to contrast those conditions with what we see today. But I maintain, my brethren and sisters, that men would not have done that without vision; men would not have done that without a foundation of faith that made them know, beyond all doubt, that this is the work of the Lord, and that they were in his service. They knew that out of their labors would grow the very things that we, their children, witness here today.

The question to me, my brethren and sisters, is, How firm a foundation is there laid in the work of the Lord for my faith? Will I be able to endure to the end? Will I be able to meet the changing conditions that I find in my life? I am not called upon now to do those things that I had to do as a boy, for I went into a new land and had to make fences, build ditches, kill snakes, ride the cattle range, and do many things that neither I nor my children are called upon to do now; but I meet conditions, my brethren and sisters, that test and try my faith. Will I be able to live and maintain my integrity and continue to build upon the faith of my fathers? Will I continue to build upon the broad foundation that is laid for our faith in the work of the Lord? We are living in an age of skepticism. We are living in an age of doubt. We are living in a day when men in all parts of the country doubt even the existence of our Father in heaven. Statistics reveal the fact that in these United States half of the population, practically, are without organizations in a religious way. They are unchurched; they have no particular affiliation with any religious denomination. I do not say, nor do I believe from my contact with them, that they have no faith in God, but they are not anchored, they are wandering, stumbling, as it were, at noonday, feeling for the wall, as does the blind man. This, my brethren and sisters, is because of the skepticism that has grown up, because of the false teaching in regard to Christ and his mission, and in regard to the gospel that was established as the means of salvation to our Father's children in the world. Will we be led away by the teachings of these men who are teaching false doctrine, or can we maintain our faith and our integrity in this glorious gospel? We have a marvelous mission, my brethren and sisters, to carry this work into the world. There are thousands and thousands of people, millions of them, who are not conversant with the principles of the gospel. As I have said, they do not believe that there is a religion upon the earth which is divine, and still there is something in their hearts, something within them that reaches out, and they are longing for something tangible, for something real, that they might know where the word of God is. Within our keeping is the responsibility of carrying this great message of the restored gospel to them.

I bear you witness, my brethren and sisters, that we have the truth. I am satisfied, beyond a doubt, that the Book of Mormon was found in the Hill Cumorah, which hill has been acquired by the Church. I rejoice in this. I knew long before last summer that the Book of Mormon was true. I have studied it, I have pondered upon it, I have read it again and again in two languages. I have taught the people among whom I have been called to labor that it is true; but last July, for the first time in my life, I had the opportunity of standing upon that hill, and I endeavored to visualize what transpired there one hundred years ago. In my heart, I prayed to the Lord that I might have a witness there that the book is true, that the record had been taken from that sacred ground. I bear you my testimony that I know, as well as I know that I am looking into your faces, that the angel Moroni stood there with the boy prophet and handed to him those records. I bear you my testimony that I know that that boy, by the inspiration of the Lord, translated that record, and we have it as a witness for God in the earth today. The gospel, in its fulness, is contained in that sacred record. I would that the people of the Church would study it more than they do. I had occasion to make frequent inquiry, during the last year and a half, among our missionaries who came into the mission field as to their having read and studied that book before they came out. I find, my brethren and sisters, that there are far too many of them who have not given it serious consideration, and have not studied it. I rejoice in the fact that there is in the Church a disposition now, among the auxiliary organizations, to get the youth of Zion to read the Book of Mormon. You cannot read it without believing it is the word of God, and that it has been given to us for a purpose. I rejoice in the opportunity that has come to me to labor with the people whose ancestors wrote it. I bear you my witness that the Lamanite people are of Israel. I bear you my witness that they are descendants of those men who wrote that book, and I wish to do my part in their behalf. I wish to be instrumental, in the hands of the Lord, in bringing back to them the glorious knowledge that gives such joy to me,—that the Book of Mormon is true, that it contains a record of their forefathers, that it will teach to them the principles of the everlasting gospel, and that, by following those teachings, they may be saved in our Father's kingdom.

We have the Bible, a wonderful record which we all appreciate, as well as the Book of Mormon. But I wonder, as is propounded in the 29th chapter of Second Nephi, whether we have reflected whence we obtained the Bible? We obtained it through the Jewish nation. It was the Jews who wrote it, and the Book of Mormon asks the question: What credit do the Gentiles give to the Jews for the Bible that they appreciate so highly? Do we esteem them as we should? Do we reach out to them, as we should, in an endeavor to make true and to bring to pass the glorious promises of restoration for the Jews, as contained in the Bible? Likewise, do we, as a people, realize, to the

full extent, our obligation to the children of those who wrote the Book of Mormon? Do we always feel inclined to reach out to them and endeavor to make possible and to bring to a reality and to fulfillment the promises of the Lord made to those people, as recorded in that book?

I rejoice in the testimony that I have, that the gospel is true. My desire is to serve, in my humble and weak way, so long as the Lord requires my service. I desire that my family shall be found employed and engaged in service to our Father in heaven and to his Church. There is nothing else in all the world that I love so much as I do my family, my children. To me they are very dear, and I desire them to grow up in an environment where they shall have this same faith, and where they shall have this same testimony. I desire them to have an opportunity to serve in our Father's kingdom also. I love the young men and the young women whom the Lord has sent out to labor with me, during the past twenty-one years, in the missionary field. I feel a kinship to them, almost equal to that which I feel toward my own boys and girls. I rejoice when I see them go home in faith, and engage actively in the ministry there; and I rejoice, beyond measure, to have an experience such as I had just the other day, when a young man walked into my office, for I had not received word that he was coming or why he had come. When I asked him, "How long are you going to stay?" he said, "I have come to serve again as a missionary, for six months, in this mission." Twenty-one years ago he served as secretary in the Mexican mission. He has grown and has developed during those twenty-one years. He is more efficient today than he was then. I rejoice to see them come back, not only with their spirits as bright as when they left, but with renewed energy, with renewed intelligence, and better qualified to deliver the great gospel message.

Let us assume the responsibilities that are ours, my brethren and sisters, in the spread of the gospel. Let us be mindful of the fact that we must teach by example as well as by precept. The Lord help us to do so, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The following telegram has been received from S. N. Kunz of Montpelier, Idaho:

"We are hearing the opening services by radio more distinctly than we usually do in most sections of the Tabernacle."

The congregation sang, "Redeemer of Israel."

The closing prayer was offered by Elder Heber J. Burgon, president of the East Jordan stake of Zion.

The meeting adjourned until 2 o'clock p. m.

AFTERNOON MEETING

Promptly at 2 o'clock p. m. President Heber J. Grant opened the meeting by announcing that the congregation would sing the hymn, "O ye mountains high."

After the singing, the opening prayer was offered by Elder David A. Broadbent, president of the Wasatch stake of Zion.

A quartet sang "The choice seer," solo part by Charles C. Martin.

PRESIDENT HEBER J. GRANT

There will be held, the first of next week, in San Francisco, the annual convention of the Boy Scouts of America. I promised myself the pleasure of being there, but circumstances prevent me from going.

As most of you are aware, the states of Utah and Idaho have taken a very active part in this movement, as a great many of our boys belong to the Boy Scouts of America.

We are honored today with the presence of Dr. Roy O. Wyland, who is the Director of Education of the National Council of Boy Scouts of America. We will now have the pleasure of hearing Dr. Wyland.

MR. ROY O. WYLAND

Director of Education, National Organization, Boy Scouts of America

President Grant, my fellow countrymen, and brothers in Christ: As I came upon this platform I breathed a prayer that God would give me words of wisdom that I might speak to you a message which will help to further the splendid work that you have been doing and that you are now doing for the youth of the Church of Jesus Christ of Latter-day Saints.

I am exceedingly happy to stand upon this platform and to bring you greetings from the National Council of the Boy Scouts of America; and, if possible, to give you in part, a vision of the vitality, of the rapid spread, and of the effectiveness of the work of an organization which is great because other people throughout the world are manifesting the same definite interest, though probably not in so wide a degree, as you are here in Utah and throughout your magnificent Church in the work of this movement as a means of service to their boyhood.

Behold a modern movement of the knighthood of youth which enrolls in its membership each year more than a quarter of a million boys who never were Scouts before; a movement which, in eighteen years, has enrolled approximately three million boys, and three-quarters of a million men who have given volunteer leadership to make possible a larger service to the youth of the nation; a movement which, in the year 1927, had an enrollment of about four million boys and 186,000 men; a movement which reaches out into the open spaces to serve the boy upon the farm with a Lone-Scout program, which he receives

through the mail, through the Lone-Scout Patrols which are carried on in the homes of the farmers (his neighbor boys gather with him around the fireside during the long winter months); a work which reaches unto our colored boys in the South, in a division which has recently been established with the colored youth of the nation! It is a program which reaches into the life and thought and feelings of every class and type of people, of every political and religious party in the United States, and is universal in its scope.

I do not know whether you can appreciate what four-million membership looks like. I cannot see that many people. The truth of the matter is, I never before in my life looked into the faces of an audience so large as this. This is the largest inspiration that has ever come into my life in facing a group of representative men and women. But imagine, if you will, a group of four million boys and men. If you would gather that great group of boys and men on Long Island and march them, in single file, across Brooklyn Bridge and up Broadway and along the Storm King Highway to Albany and to Buffalo, on to Toledo, Chicago, Omaha, Cheyenne, Salt Lake City and San Francisco, when you had gathered two hundred thousand Scouts at the Golden Gate, at the Palace of the Legion of Honor, with a marching column three thousand miles across this continent, you would still have more than two hundred thousand on Long Island that had not yet crossed Brooklyn Bridge. That is the membership of a movement, a crusade, a modern knighthood of youth that has spread throughout this land in the brief space of eighteen years, which adds to its membership a little more than one hundred thousand each year.

Scouting is not confined to America. In the eighteen years it has been saturating this country, Scouting has reached out to the civilized world, and today we have a membership in the other nations which totals about four millions. Forty-three of our leading civilized nations have national Scout associations. Every four years they send representatives to the international jamboree, where a great concourse of boys (some fifteen to sixteen thousand) meet on the same common field, not a battle field, thank God, but on the field of friendly endeavor, to demonstrate the achievements of Scouting, in the forty-three civilized nations, which forms an international brotherhood, reaching out beyond the points of our mother-land, and gripping the hand of our brother Scouts in our brother-lands around the world. These Scouts of all nations are learning to be brothers, to understand one another, to respect one another, to sympathize with one another, and to look through the eyes of a brother Scout into the problems and lives and sympathies and rights of other Scouts and other nations the world around.

We believe that we are laying the foundation and furthering a movement of world brotherhood in this splendid, magnificent boy movement which has swept the nations of the world.

But Scouting is not confined to the forty-three nations. There are Scout troops in some twenty or more other nations, where there has

not been sufficient organization, as yet, to establish a national organization, but Scout troops are there organized and are carrying out their method of Scouting in their own way, looking forward to the time when they will be sufficiently strong to organize a national association and to become part of the international fellowship of Scouting. So the sun, in all its course, never ceases to shine upon the uniform of the Boy Scout of the nations of the world, and that is a picture of this movement of Scouting throughout the world.

We have just produced a new handbook for boys, which went to the press in the first week in November, 1927. We ordered a half million copies as the first part of a million order. The printers were so much surprised at the size of the order that they looked into the records to find if any other order of its size, had ever been given, and they found that it was the largest single order of any book or form that had ever been given to any publisher. We have already sold five hundred thousand copies, and the other day, before he left New York for San Francisco, Mr. West placed an order for two hundred thousand more copies of the new handbook, to satisfy a need that is evident within four months from the time that the book was given to the public. The old handbook went through thirty-seven editions in seventeen years, and three million one hundred thousand copies were circulated. There is only one other book in print that has had as wide a circulation among the people of any civilized land as our handbook, and that is the Christian Bible, the circulation of which is many times more than that of our handbook, but we hold second place.

I have indicated these high spots in the power and influence and rapid spread of Scouting, only to impress your mind with the vitality of this movement. You have been aware of the vitality of the Church. I have also been aware of the vitality of the Church. I have read several of the books on "Mormonism." I have been impressed with your method of organization. I have been impressed with your rapid spread. I have been more impressed by what I have seen and felt here today than by anything I have ever read or seen of the vitality and power and onward sweep of the great Church of which you are a part.

I should like you to have a vision of the vitality of the Church and the vitality of Scouting tied up together in one union for the service of the youth of this nation. I should also like you to feel the power that can be carried forward through the combination of religion in the life of adults tied up with the program of vitality in the life of youth, so that the leadership and the power and example of adults can be brought to bear and made effective in the life of youth.

Scouting vitality may be accounted for on three counts: First, its appeal to the boy because of the great out-of-doors that it brings into his life, the skill, the information, the fun and the fellowship and all that goes into it, and its romance and friendship that makes it appeal to the boy. Scouting vitality is accounted for secondly on the basis of its appeal to men because of the physical benefits and vocational

guidance, the clean recreation, the clean reading program, the citizenship training, the character building, the initiative, the courage, the manhood and the recognition that bring into the lives of boys those principles which make reliable citizens. There you have two appeals. But there is a third one, which many people do not see, and that is the appeal which Scouting makes to the institutions which carry on this program as a part of their programs; for you must realize that Scouting does not go out to the world to propagate itself. It is propagated by those who believe in it, and those who believe in it and carry it forward, in a great majority of cases, are those who make up the churches of America. It has been my responsibility and supreme opportunity to be the liaison between the Boy Scout movement and the churches of all states in this land, and I have had a delightful fellowship with men of all religions and all faiths and creeds and have been able to help tie into the program of the various church bodies the activities which Scouting offers in better service to their boyhood.

We believe that Scouting has succeeded in America. We not only believe but we know it has succeeded in America far beyond its success in any other country; so much so that we can match the entire Scouting population of all the races of the world with our Scouting population, because of the fact that the churches of America have taken Scouting and made it a part of their program in the service to youth. More than sixteen thousand of our twenty-seven thousand Scout troops are in churches. The church furnishes the leadership; it furnishes the places in which to meet; it furnishes supervision; it names the troops; it names the Scoutmasters, and the local church controls the Scout program through its own leadership. They administer the leadership; they sponsor and carry on that program. The Boy Scout movement has started out to carry on a program gathered around a certain ideal, a beautiful conception of an ideal,—a soul; and that soul is expressed in the Scout oath involved, and will make the movement live.

The churches of America have supported our movement because they feel that the soul of Scouting, as expressed in the Scout oath and law, is thoroughly in line with the objectives of the church. For example, at the north pole of the Scouting compass, we have placed, duty to God; at the point of the rising sun, we have placed, duty to country; at the point of the genial south, we have placed, duty to our fellow-men; and at the point of the setting sun, duty to self. And these are the words of the Scout Oath:

"Upon my honor I will do my best—

"1. To do my duty to God and my country, and to obey the Scout Law.

"2. To help other people at all times.

"3. To keep myself physically strong, mentally awake, and morally straight."

Between duty to God and duty to country, a Scout is trustworthy, loyal and helpful.

Between duty to country and duty to others, a Scout is friendly, courteous and kind.

Between duty to others and duty to self, a Scout is obedient, cheerful, and thrifty.

Between duty to self and duty to God, a Scout is brave, clean and reverent.

And there you have, swinging around the Scout compass, the sixteen points, beginning with duty to God, and coming back again to duty to God, in the twelve Scout laws. So the ideal of Scouting and the objective and aim of the church are one. And so the church has taken Scouting to its bosom to carry forward its program.

There are four or five reasons why the church offers the best home to the Boy Scout troops. I should like to name these and further impress upon you the responsibility you have, as leaders of the church, to carry out in the lives of these boys in the church the spiritual program you have for your boys, and supplement the activities program which Scouting offers to them.

The church is the best home for a Scout troop, first, because it has the moral and spiritual atmosphere in which boys should grow up. As no other institution, it has the soul and spirit life which surrounds the place and which surrounds the boy whose life centers in the church. Then again the church has the man power with the right character, the right spirit, the right vision, who are worthy to be leaders of boys: and that character and that spirit and that vision are more important to the boys than are all the skill and information you can ever get over through the Scout handbook or any other handbook you may find. In the third place, because of the spiritual atmosphere and the right example of men, the church in the community has the confidence of fathers and mothers in the community as no other institution has that confidence; and, because of that, it will have the support of fathers and mothers in a community as no other movement will have. In the fourth place, the church can complete in the lives of these boys a program of religious education which Scouting cannot give. We deal with the great body of the Catholic church and are officially represented in their circles, and our program is carried forward under the supervision of their cardinals, archbishops and bishops. We are represented also in about thirty or forty of the protestant denominations in America, and our program is carried forward by them to their groups. We are also represented in the Jewish groups of America by their committee, and so on. We cannot let the Boy Scout movement pass out anything of a definitely religious program to these groups, but expect these groups to take up our program of activities and carry it alongside, and tie in with it, and bring to bear upon the lives of their own boys, the spiritual message, the spiritual ideals, the spiritual life, the religious life of the church of which the troop is a part.

But there is another reason why we want our Scouting tied into the church, and that is because of the thought, that no matter how effective a Scouting program may be in the lives of boys, we know it is a temporary program, which may serve the boy in the period of his youth and early adolescence, as he grows to manhood, but it is only

a brief period. You know, if you take a man along that period, ever so well, for two or three years, and leave him there without support and without foundation, without anything to help him to carry on, you have not done him any more service than if you started to carry a man across the country, to a town beyond, and lost him in the prairie or in the woods, or marooned him on a desert island. That is not helping a man to attain his destiny.

But what has the church? The church has a program that ministers for the boyhood under its mother arm, that carries on through his growing period of life to manhood and maturity and old age and down to the grave. The church has a program that ministers all the way along. Scouting is brief in its period with the boy. If we can tie up Scouting with a boy, we will tie up the boy with his church and with his God, and then this program will carry on in his life, and the church will be there to sustain and bless and support him to the end and out into the life to come.

One last word and I am through. I am happy to bring you word that the Church of Jesus Christ of Latter-day Saints is using the Boy Scout program in a larger way than any other church in existence. I am happy to tell you that there are 846 troops among the Latter-day Saints; that you have a larger per capita of Scouts in your membership than any other religious body on record. I am happy also to tell you that, in the State of Utah, you have a larger percentage of Scouts in the boy population than any other state. And I am happy also to tell you that the reason for this is because you have a closer tie-in and community correlation with Scouting in the Church of Jesus Christ of Latter-day Saints than in any other church as a church body. You have absolutely correlated and included Scouting with your program for young boys. I am happy to say also that a large part of that success is due to the fact that you have had a leadership in your Church, in the personality of Mr. Oscar A. Kirkham and Mr. Datus E. Hammond and other executives, sponsored by your able President and members of the Council of Twelve, sponsored also by your local bishops, and carried on by your local wards and stakes throughout this country, that has given a volunteer and a loyal leadership and support that is unequalled by any other religious body in America. And I say that because I know, because I study the records of all of them. I close by saying that I pray God that, through our Lord Jesus Christ, the work of Scouting and youth in this Church may be carried on and live forever.

ELDER STEPHEN L. RICHARDS

I am sure that we all rejoice in the encouragement and satisfaction which we have just received. We could well say to the eminent gentleman who has just addressed us that nothing could be said to give us greater and more lasting satisfaction than that our youth are learning principles of righteous conduct and are being trained in the Gospel of Christ, preparatory for duties as citizens of the country, and for their service to fellowmen and God.

A MESSAGE OF JOY

I do not know that I can adequately convey to you a message that is in my heart today. I have felt that we have a duty, a paramount duty to all the world and to the Church to interpret the Gospel of Jesus Christ in a manner which shall appeal; to reveal the joy of it.

Today is Good Friday, a day which is set apart in Christendom in memory of the crucifixion of the Savior of the world. I have seen several representations of the personality of Christ portrayed on the stage, and more recently portrayed on the moving picture screen. I cannot remember that in all these representations I have ever seen the Christ made to appear happy. I have seldom if ever seen him appear to smile. All of the representations have brought a message of gloom, sadness and final death. It may be that certain good is accomplished by such representations. I take it that it is desirable that we should remember the sufferings of our Lord and Savior. We are called upon by the Lord himself to commemorate his broken flesh and his spilled blood. His remarkable, incomparable sacrifice should never leave our minds, for it is by and through that sacrifice that he did become our Savior and our Redeemer. Yet at the same time I do not look upon the Savior of the world as a man of gloom, nor do I regard the Gospel he gave to the world as one of despair, or one which is intended to kill the joy in humanity.

All the natural world bids us have joy. The flowers that bloom, the sweet perfumes that greet our senses, the colors that enliven our environment, are all calculated to bring to us joy, to enliven us with a sense of beauty, richness and fulness of life.

Christ did not come to take the color out of life, and I attribute the large measure of indifference to his word, indeed the resistance which is set up against it, in no small part to the erroneous interpretation of his cause, of his life and his service under which the world has suffered for centuries of time.

"Men are that they may have joy." It is as natural to long for joy as it is to live, and it would be a perversion of the fundamental philosophy of things if religion were to be interpreted as an imposition upon life, to take out its joy and its gladness.

PRINCIPLES OF GOSPEL A STABILIZING FORCE

I am thinking of the host of young, of these armies of Boy Scouts of whom we have just learned. I am thinking of their attitude and I am delighted that the Doctor reminded us that the program which the Boy Scouts' organization provides for these young men is of temporary and partial character only. These young men, a million strong, need something to stabilize their lives. They need a force to guide and direct them. They need to realize the richness and the beauty of life, not only during their youth but all through their maturity, and we hold out to the world blessed, beautiful, cheerful life-giving principles of the Gospel of Christ to supply that vital need. It is incumbent

upon those who teach the youth to interpret the Gospel for them in such terms that they may see its joys, its encouragements.

PROVISION FOR IMPROVEMENT AND PROGRESSION

Every man loves to improve. Progression is the very law of life itself. The Gospel of Jesus Christ, as interpreted by the Prophet Joseph Smith, is the embodiment of eternal progression. Improvement is constantly advocated and provision for it is made. Men seek today to improve their temporal condition. It is a day when men have been able to harness the forces of nature, and by the inventions which have been devised more liberally enjoy the resources of nature than ever before.

The gospel of Jesus Christ is in no sense incompatible with such important improvements. It recognizes the intelligence in man. It seeks through education to develop that intelligence, to expound the principles of life, to investigate and understand the secrets which nature and the universe hold.

MATERIAL PROSPERITY NOT CONDEMNED

Material prosperity is not repugnant to the spirit of the Gospel. Indeed it is regarded as being an accomplishment worth while to be able to so accumulate or organize an industry or enterprise as to improve the conditions under which people live. It is selfishness and personal aggrandizement at which the Gospel directs its injunctions. But when one who has the true spirit of the gospel at heart, one who has consecrated himself to the service of God and his fellowmen, has been able to acquire property or to organize materials or forces for the improvement of conditions, he in no sense comes under condemnation. The spirit of consecration, devotion to the cause, to altruistic interests, is of the very genius of the Gospel.

JOY THROUGH SACRIFICE AND SERVICE

When Christ said to his disciples that they should take up the cross and follow him, I have never interpreted that to mean that they were to load upon themselves gloom and despair. He said, "I am come that ye may have life, and have it more abundantly." He engaged his disciples to disseminate the glad tidings of great joy which he taught. It is true that he made sacrifice, it is true that his life was filled with many wrongs to him, and that he suffered inexplicably, and yet I cannot but think that in all his sufferings, indeed even in the giving of his life he experienced a joy that transcends the comprehension of the finite mind. He knew of the vitality of the work which he did. He knew he was the Savior of mankind. He knew of the beneficent results that would follow his supreme sacrifice, and that knowledge could not have failed to transport him with a joy that no one can fully appreciate and realize. The joy of service, the joy of spreading his great work, is the only comparable joy that we may have.

I want the youth of Zion, as well as the youth of all people, to

know that to believe in Christ and to live his gospel is to bring the supreme joy and happiness into their lives. There is no other royal road to the happiness of mankind excepting the path which Jesus set.

OUR OBLIGATION

And so, my brethren and sisters of the Church, having these wonderful interpretations of the life of Christ and of the purpose of his ministry given to us by the Prophet of the latter days, it becomes incumbent upon us to so live and so teach that the world will long for the gospel of Christ as it longs today for pleasure and the gratification of appetite.

"How beautiful upon the mountains are the feet of them that bring glad tidings of great joy!" These glad tidings are entrusted to us to give to the world, and to give to our youth. I pray God that we may have the vision, the strength, and the love to give them faithfully, in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

There has been, this afternoon, a very great and deserving compliment paid to the Church of Jesus Christ of Latter-day Saints for its work with the boys of the Church as they have become associated with the Boy Scout movement.

PRACTICAL VALUE OF SCOUTING

I believe in Boy Scouting. It has come into my home. The past few days my seventeen-year-old boy has been attending a Scout pow-wow that has been conducted at the University of Utah. This afternoon, as I was about to leave for meeting, my boy sat at the table working with his papers. I suggested that I should be pleased if he felt like coming to conference with me. He said, "Father, I am working on these merit badges. I do not see how I can very well leave them." And realizing that this was a consummation of what he had been working on during the past three days, I felt to excuse him. This boy has earned and obtained seventy merit badges. He is not satisfied yet.

One evening as we sat in our home, one of my sons-in-law, who has had much experience in the handling of cattle and horses said he would like to know what my son had to learn in order to obtain a merit badge for horsemanship. So the boy proceeded to tell him, and, when he was through, my son-in-law remarked that he had been with horses and cattle all his life, but that he had just heard things about horsemanship that he had never known before.

I have thought that what is required to obtain the merit badges presented by the Boy Scout organization, would make a splendid junior-college course, and I know that the influence of the organization is wholesome and good. I believe that if our boys were to become good Scouts, they would be better deacons, teachers, and priests and better

Church members; so I desire to lend my influence to the Scout movement.

GOD TO RAISE UP A MAN WHOSE NAME WAS JOSEPH

The beautiful tenor solo that was rendered here this afternoon impressed me very much. The prediction made by Joseph who was sold into Egypt, looking down through the vista of time, and seeing that a man of God would be raised up for the accomplishment of a mighty work in the last days, contained a very specific declaration, to the effect that as his own name was Joseph, so should be the name of this individual whom the Lord would raise up, and not only that, but that the name of this individual's father also should be Joseph. The coming forth of Joseph Smith as a prophet of the last dispensation fulfils that prediction beautifully. His coming forth and the visitation of the Father and the Son and the message delivered to the boy, Joseph, in answer to his earnest prayer, were most beautifully presented in that solo this afternoon.

EVIDENCE OF TRUTH OF THE GOSPEL

As I was thinking of these things, I thanked the Lord in my heart for the many evidences that he has given to us of the truth of the gospel, as it has been revealed to us through the instrumentality of Joseph Smith. And I said to myself, I know that this is God's work, I know that Joseph Smith was a prophet of God, and I can prove it to my own entire satisfaction. It does seem to me that what is satisfying to my soul, in the way of evidence, should be satisfying to the souls of other men and women who are honestly seeking for light and truth.

WITNESSES TO TESTIFY

It is not unusual that witnesses should be raised up to testify of God and his Son Jesus Christ and of the truth. We read in Acts, first chapter and eighth verse:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

With the disciples of the Master, that was one important part of their calling, to be witnesses of the Lord. In John twentieth chapter and thirty-first verse, in speaking of the things which were written and preserved in the New Testament, we read:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

And so, in this day and time, the Lord has raised up witnesses for him. His prophets are his living witnesses and the oracles of the Church. After Joseph Smith had received from the angel Moroni the plates from which the Book of Mormon has been translated, and after

the translation, the Lord provided witnesses, and he did this that men and women who are seeking for light and truth might be convinced and that those who believe not might be left without excuse.

TESTIMONY OF BOOK OF MORMON WITNESSES

You know the nature of the testimony of Oliver Cowdery, David Whitner and Martin Harris. They testify that an angel of God came down from heaven and laid before their eyes, that they beheld and saw the plates and the engravings thereon; that they heard a voice from heaven saying that they had been translated by the gift and power of God; and that they were commanded to bear record of that fact, which they did.

Eight other witnesses, reputable men, men of character, testified that Joseph Smith showed to them the plates, which had the appearance of gold, and as many of the leaves as he had translated they handled with their hands, and they declared that the characters on those plates had the appearance of ancient work and of curious workmanship, and they gave their names to the world as witnesses of these facts.

In the Book of Ether (Book of Mormon), 5th chapter, 3rd and 4th verses, we have a declaration, that the Lord would raise up these witnesses, in words like this:

"And unto three shall they [the plates] be shown by the power of God; wherefore they shall know of a surety that these things are true.

"And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in which shall be shown forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day."

In one of our modern revelations, as contained in section 20 of the Doctrine and Covenants, the Lord to the Prophet Joseph Smith said:

"Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

"And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation."

TESTIMONIES THAT JOSEPH SMITH WAS A TRUE PROPHET

Applying a little reason to these testimonies, and I am sure that the Lord intends that we should, I conclude that these evidences, these testimonies of the three and eight witnesses to the truth of the Book of Mormon, are just as strong testimonies that Joseph Smith was a prophet of God as that the Book of Mormon is true. The Book of Mormon could not be true, having come through the instrumentality of Joseph Smith, had he not been a prophet of God.

We may take the test which our Savior gave by which we might know a true or false prophet. He said:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. * * *

"Wherefore by their fruits ye shall know them."

PROPHET'S STORY MUST BE TRUE

There can be no question about the Book of Mormon, as it is given us today, with the fulness of the everlasting gospel contained therein, being the fruit of this tree, Joseph Smith, in that it was given to us, of the Lord, through him. Then, if Joseph Smith is a prophet of God, the story that he tells of the visitation of the Father and the Son to him must be true, and, being true, God the Eternal Father is a glorified, immortal being, having a body of flesh and bones and spirit, and his Son like him. Joseph Smith being a prophet, this visitation being true, the things that were told to the Prophet Joseph by the Son of God must also be true—that there had been a falling away. That did not mean that just a few apostatized from the Church. It has always been that way; in every dispensation there are some that fall away. There had been a general or universal apostasy from the truth. That is the word of our Lord and Savior to the Prophet Joseph Smith, and the testimony of these witnesses is a testimony of that fact.

A FALLING AWAY BEFORE A RESTORATION

We stand for a restoration of the gospel. But how can there be a restoration of the gospel without there first be a falling away? The scriptures tell us that "known unto God are all things, even the end from the beginning." They also tell us that no prophecy of the scripture is of any private interpretation, but that the prophecies came not in olden time, by the will of man, but that holy men of God spoke as they were moved upon by the power of the Holy Ghost. That is the means of communication between the heavens and the earth.

And again, we are told that the Lord doeth no thing, but he revealeth his secrets to his servants the prophets. And I think we may add to that, no great thing is done, affecting the human family, except it has been revealed to his servants the prophets. If there was to be a universal falling away from the truth, he would have made it known through his prophets. He has done so, and made it very clear. Many scriptural declarations, concerning an apostate condition are to be found in the Old and New Testaments. History tells us that there has been this falling away.

KEYS OF THE PRIESTHOOD RESTORED

The Lord has sent John, the Baptist, who died in the primitive days, holding the Aaronic Priesthood, and the keys of that Priesthood were conferred by him upon Joseph Smith and Oliver Cowdery, with authority also to confer it upon others who are worthy. That was in the spring of 1829. A little later, Peter, James and John, who held the keys of the Melchizedek Priesthood in the primitive days, came and

visited Joseph and Oliver and conferred the keys of that priesthood upon them.

If Joseph Smith had not been a prophet of God, these witnesses could not have testified as they did; he being a prophet of God, what he said and what Oliver Cowdery said, in regard to the restoring of the Aaronic and Melchizedek Priesthoods upon them, must be true. It happened just about the time that these witnesses bore their testimony, in the spring of 1829. It was on the 15th day of May that John, the Baptist, conferred the keys of the Aaronic Priesthood.

I say these witnesses, the like of which no other religious organization can provide for its comfort and conversion, are witnesses of the truth of the restoration of the everlasting gospel.

FORESEEING OF RESTORATION PROOF OF FALLING AWAY

John, the Revelator, as recorded in Revelation, 14th chapter, 6th and 7th verses, when his vision was opened to see the many things that were to transpire before the great and glorious event of the coming of our Lord in the last days, towards which the eyes of all religionists are directed today, said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Would there have been any occasion for an angel to deliver the everlasting gospel to the nations of the earth if the gospel, recognized of the Lord, and the authority of the Lord to administer the ordinances of the gospel had been here? Reason answers that question for us. There would have been no occasion for it.

JOHN'S VISION COMPLETELY FULFILLED

The visitation of the Angel Moroni fulfilled, at least partly, the vision of John upon Patmos, when he delivered to the Prophet Joseph Smith the plates from which the Book of Mormon was translated, containing the fulness of the everlasting gospel as taught by our Savior to the ancient inhabitants on this continent. If there need be any further administration to make a full and complete fulfilment of what John saw, we find it in the visitation of John, the Baptist, conferring the keys of the Aaronic Priesthood, and the visitation of Peter, James and John, conferring the keys of the Melchizedek Priesthood, conferring the power and authority to build up the Church and kingdom of God upon the earth, to establish the Church of Christ, to restore the gospel, and administer the ordinances unto the children of men who are prepared to receive them.

All these and numerous other evidences come up before us, proving the truth of this work and that Joseph Smith was a divinely inspired man of God, a prophet in very deed.

NOT ALL ACCOMPLISHED AT ONCE

And now, carrying the thought just a little further, if I may, all that we see in this mighty work of God, the admiration of the world, because of the beauty and perfection of its organization, the efficiency of its workings—have not been accomplished in the days of Joseph Smith. Only one of these great auxiliary associations of the Church had been organized in his day, but they have been organized since, under the leadership of those who have succeeded to the presidency of this Church. These great auxiliary associations, our Church school system, our seminaries, these stakes of Zion throughout the valleys of the mountains, ninety-nine in number, and a thousand wards and branches, are evidences to me, conclusive and convincing, that those who have succeeded to the Presidency of this Church have been recognized of the Lord. His power has been with them in administration, and those who have been associated with them, and this work has grown and prospered until it has arrived at its present condition.

HEBER J. GRANT A PROPHET OF GOD

I know that Heber J. Grant is an inspired man of God, the right man at the head of this work, a prophet, seer and revelator, just as well as I know that Joseph Smith was a prophet of God. I uphold and sustain him as such. This people do also. Were it not so, he could not accomplish the work the Lord has for him to accomplish, and that which he is accomplishing with the means that the Lord has given him. So that I know that we are the people of God, that this is the Church of Christ, the power of God unto salvation, and I do know that it will go on to triumph. The truth will, ultimately, prevail throughout this world, and the purposes of our Father in heaven will be consummated, his Son will come to reign over this his kingdom, as King of kings and Lord of lords, forever and ever.

This is my testimony; I bear it unto you in the name of Jesus Christ. Amen.

The congregation sang, "Do what is right."

ELDER JOSEPH F. MERRILL

Commissioner of Education

My brethren and sisters: This is the first time in my life that I have been called without previous notice to this position. I do not know what I can say. I came today wholly in a receptive attitude. Perhaps I can do no better than to give you a confession of my faith.

I believe that I have been called to the finest and the best educational position in America. I think that for two reasons primarily. One because of the character of the people with whom I have been brought in contact, and the other, because of the nature of the work itself.

Bishop Cannon this morning spoke of the quality of selfishness

that was dominant in the lives and conduct of many people. May I say that I have learned that the people with whom I labor are devoid of that quality. Without a single exception every individual with whom I have been brought into contact has looked at our problems from the standpoint of what is best for the whole. I have talked with ambitious college presidents, with ambitious teachers, with ambitious chairmen of boards, with respect to their problems. Without a single exception they have said that what is best for the whole is what we will cheerfully accept. That spirit makes the work extremely pleasant.

Again may I say that I believe there is no kind of education in the world that is so fine and so elevating and so good and so important as religious education. And I believe that nowhere in the world is there a system of religious education that is equal in its quality, in its thoroughness and in its comprehensiveness to the system of education that is being undertaken in this Church. The time will come, I verily believe, and before very many years, when week-day religious education will be offered to every high school boy and girl, to every college and university boy and girl in this Church.

The seminary movement is progressing rapidly. It is doing an extremely good work. We have recently received testimonials from all of the school superintendents in the districts where we have either schools or seminaries located, testifying to the value of this work. They have used such expressions as these, when speaking of the nature of that work:

"Most highly satisfactory."

"Exerting the highest moral and ethical influence."

"It is the finest thing that has come to this school."

You understand of course that in all of our system of education we are not trying to get into, we are not trying to dominate, we are not trying to influence improperly, we are not trying to interfere in any way with the public school system of education. All that we are asking is that the members of the Church may voluntarily go during school hours into our buildings, and our own property, and receive religious education. And this religious education was given daily last year, as President Grant announced this morning, to more than 14,000 who were in daily attendance at high schools and colleges. This year more than 15,000 high school and college students are attending week-day religion classes.

With respect to my faith in this work may I say that long years ago, before ever I left my home for collegiate training, I received a testimony of the existence of a divine power, who could reveal himself to men. And so in all of my life since that time I have never once doubted the existence of such a power, of a revelator who can give knowledge to an individual, and who can hear and answer prayers.

In my boyhood days, for seven long years, I prayed daily for certain knowledge, for a certain blessing. Once during that time I was greatly encouraged by attending an evening entertainment in which a group of young people sang, "Keep on asking; God will

answer by and by." I kept on praying. And finally when the answer came I did not know that shortly I was to leave my home for ten years of college and university work. Hence I did not know the significance at that time of the message that came to me, of how it would stabilize me in my faith in the years immediately before me. One night between the hours of ten and eleven o'clock, after a hard day's work, there came to me a revelation from on high that was most glorious in its nature, that has been from that moment to this an absolute testimony to me of the existence of a higher power, of the existence of a God who will hear and answer the prayers of a humble farmer boy. Further, since that time I have had two critical periods in my life, when I did not know how to turn, and there came to me at each of those times a revelation from on high that directed me, that told me what was to come to pass, and how I should perform.

And so I care not, my brethren and sisters, what the philosophy of men may be, how they may question the existence of divinity, how they may question the existence and power of a being who will hear and answer prayers, and will direct in the affairs of men. I know of my own self that God lives, that he does reveal himself to men, that he does direct men. And so I have such confidence in God, I have such confidence in this as being his divine work, that I stand ready to welcome investigators, research workers and truth seekers in every field of human thought and human endeavor, feeling assured, independent of what they may say or what their explanations may be, if they find truth in any field of endeavor whatsoever, that truth will be in harmony with the gospel of Jesus Christ as we understand it. And so I feel that there is absolutely no reason for us to be afraid that our young people, if they are rightly led and taught in gospel truths, can ever be won away into infidelity by anything that men may teach that is contrary to the truth, because all truth is in harmony with truth.

In my early boyhood I learned this couplet:

"Truth is truth wherever found,
On heathen or on Christian ground."

And I believe it thoroughly.

To me there stands today at the head of this Church in President Heber J. Grant, the personal representative of the Lord Jesus Christ, and there sits surrounding him today men who have been called as special witnesses of the Lord Jesus Christ. And I want to testify to you that I do know of my own self through revelation that has come to me, that these men are what they claim to be, and that this Church is what it claims to be, and that if we are true to our professions; if we are true to ourselves, we shall eventually attain to the goal for which we have started out.

May the Lord give us strength and help us to do this, I ask in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

It is the pure testimony of the Spirit that reaches the hearts of the children of men. As I listened this morning to the President of the Church and the other speakers, I recalled the words which the haughty and wicked king of Babylon addressed to Daniel, the Hebrew prophet. The king said to him:

"And I have heard of thee, that thou canst make interpretations, and dissolve doubts." (Daniel 5:16.)

Could a more eloquent tribute be paid to the prophetic office of a man of God than that? Is it not wonderful to dispel darkness and to dissolve doubt? It is the truth, as the Savior said, that makes us free.

With all my heart I believe that the gospel is a dissolver of doubt. One of the greatest editors that this country has ever produced lost his boy, five years old, by death. Friends endeavored to console him in this great bereavement. The man of letters said:

"Now, all that deeply concerns me is the evidence that we shall live hereafter, and especially that we shall live with and know those we loved here. If I felt sure on the point of identifying and being with our loved ones in the world to come," etc.

The gospel answers this question. The Apostle Paul said:

"But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." (2 Timothy 1:10.)

The Prophet Joseph Smith, the founder of this Church, through the will of God, was given a most comprehensive and inspired definition of truth.

"And truth is knowledge of things as they are, and as they were, and as they are to come." (Doctrine and Covenants, Sec. 93:24.)

This choice seer "gazed on the past, the future, too, and opened the heavenly worlds to view."

This religion of which I am proud, this religion designated by the world as "Mormonism," brings the consolation of divine comfort to the hearts of stricken parents, that their babies laid away in death, their youth who have been called to the other side, shall be restored to them in the resurrection, and that parents shall have the joy of rearing infant children, in the resurrection, to manhood and to womanhood, for "God will finish what he hath begun."

"Mormonism" dissolves doubt as to the origin of man. We believe in the immortal origin of men and women; that God is the Father of our spirits—that we had a royal ancestry. And the Latter-day Saint, whose path is lighted by the inspiration of the Spirit of God, will never say to the Almighty, as he said some people would say: "Thou formed me not." No, "Mormonism" gives the answer, vouchsafed to us in holy writ and modern and ancient revelation, that the Almighty

is the Father of our spirits, that we lived as individuals in spiritual form before we came to this earth.

Another thing: "Mormonism" dissolves any and every doubt concerning the divinity of the Lord Jesus Christ. The Book of Mormon, which is another witness for God, testifies (and that is one of the main purposes for which it was written) that Jesus is the Son of God, the Redeemer of the world, and the Savior of mankind; that he redeemed us from death, and brought to light life and immortality, through obedience to the gospel. This is the testimony that we bear to the world. Our doubts have been dissolved by the gospel; and, instead of doubt and uncertainty, the light, the testimony of the Holy Ghost, the power that guides into all truth, fills our hearts, and we can say, with Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

Thank God for the gospel. Thank God for the Holy Ghost. Thank God for the inspired prophets, seers and revelators who, by their ministry and the word of life, have dissolved all doubts and dispelled the clouds of darkness.

I bear you my testimony that Jesus Christ is the Son of God: that Joseph Smith was his prophet, and that he, like Daniel, was a dissolver of doubts, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I have received a number of telegrams and letters from various presidents of stakes and others, explaining the impossibility of their being at this conference.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers, and General Auxiliary Officers, who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

GENERAL CONFERENCE

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

Joseph W. McMurrin

Rey L. Pratt.

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

Heber J. Grant

Joseph Fielding Smith

Anthony W. Ivins

David O. McKay

Charles W. Nibley

Stephen L. Richards

Willard Young

Richard R. Lyman

Rudger Clawson

John A. Widtsoe

Orson F. Whitney

Adam S. Bennion

Joseph F. Merrill

Arthur Winter, Secretary and Treasurer

SUPERINTENDENT OF CHURCH SCHOOLS

Joseph F. Merrill

AUDITING COMMITTEE

Henry H. Rolapp

John C. Cutler

Peter G. Johnston

TABERNACLE CHOIR

Anthony C. Lund, Conductor

B. Cecil Gates, Asst. Conductor

George C. Smith, Secretary

ORGANISTS

Edward P. Kimball

Alexander Schreiner

Tracy Y. Cannon

Frank W. Asper

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Clarissa S. Williams, President

Jennie B. Knight, First Counselor

Louise Y. Robison, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent

Stephen L. Richards, 1st Asst. Gen'l Supt.

George D. Pyper, 2nd Asst. Gen'l Supt.

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent

Richard R. Lyman, 1st Asst. Superintendent

Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Martha H. Tingey, President

Ruth May Fox, First Counselor

Lucy Grant Cannon, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President

Sadie G. Pack, First Counselor

Isabelle S. Ross, Second Counselor

with all the members of the Board as at present constituted.

The congregation sang, "O say what is truth."

The closing prayer was offered by Elder A. E. Palmer, president of the Lethbridge stake.

The Conference adjourned until 10 o'clock, Saturday, April 7, 1928.

SECOND DAY

MORNING MEETING

At 10 o'clock Saturday morning, April 7, 1928, the conference reconvened in the tabernacle.

President Heber J. Grant presided.

The congregation sang the hymn, "Come, come ye saints."

Invocation was offered by Elder Walter K. Barton, president of the Franklin stake of Zion.

A solo, "He that dwelleth," was sung by James E. Haslam.

ELDER GEORGE ALBERT SMITH

Among the wonderful inventions of our day is that of the amplifier and the radio. This morning I am grateful that I have the assistance of this device in speaking to you in this great building.

Yesterday we had as visitors men from afar, one of whom addressed us, calling attention to our particular position in the world of Scouting. His remarks reminded me of an experience I had recently, at least it is not many months ago, while in San Francisco attending a regional meeting of the Scout organization. We had spent the day in session. At the close of the meeting, when it was ready to adjourn, I asked the chairman for permission to say a few words on the Latter-day Saint plan of taking care of boys. My request was cheerfully granted. I asked those who were present, first, if they would pay attention to what I had to say, with the thought that they might add to our program, and give us the benefit of their thinking, because they were all experts in taking care of boys.

THE MUTUAL IMPROVEMENT PLAN

I said first of all, we have a fathers' and sons' outing manual. I had it in my hand. This is an invitation to the fathers and sons of our country. We have in our Church ninety-nine ecclesiastical divisions known as stakes, and this program is suggested for fathers and sons, with the thought that if they can go out together into the open spaces and camp in the mountains or plains of God's great out-of-doors, and become better acquainted, both fathers and sons will be greatly benefited thereby. I went through the program, of course, in a little more detail than I shall do here today. I said: We have a Junior Manual. This is intended to inspire in the boys faith in God. There is a lesson for each week during the Mutual Improvement season, and we feel it is a fine program. I called attention to some of the features of the plan, some of the experiences of our missionaries and early Scouts, and the feeling that it would engender in the heart of the boy in appreciation of the heroism of these individuals.

I said: We have an advanced Junior group in the Mutual. For this group we have a manual prepared to call attention to the fact that

courage is an important thing, not only courage in the face of ordinary danger, but courage to do right when evil is present. We feel that at this age our boys should be stimulated with the courage to do right. Scouting is an important part of the program of these Junior groups.

Our next age is our senior group, and we have a manual prepared for them. While men are quarreling about the differences between science and religion, we prepare a manual and put it into the hands of our advanced adolescent youth, calling attention to the fact that there is no conflict between true science and true religion; that the truth, no matter from what source we derive it, all originates with our Heavenly Father. We place a manual in their hands that calls attention to the fact that instead of trying to find a conflict between science and religion we do well to understand them both, to the end that we will be able to harmonize them.

While I was talking I noticed several individuals in the house nodding to one another, calling attention to the fact that that was a good thought.

Now, I said, we have an advanced Senior group. For this group we have taken for this year's study short biographies of men who have been prominent champions of liberty throughout the world, such as Moses, Confucius, Gotama the great Buddha, Justinian and other philosophers and religious leaders. Then we call attention to the fact that in this group were Oliver Cromwell, George Washington, Joseph Smith, Abraham Lincoln, Brigham Young, Benito Juarez, etc. In the life of each of these men we have found that which we feel ought to inspire men and women with a desire to do better things. In addition, we have our *Mutual Improvement Era*, that is published monthly, containing articles that are intended to inspire in the growing young men a feeling of reverence for God, and a desire to know of his purposes.

At the conclusion of my talk to them I said: Now, gentlemen, I have told you what we are trying to do for our boys in the Church of Jesus Christ of Latter-day Saints. I shall appreciate it if you will now give me your reaction and any suggestions for improving our plan.

One of the leaders of the group, without hesitation, said: "Mr. Smith, we are at your feet." Another man spoke up and said: "There is no other program like that, for boys, in the world." The Superintendent of Schools of San Jose, California, said to me: "There is no church in all the world doing for its young people what you are doing," and he said, "It is remarkable to me that we, in San Jose, work our heads off to put over the Boy Scout program with the thought that we are doing the most wonderful thing in the world for boys, and you come here and tell us that that is only a little part of your program, that Scouting is a part of your Junior work." And he said: "I want to compliment you." There were quite a number of those present who gave me their cards and asked if we would supply them with our manuals for this year.

I mention this because only yesterday you heard from one of the chief Scout men of the United States, the statement that we lead in

Scouting, that Utah and the Church of Jesus Christ of Latter-day Saints are in the forefront in the world of Scouting. In the case of the people I have mentioned, their lives are set on that one department.

OTHER DEPARTMENTS OF THE CHURCH

When this man from San Jose said: "We find that this is only a little part of what you are doing for boys," I did not enlarge upon the program by saying, this is only one of the departments of the Church of Jesus Christ of Latter-day Saints. We start with our Primary children, and they are surrounded by the love and tenderness of the best women in the world. Our children are taught to pray; in the organizations with which they are identified they are taught faith; they are led along the pathway of constructive thought. They are carried on in that department until they are twelve or fourteen years of age. I did not tell of our Sunday Schools—no other Sunday Schools in all the world compare with ours. We take our boys and our girls in their tender years and lay a foundation for an understanding of the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the history of the Church; so that when they are old enough to come in contact with individuals in the world they have a fund of information by which they are not only able to defend their faith, but are qualified to advocate their faith in such a way that others may be inspired and interested in it. Then we have the Mutual Improvement organizations, that have developed both boys and girls to become orators, musicians, writers and thinkers. We have our Relief Society, the great national organization, than which there is nothing in all the world better, an organization that contributes, not only to the intellectual and spiritual welfare of its members, but also to the desires in their hearts to reach out and benefit and bless those who are in need, as the name implies. I did not tell these men that when our boys are young they are taught the gospel of Jesus Christ, and ordained to the Priesthood; that as Deacons, as Teachers and as Priests, they are taught, while in youth; that as Elders they become members of the Melchizedek Priesthood, and may be ordained Seventies, and High Priests, going upward through the various ages of their lives. I did not call attention to the fact that we have our ward meetings where, once a week, we are brought together and where we may partake of the Sacrament. I did not call their attention to the fact that we have our quarterly conferences which afford the opportunity for the people to come together in the various larger districts, under the influence of our Heavenly Father. I did not tell them of the great annual and semi-annual conferences that are held in the Church, attracting people from all parts of the world, affording opportunity for the reuniting of families, the bringing together of friends and renewing acquaintanceships—all these things, a regular part of the program of the Church of Jesus Christ of Latter-day Saints.

OPPORTUNITY FOR DEVELOPMENT AND GROWTH

I haven't touched all the things that are in my mind, but I have mentioned enough to call your attention to what I would like to have

you remember, that when our Heavenly Father established his Church upon the earth, he established it on such a broad plane that there is afforded in this organization, by means of its priesthood and its auxiliary organizations, an opportunity for the development of every living soul, under the influence of his Holy Spirit. He organized his Church on so broad a scale that all are invited to search the scriptures and understand them for themselves. On such a scale we are invited to go into the great schools and universities of learning of the world, seeking for the things that the world has been able to uncover and explain; and these all, as far as they are true, to become a part of our thinking, to be made a part of our lives. When we analyze these things and realize what God has done for us, we would be an ungrateful people if in the depths of our souls we did not worship him day by day, with thanksgiving in our hearts for the mercies that are extended unto us. No other people in all the world are so cared for and cultured, no other people in all the world are so tenderly taught and so carefully advised and counseled as are the Latter-day Saints. And if we will only take advantage of our opportunities and avail ourselves of our privileges, this Church will continue to grow and spread, there will be less opportunity for evil to come into our communities; we will continue to be a tower of strength for righteousness, as I believe we now are among the people of the world, not only in keeping the ethical ideals of this world before the people, but also in instilling in mankind a living faith in our Heavenly Father, which is at the foundation of all real progress and all that is really worth while.

A NEW PLAN

I am grateful for my standing in this Church. I am thankful to be associated with my brethren and sisters in a department of service. And now today, inasmuch as there is a new plan in operation, affecting the Priesthood and the Mutual Improvement Associations, following upon that of the Church Sunday School, let us all desire to carry forward this mighty work of our Heavenly Father, put our shoulders to the wheel and cause this department to function for the benefit and blessing of the youth of Zion, and for the uplift of every man, woman and child, to the end that each may in due time be found worthy of a place in our Father's celestial kingdom. That we who have part in this glorious work may rejoice in it, is my prayer, in the name of Jesus. Amen.

PRESIDENT RUDGER CLAWSON

We have had a very excellent conference thus far. To me the meetings have been extremely profitable, and I have rejoiced greatly in the spirit of the conference.

I am reading now the Twelfth Article of Faith of the Church of Jesus Christ of Latter-day Saints:

ALL ARE SUBJECT TO LAW

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law."

My brethren and sisters, this is not a mere platitude; it is not a formality, but it is an article of faith of the Church of Christ. Let me call your attention to the fact that all people in all nations are under a reign of law. We cannot escape this conclusion, we cannot evade the fact, being upon the earth as we are, mingling one with another, we are subject to law. The Lord has said in one of the revelations to his Church, through the Prophet Joseph Smith (See Doctrine and Covenants, Section 58):

"Let no man break the laws of the land, for he that keepeth the laws of God hath no heed to break the laws of the land."

That is direct and emphatic, and leads one to the obvious conclusion that the laws of God are higher and superior to the laws of the land.

We read in the scriptures that when the wicked rule the people mourn, and conversely it might be said that when the righteous rule the people rejoice. They rejoice because the righteous make righteous laws, and they mourn because the wicked make wicked laws. We are living, my brethren and sisters, under one of the best and most substantial governments in the world today, if not the best. It simply results from having the best and most liberal laws of government.

I call your attention to this important truth, that people who live in far distant hamlets are under law: that people who live in the cities of the land are subject to law, and it follows if a citizen desires to enjoy the privileges that belong to the city in which he resides, he must yield obedience to the laws of that city, and give heed to its ordinances. If a man wishes to enjoy the advantages and privileges of citizenship in this great nation of ours, he must subject himself to the laws of the nation. You know quite as well as I do what is said of a man who disregards law, who goes beyond and away from it, who appears to think that that is his privilege. Well, the Lord has something to say about that, for he spoke by revelation to Joseph Smith the Prophet and said:

"And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willesh to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still."

So a man who ignores the law, who sets his face as flint against it, is called an outlaw, and if he sets himself against the Government in which he resides and of which he is a part, and violates the law and uses his influence against the Government, that is designated as treason. He is treasonable, he is subject to the action of this very law which he violates.

LAWS OF GOD AND LAWS OF MAN

Now there are two great law-givers, the one is the Lord in heaven. He is the supreme law-giver of the universe. The other is man upon

the earth. The laws of God are great spiritual and eternal laws, and are given to govern us in our conduct and to protect us in our future prospects. The laws of the land are of temporary character and appertain to mortal life. However, if the laws of the land are good laws, they have the approval of the Almighty. The greatest and most spectacular revelation of law, if I may use that expression, ever made, was given at Mount Sinai when the Lord descended upon the mountain, and in the midst of thundering and lightning and a great smoke going up, he gave the Ten Commandments. It might truly be said that all the righteous laws of man have their origin in the Ten Commandments.

THE PURPOSE OF THE CONSTITUTION

The Lord had a great purpose in view in establishing the Constitution of this land, and doubtless entertained very great respect for our pilgrim fathers, and the early fathers of this great nation, because he has referred to them in a revelation given to his servant Joseph Smith. (See Sec. 101, Doc. and Cov.) Speaking of the Constitution the Lord said:

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

OUR ATTITUDE TOWARDS THE CONSTITUTION

Is it to be wondered at, brethren and sisters, that the Latter-day Saints as a people have profound respect for the Constitution of the United States? We believe that the Constitution was inspired of the Lord. If other people draw away or lose their interest, or their faith in the Constitution and the flag of our country, the Latter-day Saints will be expected to rally around it. We propose to maintain the Constitution and all that it stands for. Our children are taught to respect the flag and to honor the law-givers of the nation. In Scout law, our boys are taught to be obedient and to honor the law, to be honest, to be truthful, to be upright. They do not always have a good example set before them by men of influence and men of power in the nation, men who have rightly earned the designation of "boot-leggers." We hope that the Scouts who are growing up will be safeguarded against the pernicious example of these men.

PROHIBITION LAW SHOULD BE OBSERVED

The law pertaining to prohibition is an expression of the wishes of the majority of the people of the United States of America. It has become a sacred law of the land, and should be so regarded, at

least until it is repealed. So I might add that the voices of the Latter-day Saints are raised against those who violate this law.

ALL KINGDOMS GOVERNED BY LAW

I call your attention to the fact, and to me it is very interesting, that the Lord is the author of many great and glorious laws. We are told in one revelation from on high that all kingdoms have a law given unto them.

"There are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

"And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

"All beings who abide not in those conditions are not justified. * * *

"And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons:

"And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets.

"And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all these are one year with God, but not with man."

The foregoing quotation will be found in Section 88, Doc. and Cov.

BLESSINGS PREDICATED UPON OBEDIENCE TO LAW

Upon another occasion the Lord said to his prophet:

"For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

"And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God. (Doc. and Cov. 132, verses 4, 5, 6.)

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov., Sec. 130, verses 20, 21.)

Now we learn from this that every blessing bestowed upon men is predicated upon law. I take it there is no exception to this rule. Blessings do not come in a haphazard way, they do not come by chance, but they come by obedience to law. And if you want a blessing you must obey the law upon which that particular blessing is predicated. The blessing of salvation is predicated upon obedience to the New and Everlasting Covenant, and condemnation is predicated upon its rejection.

THE NEW AND EVERLASTING COVENANT

Now, what is this New and Everlasting Covenant spoken of? We understand it to be the gospel of Jesus Christ, or the law of the gospel. If you desire salvation, then you must obey the law of the

gospel. It cannot be had in any other way. We can't run and jump into heaven, or drop down into it from above, or climb up into it from below. If you get into heaven, if you would secure the blessings, joys and privileges of heaven, you must obey the law that governs in heaven. That is good logic and good reasoning, and is according to revelation.

BLESSINGS DERIVED FROM PAYMENT OF TITHES

Let us make an application or two: For instance, there is the law of tithing. It is a law of God. If you would receive the blessing that goes with paying tithing, then you must obey the law of tithing. Somebody might ask: "Well, what is the blessing that goes with the paying of tithing?" The answer is this: A great and important blessing. We are told in the revelation on tithing—Doc. and Cov., Sec. 119—that to them who observe to keep this law the land will be sanctified and will become a land of Zion; it will not be a land of Zion to them who reject the law of tithing.

BLESSINGS OBTAINED THROUGH OBEYING THE WORD OF WISDOM

What blessing, if any, comes through obedience to the Word of Wisdom? Is it worth while to render obedience to this special Word from the Lord? Certainly it is worth while. The Word of Wisdom is often referred to in our Church as the law of health. I am sure if the Latter-day Saints would follow it strictly and carefully, they would enjoy the blessing of health to a very great extent. Of course we naturally inherit the weaknesses and imperfections of the flesh, that is true, but generally speaking, good health and the preservation of our bodies would result in the main from an observance of the Word of Wisdom.

Still another great blessing comes from observance of the Word of Wisdom, for the Lord said to Joseph Smith, the Prophet, that "all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall *find wisdom and great treasures of knowledge, even hidden treasures*; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

DISTINCTION BETWEEN DESTROYING ANGEL AND ANGEL OF DEATH

Some people might say, well, so far as that is concerned, the destroying angel slays everybody sooner or later. The answer is: Not so.

There is a distinction between the angel, or messenger, of death and the destroying angel. When a righteous man dies the angel who comes to take charge of his spirit is not a destroying angel, but rather an angel of mercy, of peace and love, a messenger from the Father.

The death of a wicked and disobedient man is bitter, and he has no promise that the destroying angel will pass by him and not slay him.

I rejoice in the fact that all men are subject to law, both civil and heavenly law—the law of the Gospel and the law of the land. We admonish Latter-day Saints to cultivate respect for law.

I know that the Gospel is true, that Christ is and was the Savior of the world, that Joseph Smith the prophet, was a glorious character and a mighty minister of truth. I testify of these things in the name of the Lord Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

I wish to take as the subject for my sermon the first and last articles of our faith, written by Joseph Smith.

"We believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to ALL MEN; indeed we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

The first and last articles of faith of the Church of Jesus Christ of Latter-day Saints embody principles, large in their concept of life. These two statements of religion deal with the most important problems of the soul, and they solve in a general way how man may enter into a divine world. Perhaps the majority of mankind is not yet ready for such a presentation of religion; but it is through some such conception as the thought of these two statements that mankind will grasp the meaning of life and its ultimate end. The same trend of thought that we have today—the religious and the scientific—was developed in ancient times when Hebraism and Hellenism flourished. This brought forth much of the thought expressed by the Prophet Zechariah, when he wrote "Thy Sons, O Zion, against thy Sons, O Greece." The one thought was the selfless life, and its eternal belief in God; the other was the life of nature; the pursuit of knowledge, the establishment of great truths by philosophers and men of science.

Such men who believe in the one true and living God, the eternal father of us all, like Jeremiah, Isaiah, and Zechariah, established through their writings the fundamental truths of religion and life. They gave to the world religion, which took the culture of Greece and afterwards the power of Rome, and elevated and inspired them. The Hellenistic movement was that of Aristotle and Plato, and through these men there came into the world a struggle fiercer than the struggle of arms; for it was a struggle of ideas, but the words of the prophets had a keener significance for all time to come than had any other thought. "The Sons of Zion were against the Sons of Greece." Israel and Greece stood for the two great forces that have moulded our Western history, and still dominate modern life. Paul, the Apostle before the age

of historical criticism, made the distinction so emphasized in our day, between the Hebrew spirit and the Gentile, particularly the Greek, when he said that the Gentiles followed not after righteousness; but that Israel did follow after the law of righteousness. Beautiful are his words found in the ninth chapter of Romans. History fully bears out Paul's contrast between the Jew and the Greek; the religious mind and the scientific mind. The Jews understood that God required righteousness as indispensable for life. The law flashed out solemn warning to the world. The sense of sin, the need of redemption, the lawlessness of human nature, when it is not under subjection to the law of God; and these principles were all postulates of the Bible. Hebraism stood out for the moral and religious principle, Hellenism for the culture of the human; the sensitive love for the beautiful, and the joy of living.

Down through the ages, faith in one God was needed before consistency in the moral life of man was possible. The world is indebted to the Jews for the moral law, not merely the Ten Commandments, but the idea of law in general. The result of this moral advance was an infinite intellectual advance, and it brought reason and order into the world.

The idea of the uniformity of nature, which is the first principle of science, was impossible until the Jewish mind swept away Polytheism, and through the concept of law, saw the world consistent, with unbroken continuity. In this way, the Hebraism of the Jew and the Hellenism of the Greek came together."

So today we have the struggle of ideas. There appear two opposing methods of thought and development, which we meet in our schools and universities. They reflect at times a conflict in human nature. With the thought of the first and the last articles of our faith, certainly we make a contribution to religious thought in our day. We see the simple acceptance of both sides, looking with clear eyes on the whole situation. We accept the Hellenistic or scientific truths as given by the master men of science and philosophy. It is the gospel of the love for the beautiful and the joy of living; that man may search out truth by study and thoughtful work in the world. Then on the other hand, these two articles implicitly say that all discord in life is changed into harmony by reconciling man to God. The deepest thought of Christ's teaching and life is simple confidence in God, as seen in the world and in human life. This consciousness of the divine takes precedence over all else, and becomes the great inspiring motive, driving the life to noble ends, and assuring the spirit of man of the highest realities of life. This is one of the contributions of the gospel of Jesus Christ our Lord, as we Latter-day Saints understand it. The problems of life are solved not by denying one side or the other, but by carrying both sides to a high point. As of old, so today, Christianity reconciles religion and science by a form of knowledge and ethics, that is made accessible to all classes, kindreds,

tongues, and peoples. The gospel of Jesus Christ is not a scheme of culture or a system of philosophy; but a *Religion*, fulfilling the law and the prophets, enforcing the obligations of duty, and pointing to the glory of the Cross. It brings man into a new relationship to God. Its end is not the curtailment of thought and life, but its enlargement, so there is room for the development of every gift of heart, mind, and soul. As was indicated by the Prophet Joseph Smith in the last article of faith, the narrow lot of man is broadened whenever he comes into filial relation to God. This enlargement of life through faith is a fact of experience. Faith in God enlarges the horizon of life, and leads to the acceptance of all truth. All the treasures of wisdom and knowledge are opened to the believing mind; "for they are all broken lights of God, in whose light alone, we see light." How forcibly wrote Paul of old:

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

So we, Latter-day Saints, say to the world: "Believe in God the eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost," for it is Christ who gives us power to become, and opens up new possibilities of thought, feeling, and action. He asks for obedience, and when we obey, we discover the law of our own life; He asks for service, and when we serve, we discover perfect freedom. The love of God in Christ unifies life for us; we gain love, and as our love increases, our faith deepens.

The message of Jesus then, as it is now, was: "Repent." "Prepare ye the way of the Lord." His coming in that first day was a revolution in religious thought. He taught that the soul of man deals directly with his God. Man must be perfect even as our Father in heaven is perfect. His life changed the history of mankind more deeply, more widely, and more permanently than any other from the beginning of the world to the present. It was he, Christ Jesus our Lord, who bestowed upon us the increasing consciousness of the immortality of spiritual values.

So has the message of our Lord been revealed today.

Jesus Christ and him crucified for the sins of the world; the larger faith that assures us immortality, are what the world needs this Easter day. He is risen. He is our Savior and our King. He lives and we are in the image of the true and living God, who made the world and all things therein. And when the sons of Greece are for and not against the sons of Zion; when all ideals of culture shall find their inspiration and nourishment in the divine ideals of Jesus, the Redeemer, then will the world march on to perfection.

When thought, and art, and literature, and science, and knowledge and life are brought into subjection to the obedience of Christ, then shall we have the true victory of life, and we will be able to say: "Thou hast conquered, O Galilean."

Both trends of thought are coming together in the gospel of Jesus Christ. George Santayana, America's greatest philosopher writes today:

"O world, thou choosest not the better part.
It is not wisdom to be only wise,
And on the inward vision, close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart
Save one that faith deciphered in the skies
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine."

And so by thy divine faith, says Santayana, shall you find out the true knowledge.

In our belief as Latter-day Saints, Zion and Greece are brought together today in the Doctrine and Covenants one of our sacred books.

The Doctrine and Covenants contains the revelations of God the Father to Joseph Smith and other prophets of God in this dispensation. It tells about the restoration of the plan of God in the salvation of the human race. It is largely ethical in its message, and, like the Book of Mormon, makes public and private righteousness matters of practice. The book opens by telling of a *mighty work* that is about to be ushered into the world. This is the restoration of the gospel of Jesus Christ, with the giving to man of the holy priesthood of God, the Aaronic and Melchizedek, as it existed in the days of the prophets of Israel and at the time of Christ. The outstanding truth of the book is that God is identified as the Father of the race, and the gospel of Jesus Christ is restored in this day with all its gifts and blessings. It puts the principle of righteousness through obedience to the plan of salvation into the foreground; and all its teachings grow out of the principle that for man to attain the highest development he must place his faith in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, and receive by divine authority the priesthood of God. It also emphasizes the importance of man's spiritual life, and his great mission on earth; as well as the glory of immortality and the power of eternal progression in the hereafter. Men are coming to know beauty and truth. Zion and Greece are brought together. These two articles of faith, the first and the last, written by the Prophet Joseph Smith, embody this great thought, and that is a distinct contribution to the truth and to the religion of the world.

That the Lord may help us to see these things and appreciate the beauty of the gospel of Jesus Christ, the majesty and the grandeur of the principles of eternal truth that have been revealed in this day, I ask, in the name of Jesus Christ. Amen.

The congregation sang, "High on the mountain top."

ELDER ORSON F. WHITNEY

No servant of the Lord should ever arise before a congregation and say, I have nothing upon my mind. A people who have been commanded of God to "seek for wisdom out of the best of books"—to "seek learning by study and also by faith," ought to have something upon their minds. I have something upon my mind, but I need the Spirit of the Lord to enable me to bring it forth, in such a way as to feed your souls with the bread of life and build you up in the faith of the everlasting gospel. That Spirit I now invoke.

THE CONFERENCE KEYNOTE

The keynote of this conference, if I heard it aright, was struck by the president of the Church in his opening address yesterday morning, when he referred to the great and marvelous work in which the Latter-day Saints are taking part. I wish to elaborate that theme.

A PROPHECY AND ITS FULFILMENT

It was about seven hundred years before the birth of the Savior, when a prophet of God upon the Eastern hemisphere predicted the coming forth of "a marvelous work and a wonder." The reason assigned for its coming was given in the language of the Lord, as follows:

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, * * *

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:13, 14.

If you wish to know when and where this prophecy began to be fulfilled, follow me down the ages to the spring of the year 1820, and into the rural districts of New York State, where then dwelt a humble family by the name of Smith. One member of that family was a boy between fourteen and fifteen years of age. Anxious for his soul's salvation, young Joseph Smith went into the woods near his father's home, and inquired of the Lord which of all the churches then extant was the true Church of Christ, in order that he might join it. While praying he was seized upon by an evil power, which strove to destroy him; but he was delivered by a vision of light, in the midst of which stood two glorious personages, one of whom, pointing to the other, said: "This is my beloved Son—hear him."

In answer to his inquiry as to the churches, the boy was told, to his astonishment, that none of them was the true Church of Christ, and that he must not connect himself with any of them; but await the coming of the true Church, in the founding of which he was destined to play an important part. Said the Son of God, in relation to the churches then existing: "They draw near to me with their lips, but their hearts are far from me;"—thus linking together the ancient prophecy pertaining to the "marvelous work and wonder" and the work inaugurated by Joseph Smith in this the Dispensation of the Fulness of Times.

MARVELS AND WONDERS

And what a wonderful work it is! What could be more so? At a time when all over the Christian world—to say nothing of the heathen world—it was popularly supposed that the heavens were sealed, and the canon of Scripture full; that visions and revelations had ceased, and that angels no longer communicated with men—at that very time the heavens burst, and not only angels, but God himself comes down, and proclaims to a little fourteen-year-old boy the opening of a new gospel dispensation! Could anything be more marvelous?

Three years pass, and an angel appears to Joseph, giving his name as Moroni, and stating that in mortal life he was a prophet to an ancient people called Nephites, the civilized ancestors of the present-day American Indians. Among other things the youth was told that a record engraved upon gold plates, compiled by Moroni's father, another prophet named Mormon, would be found in a neighboring hill, where Moroni had concealed it centuries before. This record contained the fulness of the everlasting gospel, as delivered to the Nephites by the Savior, who claimed them as his "other sheep"—a branch of the House of Israel. (John 10:16; 3 Nephi 15:21.) That book, translated by Joseph Smith, reveals the wonderful past and the yet more wonderful future of America, the Land of Zion, otherwise known as the Land of Joseph, referred to by the Patriarch Jacob when blessing his twelve sons (Gen. 49:22-26), and by the Prophet Moses, in giving his farewell benediction to the tribes of Israel (Deut. 33:13-17.) America is shown to be the place of the New Jerusalem, a holy city to be built by a gathering of scattered Israel, prior to the glorious coming of the Lord.

Next came John the Baptist, another angel, who conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, authorizing them to preach the gospel in its restored purity, and to baptize by immersion for the remission of sins. And this was followed by a visitation from three other heavenly messengers—namely, Peter, James and John, who ordained them to the Melchizedek Priesthood, thus empowering them to bestow upon their baptized converts the gift of the Holy Ghost. By virtue of these ordinations, the Church of Jesus Christ of Latter-day Saints was organized, April 6, 1830, at Fayette, Seneca county, New York. And thus was fulfilled Isaiah's prophecy of the lifting up of the Ensign for the gathering of scattered Israel (Isa. 11:11-16.) This movement was authorized by Moses, who as an angel delivered to Joseph and Oliver the keys of the Gathering; that the dispersed of Judah and the outcasts of Israel—including the Lost Tribes in "the land of the North"—might assemble in fulfillment of prophecy—the Jews to Palestine, to rebuild the old Jerusalem; the other tribes to America, where the new Jerusalem is to rise.

Elias also appeared and committed to Joseph and Oliver "the dispensation of the gospel of Abraham." These men were descendants of the great Hebrew patriarch, and were to begin a work having as its object the eternal welfare of Abraham's posterity. Then Elijah came,

"to turn the hearts of the fathers to the children and the children to the fathers," that the dead as well as the living might share in the blessings of the Final Dispensation, wherein, pursuant to divine purpose, all things that are Christ's, both in heaven and on earth, will be brought together in one.

In preaching the gospel to the world and gathering Israel from the nations, the Latter-day Saints—children of Ephraim—are helping to fulfil the covenant made by Jehovah with Abraham, Isaac and Jacob: "In thee and in thy seed shall all the nations of the earth be blessed." So runs the ancient promise—fulfilled by Jehovah himself in coming through the lineage of those patriarchs as the Savior of the world; and further fulfilled by the dispersion of Israel among the nations, blessed by this racial admixture and by the gathering that has begun.

These are some of the marvels connected with the mighty work in which we are taking part—the wonderful work of Almighty God, in this the last and greatest of the gospel dispensations. What can compare with it? Is there anything half so wonderful?

ALMOST AS WONDERFUL

Yes, there is something almost as wonderful—and that is, that the wise men of this world do not see in it anything worthy of their special care or attention. "Mormonism," to its devotees, is the most glorious thing in existence—the sublimest poem that was ever written, the profoundest system of philosophy that the world has ever known. But the "wise" and "prudent" pass it by as a thing of naught, or stand at a distance, sneering at it and pelting it with unsavory epithets. Why is it?

LINCOLN AND GREELEY

Why couldn't Abraham Lincoln, that good and great man, see in "Mormonism" what we see in it, and what it really is—the Everlasting Gospel? He and Joseph Smith lived almost within a stone's throw of each other in Illinois. Why did not the future president recognize in the prophet of God what the Latter-day Saints recognize in him—the most remarkable human being that has walked this earth in two thousand years? Why couldn't Lincoln see it? The great emancipator was no enemy to the "Mormon" people. When asked, after his election as president, how he intended to treat the "Mormon" question—which was bothering the politicians as well as the priests—he answered in his quaint, characteristic way: "I intend to treat it as a farmer on the frontier would treat an old water-soaked elm log lying upon his land—too heavy to move, too knotty to split, and too wet to burn. I'm going to plow round it." And he did.

Horace Greeley, another great character, the founder and editor of the *New York Tribune*, a man whose utterances were more potent in his day than those of the president of the United States—he came out to Utah in early times when the fastest means of travel between the Missouri river and the Pacific Coast, was the ox-team, the pack-

mule, or Ben Holliday's stage line. Greeley came by stage, and on his way to California, tarried certain days in Salt Lake City. He had repeated interviews with President Brigham Young, and in a book afterwards written and published he paid high compliment to the pioneers and early settlers of these mountain solitudes. He didn't believe the "Mormons" were robbers and murderers, as he had been told, and he spoke of them as honest and industrious people. But that was all. Brigham Young's views on marriage and slavery interested the great editor, but the "Mormon" religion in its sublimest phases was a sealed book to him. Why?

OUTSIDE AND INSIDE AUXILIARIES

Well, doubtless there were good reasons for it; and I will venture to advance one. Perhaps the Lord needs such men on the outside of his Church, to help it along. They are among its auxiliaries, and can do more good for the cause where the Lord has placed them, than anywhere else. And the same is true of the priesthood and its auxiliaries inside the Church. Hence, some are drawn into the fold and receive a testimony of the Truth; while others remain unconverted—for the present; the beauties and glories of the gospel being veiled temporarily from their view, for a wise purpose. The Lord will open their eyes in his own due time.

ISRAEL AND THE GENTILES

God is using more than one people for the accomplishment of his great and marvelous work. The Latter-day Saints cannot do it all. It is too vast, too arduous, for any one people. Our part in it is the greatest. We have the gospel and the priesthood, with a mission to gather Israel, build the New Jerusalem, and prepare the way for the advent of the King of kings. And this duty has been laid upon us because we belong to the house of Israel. It is the God of Israel who is coming to reign and we are the right people to prepare the way before him.

But we don't own the steamships and the railroads and other means of rapid transit and communication, whereby the Lord's people are being gathered out from the nations—flying "upon the shoulders of the Philistines," as Isaiah predicted. The risen Savior, when he appeared to the Nephites and spoke of the glorious future, said that the Gentiles would assist his people in gathering to their promised lands. And are they not doing this? Is it not the ships and railroads of the Gentiles—"the shoulders of the Philistines"—that are bringing the children of Ephraim to this Land of Joseph, and carrying the children of Judah to their ancient homeland—dedicated for their return by direction of the Prophet of Ephraim—Joseph Smith?

We have no quarrel with the Gentiles. They are our partners in a certain sense. The name Gentile is not with us a term of reproach. It comes from *Gentilis*, meaning, of a nation, a family or a people not of Israel—that is all. "Mormon" is a nickname for Latter-day Saint,

but "Gentile" is not a nickname. It simply means, with us, one who does not belong to the Church. We need the Gentiles, and they need us, but they don't know it, and we do. They are wiser than we are in material things—the things of Earth and Time. But when it comes to spiritual things—the things of Heaven and Eternity, we can teach them. We need their wealth and worldly wisdom, their wonderful skill in managing and manipulating temporalities. And they need the Gospel and the Priesthood. They need us, for we hold in our hands the Key to their eternal salvation.

Again I say, the Lord's Work has need of auxiliaries outside as well as inside, to help it along. Because of their worldly influence—which would depart if they connected themselves with the Church—many are kept where they are, where the Lord has placed them, and can best use them for the good of all.

THE WISE AND PRUDENT

Many years ago I had an interesting conversation with a man who was a member of the Roman Catholic church. He was a great scholar; he must have had a dozen languages at his tongue's end, and seemed to know all about history, science, law, philosophy, and all the rest of it. We were frank and friendly with each other, and one day he said to me:

"You 'Mormons' are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other position tenable in the whole Christian world, and that is the position of the Roman Catholic church. The issue is between 'Mormonism' and Catholicism. If you are right, we are wrong. If we are right, you are wrong, and that's all there is to it. These Protestant sects haven't a leg to stand on; for if we are right, we cut them off long ago, as apostates; and if we are wrong, they are wrong with us, for they were a part of us and came out of us. If we have the apostolic succession from St. Peter, as we claim, there was no need of Joseph Smith and 'Mormonism;' but if we have not that apostolic succession, then such a man as Joseph Smith was necessary, and 'Mormonism's' position is the only consistent one. It is either the perpetuation of the Gospel from ancient times or the restoration of the Gospel in latter days."

"Doctor," said I, "that is a very clear and concise statement, and I agree with it in almost every particular. But don't deceive yourself with the notion that we 'Mormons' don't know the strength of our own position. We know it better than you do. We know it better than any other people can know it. We haven't all been to college, we can't all speak the dead languages, and we may be ignoramuses as you say; but we know we are right, and we know you are wrong." I was just as frank with him as he had been with me.

Now what was this great scholar's viewpoint? With all his learning, he could not see into the heart of "Mormonism." He recognized the strength of its position; but he supposed that to be an accident.

He thought Joseph Smith had stumbled upon something of which he did not know the true value. He was wise in worldly wisdom; but his wisdom perished in the presence of this mighty and marvelous problem.

Another instance and I am done. A learned gentleman named Riley applied for a doctor's degree at Yale University, and as the basis of his application, he wrote a thesis entitled "Joseph Smith, the Founder of Mormonism." And what did he bring forth? Simply this: That Joseph Smith was an epileptic, who fell in a fit and imagined that he saw the Father and the Son; imagined that Moroni revealed to him the Book of Mormon; that John the Baptist conferred upon him the Aaronic Priesthood, and Peter, James and John the Melchizedek Priesthood; that Moses restored the keys of the gathering, and that Elias and Elijah also appeared to him. All imagination, said Mr. Riley.

But this wise man overlooked one important fact: A tree is known by its fruit; a fountain, by the stream that issues from it. The Church of Jesus Christ of Latter-day Saints, as a system of government, challenges the admiration of intelligent men all over the world. It is conceded to be a wonderful organization. And the doctrines of "Mormonism" are replete with poetry and philosophy—are beautiful, glorious and sublime. Joseph Smith declared that these things were revealed to him—that they came right down from God out of heaven; but Mr. Riley would have us believe that they all sprang from the diseased brain of a fourteen-year-old boy who had fallen in an epileptic fit!

There are some things that do not need answering, and this one of them. Well was it said in days of old, with reference to the days in which we live: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

ONLY ONE WAY

There is but one way to understand "Mormonism"—and that is God's way, not man's. Books and schools cannot give a testimony of the Truth. Those who sneer at the Everlasting Gospel, and pelt it with nicknames, will never understand it—unless they repent, and are baptized, and receive the Holy Ghost, whereby the things of God are made manifest. What Peter said to the multitude in his great Pentecostal sermon, is just as true today as when it was first spoken. The Gospel does not change; it is the same yesterday, today and forever; and what was necessary to save a soul two thousand years ago, is necessary to save one now. Amen.

ELDER JOHN M. KNIGHT

Retiring President of the Western States Mission

During the few moments at my disposal I pray that I may have the spirit of this occasion.

For nearly nine years it has been my good fortune to labor as a missionary of the Church, proclaiming to the world the marvelous work

and a wonder that has been established in this dispensation. I can truly say to you, my brethren and sisters, that it has brought into my life a greater joy than any other experience. We may buy pleasure, we may attain happiness, but real joy comes to the individual who gives long and unselfish service to his fellowmen. I have rejoiced in the opportunity afforded me to lift up my voice in proclamation of the gospel and to declare that Jesus is the Christ and that Joseph Smith was and is a prophet of the living God.

As I have listened to the brethren, during the sessions of this conference, I have realized more fully than ever before that Joseph Smith was the spiritual pioneer of the nineteenth century, that he was the trail-blazer, if you please, who led men and women away from the worship of idols and planted anew in their hearts a knowledge of God and of his Son, Jesus Christ. He led by voice and life and never permitted the message entrusted to his care to be throttled by any power, social, economic or military. Joseph Smith established the Church on a firm foundation, builded it upon the Savior of the world, with apostles and prophets as in the great organization established by the Savior in the meridian of time. I am wondering if we appreciate the value of that organization, how important it is that we have the living oracles among us. If it were not for these men, who direct the destinies of the Church, who keep it in order, we would soon be as the world, wafted about by every wind of doctrine, and as unstable as many of the organizations calling themselves Christian churches.

I am happy in the knowledge that the Church has been controlled, from the beginning, by the power of God, and that the men who have stood at the head have directed its destiny under his inspiration. The Latter-day Saints, as indicated by the last speaker, are not in doubt with respect to the gospel of the Master. It is the purpose and will of our Father that all men might know the truth. To that end the gospel is being preached in all the world as a witness. The promise is made unto all who obey its saving ordinances, that they may know the truth. There are thousands and tens of thousands of Latter-day Saints today who bear witness that the Lord has heard and answered their prayers, and has sealed upon their hearts this knowledge. The missionaries who are out in the world, undaunted and unafraid, proclaim to the people that if they will obey the truth they may know that it is of God. The Savior has promised that if any man will do the will of the Father he shall know of the doctrine, whether it be of God or whether we speak of ourselves.

May I refer to one incident that happened in our mission during the last year. One of our missionaries, laboring in Casper, Wyoming, called at a home one day and was invited in, by the man of the house. He discussed our faith with this gentleman for upwards of three hours. The man then said to him: "I have been a member of a Christian church for many years, and was educated for the ministry. My father and my grandfather before me were ministers of the gospel.

Some ten years ago I discovered that there was a lack of vitality in the organization to which I belonged, and I covenanted with the Lord that if I ever found the truth I would accept it. I resigned my pastorate, took up school teaching, and have been searching for the truth." He said, "I have looked everywhere, except into your organization and your faith, and I discover today that you have presented to me the message that I have been seeking all these years. I have covenanted with the Lord that I would join the church that presented to me the truth, and I find what I am looking for in your organization."

It was not an easy matter for this gentleman to accept the message of the elders. Weeks and months went by, a serious illness overtook him, an operation was necessary; but before the operation was performed he called his family around him and said to them: "I have discovered the truth in the Mormon Church, and if I die, it is my wish that you accept their message and become identified with that people, and then have the work done for me in the temple." The man did not die. The elders administered to him; he lived, and as soon as he was sufficiently well he became a member of the Church by baptism. After baptism he said, in bearing testimony, that the scriptures were opened to his view, or to his understanding; they became a new volume. He understood them as he had never understood them before. He comprehended the truth. It was to me the best evidence of his conversion. The Holy Spirit had come into his life, and he was able to understand the gospel of the Master as it is presented by the Latter-day Saints. Many such instances might be related.

I appreciate that the time has expired. I desire to bear my testimony to the truth; that I know as I know I live that this is the gospel of Jesus Christ, that it is the power of God unto salvation to all who will obey its saving principles and ordinances. It is not enough for us merely to go down into the waters of baptism, but after we have accepted the truth we should make application in our lives of its saving graces—add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness charity. The apostle of old said: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The Lord help us to so live that we may be worthy of all his blessings, I pray in the name of Jesus Christ. Amen.

The congregation sang, "Now let us rejoice."

The closing prayer was offered by Elder Henry D. Moyle, President of the Cottonwood stake of Zion.

The conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The meeting commenced at 2 o'clock in the Tabernacle, April 7, 1928.

President Heber J. Grant presided.

The congregation sang, "How firm a foundation."

Elder Heber S. Allen, president of the Taylor stake, offered the opening prayer.

A solo, "Lift thy heart," was sung by Harold H. Bennett.

ELDER JOSEPH FIELDING SMITH

I pray that I may have the Spirit of the Lord to direct me in what I shall say this afternoon. It is my desire to address my remarks particularly to the officers and teachers of the Church—those who have been called to responsible positions in the Church and who have a voice in the choosing of instructors in the priesthood quorums and the various auxiliary and other organizations of the Church.

TEACH AS DIRECTED BY THE SPIRIT

I shall read a few verses from section forty-two of the Doctrine and Covenants:

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

"And the Spirit shall be given unto you by the prayer of faith; and if you receive not the Spirit ye shall not teach."

We are inaugurating in the Church this year, a little different system in regard to the teaching of members of the Church, and I think it is an improvement through which all the members may have the opportunity to receive instruction in the principles of the Gospel as these things are presented unto them by these elders, priests and teachers of the Church, according to the word of the Lord in this revelation.

FAITH A NECESSARY QUALIFICATION

The matter of teaching is one of the greatest importance. We cannot estimate its value when it is properly done; neither do we know the extent of the evil that may result if it is improperly done. Whether in the Church schools, the seminaries, auxiliary organizations; or in the Priesthood quorums, the greatest qualification required of a teacher is that he have faith in the principles of the gospel; that he believe in the principles of revealed truth as they have come through inspired prophets in our own day as well as in times of old; and that he shall exercise his privilege as a teacher in the spirit of prayer and faith.

I am in full accord with the commandment as it is written in this revelation. Unless a man does have a knowledge of the truth, has faith in the word of the Lord and his power, and is guided by the Spirit of the Lord, he should not teach. We are commanded "to give diligent heed to the words of eternal life." For we "shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is spirit, even the Spirit of Jesus Christ."

In this day of wonderful educational privileges and opportunities for the gaining of knowledge, as the world understands it, we may feel that the greatest thing required of a teacher is that he possess a liberal education. It is very essential that men with the responsibility that teaching brings, be educated; that they have knowledge in a general way; but it matters not what a man's training or what his schooling may be—how many degrees he holds—if he has not faith in the gospel of Jesus Christ and has no testimony received from the Spirit of the Lord of the divine truth which has been revealed, he is not qualified to teach in any organization within the Church. Sometimes those who are serving as Bishops and Presidents of Stakes, and in other leading positions, I fear, may overlook this fact and in the choosing of teachers in classes, as teacher trainers, or wherever it may be, think of the man's educational qualifications as they would be looked upon in the world and forget the spiritual and doctrinal qualifications which are more essential. A teacher should not be called primarily because of his schooling, or educational attainments, without taking into consideration his humility, his faith and his integrity to the cause of truth which he is supposed to represent. This training does not come through the study of science, art or literature, but through prayer and faith and the promptings of the Spirit of the Lord. It cannot be stated too forcefully that the man or the woman without faith in the gospel as it has been revealed in the day in which we live, should not teach. The Lord has made it very emphatic.

MEMBERS OF THE CHURCH SHOULD BE PROPERLY TRAINED

This is a very important age in which we live, and our message and our authority in the world are the most important things in the world. The souls of members of the Church are just as precious in the sight of the Lord as are the souls of the people in the world unto whom our missionaries go with the plan of salvation. In fact, if a choice is to be made, a soul already in the Church—one who is in the Covenant—is just a little dearer to the Father, if possible, than is one who is on the outside. Of course, the Lord is no respecter of persons, and all souls are precious in his sight, but he no doubt loves those who obey his voice and who are willing to walk in his truth, more than he does those who fail to do so. We should spend our time and give diligent attention to the training of members of the Church. Teachers who are filled with the spirit of the Lord and who are tried and true, should be called to act in this capacity, and those who are

not so tried and proved, should not be called to instruct the members. What do we accomplish if we spend our time and means preaching in the world to make converts to the gospel, if we place instructors before the youth in the stakes and wards who destroy the faith in the hearts of the young people in the divine message intrusted to our care?

SAVING PRINCIPLES

A man may have a wonderful education and not be on the road to salvation. It matters not if a man is acquainted with the principles of science, history, literature, and all the branches of education as they are taught in the schools of our land, these truths, of themselves, will not save him in the kingdom of God. He must have in his heart the spirit of faith in the mission of Jesus Christ; he must understand the principle of repentance; he must understand the principle by which the remission of sins may be obtained, which is baptism by immersion by one having authority. In fact, he must understand all of the first principles of the gospel and obey them. These truths are fundamental to salvation. If a man has not complied with these principles and received the gift of the Holy Ghost by the laying on of hands, and obtained entrance into the kingdom of God, he is not on the road to salvation, no matter what else his knowledge may be. The great learning he obtains in the world will not save him.

FULNESS OF TRUTH PROMISED TO FAITHFUL

All knowledge is helpful, all truth is a part of the gospel, but the Lord has given us some fundamental laws, truths by which his kingdom is governed, and we must be in accord with these principles of truth and these laws, and understand them if we would be saved in the celestial kingdom. Having possession of these truths pertaining to our salvation, we may add to our knowledge. Eventually a man will be under the necessity, if he becomes perfect as the Lord prayed and taught in his sermon on the mount, to understand all truth. Things are taught in a fragmentary way now, but we will know them in full sometime when we receive the greater light and understanding after the resurrection. Our knowledge does not end with this life. We will continue to progress in eternity, and all things will be revealed unto those who are faithful in this life in keeping the commandments of the Lord. The Redeemer has said:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth.

"And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

SEEK MEN OF FAITH AND TESTIMONY

We learn in the scriptures, then, that there are fundamental things which we must understand, and laws which we must obey, if we would find our way into the celestial kingdom. Now I speak this way to impress upon my brethren, the Bishops and Presidents of Stakes, and

others, the necessity of hunting for men as teachers in organizations within the Church who have a firm testimony and who live in full accord with the word of the Lord. Men who are filled with the spirit of faith, who understand the principles of the gospel, and who make them a part of their lives and who spend some of their time in prayer and fasting.

THE SPIRIT OF TRUTH

Let me read from another revelation:

"Wherefore, I the Lord ask you this question—unto what were ye ordained?

"To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

"And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified?

"Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way?

"And if it be by some other way it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God.

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together."

HOW TO AVOID DECEPTION

Again the Lord has said, speaking on this question:

"And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations—

"Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

"He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances.

"And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you."

Satan is abroad in the land, deceiving the nations, and he will deceive us unless we are firmly grounded in the faith, unless we base our salvation on truth, unless we search for gospel knowledge and understanding. The Lord has required of us, as he sets it forth in many of the revelations given to the Church, that we should search the scriptures, and make ourselves familiar with the teachings they contain. If we will do this then, we will not be led astray by every wind of doctrine and foolish teaching of men in the world, but will have power to understand and discern between truth and error and choose the right, avoiding that which is wrong. Every member of this Church has it within his power to know the truth, so that he may not be deceived. This knowledge will come to us through our

study, through faith, through perseverance, and through living in full accord with the ordinances of the gospel.

May the Lord bless and guide us, I pray, in all things, that we may be steadfast in the truth in these days of peril, these days when there are so many false doctrines prevailing in the world and men are striving to destroy the fundamental teachings of the Lord Jesus Christ. May we stand firm and faithful in the spirit of prayer, the spirit of faith and with a perfect testimony of the truth, I pray, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I have been greatly impressed by the spirit of this conference, and with the fact that the Lord has set his hand to do a marvelous work and a wonder among the inhabitants of the earth in the day and age in which we live. It is, indeed, a marvelous and wonderful work that was portrayed to us so beautifully, in the meeting this morning, by Elder Orson F. Whitney. It has been accompanied by the most miraculous occurrences, and it is not a great wonder that many people have questioned its truth.

We are living in a day of agnosticism, a day when there is but little faith among the children of men. The great thing in connection with these miraculous occurrences is the introduction, among our Father's children, of those principles and doctrines that have within them the power of God unto salvation.

What is the work of God? We read in the opening paragraph of the Bible:

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

"And God said, Let there be light: and there was light."

Thus began, according to Holy Writ, the great work of creation; and there followed the creation of man in the image of God.

What is God's work, of which we speak as this marvelous work and a wonder? It is the great plan of life and salvation. God created the heavens and the earth, and we look up into the starry heavens, with wonder and amazement at the grandeur and the glory of this universe in the midst of which we live. We see the blazing sun at noonday and our hearts are thrilled with the wonder of it; and we learn of the motions of those heavenly bodies and our hearts are filled with amazement and wonder at the glory of this wonderful creation; and we ask the question, Whose work is this? We may read the answer in the opening verse of the Holy Scriptures: It is the work of God.

But is that all that is contemplated in this great work of God? Is that the great thing that God has in mind? The Lord spake unto

his servant Moses, and his words unto that mighty prophet read like this: "This is my work and my glory, to bring to pass the immortality and eternal life of man." The saving of human souls, redeeming them from the fall, exalting them, and bringing them back into the presence of God, is to bring to pass their immortality and eternal life. It is not sufficient that we live here upon the earth. This is but one phase in the progress of the children of God. This mighty work of God began before the foundations of this earth were laid. What do we know about the things that happened before the foundations of this earth were laid? I grant you that very little has been revealed, but that little is full of meaning. The Lord spake unto his servant Job and said:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * *

"When the morning stars sang together, and all the sons of God shouted for joy?"

True enough; where was Job then? My brethren and sisters, where were we? We stood in the presence of our Maker; we stood in the presence of our Eternal Father—his begotten children in the spirit. What was the occasion that filled our hearts with joy? It was the promulgation of this glorious plan, whereby the children of God might become exalted and be saved in the kingdom of God, that we might have our part in that great work which the Lord instituted among his children even in that primeval day, that involved the creation of this world, the placing of our Father's children upon it in tabernacles of flesh and bones. It involved the fall, because we were free agents, and without the experience of an earth life there would be no possibility of an exaltation.

The principle of progress is involved in the experiences that we have upon this earth. The plan was announced. It was one of free agency, the right to choose between good and evil. Are you willing to take the chances of an earth-life, with the recollection of your previous existence taken from you, and live in a world of sin, tempted by the adversary of the children of men? Are you willing to be proved, whether or not you will do all things whatsoever the Lord will require of you? The announcement was made and a covenant made with the children of God, even in that primeval day, when he revealed the gospel of the Lord Jesus to the children of God. Even then, it was the power of God unto salvation, the new and the everlasting covenant that the Lord made with his children. If you will do these things and prove yourselves, you will receive an exaltation in the celestial kingdom of God. And our hearts were filled with joy inexplicable, even to overflowing, and we shouted for joy over the glad tidings that had been made known unto us even in that primeval day.

The plan involved the sending of one mighty and strong. The question arose, Whom shall I send? And there arose in that mighty multitude the first-born of all the children of God, who said, "Here

am I, send me." "Thy will be done, and the glory be thine forever." But there was another in that assembly who objected to the great plan that was evolved, that of free agency, and he arose in that mighty multitude and said, "Here am I send me, I will be thy son, and I will redeem all mankind that one soul shall not be lost." Compulsion, that. "Surely I will do it," said he, "wherefore give me thine honor." And God said, "I will send the first." And Satan grew angry, for Satan it was who had spoken thus, and he rebelled against God. He had been busy beforehand, laboring among the children of God, deceiving them with his sophistries. And there was war in heaven, and Satan prevailed not, for the Lord sent the first, and Satan was cast out of heaven.

The all-important thing for the inhabitants of this world, then, is this, to believe on Him whom God did send, and reject the message of him whom God did not send but cast out of heaven. For the war, begun in heaven, was continued here on earth among the children of men, and Satan is abroad in the land endeavoring to lead the children of God away here as there, continuing his work of destroying the souls of men. To believe on Jesus Christ, then, is the all-important thing. Believe on him and thou shalt be saved. And when I say believe on him, I mean a living faith in him, and in his glorious gospel, for, as then, it is now the power of God unto salvation. A man may not say that he believes on him and reject his gospel. A man who has a living faith in him lives not by bread alone, but by every word that proceedeth forth from the mouth of God, and accepts of the plan of him whom God sent into the world, rejecting the plan of the adversary. To accept the plan of our Savior is to have faith. To reject the plan of the adversary, with all his sophistry, his false religion, his deception, his evil and all combined, to resent and resist that, and to turn away from it, is to overcome sin.

There is only one way, and that is to accept of him whom God sent, and his glorious gospel, which has been restored in the day and age in which we live. That which was first given to father Adam and in various dispensations of God's providence has been revealed anew to the children of men. Let us then have faith in him. There is no other name given under heaven whereby men and women can be saved, no other plan, no other gospel. There is but one faith, one Lord and one baptism; and that baptism, and that faith, and that Lord have been revealed to the children of men in this dispensation of his gospel, and now, in the day in which we live, the gospel restored in all of its primitive purity, having in it the power of God;—a marvelous work and wonder for the salvation and exaltation of the children of God.

May we accept that message, live in accordance with it, and thereby be entitled to an exaltation wherein our Father will fulfil the covenant that he made with us in that primeval day. Let us take advantage of it, and lift up our voices to all the world, that they may hear the glad tidings which God has sent into this world, through his Only Begotten Son, I pray, in the name of Jesus Chrsit. Amen.

ELDER RICHARD R. LYMAN

Yesterday Elder George F. Richards, quoting the words of the Master, said:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

May I for a few moments draw your attention to some of the fruits, the accomplishments, of the Church of Jesus Christ of Latter-day Saints?

I sat yesterday in our conference by the side of Dr. Roy O. Wyland, director of education for the Boy Scouts of America. As he looked out over the great multitude in this building and listened to the remarks of the various speakers, he was getting, perhaps for the first time, an intimate and accurate view of this Church and its fruits.

At the close of the second session of the conference Dr. Wyland said:

"This is one of the glorious days of my life. I have never known such inspiration before. The feeling that has come into my soul today is entirely new."

A TRIBUTE BY SENATOR OWEN

These remarks of Dr. Wyland remind me of Senator Robert L. Owen and of the experience he had under very similar circumstances, a few years ago in this same building. Senator Owen and the Honorable William J. Bryan occupied front seats at one of our conference sessions during a week-day afternoon. The great audience made up largely of men was to them a thrilling sight.

At the close of the session these two distinguished visitors came to the stand and watched the great multitude move out of the building. A few people, probably a hundred, gathered in front to hear what these visitors might say. Mr. Bryan asked the Senator to speak:

"My friends," said Mr. Owen, "I cannot tell you how much I have been surprised and how much I have been pleased at what I have seen and heard here this day. You need have no fear for the future, for your faith is founded on a rock.

"I can perhaps explain my feelings best by telling you a little story. Two men were sitting side by side; one said to the other, 'You see that man over there? I hate him.'"

"'You hate him? How can you hate him? He is a stranger; you do not even know him.'"

"'Of course I do not know him. I could not hate him if I knew him.'"

Mr. Bryan, Senator Owen, and Dr. Wyland, were all surprised, they were all pleased, with the fruits of Mormonism as these were presented by the audiences and the words of the speakers.

OUR WORK IN SCOUTING

"Ye shall know them by their fruits. * * * A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

If we are to be judged by the work we have done throughout the

Church in Scouting, we have certainly been putting forth good fruit. Dr. Wyland told us in our conference yesterday that no church or other organization has done better.

We are aiming to do efficient Scout work in every one of our one thousand wards in the Church. The Scout program is an essential element of the work offered in our Mutual Improvement Association. Practically every ward has in it a Scout troop.

Elder Richards spoke yesterday of his own son—one of five remarkable Scouts in my own ward, the Twenty-seventh. Few troops in the city or, for that matter, in the entire country, have the record of our Troop Thirty-nine. Scout James Bean was one of the four boys from Region Twelve, which includes Utah, Nevada, Arizona and California, to win the Harmon Foundation Scholarship. Five boys in the Ram Patrol of this Troop to which the son of Elder Richards belongs, another being a grandson of Francis M. Lyman, have each from sixty to seventy-five merit badges. Our Scout Executive, Mr. D. E. Hammond, says that "they are the ranking Scouts of the United States."

If the tree is to be judged by its fruit, what must we say of this outstanding work?

THE CHURCH'S MISSIONARY SYSTEM

Recently I was asked by a great scholar to name outstanding characteristics of our people. I named first our missionary system. I am looking to see someone wise enough, philosopher enough, scientist enough, to explain how, with little opportunity for scholastic education, Joseph Smith could devise an educational institution of such merit as this missionary system.

How precious are the lives of young people eighteen, nineteen, twenty and twenty-one years old!—the critical ages in their careers. What do thoughtful folks think of an institution that teaches boys and young men at this the most critical period of their lives, to devote one, two, perhaps three years to spreading the gospel of Jesus Christ, and to a study of his life and labors?

The Christian world is agreed that there is no other life, that there is no other example, like that of Jesus, the son of God. The historian, H. G. Wells, said:

"Being myself not a Christian, I must, without hesitancy, when I have been asked to name the seven greatest characters of all time, name as the first greatest, the character that has helped humanity most and best—Jesus of Nazareth."

Had Joseph Smith done nothing more than establish this missionary system, which sends young people out in the world unselfishly to teach others the Christian religion, would that work not bear the stamp of divinity? Remember, too, that these young people pay their own expenses. They are not teaching for hire, nor are they divining for money. This is another of the fruits.

FRUITS OF MUTUAL IMPROVEMENT WORK

There came recently into my hands "The Vigilante"—the official organ of the M Men's and Gleaner Girls' organizations of the Hollywood and Los Angeles stakes. These young people are fruits of the Church. What must be the verdict of history as to the Church which produces young people who in an editorial publish the following:

"The man who succeeds must pay the price of success. He must save when he would like to spend. He must work when he would like to be asleep. He must take the kick when he is tempted to kick back. He must be patient when his nature wants him to be impatient. He must call all his faculties to reason when they want to be unreasonable."

These are the sentiments of the young people of the Church who have gone on through Scout work to "M" Men's work—their own ideas, expressed in their own way, in their own publication. Is the tree which produces such fruit a good tree? "By their fruits," says Jesus Christ, the Son of God, "ye shall know them."

SENTIMENTS OF GREAT LEADERS

I would like to have you look for a moment at the man, President Heber J. Grant, who stands at the head of the Church. When the Prophet Samuel was looking for a king of Israel, he said: "Man looketh on the outward appearance, but God looketh on the heart." It is on the character, the heart, of President Heber J. Grant that I desire you to look.

As I walked into his office the other day he handed me a paper. I found on it such words as these, which express his views of life:

"A man is a man when he knows how to sympathize with men in their sorrows. Yea, a man is a man when he knows how to sympathize with men even in their sins. A man is a man when he knows that each man fights a hard fight against many odds, when he has learned how to make friends and how to keep them. A man is a man when no voice of distress reaches his ear in vain, when no hand seeks his aid without response, when he finds good in every faith that helps any man to lay hold of divine things, whatever the name of that faith may be."

These are the feelings, these the sentiments, of the man who has been produced by this Church and who at present stands at the head.

Having known him since I was ten years old, I say with certainty that these views mirror his daily life as he has lived and as he still lives it.

I quote from another product of the Church—words spoken by that scholarly man, John Taylor, on the 12th day of June, 1852—a man who afterwards became President of the Church. Search where you will, and find, if you can, principles any higher or more liberal than these, declared by President John Taylor:

"If any man under heaven can show me one principle of error that I have entertained, I will lay it aside forthwith, and I will be thankful to him for giving me the information. On the other hand, if any man has any principle of truth, whether moral, religious, or of any other kind, if he will present it, I stand

ready to embrace it. On the other hand, if I have principles which are out of the power of man to prove false, I stand upon these as a sure, safe foundation."

That is the teaching of the Church; is it good fruit?

A CLEARNESS OF VISION

Why is it, as Elder Whitney asked this morning, that those who are, and those who are not, members of the Church can not see alike? One with a certain mental power and another of equal capacity—why does one believe, the other reject?

Do Church members see more clearly because they belong to the House of Israel? This may be one reason.

It has, however, for a long time been my thought, that a clearness of vision has come to us because those having authority have laid their hands upon our heads, and with authority have said, "Receive ye the Holy Ghost"—a blessing which seems to enable us, by the power of faith, to see, to feel, to know, and to say, with Job, "I know that my Redeemer liveth."

This is the Church and Kingdom of God. Repent, as has been said to all the world, be baptized, receive the Holy Ghost, and you shall know.

A duet, "O God, our help in ages past," was sung by Margaret Stewart Hewlett and Pearl K. Davis.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I was not able to be at conference yesterday, but, as I lay on the lounge and listened to the radio, I am glad to say to the people, I heard every word that was said, even at that long distance. I listened with great interest and partook of the spirit of the conference. As far as I am concerned, my brethren and sisters, I feel that it is victory or death. I haven't a vision of any kind whatsoever. I have no ambition to achieve honors, and I have only one viewpoint, and that is salvation. I desire most fervently to walk in the footsteps of my father and to emulate, as far as I am capable, his example, and to be one among the number who are loyal and true and faithful to the Church.

I listened with much pleasure and a great degree of happiness to the reports of the presidents of Missions as to what is accomplished in the world through the preaching of the gospel. I do not know that I ever felt quite so intently as I do now, notwithstanding my own missionary work and the hundreds of elders I have assisted in setting apart, the importance of this labor, because of its influence upon our youngest son, who is now in France.

You know I am rather peculiar in my thoughts and imaginations. I get to thinking along certain lines. I pick up ideas here and there. It is not original. I haven't been able to get hold of anything original for a long time.

All the passion I have had for the past forty years I have put into

this work, with all the mistakes and blunders, and my spirit has worn out my body. As I grow older, I become more silent, with a desire to be alone. To me, one glimpse of immortality would mean that death would lose all cause of fear and would hasten my desire to go home. As someone has said: "Why fear death? It is the most beautiful adventure of life."

What is the good of all this education and science if it cannot tell us that there is a survival after death? What is the good of it all if it cannot answer a simple question like that? Science seems not to know what lies beyond the "No man's land," so we must turn our faces and our desires to God for an answer. It has been remarked very often that when we meet a really big man, we almost invariably find a simple man, devoid of pride and arrogance. One reason lies in the fact that every man holding a big position knows in his own soul, if he be honest, that there are forces entirely outside of himself that have led him onward to do big things. The man of the world calls it luck, just a series of accidents, but Latter-day Saints feel that great men and good women succeed because the front door of their intelligence is always open to inspiration and because of their dogged determination and effort to carry out what God has inspired them to do. What a man is worth in this world depends on the kind of life he leaves behind him as he passes. His riches consist, not of what he brought with him, but of what he left behind him as he bestowed his goods and influence to uplift and help the poor.

Heber C. Kimball had the superb gift of living in the hearts of the people. He taught me by his good behavior that while equality is often impossible, brotherhood and friendship is the great possible thing. I cannot but feel that all that is beautiful and virtuous, all that is great and noble, will be for my father. God and Christ, and the Prophet Joseph and his brethren, in time, will assemble, and he will be among that number. His personality was as simple as a child's and he had the priceless gift of a forgiving and loving heart for the people, for his wives and for his children.

The fact that Heber C. Kimball was my father need not, I think, with fair-minded people who are considerate, convict me of immodesty in telling his story. It is not as if I were claiming anything for myself. I had nothing to do with his creation, but I speak of a real man, the personification of a great prophet, a great pioneer in American life. I ask why should I not, at the closing of my life, give in my way an authentic picture of him, with the hope that it may be faith-promoting and convincing to others as it has been to me? When I read of those 143 pioneers who landed in this valley on July 24, 1847, and in one short month they accomplished more for the beginning of a great work than other men have accomplished in a lifetime, I marvel at it. I can remember reading a discourse preached by President Brigham Young at the funeral of Jedediah M. Grant, wherein he said: "This man who lies before you accomplished more in ten years than some men accomplish in one hundred."

I now desire to call to the attention of the Kimball race what was

accomplished by President Heber C. Kimball and others in preaching the gospel in England.

Heber Chase Kimball was born in Sheldon, Vermont, June 14, 1801. When he was eleven years old, his parents removed to West Bloomfield, New York, where his father, who was a blacksmith, established a large shop in which Heber was taught blacksmithing. At the age of nineteen, he was thrown upon his own resources, his father having failed in business. Heber was relieved by his elder brother, Charles, who taught him the potter's trade. Heber C. suffered severe poverty to the extent of actual hunger at this time, but it was largely brought about by his shyness and timidity.

"With all his trials, hardships and persecution he was a singular compound in his nature, of courage and timidity; weakness and strength, with a penchant for mirth and a proneness for melancholy, and blending the lion-like qualities of a leader of men with the bashfulness and lamb-like simplicity of a child.

"Men like Heber C. Kimball are not accidents. They are, emphatically and in the truest sense, children of destiny. What is true in this respect of ancient prophets, like Abraham and Jeremiah, is true also of modern prophets.

"This wondrous triad of spirits, known to the world as Joseph Smith, Brigham Young and Heber C. Kimball, of "Green mountain boys" of Vermont, went forth in the name of the great Jehovah to plant the banner of gospel truth."

In the spring of 1837, Brother Kimball was informed by Brother Hyrum Smith, one of the Presidency of the Church, that he was designated by the Holy Spirit, at a conference of the authorities of the Church, to go on a mission to Great Britain.

Brother Kimball felt his weakness and unworthiness and could not help exclaiming, "O Lord, I am a man of stammering tongue, and not fit for the work."

In June, 1837, he bade adieu to his family, friends, the town of Kirtland, in company with Brother Orson Hyde and others, and arrived in England July 15, 1837.

They were moved upon to go to Preston. It was a day on which representatives were chosen. On one of the flags that were unfurled was this motto: "Truth will prevail." The brethren exclaimed, "Amen—so let it be."

They arrived in Kirtland in May, 1838, having been absent about ten months.

There were great numbers initiated into the Church. Those who were sick flocked daily to be healed. The brethren slept but little, and some nights and days were taken up in baptizing, confirming, administering to the sick and teaching the gospel of Jesus Christ. They baptized ten, twenty and as many as twenty-five in one day. In Preston, fifty were baptized in one week and one hundred in four weeks.

Referring to the vision of the legion of evil spirit in England, on the opening of the mission, Joseph Smith said, "Brother Heber, at that time you were nigh unto the Lord; there was only a veil between you and him. The nearer a person approaches to the Lord the greater power does the devil manifest."

On September 18, 1839, Brigham Young, Heber C. Kimball and others started on a mission to England. Their wives and children were sick.

Charles Hubbard sent a boy with a span of horses and wagon to start them out on their journey. Brigham and Heber were both sick and, with difficulty, got into the wagon. Reaching Kirtland, they had \$13.50 on hand and had paid out \$87. They had traveled 400 miles by stage and paid eight to ten cents a mile, had eaten three meals a day at fifty cents a meal and had paid fifty cents for lodgings. Brother Brigham suspected that Heber had put the money in the trunk, but Heber said a heavenly messenger provided the money.

Elders Brigham Young, Heber C. Kimball, John Taylor, Orson Pratt and R. Hedlock took ship for England, March 7, 1840, arriving April 6, 1840. On April 20, 1841, they returned to New York. They established the work of the Church in almost every noted town and city in Great Britain; baptized between seven thousand or eight thousand; printed 5,000 Books of Mormon, 3,000 Hymn books, 2,500 volumes of the *Millennial Star* and 50,000 tracts; emigrated 1,000 souls to Zion; established a permanent shipping place, and sowed in the hearts of thousands the seeds of eternal truth.

The fall and winter of 1838 was one of the darkest periods in Church history—mobocracy on one hand and apostasy on the other. It was first a city, then a county, and a whole state rose in arms against God's people.

Agreeable to the terms of the anti-"Mormons," whom the commissioners represented, the Saints, trusting in God, were now preparing for the exodus of the Church and its pilgrimage to the Rocky mountains, an event foreseen by the Prophet Joseph Smith and predicted by him in August, 1842.

Heber C. Kimball accompanied President Brigham Young to Illinois, and was with President Young and the 143 pioneers that found their way to the Salt Lake Valley in 1847.

On returning to Winter Quarters, Brigham Young was chosen and sustained as the President of the Church of Jesus Christ of Latter-day Saints, with Heber C. Kimball as his first counselor, in the fall of 1847, a position my father occupied until his death in June, 1868.

I honor my father for his faith, courage and integrity to God the Father and to his Son Jesus Christ. He was one of the first chosen apostles that never desired the Prophet's place—his hands never shook, his knees never trembled and he was true and steadfast to the Church and to the Prophet Joseph Smith.

He built homes for his wives and children, two flour mills, carding machine mill, molasses mills, a linseed oil mill, school buildings, barns, cobble stone walls. He beautified gardens and farms and laid out his inheritance, and laid out city blocks and named the streets. He located hundreds of people who built homes, and he never speculated.

At a council meeting held at the Prophet Joseph's house, Sidney

Rigdon remarked that he had some feelings against Elder Kimball who prophesied of Nauvoo: "It is a very pretty place, but not a long abiding place for the saints." Sidney said: "I should suppose that Elder Kimball had passed through suffering and privations and mobbings and drivings enough to learn to prophesy good concerning Israel." With a mixture of meekness and humor, Heber replied: "President Rigdon, I'll prophesy good concerning you all the time if you can get it."

Brother Brigham, Heber and others were enroute to Kirtland. Heber had chills and fever and was very ill. A doctor said he could give him something to relieve him. The doctor was drunk, and gave Heber a tablespoonful of morphine. He reeled and fell to the floor. Some of the brethren wept and said, "We will never see Heber again." Brother Brigham cared for him. Heber said: "Don't be scared. You brethren go ahead, for Brother Brigham and I will reach Kirtland before you will"; and they did.

During the famine of 1856, which was likened unto the famine of Egypt, Heber C. Kimball played a part like unto that of Joseph of old. He had prophesied of the famine. He, by his providence and foresight and anticipation of the famine, had saved his grain, filled his bins and storehouse, and he fed a hungry multitude, kindred, strangers and all, who looked to him for succor. His own family were put upon short rations, though he had thousands of bushels of wheat, with bran, shorts, corn and barley in abundance. Several hundred bushels of wheat were loaned to President Young, to help feed the hungry and the poor of Salt Lake City.

Bishop John B. Maiben gives an interesting link in the historic chain at the time of the famine. "Some individuals who had flour sold it at \$25 to \$30 a 100 pounds. Not so with Heber, for at no time did he charge more than \$6 a 100 pounds, then the standard tithing-office price. He distributed in various amounts, from five to fifty pounds to the poor, amounting to about 30,000 pounds. His acts of generosity, mercy and charity, during this time of sore distress, are worthy of the man. He kept an open house and fed from twenty-five to one hundred poor people at the tables daily, with bread, flour and other necessities that were worth their weight in gold."

It is related that during the famine, a brother, sorely in need of bread, came to President Kimball for counsel as to how to procure it. "Go and marry a wife," was Heber's terse reply, after feeding the brother. The man thought Brother Kimball must be out of his mind, but when he thought of his prophetic character, he resolved to obey counsel. He wondered where such a woman was and, thinking of a widow with several children, he got busy and proposed. As widows generally do, she accepted him. In that widow's house was laid up a six months' store of provisions. She surely grub-staked him. Meeting Brother Kimball soon after, the prosperous man of a family said: "Well, Brother Heber, I followed your advice." "Yes," said the man of God, "and you found bread."

About this time, they had to meet the wants of the immigration, which had commenced pouring in from Europe. The crickets had played havoc with the crops, in spite of the interposition of the gulls. Great wisdom and the broadest charity had to be exercised to relieve suffering and hunger. The people were put upon rations, all sharing the same, like members of one family. As filling, they dug roots and ate them, like the Indians, or cooked and ate the hides of animals.

It was during this time of famine, when the half-starved, half-clad settlers scarcely knew where to look for the next crust of bread, or for rags to hide their nakedness, that Heber C. Kimball, filled with the spirit of prophecy, in a public meeting, declared to the astonished congregation, that, within a short time, states' goods would be sold in the streets of Great Salt Lake City cheaper than in New York, and that the people should be abundantly supplied with food and clothing.

As soon as the spirit force had abated, on resuming his seat, he remarked to the brethren that he feared he had missed it that time. President Young said: "Never mind, let it go." Charles C. Rich, an apostle, said: "I don't believe a word of it." Heber said: "Neither do I, but *God hath spoken*." The words of a prophet, when spoken by the spirit of God, are the words of God, as he is the dictator.

The advent of the gold hunters, on their way to California, set on fire, as it were, the civilized world, and hundreds of richly laden trains made Salt Lake City their resting place. Thus, the Prophet Heber's words came true, for states' goods were actually sold in the streets here cheaper than they could be bought in New York.

Heber, a few years later, said, "That is the way I prophesy, but I have predicted things I did not foresee and did not believe anybody else did, but I have said it, and it came to pass. The Lord led me right, but I did not know it."

"Thou shalt go to Upper Canada, even to the city of Toronto, the capital," said Heber C. Kimball, to Parley P. Pratt, in April, 1836. "And there," continued Heber prophetically, "thou shalt find a people prepared for the gospel, and they shall receive thee, and thou shalt organize the Church among them, and it shall spread thence into the regions round about, and many shall be brought to a knowledge of the truth, and shall be filled with joy; and from the things growing out of this mission shall the fulness of the gospel spread into England and cause a great work to be done in that land."

This pointed prophecy was strikingly fulfilled. The Fieldings, who were among the people that Parley found in Canada, ready to receive his message, had a brother in England, a minister, to whom they wrote concerning the rise of "Mormonism," and thus prepared the way for Apostles Heber C. Kimball and Orson Hyde, who, with their associates, including Willard Richards and Joseph Fielding, carried the gospel across the Atlantic. The Rev. James Fielding, the minister referred to, received them kindly (though he afterwards turned against them) and it was from his pulpit in Vauxhall chapel,

Preston, Lancashire, July 23, 1837, that these elders preached the first "Mormon" sermons ever heard in Britain.

In August, 1853, Heber addressed the Saints in the Salt Lake Tabernacle: "I know you will prosper and live in peace in the mountains of Great Salt Lake and be perfectly independent. You will live in peace and God will be your defence. The Lord can turn the nations, as I can an obedient horse. They are governed and controlled by the Almighty. There are a few other things I wanted to say: Take care of your grain; for it is of more worth to you than gold and silver." This theme he stressed for the next three years, but they heeded him not and they suffered the consequence. He further said later: "I would like to see the people manufacture their own clothing, machinery, knives, forks and everything else, for the day will come when we will be under the necessity of doing it, for trouble and perplexity, war and famine, bloodshed and fire, thundering and lightning will roll upon the nations of the earth, insomuch that we cannot get to them nor they to us."

Brother Brigham said: "This is the place." Brother Heber said: "Here it is on high. It is the best country I ever saw."

At family prayers, just a little while before his death, he remarked that the Angel Moroni had visited him the night before and had informed him that his work on this earth was finished and he would soon be taken.

He died the morning of June 22, 1868.

No wonder we are thrilled and rejoice and glorify the name of God, that his servants, messengers of life and salvation, have a message to deliver unto his children.

God bless you one and all. I sustain and uphold the hands of the priesthood, and I desire, as you do, to be saved and exalted in the presence of God, which, if I know anything, I know it must be the greatest gift of God to his children. God bless you. Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

I desire, my brethren and sisters, to express my gratitude to my Heavenly Father for the many blessings and opportunities that have come to me during my life. Two of these opportunities I desire to mention. I was grateful for the appointment that came to me a number of years ago to inaugurate in the Church and to develop in a way, two programs: an organized program of athletics and the Boy Scout program. I was grateful for the kind and wise counsel that was given to me from time to time by the General Superintendency of the Mutuals. I say that I was grateful for this opportunity, not for the position, but because of the opportunity it gave me to labor among the young people of the Church. Among the young people is that vitality, enthusiasm and desire for progress that make them do things. To have an oppor-

tunity to help guide that enthusiasm and love of life into channels of righteousness, so that our young people might take their place in the work of the Church a little better than they could otherwise do, was a privilege and blessing.

The other opportunity that came to me was the privilege of laboring as president of one of the Missions of the Church. And again I say, not because of the position, not because of the honor—for it is an honor to preside in a mission, to preside in anything that has to do with God's work—but I was grateful for the privilege of again laboring with the young men and women who have faith sufficient to bring them out into the world to preach the gospel of Jesus Christ. I have seen them grow and increase in faith, in testimony and in power, and I have realized that God has been with them. I have been grateful when a boy or girl could go home at the end of his or her mission firmly established in the testimony of the gospel of Jesus Christ. In leaving the mission field I do so with a degree of regret, because I love the work and I have enjoyed laboring with the boys and girls who have been sent out to do missionary work under my direction.

In our message to the people of the world we are not questioning the sincerity of the thousands and thousands of honest men and women, we are not questioning their devotion or their love of God or their purity of life; but we are questioning the correctness of their interpretation of the principles of life. We are questioning the correctness of their interpretation of the scriptures which have been given unto us by the servants of the Lord who wrote and spoke by the inspiration and power of God. When men and women can look upon the laws of nature, express their admiration and reverence for God because of the orderly way in which he works in this great creation of ours—orderliness in astronomy, in mathematics, in chemistry—it seems strange that they cannot also see that it is quite as necessary that there be an order in the spiritual phases of life. Is it possible that God shall be orderly in all other things except his way of saving men and women and bringing them back into his presence?

I am convinced that the unbelief and division that we have in the world at the present time are the result of an incorrect interpretation of the word of God, and because of such interpretation men and women and young people especially are beginning to wonder just how far they can go in religion, and whether it is possible to find out God at all. In our interpretation of the scriptures we have faith, but we are not interpreting faith as some interpret it, namely, that by faith we are saved without works. We are not interpreting baptism as something which can be accepted or rejected as we may please to do. But the gospel of Jesus Christ is one of completeness. It has in it all things necessary for our salvation. We do not believe in faith to the exclusion of all other things, or as many of the people of the world believe, "By grace are ye saved."

So I am grateful, my brethren and sisters, for the gospel of Jesus Christ that has come to us through the instrumentality of the Prophet

Joseph Smith. It is so broad and so complete that it has an appeal to young people; it has an appeal to older people; it has an appeal to scientific people and to educators. It matters not who the person may be who comes in contact with the gospel, as he studies it he discovers that splendid appeal.

May the Lord bless us and help us to do the work that he desires us to do here upon the earth, may our boys and girls continue to grow up to be splendid men and women, that they shall have a desire in their hearts to go out and preach the gospel of Jesus Christ in plainness and simplicity, and above all in humility, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful for the privilege of being present at this conference, to partake of the good spirit here manifested, and for the wonderful experience which comes through the personal association at a conference of this character. A number of important subjects came to my mind while sitting here, listening to my brethren, but, it seems, they have now all disappeared. I trust, however, that I shall be enabled to recall something of interest during the few moments that I may stand before you.

DESIRE FOR GREATER STRENGTH

I am very grateful for the blessings that have come to me in my ministry in the Church. I have often desired to have greater strength, realizing that the responsibility which has come to me is of such a character that it needs strength, both mental and physical, to discharge it acceptably to the Lord. Like Elder Kimball's, my body has not been strong enough to carry out the work that my spirit has been willing to do. I have often wished that I might have the strength that was enjoyed by some of the former officers in the Church, those especially who have held the office that I now hold.

From reading the history of the Church, I have learned that the first patriarch of the Church weighed three hundred pounds, more than any of the present general authorities. I have also observed that only a small percentage of the men who have been very faithful in the Church for a number of years as bishops or as presidents of stakes, and have been called to the office of patriarch, are able to conduct the affairs required of them for any great length of time.

THE PASSING OF A PATRIARCH

The desire expressed by Elder Kimball was realized by one of these good men only the night before last. I do not know the exact age of the brother, because I did not refer to the records, but Patriarch Joseph S. Larkin, a very faithful man in the Church, had prepared himself only last Thursday to attend this general conference, and retired that night with a smile on his face and a sweet good-night to his family. When

the family looked upon him in the morning his spirit had gone. He passed on without disturbing anyone. This might be a peaceful way to go; but death seems sad in any way that it comes.

HONOR AND RECOGNITION DUE STAKE PATRIARCHS

I want to express my appreciation, my sympathy and my testimony relative to these good men who have been called to this important work in the Church. From experience, I have learned that there are many individuals in the Church who do not know their local officers sufficiently to honor them as we would like to have them honored. Many of our missionaries, desiring to get their blessings before going away from home, fail to call for them at the hands of their own fathers, and their own kin, and their own neighbors—men who have been tried and found faithful—men of faith, devotion and integrity for the work. I should like to urge these young people to take advantage of their opportunities, realizing that these good men hold the Priesthood of God and that they are authorized, with the keys of power, to function just the same as the Presiding Patriarch; the only difference being the extent of jurisdiction.

I desire to instill in the minds of the Latter-day Saints, both old and young, a respect and honor for the men who hold the office of patriarch in the stakes of Zion. I testify that these men hold the keys of power to bless the people, and that their calling is just as important in their field of labor as mine is in the field in which I have been called to labor.

BLESSINGS OF ETERNAL CHARACTER

As far as the strength and power of the Priesthood is concerned, a priest, a young man who may be honored with the Priesthood of Aaron, can lead a convert into the waters of baptism and baptize him in the name of the Lord, and that baptism is of an eternal character; nothing will take the place of it. Yet, many of us, both old and young, forget that a man who is advanced in years and experience and bears the Melchizedek Priesthood has the power to confer upon us a blessing and a promise; to advise and counsel, all of which also is of an eternal character. All our blessings are of an eternal character when they are administered by proper authority, and I testify that these good men do bear that authority and that they are willing, as far as their strength will permit, to function in their calling, and they are very much encouraged when members of the Church apply for their blessings in their home stakes.

I pray that the spirit and the blessings of these good men may increase; that many more may be caused to seek out these men and honor them, as they should be honored, throughout the stakes and wards of the Church. These good men hold offices of a stake capacity, and are limited to the stake in which they reside. I should like to encourage the members of the Church to honor them in their position.

TESTIMONY OF POWER IN THE CHURCH

I bear testimony to you, my brethren and sisters, that I have discovered, through experience, that the Priesthood is in the Church and that it is held by those to whom it has been given. I realize that there are certain gifts and powers that come to us about which we do not know very much, because we do not cultivate them, we do not use them as perhaps we might do; but I have discovered that I possess the Priesthood of God. I have seen its fruits. I know that, by my faithful labors, the Lord has given me some very comforting experiences. The experiences of the elders of the Church, if published, would be a large volume. Through my experiences, I have been convinced that I do possess that power which has been given to me and has been given to other men, and I desire that I might have strength to honor and use it further for the blessing of the people.

My heart is filled with a love of the work, and I pray that the Lord will continue to bless me, in body as well as in spirit, that I may continue faithful so long as the Lord requires my labors.

BLESSING PRONOUNCED UPON THE PEOPLE

I pray that the spirit of this conference will go with us to our homes, and help us to keep the commandments of the Lord; help us to be faithful in the discharge of our duties; help us also to avoid falling into error—the breaking of the Word of Wisdom, the breaking of the law of tithing, and the breaking of other commandments that will shorten our blessings or cause them to be withheld from us. I desire to leave with you the blessings of the Lord; and to inspire greater diligence and greater faithfulness on the part of the members of the Church, not only to secure their blessings, but to live for them, observing that all our blessings are predicated upon obedience to law, and that the laws are plain and for our benefit. I bless the people; I bless the officers of the Church who have gathered here to receive instructions of the leaders; and I pronounce upon them all, leaders and followers alike, the blessings of God, according to their needs, and pray our Heavenly Father to bless you one and all in health and in strength and in wisdom and in gifts, according to your needs, both temporal and spiritual, and I do it in the name of Jesus Christ. Amen.

The congregation sang, "Zion stands with hills surrounded."

The closing prayer was pronounced by Elder Clyde Lindsay of the San Francisco Stake Presidency.

The conference adjourned until 10 o'clock a. m., Sunday, April 8, 1928.

THIRD DAY

MORNING MEETING

Sunday, April 8, 1928. The tabernacle was crowded, every seat in the galleries and main hall being occupied, and hundreds were standing in the doorways and aisles.

The meeting commenced promptly at ten o'clock a. m.

President Heber J. Grant presided.

The choir and congregation sang the hymn, "Praise to the man."

The opening prayer was offered by Elder George W. McCune, president of the Hollywood stake of Zion.

The choir sang "The morning breaks," led by Brother George Careless, who composed the music for this hymn and who is now in his eighty-ninth year.

PRESIDENT CHARLES W. NIBLEY

I think, my brethren and sisters, that we are to be congratulated on this blessed Easter Sabbath morn in having the great privilege and honor as servants of the Lord in his Church, to meet together under such favorable circumstances, knowing that the work of the Lord is spreading, increasing and becoming a great power for righteousness and for the well-being of mankind in the world.

I am findful that I am a member of the Church of Jesus Christ of Latter-day Saints; that my parents heard this word gladly from the elders who were delivering the message of Mormonism; that they received and accepted it with full purpose of heart, and that they remained faithful and devoted to the end. I am proud of this organization, the Church of Jesus Christ of Latter-day Saints, the great American Church, the Church that had its birth in the land of freedom, where men's minds were permitted to expand, to debate, to question, to tell their thoughts without let or hindrance, and not where the mind of man, as in some of the older countries, had for ages been so "cribbed, cabined and confined" that it was not safe to advance thought or to express opinion freely and frankly.

I am glad that the birthday of the Church, the 6th day of April, is also the birthday of the nation, for on the 6th day of April, 1789, the two houses of Congress met and, in the way that the Constitution then provided, declared George Washington elected as president and John Adams as vice president of the United States. So we are proud that the Church is American-born and does not have to receive any instructions or orders from any foreign power or potentate whatsoever.

"Freedom and reason make us men.

Take these away, what are we then?

Mere animals, and just as well

The beasts may think of heaven or hell."

We live in a land of freedom, and a land of liberty, a glorious land. And in these last days the Lord has established his Church upon the earth for the last time.

MANY SIGNS OF THE TIMES

How do we know they are the last days? There are many signs of the times by which we may know of this fact. I haven't time to go into all that fully, but just hastily call your attention to the prophecy of Daniel, twelfth chapter, 4th verse. Speaking of the time of the end he said: "Many shall run to and fro and knowledge shall be increased." Now imagine what there was in the way of running to and fro in his day, and all the succeeding centuries down to the last one hundred years when the revelation from Almighty God came to the Prophet Joseph Smith. There were not many running to and fro in the earth in those days. Now, in contrast, how many run to and fro on the earth, on the sea, under the sea, and in a couple of months from now probably half of the people of the United States of America will be on wheels running to and fro all over the country. What a change, what a marvelous change from the slow old movement of even a hundred years ago or less!

Then again, knowledge, he said, would be increased. How wonderfully has that been fulfilled. It was to be increased in the latter times, as distinctive from the former times. We have books by the millions, newspapers, periodicals, magazines, knowledge on every hand. Then look at the last one hundred years, or one hundred eight years, since the first revelation, the great revelation and manifestation came to the Prophet Joseph Smith. Even the railroad was not in existence in 1820. From that time on, how knowledge has been increased on every hand! Inventions by the tens of thousands, going on and on, until we have the marvelous and wonderful radio—my voice going out now on the air. It goes around the world seven times in a second! So that people in any part of the United States who are within hearing distance of this ether wave, as we call it, will hear my voice as instantly as you hear it in this building. A marvelous and wonderful invention! It is not because the mind of man is more acute in this age than in any former ages, for the scientists all agree that the mind of man was quite as acute in the days of Abraham and in the days while the Savior was upon the earth as it is now. But those are not the days and times mentioned in the scriptures, which were called the last days and the fulness of times.

THROUGH THE SPIRIT OF THE LORD

The Lord, through Joel, the prophet, said: "I will pour out my spirit upon all flesh." The Lord has poured out his spirit upon the people everywhere. And his spirit is intelligence. "The glory of God is intelligence." Any man, even an unbeliever, whose mind is operated upon to invent this or the other for the benefit of mankind, is acted upon by that intelligent influence which we name the Spirit of the

Lord, whether it is an Edison or any other man. All intelligence comes from God. In other words, light and truth, as our scriptures say. So that these inventions which have been multiplied in a most marvelous manner, have been brought about through the operation of the spirit of the Lord.

In the 14th chapter of the Revelation of St. John, we read of the coming of this latter-day work by the hands of an angelic messenger. John the Apostle, the beloved, banished on the Isle of Patmos for the testimony of Jesus, was then the only one remaining upon the earth, the other disciples by this time having gone to the great beyond. The angel of the Lord told him: "Come up and I will show you things that must come to pass hereafter." What did the angel show him? Marvelous things. Among others was this, which was to come to pass after that time:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

This was to be in the hour of God's judgment—drawing near to the end, you see—in the days spoken of by Joel and Daniel, when knowledge should be increased and many should run to and fro. In other words, in the last days—the set time in which all things are to be consummated.

THIS CHURCH STANDS ALONE

In 1820 there was no divinely organized Church of Jesus Christ, with power and authority of the priesthood, on this earth. The organization of the Church did not take effect until some ten years later—April 6th, 1830. From the time of John the Revelator up to 1820, we affirm, we make the positive declaration, we are convinced in our hearts and souls, for we have had it revealed unto us by the power of the Holy Ghost, that there was no organized Church of Jesus Christ upon the earth, with the authority of the priesthood to take a man down into the water and baptize him, that his sins might be remitted, or to lay hands upon his head and confirm him a member, and confer upon him the gift of the Holy Ghost. So that this Church stands alone with respect to that.

We have no contention against any church or any people. There are many, many thousands of good people in the world, millions of them, indeed, who are faithful believers in their own way. But the Church of Christ as an organization—something through which the Lord operates, by his power and spirit—did not exist until this Church was organized. So that we may say that any other church claiming that authority, claiming the authority to bind on earth and it is bound in heaven, is not recognized by the Lord, for he himself has declared that the Church of Jesus Christ of Latter-day Saints is "the only true and living Church upon the face of the whole earth."

NOT FOUNDED ON MEN

I know it is claimed that there has been direct succession from Peter, the great apostle. Peter, the president of the Twelve, the head, the leader, than whom in many respects there was no greater apostle. We honor him. The latchet of his shoes, I would say, I am unworthy to unloose. But he was human. This Church is not built upon Peter. It is not the Church of Joseph Smith, nor the Church of Brigham Young, nor the Church of President Grant. It is not founded on men. It was founded by direct revelation from heaven. Let me read what the Lord said with respect to this:

"When Jesus came into the coasts of Caesarea Philippi, he asked the disciples, saying: Whom do men say that I the Son of Man am?"

"And they said: Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

What rock? The rock of revelation; for flesh and blood had not told Peter, but it had been revealed to him that Jesus was the Christ.

"I will give unto thee the keys of the kingdom of heaven." Of course he did. He was the proper man to give them to, the President of the Twelve.

"And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

"Then charged he his disciples that they should tell no man that he was Jesus the Christ.

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

THE HUMAN PETER

Now right here, Peter, the human being, on whom was conferred this great authority, just as today by divine appointment, is conferred that same power, on President Heber J. Grant, the president of this Church, a human being like you and me, and like Peter—right at this point I read: "Then Peter took him, and began to rebuke him" (Peter the human being, undertaking to rebuke the Savior!) "saying, Be it far from thee, Lord, this shall not be unto thee." We will not allow these men to take you and kill you—no sir. What was the answer of the Savior?

"But he turned, and said unto Peter: Get thee behind me Satan, thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."—Matt. 16:13-23.

That was the human Peter, as all men are human. Joseph Smith,

great as he was, the forerunner, the man chosen probably before the foundations of this earth were laid to usher in the great and last dispensation of the fulness of times, was human. He was Joseph Smith; he was not God. This Church is not founded on him any more than on Peter, to whom the Savior had to say: "Get thee behind me, Satan." You don't know what you are talking about, Peter.

So I repeat that the rock upon which this Church is founded is the rock of revelation. What is revelation? If you will turn to your Doctrine and Covenants, in the eighth section, you will find this definition of revelation. The Lord speaks to Joseph Smith and Oliver Cowdery:

THE SPIRIT OF REVELATION

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

"Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground."

Do we have revelations today? Is President Grant guided by revelation? Certainly, just in that kind of way, ready to receive the promptings of the Spirit of the Lord as they shall be given by the power of the Holy Ghost. Have we the same power and the same opportunity to receive the spirit of revelation? Certainly we have. Why, every member of this Church, every last one who is living as he should, keeping the commandments of God, receives that testimony, and is thereby founded upon that rock which flesh and blood hath not delivered unto him, but which our Father in heaven has revealed. And upon this rock he builds his Church.

There isn't time to go into further discussion of this matter. I will have to hurry, but I want to read what St. Paul said in his first epistle to the Corinthians (2nd chapter, 1st to 5th verses) in respect to the resurrection of Christ, and I think it fits me and fits every member of the Priesthood, in going out to proclaim the gospel, to stick just to the one great text.

WHAT PAUL SAID

"When I came to you, I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God."

We are not depending so much on excellency of speech, though we are glad to hear it.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power.

"That your faith should not stand in the wisdom of men, but in the power of God."

That is Mormonism. Stick to the one message—Jesus Christ and him crucified; Joseph Smith receiving the everlasting gospel from angelic beings, as John on the Isle of Patmos declared, coming at the time of the end when all these things are being fulfilled.

COVENANTS WITH HOUSE OF ISRAEL

Just one other citation that I want to give you and then I am through. In the Book of Mormon we have a prophecy of the time of the end. You will find it in the 14th chapter of First Nephi. I haven't the time to read the whole chapter:

"And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of Israel?"—the covenants that had been made unto Abraham not yet fulfilled, but in the way of fulfillment. The time is here, the covenants are being fulfilled. General Allenby, in the World War, marched into Palestine and freed that country from its oppressors, and since then that work has been going on. That is what the angel a thousand years ago asked Nephi in that question:

"Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

"And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil."

I now skip some verses to hurry on.

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth."

THE FIRST WORLD WAR

Let me call your attention to this fact, that until the World War, all the nations and kindreds of the earth had never been involved in one great war before.

When Columbus discovered America, he found the new world. So prior to that time all the nations and all the kindreds of the earth could not be involved in war together. Since 1492 we have the most accurate history of all the wars, and all the nations and kindreds of the earth were for the first time involved in this great struggle.

"And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things—

"And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel."

Now the question will come: Define that Church. What Church is it? The Lord defines it so you can tell. Find any church that is great, that is abominable, whose foundation is the devil, and upon which the wrath of God is poured out in the last days, and then you have it. I can't define it any other way.

The Lord help us to know, by the power of revelation, that this

is his Church, that it is not founded upon Peter or Paul or Joseph or Heber, or any other human being, but only upon the power and authority of the living God, and upon the solid rock of revelation from Almighty God. Amen.

PRESIDENT HEBER J. GRANT

Certainly Zion is growing. I hope some time we will be able to have an auditorium that will hold all who would like to attend our meetings.

We have learned that the majority of the people prefer to hear the sermons that are preached in this building on Sundays, rather than attend overflow meetings. For that reason we have discontinued the meetings in the Assembly Hall, and are giving the people who can not get into the tabernacle the privilege of sitting in the Assembly Hall and other places and listening to the singing by the Tabernacle Choir and the remarks that are made from this stand, as they are broadcast over the radio.

ELDER JAMES E. TALMAGE

"Why should it be thought a thing incredible with you, that God should raise the dead?"

This question was put by Paul to King Agrippa when the Apostle stood a prisoner in bonds because of his testimony of Christ, about thirty years after our Lord's resurrection. At that time the Saints were persecuted on account of their persistent testimony of the Christ, crucified and risen. The powerful Sadducees of that day condemned the doctrine of a resurrection; the Pharisees professed vague concepts of resurrection of or from the dead, in the sense of there being some awakening of the Spirit that had been asleep; but only those who had accepted the testimony of the Christ believed in the absolute and literal resurrection.

TRUTH NOT CONDITIONED BY HUMAN COMPREHENSION

This day is observed throughout Christendom in commemoration of the greatest event of history—the coming forth of the crucified body of the Christ as the tabernacle of his immortal spirit, he a resurrected soul, the first man to thus rise from death to immortality upon this earth, "the first fruits of them that slept," "the first-born of the dead." In this day of higher criticism, of skepticism and doubt, there are many of the learned and wise—learned and wise in their own estimation and that of their fellows—who proclaim the impossibility of any process of resurrection. Are not such men seeking to limit the power of God and to make him a falsifier?

Can there be nothing but what we are able to understand and explain as to means, mode, and accomplishment? This would be a poverty-stricken world if it knew nothing but what man can explain and ex-

pound. Shall it be that because we cannot do a thing, we shall say it cannot be done, even by a higher power? The resurrection of Christ had been foretold; the predictions concerning his coming forth were literally and actually realized. Even those who were nearest unto him were unable to comprehend his own prophecies concerning his resurrection, and at first doubted the fulfilment. After he had come forth from the tomb there were some of the disciples, aye, even of the Apostles, who treated the report as an idle tale. They could not comprehend that which had never been known to have taken place before. They lacked analogy, they had nothing with which to compare the unprecedented event, and resurrection to them meant much as it meant to the Pharisees.

AT THE TOMB—AS PREDICTED

On that Sunday morn, the third day after the body of the Christ had been laid away in the rock-hewn tomb of Joseph of Arimathea, Mary, the devoted woman of Magdala, and other women, had gone to the sepulcher to give tender ministry by external embalmment of the Lord's body. On the way they questioned how they would gain entrance to the tomb; as to who would roll away the great stone that sealed the entrance to the sepulcher. When they arrived they were astonished and affrighted, for notwithstanding the imperial seal of Caesar that had been placed on the portal, in spite of the guard of soldiery, the tomb was open. There sat upon the stone an angelic being, glorious in appearance. He spoke to comfort them, but they were terrified; yet the angel said: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead.

They carried back the gladsome glorious word that the tomb no longer held the body of their Master; but the disciples could not understand, notwithstanding the fact that the Lord had predicted to them, and that but a few days before—the last of many declarations of the sort—that he would be slain, and that on the third day he would rise again. "Let these sayings sink down into your ears," he had said unto them of slow understanding and of seeming unbelief, as he told again of his impending death, with which on other occasions he coupled assurances of his rising from the dead; yet they questioned among themselves as to what he could mean by rising from the dead.

ON THE WAY TO EMMAUS

The events followed one another in rapid succession on that most memorable Sunday in all history. You know the record of the two disciples, not of the Apostles, Cleopas and a companion, who were wending their way along the country road, leading to Emmaus; how another Traveler joined them; how their eyes were holden so that they recognized him not; how he questioned them, not to gain information for himself but to give them opportunity, as every true teacher gives

his pupils a chance, to express themselves. He asked them what was the subject of their solemn conversation, and they voiced their surprise that he, even if he were a stranger in Jerusalem, had not heard of the great events of the preceding few days. They told their story; then he expounded unto them the scriptures, even from the first, showing that it was necessary that Christ should suffer death, and that he was surely to come forth from the tomb, as the prophets had foretold—and yet the wayfarers recognized him not. Not until they were seated at table in the little cottage in Emmaus, not until the honored Guest whom they had invited to tarry with them broke the bread and blessed it, did they know him. We are not told whether perchance they caught sight of the nail-prints in his hands, or whether they were moved by remembrance of other similar blessings, voiced by him and heard by them before, or by what circumstance it was, but they knew him, and he vanished from their sight.

MANIFESTATIONS TO THE DISCIPLES

The two men hastened back to Jerusalem, where ten of the Apostles and other disciples had assembled, locked in, by way of precaution against possible intrusion by some of the many enemies who were seeking their lives. They told their story to the newly arrived disciples. He is risen! He has appeared unto Simon, they declared; and while the little company talked and rejoiced together the Lord stood there amongst them, and they were sorely frightened. They had talked of his having been resurrected, of his having come back to life, and yet they were afraid. They thought they saw a ghost! He calmed their fears. "Peace be unto you. * * * Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." And yet they could scarcely believe for the joy of it! The demonstrated fact seemed to them too good to be true. To make plain that he was a corporeal being in the sense of having a tangible body, no mere outward shape or semblance only, he asked if they had anything to eat, and they brought honey and other food to him and he did eat before them, demonstrating that his body was complete, with internal organs as well as external parts.

Can a resurrected being eat food of earth? A resurrected being can function upon any lower plane. A resurrected personage can do anything that a mortal personage can do, and much besides.

One of the eleven, Thomas, was absent; and when they told him what had taken place he could not believe. He was yet skeptical. Don't blame him. We know not what tradition was doing in his mind. We may not know the limitations of his powers of understanding, but he was very much like some people of this day. "I can't believe it," he said in effect, "not until I can see, not until I can feel his hands and his feet—I shall have to examine those wounds and thrust my finger into his side before I can believe." After eight days, that is to say, a week later, the next Sunday, which day of the week thenceforth became the Sabbath, the Lord's day, Christ appeared unto them again and

Thomas was there. It was an affecting occasion: Thomas, come, see and feel! Thomas, convinced, bowed in worship, exclaiming only: "My Lord and my God." "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed."

IN THE REALM OF THE DEAD

Through the ministration of the spirit of wisdom and knowledge, of light and truth, Christ had predicted what he would do while his body lay in the tomb; read for yourselves those scriptures. But a short time before the crucifixion he had said unto the people: "Verily, verily, I say unto you: the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. * * Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." A reiteration of the sublime principles comprised in that scripture has been made in this modern day, and the two resurrections are spoken of by the voice of the Lord to Joseph Smith as the resurrection of the just and the resurrection of the unjust. Furthermore it hath been declared that all who have breathed the air of earth, all who have tabernacled in bodies composed of the elements of this planet, shall be resurrected. The separation of spirit from body is but temporary.

LUCIFER'S DESIGN FOILED

You know the great plan that was laid in the councils of heaven before the earth was framed, that men should be sent upon the earth, that is, the spirits of men, to take upon themselves bodies. Lucifer, a son of the morning, and his followers, comprising a third of the spirit-hosts, had opposed the plan that the Father had proposed, and he and his followers, Lucifer and his angels, were cast out upon the earth, and straightway they sought to nullify the Father's decree and to destroy those bodies into which the preexistent spirits would enter to work out their mortal probation. Lucifer, known upon earth as Satan, gained a temporary triumph; he succeeded in bringing death into the world, and doubtless there was rejoicing amongst his demon subjects. What would become of the great plan of giving those spirits bodies upon the earth when death had come in and had forced a separation of spirit and body, and had brought the body to decay, resolving it into its elements? What now would be accomplished by the decision of the council in carrying out the plan of the Father?

CHRIST'S ATTRIBUTES—HUMAN AND DIVINE

Separation of spirit and body was foreseen and provided for, for in due time came the Only Begotten Son of the Father, the only being who has ever walked the earth, from Adam down, not the child of two mortal parents, father and mother. Christ, the Son of a mortal woman

but not begotten by a mortal father, combined within himself the powers of Godship and the attributes of mortality. How else can we explain his own declaration that he had life in himself? Consider his words as part of that sublime sermon on the shepherd and the sheep, in which he made plain that he was the good shepherd and the only true shepherd of the Lord's flock. He said unto the people: "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again;" and he added this comment regarding his power, capacity, and ability: "This commandment have I received of my Father"—by which we may understand that from his Father he had derived, by heredity, the power to rise from mortality to immortality.

He could have said: "From my mother I have inherited the power to die, for she was a mortal woman; and from my Father, who was no mortal man, I have received this power to hold death in abeyance. I have power to lay down my life and I have power to take it up again. No man can kill me until I am ready, not until my hour shall come and I shall give up my life. I am here for that foreordained purpose, as a consummation of this part of my work." He followed his work to the end. We read that when he was able to utter those words of triumph—and they must have been words of exultation to him: "It is finished," that he "gave up the ghost."

Oh yes, they killed him, that is, they killed him from their point of view, but not until he had finished his work did he relinquish his life. While he lived among men, he was preeminently the Man among men. So during his period of disembodiment he was preeminently the Spirit among spirits in the realm of the disembodied. To them he went and opened the work of preaching amongst the spirits who had lived in bodies upon the earth, men and women who had died.

ACTUALITY OF THE RESURRECTION

The resurrection of Jesus Christ was absolutely literal. He took up that body from the tomb as it had been laid down, for it had been predicted that he should not see corruption. The body bore all the marks of the crucifiers. So shall the resurrection of everyone be literal in this sense—that although these bodies go to decay, by the power of God shall all their essential parts be brought together again. When we stand before the bar of God we shall stand with spirit and body reunited, inseparably connected, and it is through the union of spirit and body, inseparably united, that a fulness of joy is made possible.

Such is the Lord's plan to bring about the immortality and the eternal life of man. Immediately following, or soon after the resurrection of Christ, many of the righteous dead came forth from their graves and were seen by mortals; other resurrections have followed, according to the appointed order in the resurrection of the just. Christ came thus and robbed the grave of its victory, assuring the eventual resurrection of all the sons and daughters of God who have tabernacled here upon the earth.

Let us rejoice on this Easter day, commemorative of the coming forth of the Christ from the tomb. It falls this year very close to the actual anniversary.

Easter, as you know, is a movable feast, fixed by decree of the Catholic Church. But this year it falls very close to the actual day on which the Christ came forth from the tomb. We have great reason to rejoice in the glorious blessing of the resurrection that is assured unto us. We should know further that during the period of our disembodiment we are not to be inactive. We have to follow up the work of the Lord among the disembodied, even as we are commissioned to do his work here upon the earth. Death is no overwhelming change by which the spirit loses its power of thought, or other of its God-given attributes. The spirit retains such and is active in the world of spirits, and will so exist and function until the time for the reunion with the body, and when the work reserved for that stage of human progress will be taken up.

MAN IS OF ETERNAL NATURE

Great is the plan of God with respect to his children, extending through the eternity that lies beyond. Right thankful should we be for the knowledge that has been given to us through revelation. Man could never have attained to a knowledge of these glorious truths by his own reasoning, by deduction or original conception. There are truths that man cannot find out; they have to be given unto him, cardinal, basal truths, and this is one of them. Forget not that we are eternal! We had an existence before we were born. In that existence you were you and I was I before our spirits entered into these bodies. You will be you and I shall be I after the change called death befalls us. We shall maintain our identity, or it shall be preserved unto us, through and beyond the resurrection; for we are eternal! How could it be otherwise, when we are the children of the Eternal One? Let us rejoice in this knowledge, which surpasses the wisdom of men, and shape our lives accordingly. To this end I humbly pray, in the name of the Resurrected Lord. Amen.

The choir sang two verses of the hymn, "Jesus once of humble birth."

A duet, "An angel from on high," was sung by Laurinda P. Brewerton and Donna Cox Gunderson, the choir and congregation joining in the chorus.

AN ANGEL FROM ON HIGH

An angel from on high,
 The long, long silence broke;
 Descending from the sky,
 These gracious words he spoke:
 Lo! in Cumorah's lonely hill,
 A sacred record lies concealed.

Sealed by Moroni's hand,
 It has for ages lain,
 To wait the Lord's command,
 From dust to speak again.
 It shall again to light come forth,
 To usher in Christ's reign on earth.

It speaks of Joseph's seed,
 And makes the remnant known
 Of nations long since dead,
 Who once had dwelt alone.
 The fulness of the Gospel, too,
 Its pages will reveal to view.

The time is now fulfilled,
 The long expected day;
 Let earth obedience yield,
 And darkness flee away;
 Remove the seals, be wide unfurled
 Its light and glory to the world.

Lo, Israel filled with joy,
 Shall now be gathered home,
 Their wealth and power employ
 To build Jerusalem;
 While Zion shall arise and shine;
 And fill the earth with truth divine.

PRESIDENT HEBER J. GRANT

If Parley P. Pratt had written nothing else but this hymn to which we have just listened, it would have immortalized him. He has, however, written more of the inspired hymns that are in our hymn book than any other of our writers.

ELDER JOSEPH W. McMURRIN

Of the First Council of Seventy and President of the California Mission

I feel very highly honored, my brethren and sisters, in being accorded this privilege. It is marvelous to me that I should be permitted to stand before you. I feel in my soul that it is good to be here on this occasion, and I most fervently thank the Lord that the teachings that have been imparted to us in this session of our conference find lodgment in my soul, and fill me with that joy that passeth understanding.

I will read a word or two from the revelations of the Lord that I think very important in connection with the great work in which we are engaged. I suppose it is but reasonable that, as a missionary, my own mind should reflect upon matters pertaining to the preaching of the

gospel abroad among the nations. There has been much given in the revelations of the Lord concerning the importance of carrying the gospel to the nations of the world. I do not know whether it is common today for men to seek to know the mind and will of the Lord regarding those things which would be most important for them to do that the Lord's work might be forwarded. There are many revelations in the Book of Doctrine and Covenants, indicating that in the early days of the Church men frequently sought the prophet of the Lord to know what would be most important for them to do; and the Lord answered. I will read one of those revelations:

"Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.

"For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

"And I will tell you that which no man knoweth save me and thee alone—

"For many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

"And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father."

The Lord himself has declared the following in relation to the value of the souls of men:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

The importance of carrying the message of the gospel has not only been declared in the revelations that have been given in the dispensation in which we live, but the same importance was comprehended by the servants of God in the meridian of time. The Apostle Paul declared:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe unto me if I preach not the gospel!"

A dispensation of the gospel had been committed unto Paul, and he knew that woe would be unto him if he preached not the gospel.

Much more might be brought forth from the word of God in relation to this very important matter. I am wondering whether the men of the Priesthood who are at home in the midst of the people in the Zion of the Lord, feel the importance of the commandment of God in relation to the carrying of the gospel to the inhabitants of the earth. I think I would but voice the sentiments of mission presidents if I made the declaration that in every mission of these United States and the countries adjoining our nation, people are perishing for the word of the

Lord. There are opportunities abounding on every hand for the proclamation of the gospel, and we are crying out until I suppose we become almost an annoyance to the Presidency of the Church of Jesus Christ of Latter-day Saints: "Give us more missionaries!" That is the cry from California. There is a feeling with some people, that there is not much necessity for the word of the Lord, or for religious doctrine in the state of California, as Californians are supposed to be concerned about pleasure alone. Well, I thank God that there are many earnest, God-fearing men and women in the state of California. We are finding a few of them, and we would find more if we had more men and women to bear witness concerning the truth. We need many more. I would like to plead with the men of the Priesthood, presiding men, that they feel in their hearts the necessity of sending the servants of the Lord abroad in the nations with the truths of the gospel. I would like to make a plea among all men and among women who are members of the Church of Jesus Christ of Latter-day Saints, that they cultivate a desire to engage in the proclamation of the gospel. I understand that I am under the same obligation as the Apostle Paul, and that unto me, in connection with my brethren, a dispensation of the Gospel of the Lord Jesus Christ has been committed, and woe will be unto me if I preach not the gospel. I want to say, in the name of the Lord, that woe will be unto all men who bear the authority of priesthood if they do not desire to labor and do not labor to the extent of their power, that the glorious gospel of the Lord Jesus Christ, which is the power of God unto salvation, be sounded among the inhabitants of the earth. If you desire to bless your sons and your daughters, and to establish them in the work of the living God, give them an opportunity, if they are of proper character, and if they have the proper desire in their hearts, to go abroad as missionaries. If there be anything else in this world that establishes the feet of young men and women in the right path, and reveals to them the truth of the gospel in the same wonderful manner that missionary service does, I do not know what it is.

I listened with very great joy to the testimony of our Commissioner of Education that there had come to him in periods of trial and anxiety the whisperings of the Lord, the revelations of the Lord, establishing in his soul a knowledge concerning the existence of God our Father in heaven. Thanks be to God for such whisperings. I want to say to you that God is no respecter of persons. Men who are educated, who humbly seek the Lord, receive the revelations of the Lord and the testimony of his word; and men who are not educated receive by the same marvelous power the same convincing evidence. It has been my pleasure just within a few weeks to listen to the testimony of the gospel from the lips of young girls and young boys, trembling with fear, their eyes moistened with tears, yet with joy in their souls, bearing witness that God lives, and that that knowledge has come to them by the power of the Holy Ghost. I thank God for that. I am also glad that the Lord, in his mercy, has revealed to me that this is his work, the marvelous work promised by the voice of inspiration through ancient

prophets for the latter times. I have that knowledge. I thank God that in my soul, in my heart and in my mind I have been given to know the truth of the record that we have been singing about, the Book of Mormon, that it is true, that it contains the fulness of the everlasting gospel. I thank God for my membership in the Church of Christ, for the fellowship that I have with my brethren; and I bear solemn witness to the truth of the gospel, the truth of the things that have been taught us this day, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy and President of the Canadian Mission

I rejoice with you, my brethren and sisters, in the testimonies which we have received today. It was inquired of old: "If a man die, shall he live again?" That question has been answered well this morning. I rejoice, and I think you do, in the information given us by our prophet, seer and revelator at the opening of this conference, that Cumorah's hill is now in the possession of the Church of Jesus Christ of Latter-day Saints. In standing upon that sacred ground on the one hundredth anniversary, I wished then, and I expressed the thought at our last semi-annual conference, that this property might belong to the Church; because in connection with the Hill Cumorah and the revelations to the Prophet Joseph Smith, there has been a flood of information answering that question of old: "If a man die, shall he live again?" What joy must have come into the heart of Job when he was able to exclaim: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin, worms destroy this body, yet in my flesh shall I see God."

A questionnaire was sent out by a bereaved man a score of years ago, to philosophers and scientists, requesting them to state in brief the outstanding reasons which they had for the hope of life after death, and for the resurrection of the body. These arguments and reasons given were merely corroborative of the clear revelations from our Lord and Savior Jesus Christ, as revealed through the Prophet Joseph Smith in these last days. Our elders of course have strong testimonies, not only of the existence of the spirit after the death of the body, and of the resurrection, but also that Jesus is the Christ—that Jesus is divine. They have all the evidence that the non-Christian Jew had or has that there shall be a Christ. They have all the evidence that the Christian believer has that there has been a Savior and Redeemer. Many of those matters have been very beautifully presented to us today. In addition to all that, there is the scripture that came from Cumorah's hill, the Book of Mormon, one of the very purposes of which was to testify to Jew and Gentile that Jesus was the Christ. I realize that there isn't time to refer to some passages of the Book of Mormon in support of this doctrine, or at least to read them. The story and testimony of the Christ as given upon this continent when he appeared to his people as recorded in the Eleventh Chapter, Third Book of Nephi,

is a wonderful testimony. I have had the feeling as I read that chapter time and time again, that no man without inspiration ever wrote that story. We have been studying the Book of Mormon in our mission home in Canada during the past year, and after nearly every lesson I could say, and I have said many times: Isn't that beautiful! Isn't that wonderful! No man without inspiration could produce those things. And that is my testimony to you here today, that in addition to the testimony of the Book of Mormon we have the testimony in the revelation to the Prophet Joseph Smith, the 76th Section of the Doctrine and Covenants:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

I thank God for that information, for that revelation, and for the many others along that line contained in the book of modern revelation, the Doctrine and Covenants. I thank the Lord for the testimony that is in the hearts of the missionaries. I remarked last night to our Canadian missionaries: I wonder if the people of the Church realize the very beautiful and splendid growth these missionaries have made during their sojourn in the mission field. I wonder if the bishops of wards and presidents of stakes will so order things that that growth which they have made will continue, that they will continue to grow spiritually and intellectually in a knowledge of the truth and continue in the conviction that God lives, that Jesus is the Christ, that this is his work, established, never to be thrown down nor to be given to another people. And that is my testimony to you today. I bear it humbly in the name of Jesus Christ. Amen.

The choir sang the anthem, "Then shall your light."

Benediction was pronounced by Elder Fred A. Caine, president of the Idaho Falls stake of Zion.

The meeting adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The closing meeting of the conference opened in the tabernacle, Sunday, April 8, 1928, at 2 o'clock.

President Heber J. Grant announced that the choir and congregation would sing the hymn, "The spirit of God like a fire is burning."

After the spirited singing of this song by the great audience, the opening prayer was offered by Elder Oliver H. Budge, president of the Logan stake of Zion.

The choir sang the anthem, "The earth is the Lord's". Pearl K. Davis, soloist.

ELDER DAVID O. McKAY

Of religious gatherings this is one of the most thrilling sights in all the world, and the most inspirational. To address this vast audience is indeed a weighty responsibility. I pray therefore for your sympathetic, prayerful help and for the inspiration of the Lord.

Our children are our most precious possessions; and the proper training of youth is the most important duty and obligation of society. Impressive and earnest have been the admonitions and instructions in this conference to the people properly to educate their children.

TRUE EDUCATION

True education does not consist merely in the acquiring of a few facts of science, history, literature or art, but in the development of character. True education awakens a desire to conserve health by keeping the body clean and undefiled. True education trains in self-denial and self-mastery. True education regulates the temper, subdues passion and makes obedience to social laws and moral order a guiding principle of life. It develops reason and inculcates faith in the living God as the eternal loving Father of all.

I desire to call attention this afternoon to three groups in society on whom the responsibility rests to give this true training to the youth of the land, and I should like to consider this responsibility in the light of revealed religion.

We heard this morning from President Nibley a most timely and authoritative declaration regarding the restoration of the Gospel and the Priesthood of God on earth. In the year 1820 the Prophet Joseph Smith received that authority, and ninety-eight years ago last Friday the Church of Jesus Christ of Latter-day Saints was officially organized. Thus there was at least one man who had direct authority to represent God in giving to mankind principles of salvation and peace. We heard this morning that before that day there was no such authority either by apostolic succession or by reformation. Granting now, that Joseph Smith received that authority, that he established the Church for the salvation of the human family, I ask you, can you find a safer guide in the education of your child than through the revealed word of God to his prophet?

RESPONSIBILITY OF PARENTS

To parents is assigned the first responsibility for the training of children. The Lord through the prophet says:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents."

Direct responsibility could not be assigned more emphatically and clearly than it is assigned in that paragraph. Parents, there is the word

of the Lord to us regarding the proper training of children. Education commences at the mother's knee, and every word spoken in the hearing of little children tends towards the formation of character. Let parents always bear this in mind. Victor Hugo says, "There are no bad herbs and there are no bad men—there are only bad cultivators." If we could have parents who are good cultivators in our homes, which are the gardens of the Lord, our civil officers would have little difficulty in maintaining order, and the violations of law would be less frequent.

There are parents in the world—I hope there are very few in the Church—who say they will leave the educating of their children in religious matters until the children themselves arrive at years of accountability. They will permit their children to choose which Church or which principles of religion the children desire to accept. The Prophet Joseph gives no intimation that any parent has a right thus to leave the religious training of his children until they arrive at the years of accountability.

Coleridge once met a man who made that same statement, and Coleridge said, "I took him and showed him my garden, and told him it was my botanical garden." "How so," said he, "it is covered with weeds." "O," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds you see have taken the liberty to grow and I thought it unfair in me to prejudice the soil toward roses and strawberries."

The application is clear. It is said that Plato one day, seeing a child do mischief, called immediately and reprimanded the child's father. He, too, recognized the fact that one of the great potent factors in the education of childhood is the parent. "Whatever parent gives his children good instruction and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other."

RESPONSIBILITY OF PRIESTHOOD QUORUMS

The second group upon whom the responsibility of training children rests by divine revelation, is the quorum of the priesthood and other helps in government. A few years ago when I was attending conference in the Carbon stake, President Horsley and I discovered a little child that was lost. President Horsley wiped away the little one's tears, and carried her to his home and placed her in the hands of Sister Horsley, through whose gentleness and tenderness the child soon fell asleep. Efforts were made to discover the parents, and at about five o'clock in the afternoon, the distracted mother was found. Her tear-stained eyes showed what anguish she had passed through since the little one had wandered from her side. But she was at peace when she found her darling sleeping by the fireside.

I think this incident illustrates the relation of the quorums to the parent. There are boys and girls wandering from the parental hearthstone. In the world, outside the Church, hundreds and thousands and tens of thousands of them are crouching today behind steel bars.

Even here in our own stakes some are wandering carelessly, aimlessly away from the influence of home standards and home teachings. It is the duty of quorum members to extend the hand of fellowship, the hand of guidance to these young men and young women wandering towards the downward path. Can you find any more potent influence in all the world than the quorums as established in the Church of Christ? Time will not permit me even to define them for you. You all know, and while I am speaking you have in your minds the quorums of Deacons, one thousand or more; you have in mind over nine hundred groups of Teachers, and approximately an equal number of groups of Priests, young men between the ages of seventeen and twenty. Seventy thousand young men thus grouped, whose duty it is to extend the glad hand to those of their companions who have not glimpsed the privilege given to these members of quorums.

QUORUM POTENCY

I wonder how many parents have stopped to realize how potent these quorums are in the lives of boys! In the first place, quorum membership awakens in the boy the pride of fellowship and membership. Entrance into that group means that the boy has attained to certain standards of excellence of character, and the more distinctive we can make these entrance requirements the greater will be the pride in the young boy's heart.

Second, the quorum influence arouses or satisfies the call of the boy for the inspiration of the group. Have you heard of the gang spirit? Have you seen the boys out on the ditch bank gathering in groups in answer to the call of their souls for companionship? Then can you see the wisdom of God in gratifying this natural inclination by grouping the boys under an influence that is educative in the highest sense of the term?

Third, that group throws upon the youth responsibility. Tell a young boy that you trust him, and you have one of the greatest means of guiding him uprightly that can come into your hands. Young boy, I trust you! To be trusted is a greater compliment than to be loved. Boys are few indeed who will not hold inviolate an implicit trust.

Fourth, grouping in a quorum offers service. The Presiding Bishopric, holding a presidency over these seventy thousand young men, have outlined as they have hitherto done, a plan of service into which these young men are invited, not just on Sunday, but on every day of the week.

Finally, into that group is introduced faith in God the Father, in his Son Jesus Christ as the Redeemer of the world, and their service and acts are all done under the cognizance and realization that God is approving of their acts. It is sublime. It is divine. Fathers and mothers, let us unite with the priesthood in extending the influence of these groups.

I have mentioned only the Aaronic Priesthood, but our fathers are grouped in like manner, and we have one hundred and thirty thousand

men and boys working for the true education, working to train the youth in parenthood and faith in God and in the restored gospel. I tell you, this grouping in Priesthood Quorums has the mark of divinity. It is divine. And Joseph Smith, a young man not twenty-five years of age when he gave that revelation, gave it by the inspiration of God for the salvation of the youth of Zion.

OTHER CHURCH EDUCATIONAL FACTORS

Now I cannot say anything this afternoon about the other educational factors furnished by the Church for the education of our boys. Our Church schools—O, what they mean in true education! Our seminaries, correlating as they do the gathering of facts in science, literature and art, introducing these high elements, faith, integrity, obedience to law, respect for order, purity of life. Our Religion Classes, the Sunday Schools, the Mutuels, the Primary—I cannot do more than merely mention them, because I want to pass to the third group very seldom mentioned as a means of influencing youth. I find reference to it in the Doctrine and Covenants in these words:

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people."

COMMUNITY INFLUENCE

You will recognize this third group in the influencing of boys is the community—our civil officers and social functions. It is said the pulpit only *teaches* to be honest; the market-place *trains* to over-reaching and fraud; and teaching hasn't a tithe of the efficiency of training. Christ never wrote a tract, but he went about doing good.

The press dispatches this morning report the results of a survey made recently by W. F. Burton of the Department of Education of the University of Chicago. Many of you no doubt saw it. He made a survey of thousands of young children in the sixth grade in our public schools. That means the boys and girls ranging approximately from ten to twelve years of age. He said the six things they all know most about, in their order of knowledge, are "bootlegging, divorce, alimony, sheriffs, juvenile courts, jail and jury." Now you may say of course they were in Chicago, but the same examination was given to the children of the schools of Salem, the capital of the state of Oregon, where 63% of the people own their own homes. The result was exactly the same. "Next in order," Burton averred, "the children know most about mayors, elections, polling places, ballots, taxes, and insurance; and third, bank deposits, rents, bankrupts, pioneers, and sanitary inspectors." We do not know just how these questions were given to the children. Perhaps they were so worded as to call forth these answers, but I think it is significant that the fundamental things in education are not named—not even mentioned.

I call attention to this merely to drive home the fact that our com-

munity is a great factor in the teaching of our children. Our officers, public servants, are teachers of the youth and they carry the responsibility of teachers. It is our duty, therefore, as citizens of this great republic, to exercise our right at the ballot box. It is our duty to see that men in both our great parties are chosen who will teach not only by precept, but by example, obedience to law; that these men so elected will appoint men under them who will not scoff at the law against liquor, who will not themselves indulge in bootlegging, or who will not in any way protect those men or women who violate moral laws.

I said that the greatest obligation upon society is the proper training of youth. The home, our quorums, our officers in the community are three great educational factors, and all three subject to our sentiment, our approval.

"It matters not what I shall gain
By fleeting gold or fame,
My hope of joy depends alone
On what my boy shall claim.
My glory must be told through him,
For him I work and plan—
Man's greatest duty is to be
The father of a man."

And each one of us may be the father of a man, as Paul spiritually was of Timothy, and Peter of Mark, who as a young man undoubtedly was a witness to Christ's betrayal, and who, if he did not see him resurrected, wrote in after years:

"Ye seek Jesus who was crucified; he is not here, he is resurrected."

God help us to get our young boys to feel and to know not only that Christ has risen, but that he has appeared again to men, and restored the gospel of Christ, the power of God through which youth and all mankind may receive salvation and peace. Amen.

ELDER BRIGHAM H. ROBERTS

Senior President of the First Council of Seventy

My brethren and sisters, in all the conferences of the Church that I have attended, I cannot recall a time when I have felt that we have had a greater spiritual feast than we have had at this conference, because of the outpouring of the Spirit of the Lord upon his servants. The spirit of testimony has been very strong, and it appears to me that it has been colored by the spirit of testimony as exemplified in the declaration of the Christ upon one occasion—that occasion when he taught the mysteries of the new birth to Nicodemus. After his explanation about the second birth, and having expressed some surprise that Nicodemus, a teacher in Israel, was not acquainted with these truths, the Savior said:

"We speak that we do know, and testify that we have seen."

And then he appears to have been under the necessity of saying this rather sorrowful thing:

"And ye receive not our witness."

I trust that that reflection will find no place in our experience in this conference.

At another time the Savior struck a more hopeful note connected with the fact that he himself was a witness to the truth. That occurred in his conversation with Pontius Pilate just before he was condemned to crucifixion by that officer. Pilate was seeking justification for letting the Savior go, and when that seemed to be hopeless, he sought for justification for signing the death warrant enacted by the Jewish Sanhedrin against the Christ. Among the charges made against Jesus was that he claimed to be a king; and of course I suppose it occurred to Pilate that if he could attach that claim directly to the Christ he would feel some justification in condemning him to death, as such a claim would be a challenge to the sovereignty of Rome. Hence he brought up that question and said unto Jesus:

"Art thou a king?"

The Savior replied: "My kingdom is not of this world."

"O, then, thou art a king?" exclaimed Pilate.

"Thou sayest I am a king."

As if he saw the hopelessness of continuing the discussion, "Thou sayest I am a king," so we will let it go at that. Then he turned to a more serious matter and said:

"To this end was I born, for this purpose came I into the world, to testify of the truth."

Something more than a kingship; something of higher importance than being a king: I am a witness of the truth. "And they who are of the truth, hear my voice." (St. John 18:33-37.)

From which we gather that there is a force and power in truth itself apart from any bolstering up by arguments or reasons a direct power in truth itself that carries conviction of the effect of it to those who are "of the truth." I think that is the spirit that has characterized so splendidly this conference—The Spirit of Truth.

Among the many important subjects that have been brought to our attention I think there is no item of more importance than the subject that was discussed by President Ivins in tracing the records of the Nephites from the centers of their civilization northward, and the long pilgrimage of the people as they moved northward until they came to the land of Ripliancum, the land of many waters, and the Hill Cumorah. I was deeply interested in what he said, and I believe that his remarks make a very important contribution, not only to this conference, but to the literature of the Church. It will at least be preserved in the minutes of this conference, and will be of permanent record.

As he closed his remarks the thought that flashed through my mind was this: O, what the world would have lost, if the Book of Mormon had not been brought forth!

I wish I had the time to consider the things that would have been lost to the world but for the bringing forth of the Nephite scriptures, the American volume of scriptures. I remember in my early days coming in contact with opponents of the Book of Mormon who charged, for instance, that it had no aphorisms of any importance, and that it

was in this respect in strong contrast with the Jewish scriptures. I want to call your attention, however, to a few aphorisms that are of great worth, and that enrich the sacred literature of the world.

For instance, there is that sharp-cut sentence:

"Wickedness never was happiness."

I think it would be difficult to find an epigram more important than that, and a truth that the world ought to know.

Again: "All things have been done in the wisdom of him who knoweth all things."

A beautiful utterance; and a declaration of confidence in the perfect knowledge of God; and builded upon that perfect knowledge—and it can only be builded upon perfect knowledge—perfect wisdom. And that beautiful declaration is followed by this announcement of the great truth, giving us clear vision of the purpose of God with reference to the earth-life of man, the like of which is not found elsewhere, neither in Jewish nor Christian scriptures; nor in the philosophies of men:

"Adam fell that men might be; and men are that they might have joy."

That is the thing that God is working out, and what a lesson of cheer and good will and of hope it is!

Here is another:

"The Lord giveth no commandments unto the children of men, save he prepares a way for them that they may accomplish the thing which he commandeth them."

You who are starting to bring to pass the high purposes of God, with reference to this creation of his, what comfort that assurance brings! "God will require nothing at the hands of the children of men save he prepares the way for them to accomplish that thing."

Again, Moroni, near the close of his record, seems to tremble for the success of his work, and as he reviewed it and became conscious of the weaknesses in it, he was very deeply sorrowful and he wrote in substance—and all these quotations are but in substance:

"Lord, the Gentiles will mock at our weakness in writing."

And the answer of the Lord was:

"Fools mock, but they shall mourn; and my grace is sufficient for all who humble themselves before me, saith the Lord."

I remember having a very rich bit of experience with that passage in the younger days of my ministry when I was on my first mission. It fell to my lot to engage in a three-day debate with a seasoned man in that line of work. I was but twenty-three and had had no experience. He was fifty-four and had the reputation of having driven all his opponents from the platform. He mocked considerably at the Book of Mormon, and brought up this very question of its lack of incisiveness and clear-cut aphorisms, and challenged me to produce anything that could be comparable with the sharp, clear-cut aphorisms of the Bible scriptures.

I told him I could think just at the moment of but one, and that was, "Fools mock, but they shall mourn."

I am not very much acquainted with his history after that debate, but after three days' discussion he utterly refused to go on with the debate, when it was really but half through, and notwithstanding he had previously driven every opponent from the platform. I had his promise also that I should have the opportunity of examining his doctrine after closing our debate on the Book of Mormon, but he refused to go on with it, and left the platform with an unfinished job on his hands. By the way, let me say, not by way of boasting, but because of the blessing of the Lord on our labors, immediately following the discussion, we began baptizing, and within two months had raised up a branch in the neighborhood of more than sixty members. The Lord so blessed us on that occasion.

After calling this gentleman's attention to that passage, "Fools mock, but they shall mourn," he did not ask for any more aphorisms.

"Fools mock, but they shall mourn!" And then this richer statement follows it:

"I, the Lord, give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me."

Have you in your moments of trial or deep sorrow felt the hand of a friend steal quietly into your hand, and by pressure express sympathy and brotherhood to you? I have fortunately had a few friends with whom I have had such experience as that, both men and women, a recollection that is among the precious treasures of my experience. But this passage, "I give unto men weakness that they may be humble; and my grace is sufficient for all those who humble themselves before me,"—in this, it seems to me, that I feel the hand of God slipping gently into my hand, and giving me the pressure of assurance that there will be mercy, that there will be helpfulness, that there will be encouragement from God. He will remember that we are but men and women in the making; and while not yet perfect, yet perhaps perfectable—which is the important thing. In that utterance in the Book of Mormon, I feel the richness of the grace of God, and assurances of success in hungering and thirsting after righteousness, for it shall be given unto us.

The Book of Mormon is important because of its correction of some errors that have crept into the philosophies and religions of men. You see perhaps the most perfect expression of God's law unto men in the sermon on the mount. That sermon as it stands in Matthew is vulnerable, at least at one point; and that is where the Savior admonishes men without any limitation, apparently, as expressed by Matthew, to take no thought for tomorrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; and calls attention to the lilies of the field, how they grow, they toil not, neither do they spin, and yet Solomon in all his glory is not arrayed as one of these. He refers to the very birds of the air, that they are under the care of the Father, and will have his attention, and not one falleth to the ground without his notice. "Are ye not of more worth than many sparrows?"

Now those who enter into arguments against the doctrines of Christianity, and who try to condemn even this sermon on the mount, say that this doctrine of taking no thought of tomorrow is utterly impracticable in life. That if men generally tried to live as the birds do, and to receive their clothing as the flowers are clothed with beauty, the result would be not civilization but savage life as we know it among the undeveloped races of the children of men.

In the Book of Mormon account of Christ delivering that sermon on this continent among his people, when coming to that part of his sermon which he repeated here in this land, he turned directly to the Twelve Disciples unto whom he had given authority to preach the gospel and administer the Sacraments thereof, and it was to them, and to them alone, that he addressed that part of his sermon. They were to take no thought of the things of tomorrow, nor the things of the world; for the Father knew beforehand what their needs were. And then he admonishes them to take encouragement from his reference to the birds of the air and the flowers of the field, how they were fed and clothed; and gives them encouragement that the Father would so care for them. From the fact that this part of the sermon was limited to the Twelve Special Disciples on this western hemisphere, it is a reasonable conclusion that the same limitation was fixed in his sermon on the mount when he delivered it in Palestine, as it was recorded by Matthew.

Civilized man must of necessity take thought of tomorrow, and plan for it, and practice self-denial, that in the future greater things may be accomplished, through the thinking and the sacrificing of today. These things are the very keynote of building up civilization. But out of a community you could call twelve ministers, dedicated to a certain purpose in life, that requires all of their energies and all of their thought, and enjoin upon them self-consecration to a given special task, without injury to the development of civilization; they could take no thought of tomorrow, and trust in the providences of God for their maintenance, without affecting industrial, or economic conditions.

There is no apparent effort to make a correction of Matthew's account of the Sermon as it appears in the Book of Mormon. It relates simply the incident, and from it you see how this point in the sermon on the mount may be clarified.

So with several of the beatitudes in that sermon. Changes here and there made which give them point, and make them more definite and beautiful. For example, in this one, Matthew says:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The Book of Mormon version of that beatitude is:

"Yea, blessed are the poor in spirit, *who come unto me*: for theirs is the kingdom of heaven."

To be poor in spirit is no doubt a very excellent quality, but it requires more than that to enter the kingdom of heaven: They must come unto God in order to enter the kingdom of God. And so throughout. I can only give you just a brief example of these things.

Since this is Easter day, let me call your attention to one other thing in the testimony of the scriptures of the western continents—the Book of Mormon—in relation to the resurrection of Christ. What a wonderful testimony that book contains for the thing that is celebrated this day throughout Christendom, namely, the resurrection from the dead of our Lord the Christ! In all the accounts that are given of the reality of that resurrection—and it has been beautifully expressed to our thought during this conference, the absolute reality of it—how well the testimonies of the Christian scriptures and the prophetic parts of the old Bible, too, are sustained by that wonderful appearing of the Lord Jesus Christ to the inhabitants of this western world! After the awful destruction by storm and tempest and earthquake, which very much changed the character of the face of the land, even mountains arising from plains, and mountains shaken to their foundations, covering wicked cities upon whom God had decreed destruction; after the awful three days darkness which seems to have been even more terrible than the storms and earthquakes, and which has become enshrined in the legends of the native people of this American continent; after that dreadful experience of storm and tempest and destruction—then a voice was universally heard in the land proclaiming the mercy and willingness of the Savior to forgive; proclaiming the truth that he was the Creator of the heavens and the earth, and had made his sacrifices for the redemption of men. Following that, some time after the close of the storms, tempests, whirlwinds and earthquakes, came to pass the wonderful appearing of the Lord Jesus Christ, when a few people in the Land Bountiful stood by a temple that happened to have escaped destruction—then, as they wondered upon the changes that had been wrought in the lands about them, and were recovering somewhat from their own errors, they heard a voice, but knew not whence it came nor what was said. They looked about at each other wondering whence it came. The second time they heard it, but there was no definite communication in the sound. The third time they heard it they recognized that something was said, and that something was this, and it thrilled them:

“Behold my Beloved Son in whom I am well pleased, in whom I have glorified my name—hear ye him.”

Looking in the direction whence that voice came they saw a man, all glorious, descending in white raiment, and down he came until he stood upon the earth in their presence. Stretching forth his arms—it seems to me it must have been with wonderful majesty—he said unto them:

“Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

“And behold, I am the light and the life of the world: and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.”

What a message of the Deity to the world; a message and testimony

of the Christ; of the fact that he had suffered for the sins of the world, of the fact that he had risen from the dead, and now stood before them clothed with all authority in heaven and in earth, come to establish faith in the hearts of these people who had been tried by their severe experiences, and had survived because they were the worthiest to survive! To them also he granted the privilege of St. Thomas, to behold his wounds in hands and feet and side. And when they had thus confirmed their faith, on their faces they fell and shouted aloud: "Hosanna. Hosanna to the Most High God!" And so they worshipped the risen Lord.

Now, tell me in what church or cathedral in the world, in what sacred grove, in what place among the habitations of men, will be found a more glorious Easter vision of the Christ than this? And the world would have lost this if it had not been for the Book of Mormon coming forth, and there is a hundred more such glorious things that have come to the world in that book to enlighten the children of men, all of which would have been lost had not this American volume of scripture been brought forth.

My brethren and sisters, we have had a most glorious conference. Will you not permit me to close my remarks according to the desire that is in my heart, and what I would like to say to express my own feelings of gratitude for the things that have been reviewed before us in this conference? Do not think me presumptuous, but if I might follow the promptings of my own heart on this occasion, I should do so in this manner:

O God, the Eternal Father, in the name of thy dear Son Jesus Christ, we worship thee! We worship thee as the Creator of heaven and of earth, and of the seas, and of the fountains of waters. We worship thee not only as Creator, but also as the World-sustaining Power of the universe. We revere and honor thee as the Intelligence-inspiring Power in the world, also as the Vital Force of the world, and the Sustaining Power of Life. We honor Thee also as the Love-manifesting Power, as expressed through Jesus Christ our Lord. To us he is God manifested in the flesh—God incarnate.

We thank thee for that glorious line of patriarchs from Adam to Noah, and from Noah to Melchizedek, to Abraham and Moses and all the prophets in Israel. We thank thee for the service and labors of that majestic man who stood at the head of the Aaronic priesthood in his day and time, John called the Baptist, who was the forerunner of Christ, in the meridian dispensation. We thank thee from full hearts for the Christ himself, and for the sacrifice that he made for us. Also we thank thee, our Father, for the Apostles of that dispensation, and for the honor and integrity in which they discharged their high duties in bearing special witnesses of the Lord Jesus Christ.

We thank thee for the great prophet of the New Dispensation, the servant in thy house, Joseph Smith, the Seer of the last days. And also, Father, we thank thee for that flood of knowledge that has come into the world, the testimonies from the Nephite scriptures, as well as those which have come from the Jewish scriptures. And, O Lord,

far and above all, the most excellent of all, and to whom we are directly indebted for hope of eternal life and redemption from sin and union with Thee through thy Spirit and our baptism into it, that Spirit by which we "may know the truth of all things," even the Holy Ghost. We thank Thee for this.

And now, O Lord Jesus, if thou couldst but come into the consciousness of our souls this day, as thou didst come into the vision of the ancient Nephites in the Land of Bountiful, we would join their great song of praise and worship, saying—"Hosanna! Hosanna! Blessed be the name of the Most High God!" And we, like them, would fall down at the feet of Jesus and worship him this Easter day! Amen.

A duet, "The morning land," was sung by Mrs. Dolores Fernstrom and Miss Jessie Evans.

ELDER MELVIN J. BALLARD

"Zion's welfare is my portion,
And I feel my bosom swell
With a warm, divine emotion,
When she prospers, all is well."

My soul has rejoiced in the spirit of this conference and in the hope that we have in the completion of the Lord's work according to his plan and purpose. I am in full sympathy and accord with all that has been said concerning the marvelous work and a wonder which the Lord has established. My great anxiety is that it shall continue to be a marvelous work and a wonder. I feel constrained to make an appeal to the Latter-day Saints, particularly my brethren who bear rule in stakes, wards and quorums, to see to it that we do preserve all our sacred privileges by complying with those requirements which the Lord has made for the future welfare of Zion.

A BOOK OF MORMON MESSAGE

Reference has been made frequently to the Book of Mormon, during this conference, and to the messages it contains. I should like to read from it, to call to your attention a message that comes to us from Nephi (II Nephi, Chapter 28). He saw this day as clearly as his own, and he gives us this warning:

"And now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass.

"The things which shall be written out of the book shall be of great worth, * * * and especially unto our seed, which is a remnant of the house of Israel.

"For it shall come to pass in that day, [in the day when this book should come forth], that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

"And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy

Ghost, which giveth utterance.

"And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

"Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

"Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

"And the blood of the saints shall cry from the ground against them.

"Yea, they have all gone out of the way; they have become corrupted.

"Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

"They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

"They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men."

DANGERS THAT THREATEN THE WORLD

I shall not read the remainder of it; I commend it all to you. Here is a message to the Church, a message to the world. Nephi saw most clearly these things which threaten the world, and the dangers that threaten the Church. I see no dark clouds gathering against the Church, but I do see most clearly that which Nephi declared, that in this day Satan would stir up the hearts of men, and he would rage in their hearts against the truth, and he would seek to gain power and control over the kingdoms of this world.

THE LORD'S PROMISE TO THE CHURCH

I recognize, my brethren and sisters, that the Church has attained a right to exist. I fear neither kings nor potentates so far as the future destiny of this work is concerned. The only fear and anxiety that I have in my heart is that the Latter-day Saints will not keep the commandments of God.

I read in the Doctrine and Covenants words of precious promise to this Church on conditions found in the one hundred and third section, wherein the Lord, even in the midst of the trial and suffering of the Church following the days of their sorrow in Missouri, said:

"But verily I say unto you, that I have decreed a decree which my people

shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

"Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour."

And here are the conditions:

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them,

"For they were set to be a light unto the world, and to be the saviors of men."

This precious promise is ours, on condition that we continue as faithful as our fathers and mothers were. We live in the time when men begin to say, It is all right to sin a little, to lie a little, to begin to pay little heed and attention to those strict requirements of the Lord, to begin to break the Word of Wisdom a little, to begin to neglect the payment of our tithes and offerings, to begin to treat the moral law lightly, and to look upon it as a thing not binding upon us. That is the spirit that is in the world, and the Lord said that influence would actually affect the Church itself—the few who were the only ones in the world acceptable, and yet, in some instances, they were stumbling because of these false doctrines and precepts of men.

CAN OUR CIVILIZATION ENDURE

I heard recently, as some of you did, an eminent philosopher deliver an address, in the Assembly Hall, on the question, Can civilization endure? He recited the rise and the fall of empires, and said that all the glory of Babylon had gone the way of the world, as was the case with other civilizations that had arisen. And yet, out of it all, there has come unto our civilization all the blessings and benefits of former civilizations. But he also called attention to the fact, that if the glorious civilizations of the past had not been destroyed and could have gone on building, what might be our status today! He also said, there is, of course, a possibility that, glorious and wonderful as this civilization is, it, too, may perish and go the way of the world. He asked the question, Will the day ever come in the lives of the children of men when a civilization shall be established that will stand forever and will not go into decay as those great civilizations of the past have done? He hoped that day would come, he believed it would. While listening to his remarks, I saw, more clearly than ever, the hand of God in laying a foundation in fulfilment of that promise made through Daniel, in the interpretation of the dream given to Nebuchadnezzar, that that day would come. He saw all the kingdoms that have risen and have fallen, and foretold their future as accurately as the historian has recorded it since the events have happened; and, with as much accuracy, he foretold the day to come when, after all this period, the God of heaven would set his hand to establish a new order of things

in the earth, to build up a kingdom that would stand forever, and that never would fall.

A KINGDOM THAT WILL NEVER FALL

Our attention has been called, during this conference, to the establishment of the Lord's work in the founding of these American institutions, and that God inspired the men who wrote the Constitution. We believe that his hand has been over it. I believe myself that it is part of God's great work in the building up and establishment of a kingdom for himself when he will come, for come he will, to reign as King of kings. All the kingdoms of the world shall go on, attempting to solve their problems and utterly failing, until, in desperation, after the days of their sorrow, they will turn to him and elect him to be their King. He will reign as Lord of lords in his Church—this Church, builded and established by him, and which shall go forward and never fail. Wonderful, is it not, to think that we are favored above all other men in the world, privileged to live in an age when we are contributing towards the establishment of that order of things that will never perish.

This government, its principles and doctrines, will never perish from the earth. Neither will this Church nor the principles and the doctrines that it announces. They are not competitors, they are hand-maidens preparing the way for his coming. It is glorious to know that he has risen, and more glorious to know that he will come again and will live and rule and reign with his saints for a thousand years, and peace shall be here. This is the mission and the destiny of the Church of Jesus Christ of Latter-day Saints. What then is our duty? My brethren, it is to go to our stakes and wards and rally our forces as watchmen upon the towers of Zion, to see the dangers that threaten, and while they are not disastrous now, being forewarned, forearm ourselves, and induce our brethren and sisters not to be weary in well-doing, but to subscribe their lives to these simple gospel principles, for in abiding by them is all this future glory assured to us. By keeping the commandments of God, we shall never cease to prevail until the kingdoms of the world shall become the kingdoms of our God and his Christ.

SATAN SHALL BE DEFEATED

My only anxiety is that, when the day comes, we shall be found with oil in our lamps. I bear witness to you that the devil is raging. He never has had such an experience in all his existence, in seeking to obtain power and authority over the things of this world, as today. He never has been so completely defeated as in the successful establishment of this Church, the Church of Jesus Christ of Latter-day Saints. He has sought by every power and means at his command to destroy it, and he has failed. And he will fail in the future. He is gathering his forces for the great conflict and struggle, even Armageddon, when the living righteous and righteous dead shall be arrayed on one side against the living wicked and the wicked dead, in a mighty conflict,

to settle the question as to who has the right to rule and reign; and he shall be defeated, no matter how great his forces.

GOD'S POWER TO BE MANIFESTED

I bear witness to you that God is speaking through the elements in the midst of the nations of the earth. He will manifest his power as never before. This Church will have the opportunity to demonstrate its power and its influence in the world. If only we will adhere to these principles, we shall rise and shine, and no power on earth or in hell shall stop the progress and growth and development of this work. The power to make it succeed is in our hands. God give us the vision to see clearly our glorious destiny, to recognize the principles by which we may, through adhering to them, reach that destiny, and come off victorious, to rejoice in the day of the triumph of God's work in the earth, I pray in the name of Jesus Christ. Amen.

PRESIDENT ANTHONY W. IVINS

My brethren and sisters, this conference is drawing to a close. Before we separate I desire to make a few remarks, and as a preface to what I wish to say I will read a few lines from the Book of Mormon. These are the words of Christ our Lord:

"He that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

"And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me."

My brethren and sisters, during the sessions of this conference a great variety of topics have been touched upon. The doctrines of the gospel, the moral obligations which are upon us all, to be observers and exemplars of righteousness, the foundation upon which the Church is builded, and the circumstances under which it came into existence in this dispensation have all been referred to by the speakers.

THE GOSPEL NOT SOMETHING NEW

The one thing which I wish to impress upon your minds is this: The opening of this gospel dispensation, the restoration of the gospel of Christ in the day in which we live, did not come as an incident connected wholly with our day and time. It is not something new that has come into the world in conflict with other truths that exist in it, but it is a restoration of that which was commenced with the very beginning of the human race, and is intimately connected with that which shall continue unto the end.

It is true, as has been stated, that the priesthood of God our Father has come to us through the ministry of angels whom he has sent to the earth. It is true that there was no other church, as has

been stated, where this authority existed. But that does not mean and I would not have you understand that other men in times past, and other men at present, may not be inspired of God our Father to perform the work which they are doing. The Church has no conflict with men who are thus discharging their mission.

GOD'S PROMISES TO BE FULFILLED

The covenants entered into by God our Father with his people appear to have been almost lost, and absolutely so, for the mission of Christ himself at the time of his death appeared to have been a failure. The promises made to the house of Israel had not been fulfilled. They were scattered, their whereabouts unknown to the people at large. And yet the Lord had said that those promises were eternal. That means that they should live forever. After the dispersal of Israel there came a period, centuries of time, in which we have little authentic history. When we emerged from it we found ourselves in a world that was dominated by kingcraft and priestcraft. We found a people uneducated, untaught, untutored, without knowledge of the word of the Lord as contained in Holy Writ, for that was a book which had been sealed to them.

THE WORK OF THE REFORMERS

Then there came such men as John Wycliffe. Do you think that God called him? Yes, just as definitely as he called Joseph Smith, not to perform the same work; but this great personage, amid a time of confusion and ignorance, declared that the word of God should be published to the people, and the church said, "It shall not be published. We have the Pope, and we had better be without the law of God than without him." That is a historical fact. But Wycliffe went on. He did publish a Bible, and he was hounded and persecuted to his death for having done it, and after he died a petition was presented asking that his remains be buried in a dunghill because of this great sin that he had committed. He had actually published the scriptures. Finally, after a rather decent burial, his body was disinterred, burned, and the ashes scattered in the river Swift, and carried by that into the Severn, and thence into the ocean, in order that his work might be obliterated.

One hundred years later came William Tyndale with the same message, meeting with the same opposition. The church would not permit that the word of God be published. Tyndale said, "I will make every ploughboy in England to understand the scripture better than the Pope himself." Do you think that the Lord called that man? Yes, as definitely as he has ever called a man to do His work.

Then came Martin Luther, that great soul, who had the courage to stand against priestcraft and kingcraft, and declare that his conscience was a captive to God's word. That was his declaration when he stood before the Diet at Worms. "There I take my

stand; I can do no otherwise. So help me God." That was his answer to his accusers.

Tyndale was strangled by order of the church because he assumed to publish the Word of God. It was at a time when the Duke of Alva went into the Netherlands, authorized by the church to put to death all who were not orthodox, and he himself was the judge of their orthodoxy, who afterwards boasted that he had executed eighteen thousand men, and women were not spared. Any person who had the effrontery or the courage to say that the Eucharist was not actually converted into the body and blood of Christ, when he ate that piece of bread, and drank a swallow of wine, was put to death.

Those were the conditions which existed. The Lord raised these men up and associations were formed protesting against such abuses. Thank the Lord for them, paying the way for the opening of this gospel dispensation, when righteousness might prevail.

THE ATTITUDE OF THE CHURCH

The Church of Jesus Christ of Latter-day Saints is the friend of every man or woman, every association of men or women which is formed that has for its purpose the accomplishment of good. The words of Christ are true: That which is good comes from God, and that which is evil and tends to lead men away from the truth comes from that evil one.

But when it comes to associations of men and women, whether they be ecclesiastical or whether they be civil, that are bound together either secretly or openly for the accomplishment of a selfish purpose, or for the accomplishment of a purpose that is contrary to the word of the Lord as it is contained in the scriptures, against all such the Church is opposed.

I thought I would like to make that plain. Thank the Lord for good men and women whether they are in the Church or out of it. Thank the Lord for the efforts which are put forth to incline men to faith in Christ and to bring them to him. But we are irrevocably opposed to any association, whether it be religious, political, or social, which denies these eternal truths, which binds men in the bonds of ignorance, which shackles them as the people of the world were shackled in the middle ages, which slays men because they do not accept their point of view. It is anti-Christ, and not the doctrine of Christ our Lord. Those millions of people in Mexico who are fighting today for personal liberty will no longer be held in bondage, kept in ignorance of the word of God, and denied those privileges of progression which everyone is entitled to.

This is the attitude of the Church. We do not want to be at enmity with any good man or woman, or with any good institution. But we are against that which leads men and women into evil.

God bless you, my brethren and sisters, and send us away from here with a renewed determination to establish righteousness, to

give our sympathy to everything that leads to the intellectual and spiritual development of mankind. Amen.

PRESIDENT HEBER J. GRANT

Before closing this conference, although the time has expired, I desire to say a few more words. I realize that there are people here from all our stakes from Canada to Mexico, and I feel assured in my heart that they will be perfectly willing to stay a few minutes beyond the allotted time.

GRATITUDE FOR SPIRIT OF THE LORD

I desire to express my gratitude for the rich outpouring of the Spirit of the Lord during our three days of conference, for the splendid music, for the inspirational prayers, expressive of the heartfelt devotion of those who have prayed for us, for the gospel of Jesus Christ, and for the Lord's many blessings unto us.

TIME INSUFFICIENT TO HEAR ALL AUTHORITIES

I am truly grateful for the inspiration of the Lord to each and all of those who have spoken. It would have been a source of pleasure to me to have heard from all of the General Authorities of the Church; also from some of the stake presidents and others that I had in mind to call upon; but time forbids. As I have remarked upon several occasions, I think we ought to have at least one more meeting of two hours in addition to the six meetings we now have in our conferences; there are so many that we should like to hear; but, to date, we have been contented with twelve hours of general conference meetings. Twelve hours once in six months is not a very long period for the people to stay together, and yet we notice considerable restlessness in a meeting the moment the two hours are up. But, even at the risk of wearying you, there are a few things more I desire to say.

A BLESSING FOR AUTHORITIES AND MEMBERS OF THE CHURCH

I wish to endorse the remarks that have been made at this conference from start to finish. I wish to say to the Latter-day Saints that I believe God is blessing every one of us who is keeping his commandments, beyond even that of which we are worthy. I know he has blessed me beyond all that I could have asked or expected in my ministry, from the day that I was made the President of the Tooele stake of Zion to this moment. And I, as the President of the Church, standing at the head of the Church, pray God our heavenly Father to bless each and every one of the general, stake, ward, auxiliary, temple, school and mission authorities, all over the world, all men and women who are striving honestly and conscientiously to fulfil the duties and the obligations that rest upon them. I pray that all men and all women who hold any place of responsibility, no matter how high or how low, may magnify their callings and preach the gospel by their

example of righteousness, that they may grow and increase in influence with God, and with those over whom they preside. I promise every soul holding any place of responsibility that the blessings of the Almighty shall be and abide with him if he strive, to the full extent of his ability, to magnify his callings.

A BLESSING FOR GOVERNMENT OFFICIALS

I pray God to bless his Saints all over the wide world, and I bless them by the authority of the priesthood which I hold. I pray for our country and ask the Lord to bless those who preside in the nation, in the states, in the cities and in the counties. I pray God to inspire the people that they will obey his commands, and elect good men to office; that they will bury their political differences and seek for good men to hold office, and not men who connive with those who are breaking the laws of our country. It is one of the articles of our faith to obey and uphold the laws of the land. May God help us to do it. May the sweet influences of his Spirit attend every honest-hearted soul the world over. And I pray for their welfare and particularly for the welfare of all who are striving for the spread of the gospel, and I do it in the name of the Lord Jesus Christ. Amen.

The choir and a quartet sang the anthem, "Let the mountains shout for joy," led by Professor Evan Stephens who composed the anthem.

The choir and congregation sang "Doxology."

The benediction was pronounced by Elder J. Fred Corbett, president of the Idaho stake of Zion.

Conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates. Accompaniments and interludes were played on the great organ by Edward P. Kimball, Tracy Y. Cannon, Frank W. Asper and Alexander Schreiner.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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Ninety-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The Ninety-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 5, 6 and 7, 1928.

The proceedings of all the sessions of the Conference were broadcast by radio for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard,*.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Brigham H. Roberts, **, Rulon S. Wells, †, Charles H. Hart, Levi Edgar Young, Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith and the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Presidents of stakes and their counselors were well represented from the one hundred and one stakes of Zion.

Patriarchs, Bishops of Wards, and their counselors, and numerous high priests, seventies and elders, from all parts of the Church, were in attendance. Members of the Board of Education, and general, stake and ward officers of the auxiliary organizations were present.

Mission Presidents were in attendance as follows: Henry H. Rolapp, Eastern States; Noah S. Pond, Northern States; John G. Allred, Northcentral States; Elias S. Woodruff, Western States; Samuel O. Bennion, Central States; Wm. R. Sloan, Northwestern States; Charles A. Callis, Southern States; Charles H. Hart, Canada; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah.

*John A. Widtsoe absent, presiding over the European Mission.

**J. Golden Kimball absent account of illness.

†Joseph W. McMurrin absent account of serious illness of his wife.

FIRST DAY

MORNING MEETING

The first session of the conference commenced at 10 o'clock Friday morning, October 5, 1928.

The great tabernacle auditorium and galleries were well filled with people from all parts of the Church.

President Heber J. Grant presided and announced the opening of the conference.

The congregation sang the hymn, "Come, come, ye Saints."

Elder Willard Young offered the invocation.

The congregation sang, "We thank thee, O God, for a prophet."

PRESIDENT HEBER J. GRANT

I rejoice in having the opportunity of again meeting with the Saints in general conference. I am delighted to see the splendid audience that is here this morning.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST CONFERENCE

I am sure that it will be of some interest to those who are here assembled to learn regarding the changes that have been made since our last conference.

New Stakes Organized: The Alpine stake has been divided into three stakes, to be known as the Alpine, Lehi and Timpanogos stakes.

Stake Presidents Appointed: John E. Magleby has been released as president of the South Sevier stake, and James R. Ware has been appointed to succeed him.

John M. Baxter has been released as president of the Woodruff stake, and William R. Smith appointed to succeed him.

Stephen L. Chipman has been released as president of the Alpine stake, and Clifford E. Young appointed to succeed him.

Anchor Carlos Schow has been appointed president of the new Lehi stake.

Wilford W. Warnick has been appointed president of the new Timpanogos stake.

Frank Y. Taylor has been released as President of Granite stake and Hugh B. Brown appointed to succeed him.

John A. Beckstrand has been released as president of the Millard stake, and T. Clark Callister appointed to succeed him.

Joseph B. White has been released as president of Hyrum stake and Danforth M. Bickmore appointed to succeed him.

Mission Presidents Appointed: J. A. Cahoon has been released as president of the Tongan mission, and Newel J. Cutler appointed to succeed him.

Charles H. Hyde has been released as president of the Australian mission, and Clarence H. Tingey appointed to succeed him.

Ernest C. Rossiter has been released as president of the French mission, and Peter Rulon Christensen appointed to succeed him.

New Wards Organized: Elberta ward, Tintic stake. Echo ward, Summit stake; Midvale ward, East Jordan stake, divided into two wards to be known as Midvale First and Second wards; Green River ward, Carbon stake; Compton ward, Los Angeles stake; Hurricane North ward, St. George stake.

Bishop who has passed away during the past six months: William A. Stringer of Milburn ward, Lyman stake.

Stake clerks who have died: Nelson J. Hansen of Uinta stake; F. C. Mickelson of Shelley stake.

All of the retiring stake presidents retire with the confidence, love, respect and good will of the General Authorities. They have done most excellent work, some of them serving over a quarter of a century.

The Church today has 101 stakes of Zion; 940 wards; 72 independent branches.

When we speak of an independent branch we mean a branch with a president and two counselors. There are many small branches of wards in addition.

We have 1,012 organized wards and branches in the Church, from Canada on the north to Mexico on the south.

We have at the present time 27 missions in different parts of the world.

EXPENDITURES FOR CHURCH EDIFICES

The building program of the Church is progressing as rapidly this year as it did last year. There was expended last year for the erection of Church buildings and amusement halls throughout the Stakes of Zion over one million dollars of Church funds and a like amount by the people.

There has been expended in the first nine months ending October first, this year, \$868,892.54. During the same period last year there was expended for stake and ward edifices \$742,282.40. So that over \$125,000 more money has been appropriated by the Church for the nine months ending October 1st this year, for the erection of public buildings, than for the same period last year. And the Saints have contributed a like amount. Therefore, over \$1,700,000 has been expended up to date from the tithes and by the people in the various stakes for these purposes.

VISITS MISSIONS

It has fallen to my lot during the past six months to visit the following branches in the missions: Chicago, Ill., Washington, D. C., New York and Brooklyn, N. Y., Charleston and Huntington, West Virginia. I have had the pleasure of meeting the mission presidents

and many of the elders and holding meetings in the places in the mission fields that I have mentioned.

BUILDINGS DEDICATED

In addition I have had the pleasure of holding meetings in many of the wards and in some of the stakes, and of dedicating meeting houses and amusement halls. I dedicated a chapel and amusement hall in Kirtland, New Mexico, in the Young stake of Zion. There has been erected there a very beautiful little ward meetinghouse, one of the finest in the Church. The people there are very much more prosperous than they were some years ago.

I was reminded of the wonderful change that has taken place since I went over the mountains from Alamosa down to Durango and then by wagon to Kirtland, with the late Brigham Young, Jr., forty-five years ago. We covered the same ground on this recent trip in between three and four hours, that it took us four or five days to cover with a team on my first visit.

I dedicated a splendid meetinghouse and amusement hall at Smithfield, in the Benson stake, a very fine building in the small town of Mapleton, in the Franklin stake, and a meetinghouse costing between sixty and seventy thousand dollars at Mar Vista, one of the wards of the Hollywood stake. The last named ward was organized only five months ago, its members having originally belonged to the Ocean Park ward. It is remarkable that in less than five months from the time the erection of the building was commenced, it was completed and paid for. Men, women and children worked on this building. The little children carried tiles for the roof; the good sisters nailed on laths; and some of our non-Mormon friends devoted time and attention to laboring there. The people did more than one-half of the total cost of erecting this building. I think it is the most remarkable accomplishment in that length of time of any building we have erected in the various wards. There were one thousand people in attendance at the dedicatory services, and by opening the doors between the amusement hall and the chapel, they were all comfortably seated. When the building was commenced the membership of the ward was less than four hundred people, and few of them have large means.

The Los Angeles stake has built a large amusement hall which is utilized for conference purposes, adjoining the Huntington Park ward meetinghouse. The combination of the meetinghouse and stake hall gives them one of the finest plants in the entire Church. This building for stake purposes and recreation has cost about \$110,000, as I remember it.

BUILDINGS IN COURSE OF CONSTRUCTION

The Hollywood stake, in connection with the Wilshire ward, is erecting a most magnificent chapel and ward building and recreation hall combined, which will cost, I would say, in the neighborhood of \$120,000.

We are now erecting in Portland, Oregon, a magnificent chapel that will cost us over \$100,000. We own an entire block there.

The work that is being accomplished in erecting meetinghouses with the funds that the people pay into the various missions as tithing is very remarkable.

In the California and other missions many meetinghouses are being erected at the present time, and many have been erected. Several hundred thousand dollars have been expended in the last few years in the California mission alone.

It fell to my lot recently to attend the conference of the San Francisco stake held at Oakland, and also to hold a meeting at San Francisco. That stake is growing very rapidly indeed. So also are both of the stakes in Los Angeles.

I also had the privilege of attending a three days' hike or outing of the Mutuals of the San Francisco stake at Stinson Beach on the Pacific ocean, enjoying a very splendid time there.

We have erected a fine seminary building at Moscow, Idaho, facing the university buildings there. It is a very creditable structure, and the president and other officers of the university are very much delighted with it, and speak in the highest terms of our having done something along religious and educational lines for the members of our Church who are attending the university.

We are erecting a similar building near the Agricultural College in Logan.

The building program of the Church during the past nine months I feel is all that we could have asked or expected.

AN INTERESTING AND PROFITABLE TRIP

It fell to my lot with President Anthony W. Ivins, to be one of the guests of the Union Pacific Railroad and of the National Parks, in visiting the Grand Canyon of the Colorado and the scenic wonders of Southern Utah—Zion Canyon, Bryce Canyon, and Cedar Breaks—than which, to my mind, there is nothing finer in the world. There is a great tunnel and road being built, winding up over the mountains to come out of Zion Canyon, that is costing a vast sum of money, the government alone, as I remember it, having appropriated over a million dollars to build this tunnel. It will be the most remarkable and scenic route that any automobile has ever traveled over when it is completed. There will be an abundance of room for two automobiles to pass all through this great tunnel. It will save a vast amount of time which is now spent in traveling over the bad roads and through a strip of Arizona to get to the Grand Canyon of the Colorado. Many miles will be saved, and as I say, it will be the greatest scenic road ever traveled over by automobiles, when it is completed.

I need not enter into any details here regarding these four scenic wonders. They are marvelous. They cannot be duplicated in any part of the wide world.

There were about two hundred guests, as I remember it, in the party

—a special train from Los Angeles and a special train from Salt Lake City. I wish to express to President Carl R. Gray and to the chairman of the finance committee of the Union Pacific Railroad, Mr. Seger, and to Stephen T. Mather, the sincere gratitude of President Ivins and myself, Mayor John F. Bowman, Congressman Don B. Colton and many other people who were with us, citizens of Utah, for the most marvelous and wonderful trip that it has ever fallen to my lot to take.

The splendid compliments paid to our people for their accomplishments in Southern Utah by President Gray, Chairman Seger, Mr. Mather and others who spoke, filled our hearts with gratitude and thanks to them. We rejoice that the Latter-day Saints are coming into their own.

It fell to my lot after this dedication to travel to Los Angeles with over one hundred of the men who had the privilege of being on this excursion, and they were universally pleased with what they had seen. They spoke in the highest terms of the very splendid singing of our choir at Kanab, of the wonderful singing of our choir at Cedar City, and of the very fine singing of our Sunday School children at Kanab. They also spoke of the healthy, fine looking children and of the fine young men and the fine young ladies that they met on this trip, and I rejoiced in it.

I forgot to say in speaking of dedicating meetinghouses that I had the pleasure of getting up at 6 o'clock in the morning at the Grand Canyon and driving to Kanab where I arranged for the Sunday School to stay in session so that the visitors might meet them and that the children might sing a song for them. I also remained there for the afternoon meeting and dedicated the Kanab meetinghouse. These gentlemen were favorably impressed indeed with such a splendid meetinghouse in such a small town as Kanab. Several of them announced to me in Los Angeles and also in San Francisco, (as I had to go up there for a couple of days on business) that one of the outstanding things with which they were more pleased than anything else in making this trip to Southern Utah, was to become better acquainted with the Mormon people, with their aims, their objects and their accomplishments. Several said to me: "Mr. Grant, we have never seen anything but unfavorable notices regarding your people in magazines and newspapers." More than one of them said: "I am convinced that you will now have a couple of hundred non-Mormon missionaries sounding the praises of the Latter-day Saints and of the fine class of children, young men and young women and citizens generally that you have in your state."

I am very grateful, indeed, for the wonderful expenditure of money by the government of the United States, and by the Union Pacific Railroad of over \$700,000 in building a magnificent lodge on the rim of the Grand Canyon of the Colorado. It is an architectural dream.

THE LORD'S PROMISES TO BE FULFILLED

There is nothing that I am about to say that I have not said many

times to the Latter-day Saints. We find in the very first revelation in the Doctrine and Covenants these words:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

I wish that I possessed the power to impress upon the hearts and the minds of the Latter-day Saints the necessity of becoming familiar with the commandments contained in the Doctrine and Covenants, and not only becoming familiar with them, but that I might have the power to impress upon their hearts and souls a determination to keep those commandments, to live them in very deed and in their every-day lives.

We find recorded in the Doctrine and Covenants that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

BLESSINGS PREDICATED UPON OBSERVANCE OF WORD OF WISDOM

Some very wonderful promises are made to us if we observe the Word of Wisdom. The blessings will come if we observe the Word of Wisdom, and they will not come unless we do observe it. I feel at the present time that it is very appropriate for all Latter-day Saints to have their attention called (although I have called their attention to it time and time again) to this marvelous and remarkable Word of Wisdom. I shall not take the time to read but very little of it:

"To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days."

Nearly 90 per cent of all the time of the saints is spent in laboring for their temporal advancement, and I have announced before and I announce again that if the Latter-day Saints had observed the Word of Wisdom as a people, every one of them, from the day that they came into these valleys, our temporal salvation would have been assured. The money expended for those things which the Lord says are not good for us, which we have been taught to leave alone—namely, tea, coffee, tobacco and liquor—if every dollar of that money had been kept in our country we would have had one of the wealthiest states in this Union, and more of the circulating medium, namely, the hard coin, so to speak, than most any state in this western part of America.

It is estimated that every single dollar circulates around like the blood in the body of a man, being the vital circulating medium. Every dollar does one hundred dollars' worth of work in a year, and when you stop to think of the hundreds and thousands of dollars, running up I am sure at the present time perhaps to nearly a million dollars a year, that go out of this state by the breaking of the Word of Wisdom,

certainly if we desire our temporal salvation and if we have faith in the words of God, every word of which he says shall be fulfilled, we should keep this law. The Lord has not made this an absolute commandment, but when our Heavenly Father, the one to whom we owe our lives and all that we possess and all our allegiance, desires us to do a thing, it seems to me that we as Latter-day Saints should do that thing more willingly even than though it come as an absolute command to us.

To my mind the most remarkable promise that any man can have is contained in this revelation:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures."

Health is one of the first great blessings of God to man, and second only to health is wisdom. These two great blessings are promised to every man, woman and child in the Church of Christ that obeys the Word of Wisdom.

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

And I honestly believe that but for obeying the Word of Wisdom, when I was operated upon and the doctors said that blood poisoning in the third and last stage had set in, that I had to die—if I had not been an observer of the Word of Wisdom, so that the blood in my veins was pure and could overcome the poison, I would not be standing here before you, but more than thirty years ago my time would have come to pass from this life.

INFLUENCE OF THE PRIESTHOOD

We hear a good deal of talk and complaint about the influence of the Priesthood in the Church of Jesus Christ of Latter-day Saints, the domination of the people by those who preside over them. I want to read, more particularly for the benefit of those not of our faith, a revelation of Almighty God to Joseph Smith, when he was in Liberty jail, (and at one time when he was in that jail he was in chains, which shows that even the chains of the wicked could not restrain God from giving his word to the prophet whom he had raised up to establish the gospel of Jesus Christ in these last days). Speaking of the calling of the priesthood, he said:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake

to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen."

This is the part I wish to emphasize.

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

Is it a terrible thing to exercise the priesthood of the living God in the way that the Lord prescribes: "By kindness and gentleness"? That is the only way, and unless it is exercised in that way, Amen to the priesthood and authority of those who hold this priesthood in the Church of Christ.

COUNSEL REGARDING VOTING

It has been whispered around frequently, and I hear the murmur now, that the Presidency of the Church of Jesus Christ, standing at the head and holding the priesthood, desire this man or that man or the other man elected to office. The Presidency of the Church so far as they are concerned, allow every man, woman and child, that is old enough to vote, to vote according to his or her own conviction. But we do appeal to all men and women, realizing the responsibility resting upon them, to seek God our Heavenly Father to guide them politically as well as religiously, and to stand for right and for those things that are for the good of this nation. The Latter-day Saints believe absolutely that the Constitution of our country was written by inspired men. We believe in upholding the laws of our country. We believe in being obedient to the laws. One of the Articles of our Faith says that it is our duty to do so.

BELIEF REGARDING GOVERNMENTS AND LAWS

I am going to read a declaration of the belief of our Church regarding the governments and laws, issued by the Prophet Joseph Smith in August, 1835:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion: that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment."

I would like to emphasize that:

"All men should step forward and use their ability in bringing offenders against good laws to punishment."

"We do not believe it just to mingle religious influence with civil government."

I wish to emphasize that: "We do not believe it just to mingle religious influence with civil government."

—"whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, or take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship."

SENTIMENTS OF ABRAHAM LINCOLN

In closing I wish to read a few words that I have read many times, (and I wish that we would get these words in our hearts and in our minds) from that great and wonderful man, Abraham Lincoln, who all Latter-day Saints believe firmly was raised up and inspired of God Almighty, and that he reached the presidency of the United States under the favor of our Heavenly Father, defeating Stephen A. Douglas, and fulfilling a prediction made by Joseph Smith to Stephen A. Douglas when he was an obscure country judge in Illinois.

Lincoln said:

"Let the people know the truth, and the country is safe."

"Let none falter who thinks he is right, and we will succeed."

"Let us dare to do our duty as we understand it."

"Bad laws, if they exist, should be repealed as soon as possible; still while they continue in force for the sake of example, they should be religiously observed."

Notice the language—"religiously observed."

"Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws, let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries and in colleges. Let it be written in primers, in spelling books and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. In short let it become the political religion of the nation."

Above all, let it become the religion of the Latter-day Saints. Why? Because it is in absolute and perfect harmony with the word of the living God to us in the revelations, every word of which, according to God, shall be fulfilled.

May God bless each and every one of you. May every soul within the sound of my voice or who may be listening in over the radio, who has received a testimony of the work in which you and I are engaged, who is able to testify that he or she knows that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and living God—may we each and all who have this knowledge live the gospel and

set an example before all men of integrity and devotion to God and the laws of our country, that will preach the truth, which is of far more value than all the words that we can utter, is my humble prayer, and I ask it in the name of Jesus our Savior and Redeemer. Amen.

Professor Charles Kent sang a sacred solo, "Consider the lilies."

PRESIDENT ANTHONY W. IVINS

I rejoice with you, my brethren and sisters, that another opportunity is afforded us to meet together in general conference, in peace and enjoying the degree of prosperity with which we are blessed, as set forth in the report which has been made by President Grant. As a preface to the brief remarks which I desire to make—and I pray that what I say may be directed through your faith by the Spirit of the Lord—I desire to read from the words of the Prophet Jeremiah:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

"Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

"Therefore hear, ye nations, and know, O congregation, what is among them.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."

According to our chronology, my brethren and sisters, more than two thousand years have passed since the Lord, through his servant Jeremiah, delivered this message to the House of Israel. Preceding the paragraphs which I have read, the Lord says:

"To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. * * *

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush."

REFUSED TO LISTEN

At the time to which this scripture refers, the Israelitish people, after their deliverance from the Egyptian captivity, after the Lord by the matchless power of his outstretched arm had given them full possession of the Promised Land, had become indifferent to the words of their prophets, had departed from the path which the Lord had marked out for them, and the prophet calls them back to the old paths which is the good way. The promise is that if they will walk therein they shall find peace to their souls; but they said: "We will not walk therein." When the watchmen whom the Lord had set over them sounded the trumpet of alarm, they refused to listen. This attitude resulted in the scattering of the House of Israel to the four winds of heaven, as his prophets had declared that they would be scattered.

Thank the Lord that as the scattering of Israel had been declared so did the Lord definitely promise that they should be gathered again and restored to the promised land, and the fulfilment of that promise is near at hand.

I have been asking myself the question recently: Aren't we at the present time in a condition somewhat similar to that of Ancient Israel at the time to which this scripture refers? From a small number of people at the time they left Palestine and went into Egypt they had become a great kingdom, the influence of which under the reign of King Solomon was felt throughout the then known world. The conditions with which they were surrounded during their early development had changed. They felt the strength of their own power, and depended less upon the arm of the Lord. The old paths had been replaced by modern roads, broader and more easy to follow. They had listened to the blast of the trumpet until the sound had become monotonous. They preferred the timbrel and the harp which brought pleasure without restraint. The word of the Lord to them had become obsolete, supplanted by more modern theories. Are we aware—and when I say “we” I am not applying my remarks to the members of my own Church alone, but to the splendid men and women who make up the citizenship of the United States—that we too live in a land of promise, that it is through the grace and mercy of God our Father that we have been brought here and made participants in its privileges and blessings? Do we people of America know that certain unchangeable decrees of God our Heavenly Father apply to this land as they apply to Palestine? Let us examine and see.

A CHOICE LAND

According to the manner in which we count time, it was four thousand and forty-six years ago, about two hundred years after the deluge, that a small number of people under the leadership of inspired men, left the city of Babylon on the banks of the Euphrates river in the valleys of Mesopotamia and found their way to the American continent. As they started on their long pilgrimage, the word of the Lord came to them as follows:

“And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

“And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

“And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

“For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the

everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

It would be interesting, my brethren and sisters, and instructive, to follow this colony of people in their migration from the Old World until their arrival in America, the land which the Lord had promised to them for an inheritance.

The story of their development into a great nation is told, the building of many cities; how they departed from the way of the Lord to the worship of idols, the wars which ensued, because of conflict for the control of the government which was established, and their final destruction as a nation; but time will not permit.

More than one thousand five hundred years had elapsed since the people referred to had departed from the old world, when another colony, under the leadership of another prophet, left Jerusalem during the reign of Zedekiah, the last king of Judea, and after many wanderings and tribulations they crossed the great waters and came to America. As they landed upon this continent the Lord, through his prophet, delivered the following message to them. I read this because I desire that you shall hear it as it is and understand it. The prophet who had led them out, in referring to their journeys, said:

BLESSED UNTO THE RIGHTEOUS

"Notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

"Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come unto this land save they shall be brought by the hand of the Lord.

"Wherefore this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever."

As these latter people penetrated and explored the land to which they had come they report that they found a portion of the surface of it covered with the bones of men and animals, with the ruins of great cities and buildings, a land which they say had been populated by a people as numerous as the hosts of Israel. This was all that remained of the colony which had come from Babylon more than one thousand five hundred years before.

PROPHECY FULFILLED

The history of this latter people, who also became numerous and highly civilized, was not less tragic than that of their predecessors. They too were highly favored of the Lord. In their weakness they served him and kept his commandments, but when through his protection and blessing they had become wealthy and powerful they turned from him to the worship of idols, and refused to walk in the old paths or listen to the trumpet which called them back to God. They fought over the control of government until they degenerated into the tribal conditions in which they were found when Columbus landed upon the shores of the new world.

The time had arrived when the Lord would again bring people to this continent, when he was to again undertake the establishment of a righteous nation upon this promised land.

More than two thousand years before Columbus landed at San Salvador, prophets had definitely declared his coming; more than two thousand years before the landing of the pilgrims at Plymouth the Lord had declared that they should come that they might be free from the bonds of religious intolerance and the shackles of kingcraft, that a nation of free men might be established here, a nation over which neither kingcraft nor priestcraft shall ever reign; a nation where the majesty and authority of the law, which God our Father would inspire the people themselves to enact and administer, is to reign supreme.

OUR SYSTEM OF GOVERNMENT

Have you ever thought, my brethren and sisters, of the miracle of the establishment of this government, and the blessings which you enjoy under it as compared with other people? The Lord did not give the dominance of the United States to a certain race, that the traditions, language and prejudices of the old world might be established here as they were in all of the great country to the south of us.

To the devoted faith of the Puritan separatists of New England was added the industry and patriotism of the Dutch reformers who had settled at New York, the gallantry and chivalry of the English cavaliers of Virginia, and the light-hearted energy and patriotism of the French at New Orleans. Protestants, Catholics and people without church affiliations united together, just the combination of elements to give us the Declaration of Independence which won our freedom, and the Constitution, which is the foundation upon which our system of government rests.

These men, whom the old world referred to as a mob, declared that in this country all men should be equal before the law. They declared that men were born with certain rights which could not in justice be taken from them, among which was the right to worship God according to the dictates of conscience, or not worship at all if they so desired; that all men were entitled to life, to liberty, the pos-

session of property, freedom of speech and the press, and above all and most important, that they should enact and administer their own laws and that they should not be deprived of any of these privileges without due process of law. The most sacred privilege granted us was the right of franchise by which every citizen was entitled to cast his ballot for the men who were to represent him in enacting and administering the law. It is upon the proper use of this sacred heritage, bequeathed to us by our fathers, that the perpetuity of our government depends. It may declare war or maintain peace, it may bring peace and good order to society, or tribulation, confusion and final dissolution. It controls your property and mine. We come or go at its behest. Our very life depends upon the proper use of it.

A PUBLISHED APPEAL

In January of the present year the Presidency of the Church published an appeal to the members of the Church throughout the world, and to liberty-loving people everywhere, from which I desire briefly to read. It was headed: "Can This Be True?"

"Can it be possible that reports which reach us concerning the lawlessness, immorality and graft which are said to exist in Salt Lake City and other localities in our state, are true?

"Have we among our judges, attorneys and peace officers those who regard these iniquitous offenses against society with apathy and indifference?

"Are we to believe that in this community of ours large sums of money are regularly collected which are disbursed by trusted agents among city, county, state or federal officers, who have been appointed or elected by the voice of the people to hunt down, prosecute and rid the community of lawless disturbers of the peace, violate the trust reposed in them, and for money seek means by which these criminals may be liberated, rather than convicted?

"Do men with brazen effrontery perjure themselves while on the witness stand, in order that the law may be nullified and the guilty go free? Do any of our judges, knowing this, allow the perjurer to go without rebuke or punishment?

"Are we losing our high ideals regarding the honor of men and the virtue of women? Do we ignore the existence of houses of prostitution and assignation into which virtuous women and innocent girls are being lured, or forcibly taken, to be ruined by wicked licentious libertines both white and black?

"Laws which are enacted for the protection of society have no value except when they are administered in righteousness and justice, and they cannot be so administered if dishonest men occupy administrative offices.

"The Lord says: 'When the wicked rule, the people mourn.' Wise men, good men, patriotic men are to be found in all communities, in all political parties, among all creeds. None but such men should be chosen. * * *

"Without beneficent laws, righteously administered, the foundations of civilization crumble, anarchy reigns, decay and dissolution follow.

"We call upon all members of the Church of Jesus Christ of Latter-day Saints throughout the world to honor the laws of God, and obey and uphold the law of the land; and we appeal to good men and women everywhere, regardless of creed, party affiliation, race or condition, to join with us in an effort to put into operation the words of Lincoln, the great emancipator, that our country may continue to be a light to the world, a loyal, law-abiding, God-fearing Nation.

"HEDER J. GRANT,
ANTHONY W. IVINS,
CHARLES W. NIBLEY,
First Presidency."

HAVE NOT CHANGED

Since the publication of that which I have just read it would appear that conditions have not changed for the better.

Another period has arrived when the people of the United States are to elect men who are to represent them in both legislative and administrative branches of the government, both state and national; a time when the citizenship of our country are to exercise this divine right of franchise. If reports which come to us are true, vast sums of money are being collected to be used for the purpose of influencing the vote of the people in favor of one or the other of the great parties that are striving for the control of government. We are told that the expenditures will be limited to eight millions of dollars. We are also informed that this limit may be greatly exceeded. Can it be possible that we have reached a point in our history when the ballot, this sacred heritage which has come to us from our fathers, has become a thing of barter and trade, that it can be purchased with money? Are the liberties of the American people on the auction block to be sold to the highest bidder? Have we lifted up a golden calf (as ancient Israel did) to which the American people are commanded to bow down in worship? God forbid.

To my mind the man who would sell his vote for money should forfeit his franchise forever. Is the man who sells his vote less guilty than the man who tenders money for it? Is he who tenders money less guilty than the individual who, having knowledge of the crime, enters no word of protest? I cannot shift the responsibility from one to the other. All are equally guilty.

Is it possible that during the last ten years lawlessness has increased in the United States until statistics show that we are the most lawless civilized nation in the world? Only yesterday the public press, our own press, declared that a large number of policemen in the city of Philadelphia, "the City of Friends," a city established under the religious impulses of one of the most devout sects of the world, the city of my mother's birth, the city that provided the men under whom my early life was tutored, that these policemen, chosen to protect the people from the acts of lawless men, are under arrest charged with levying tribute on gangsters of the underworld for protection guaranteed them by the police who were under oath to bring them to justice. From the halls of Congress to the town constable fraud in public life has found its way.

CONDITION NOT HOPELESS

Do not understand me to infer that the condition of our country is hopeless, or that money has not its place in human welfare. My remarks have no application to the high-minded, honest, capable men who are engaged in public life, and there are many of them in both national and state affairs. I believe in the soul of the American people and that they will rise in their majesty when the truth becomes known and drive dishonest men from the temples of justice. Lincoln said:

"Let the people know the truth and the country is safe." The trouble is that it is almost impossible to get the truth before the people.

In every state in the Union, in every county in these states, there are men who live above this criticism, patriotic, true Americans.

Do not understand that I decry or under-estimate the vast good that comes to humankind from the use of money and the proper acquisition of it through industry and economy, but when it is used to corrupt the politics of our country, to purchase the honor of men, the virtue of women, or to interfere with and influence the public mind away from the paths of justice and righteousness it then becomes the "root of all evil."

I would not for earthly gain alienate the friendship of the many friends which I have and through acquaintance with whom my life has been enriched. They are among Catholics, Protestants, Jews and people professing no affiliation with the church. They are in all political parties; men whom I love because of their manhood and Americanism. I am not talking politics. I have no candidate, no political interests at stake. I am speaking directly to the people of the Church of which I am a member. It is my duty, as a shepherd of the flock of Christ, to warn them of the danger which threatens; and if I fail in my duty and the danger comes upon them and they perish, the Lord has said that he will require their blood at my hands, and at the hands of every other shepherd of the flock, who, knowing his duty, fails to perform it.

THE MORMON PIONEERS

It was the impulse of religion that brought the Mormon pioneers to these valleys. Among them my early life was passed. It was their example and teaching which fixed in my mind the ideals that have governed my life, in both religious and civil affairs. They taught me that an office-seeker, whether for political or church advancement, was a dangerous man. They taught me that offices of trust should seek the man and not the man the office; that men of unquestioned integrity should be selected for public trust.

Profoundly religious, they taught me to hold in reverential respect the religion of other people. They taught me that the institutions of my country were of greater value than human life, and should be upheld and defended against all enemies, be they foreign or domestic. They were not egotists, these men among whom my youth was spent, whose life was confined to their own restricted environment; they understood the past, they lived for the present and saw the future. They knew that other men found the Lord, if they sought him, just as they found him here in the solitudes of these everlasting hills. They were not Pharisees who magnified the faults of others while blind to their own imperfections, but men who acknowledging their own weaknesses, spread the mantle of charity over those of their fellows. They were not men who sought the downfall of their neighbor that they might rise to greater heights, but just brave, God-fearing men who knew that

the Lord was knocking at the doors of the hearts of all men, and that if they would only keep the latchstring on the outside, as it always hung on their cabin doors, the Lord would come in and bring peace to their souls. They were men who walked in the old paths, the paths which our Lord and Master had marked out for us, and which, if we follow them, will lead us back into his presence.

TO THOSE OLD PATHS

It is to these old paths, my brethren and sisters, that I call you back; not to endure the hardships which they endured; not to cut the grain which grows in your fields, with a sickle, and to thrash it with a flail, as I have done; not to cut the hay which grows in your meadows, with a scythe, not to study your lessons by a tallow dip or a pine knot, as I have done, because there was nothing better to be had; not to print your daily paper on a handpress, or travel to conference with an ox-team, as many of your fathers and grandfathers did. Progress and development which have come to the world during our life-time have made these things obsolete, and we do not desire to call them back. But the truth does not change with time. It is always the same. The same obligations of righteousness, justice, mercy and charity which have been in force from the beginning are still in force. There is no other path that will lead us back to Christ our Lord, for he is the light, the life and the way, and it is his word that I have quoted to you.

Now, my brethren and sisters, you who familiarize yourselves with existing conditions know that I have not exaggerated or over-estimated the danger which threatens us. The cure is so simple and so easy, it is strange that we do not readily find it—just to return to obedience to the word of the Lord, just to walk in those old paths of righteousness that never change. If we do so they will lead us back into the presence of God our Father, where we will be crowned with glory, immortality and eternal life.

I pray for this, for you, for myself and for all good men and women, through Jesus Christ. Amen.

PRESIDENT CHARLES W. NIBLEY

It is always a refreshing sight to witness the large congregation of Latter-day Saints who regularly attend these conferences—men and women who come filled with a determination to serve the Lord and to help build up his kingdom; who know in their souls that the Lord has spoken in these last days through his servants, that he has revealed his will through the ministration of holy angels, heavenly beings, and that he has established his priesthood in the Church with divine authority to give guidance to the people.

I endorse most heartily the remarks of our President, Heber J. Grant and President Anthony W. Ivins. They are for our benefit and our blessing if we will follow them. I am always glad to report that the Church is growing, that it is increasing in numbers; and I believe that

we as a people are increasing in faith. We have heard from the President as to the good work you are performing in the building of meeting-houses and the amount of tithing of the Church that has been contributed for that purpose. A people no more numerous, no more rich than we are, who will contribute more than two million dollars a year for the building of meetinghouses have a whole lot of good in them. The Latter-day Saints believe their religion after all. We do not practice it as we should. We are not perfect by any manner of means. But we and our fathers before us are of those who have listened to the voice of the Spirit and are really converted to the truth.

A MORE LIBERAL FEELING

During the last week or two I have been away in the Northwestern States mission, visiting with President Sloan, and I have noted with great pleasure the growth and development of the work in that section of the country. I have noted, too, the growth of a more liberal feeling among the people towards the Latter-day Saints. I might almost say there is a spiritual awakening; for in Idaho the governor of the state and other officials in their remarks, made plainly manifest that they desire spiritual thought, spiritual teaching, in connection with their schools and colleges. They said that these things were lacking and they were glad to see that in that state our Church was fostering spiritual development, spiritual thought. Not only is it true in that section of our land, but I think it is true in all sections of it. People are beginning to learn after all that the material alone is not sufficient, and that they must turn unto God.

As we have heard, the Lord has declared that the people, if they are to be maintained on this land, must be a people who will serve the God of the land, who is Jesus Christ. And I believe that slowly and gradually there is a more liberal spirit growing among the people, with an inclination in their hearts towards the things of God. The Lord will bring testimonies which will foster this feeling. After the testimony of the servants of God comes the testimony of earthquakes, the testimony of the sea, heaving beyond its bounds, through perhaps the force of terrific winds; the testimony of destruction here and there. These I believe will be more manifest and will more and more bring the people to a realization that they of themselves are powerless, and that they must depend as a people and as a nation upon God.

NOT SO FAVORABLE

We are delighted to know that neighbors feel so well towards us. But I want to remark here, my brethren and sisters, that they have told us things not quite so favorable, even material things. They go around through our country (and there will be tens and hundreds of thousands of tourists in the next few years, traveling all over our country, north and south) and they see in some of our villages and towns the poorest kind of fences, the worst gardens, decaying orchards and an abundance of weeds, which they ought not to see at all. We

should improve and beautify Zion, so that people can say that the Latter-day Saints are forward-looking, up-to-date people; and that they have their homes, their gardens, their fences, their orchards and all pertaining to them as spick and span as you could find anywhere in the country. That ought to be, but it is not so yet. Therefore, you sisters, get after your husbands to take up or to do away with the old pole fences and put something else there that looks a little more respectable and modern.

THE CALL FOR MISSIONARIES

The favorable sentiment prevailing throughout the country concerning the Latter-day Saints calls for more missionaries. Missionaries are wanted everywhere. You bishops of wards and presidents of stakes, do you hear me? All over the Church the call is to you for missionaries and still more missionaries. Write it down and do not forget it.

DREAM MINES

We have letters coming to us in the President's office concerning mining and mines, and among others, "dream" mines. Too many of our people, after thirty or forty years experience, are still foolish enough to invest money in "dream" mines. If there is any man here or anywhere who will tell me that a "dream" mine has ever made money or is a success financially I would like to be informed of it. I have never heard of it.

SPEND YOUR MONEY WISELY

So our advice to our people now, as it always has been, is to spend your money wisely, not foolishly. Build up and beautify the country; beautify your homes. Spend your money where you know it is going to do some good. But mining, as President Young said in his time, is for those who understand it. Of course mining is good business. We need the metals, gold, silver, iron—they are all good. But if you have a farm, you tend to your farm. If you are in the dairy business attend to that. Build that up. Do not go speculating in something that you know nothing about; you are apt to lose your money every time. I speak from experience, for I have lost some myself, though not much; I was rather cautious, being born Scotch, and did not venture too much. But I lost what I did venture in mining.

I remember talking to Philo Farnsworth at least forty years ago, he was a successful mining man at that time; and I said:

"Philo, I am thinking of investing in a mine out at Baker City (where I was then living); what do you think about it?" I told him of the kind of mine it was represented to be.

He said, "Well, if you want to gamble, it is all right. But if you really want to gamble find a faro game. There are only fifty-two cards in a deck, so that in a faro game you have one chance in fifty-two,

because you might hit the right card and there are only fifty-two of them. But in the mining game you have one chance in a hundred."

I took his advice and stayed out of mining. And so, I repeat, let mining or other business that we know nothing about alone, and especially "dream" mines. It is simply a wild dream, and you had better let it alone.

PEACE IS COMING

The winter is coming on, my brethren and sisters. Always we have men out of employment. Let me call the attention of the bishops of wards and presidents of stakes, the leading men of means in the communities, to the importance of trying to provide employment in all your settlements, towns and cities, to help those who are out of employment. Provide work for them if you can. If each one would try to help his neighbor a little, help his brother, we would be a better community and there would be more satisfaction and peace in it. That struggle for peace down through all the ages, which has been sung about, prayed about and prophesied about, is coming still. The world is getting nearer to the millennium. There may be terrible catastrophies, terrible judgments, wonderful things coming upon the earth after the testimony of the elders; but peace also is coming. Our nation is striving for it. Other nations of the earth are signing up contracts, which may not amount to so much now, but it is all in the direction of peace, and I believe that the time will actually come when men will beat their swords into ploughshares, and their spears into pruninghooks, and nation will not take up war against nation, neither will they learn war any more. That time is coming, that blessed time that Burns, the poet, 150 years ago sang of when he wrote:

"Then let us pray that come it may
As come it will for a' that—

* * * * *

That Man to Man, the world o'er,
Shall brothers be for a' that!"

Amen.

The congregation sang the hymn, "High On the Mountain Top."
The benediction was offered by Elder Joseph F. Merrill, Superintendent of Church Schools.

The conference adjourned until 2 p. m.

AFTERNOON MEETING

The meeting was opened promptly at 2 o'clock p. m. by President Heber J. Grant, who announced that the congregation would sing the hymn, "Redeemer of Israel."

The opening prayer was offered by Elder Nathan Ricks.

A solo was sung by Mrs. Mamie Stark, "My faith looks up to Thee."

ELDER HUGH J. CANNON

Former President of the Swiss and German Mission

It will not be possible, my brethren and sisters, to describe my feelings in being called thus suddenly to address this vast congregation. I sincerely pray that the Lord will illuminate my mind while I occupy this position.

As President Grant stated, I have returned rather recently from presiding over the Swiss and German Mission. I can report conditions in that field as being very favorable. It is true the people are not flocking to the Church in such great numbers as came during the distressing years immediately succeeding the war, but still we are making very satisfactory headway there, and the members of the Church are faithful. I think it would not be possible to find anywhere a body of saints who are more exact in the payment of their tithes and offerings than are the Swiss and German people. It would not be easy nor perhaps possible to find a people who are more willing to contribute to the missionaries. Some of the things which we see there are extremely touching. My heart has been made to rejoice, and still it has caused a feeling of humility to come over me, when I have witnessed what our members and friends are willing to do for those who come into their midst to preach the gospel. It is not an uncommon thing for members of the Church to share their last crust of bread with the missionaries. I have known of cases where men and women have sat up all night in chairs so that the elders might have a comfortable bed in which to sleep. That spirit is broadcast among the German-speaking people, both in the Swiss-German and in the German-Austrian missions; and when we see their fidelity, their faith, their willingness to do for us, naturally it is a spur to our missionaries to do the very best they can.

The elders laboring in those fields are sincerely anxious to spread the gospel truth. I have been impressed with the quality of our representatives who have come out into the world. Of course I am better acquainted with those who have come to the particular field where I presided. They proved to be a very faithful and devoted band of brethren, willing to give their all for the advancement of truth. In my opinion there is a noticeable improvement in the quality of missionaries now going into the field, and this thought has impressed me very deeply: the better educated the missionary is, speaking generally, the more faith he has. We have had quite a number of men in the field who were college graduates, men who have taken their degrees from the Universities of the State and of the Church, and those men, I can say, without an exception, were unusual missionaries. It was from their ranks very largely that district presidents were chosen. Naturally this was not always the case, because sometimes, while they had the education, they did not have the gift of handling men as did some others who had not made quite so much progress along scholastic lines. But

those who had taken their college degrees were a very fine body of brethren. So I have come home prepared to recommend to all our young boys that so far as possible they should finish their university work, though not necessarily before they go on missions. Sometimes it fits into the scheme of things better if they go before they have finished, but I think our young men should have the ambition to graduate from our universities, or at least go as far in educational lines as it is possible for them to go.

I am impressed, as has already been said, with the excellent quality of the men who go out, and impressed also with the sacrifice which their parents are willing to make in order to keep them in the field. I recall now a mother whose letter to her sons was shown me. It was my practice to write twice a year to the parents of the missionaries in the field. One couple had two sons there, one already a district president, the other subsequently to become one. I wrote complimenting them on the character of their sons and telling of the splendid work they were doing. I saw a letter from the mother written to her boys in which she said, "When Brother Cannon's letter came I was washing. I was tired, and felt as though I could not possibly face the duties that were upon me. But when that letter came I went into the other room and read it and re-read it and cried for pure joy."

"That is a feeling which people in the world cannot understand, how a woman can cry with joy because she, in connection with her husband, has to send her sons about seventy dollars a month and be deprived of their association and the help which they could give on the farm. But she did cry and it was for pure joy. We who have had similar experiences can understand her feelings. All who are here know that her joy was genuine and real. Many cases of that kind might be related if time permitted.

Our missionary boys are hedged about here at home, they are watched over with the utmost care as they grow to maturity. Then they go out into the world, many of them to countries where alcoholic beverages are almost as easy to obtain as water, and yet these boys do not drink. They are surrounded by men, and in this modern age, by women, very many of whom use tobacco, still these boys do not smoke. They come in contact with people whose moral ideals are not high, men and even women who do not look upon virtue and morality as we look upon it. They are shining marks for the dissolute, for the wicked, for those who would lead the servants of the Almighty astray; and still they remain pure and clean and come home with heads erect, able to look any man, any woman, any child in the face. That is the character of missionaries with whom it has been my privilege to labor.

I should like to say a word or two about the missionary after his return. While he is in the field he is watched over by his mission president and by his district president. His parents, his bishop, perhaps the president of his stake, are writing letters to him, urging him to do right. They are praying for him. He is engaged in his Master's service. He realizes that he is no longer representing himself, but is

representing a great cause, and he feels ashamed to do things which are wrong. He is careful, is humble. His whole thought is concentrated on righteousness and he learns to live it. Then at the end of his mission he is released to come home. You know what happens. The bishops, I am sure, do all they can to find a place for him. But it is often a fact that this boy who has been the biggest figure in the circle which he occupied, after his return, drops completely into the background, too frequently out of sight. I haven't any criticism to offer to the officers of the stakes and wards. I know from experience how difficult it is to find employment, either secular or in a Church capacity, for this army of men returning from the mission field. It is not always easy, sometimes not possible, to put them into positions of responsibility. But I do think they are deserving of all the thought and care and attention that we can possibly give them. There is a reaction, a relaxation, when they are released. Perhaps many of you know how it is to be engaged in active service and then all at once not have anything to do. You frequently have that experience right here at home. When you have had a difficult task to perform, a sermon to deliver perhaps, which weighed heavily upon your mind and frightened you, a spirit of relaxation came over you when that work was done. That is the situation with our missionaries.

I had a young man in the field say to me once, "If I ever get into serious trouble it will be on Tuesday." I was a little surprised at the statement and asked, "Why?" He said, "Because I am keyed up the latter part of the week. Knowing I have to speak on Sunday, I am humble and prayerful; I plead with the Lord to help me with my work, that it may be done well, and then on Sunday night after that sermon is finished I am inclined to relax. Monday finds me completely relaxed, and after Monday night or Tuesday I am the weakest that I am during the entire week. After Tuesday I begin to worry about Sunday again."

This, in my judgment, illustrates the general condition of our returned missionaries. They are relaxed. They often feel, and of course improperly, that they are no longer representing a people, but are merely human individuals, simply units in the Church, and what they do will not reflect serious discredit upon the Church. That splendid and sustaining thought which was with them during their missions, that they must be true because of the Church, leaves them when they return home.

I would like to suggest to parents that when your boys come home you do not feel that their feet are safely anchored to the rock of truth, but feel that they need your prayers just as much at home and perhaps more than they did in the mission field; feel that you should watch over them, talk with them and plead with them just as much as before they went, or during the time they were absent. I may take an exaggerated view of this matter, but it seems to me that the returned missionary is one of the biggest problems the Church has before it. I would not infer that any large percentage of our missionaries go

astray. That is not the case, but if we take time to consider the matter, we will see that more of them become careless after they come home, a far greater number, than do wrong in the mission field. The percentage of those who fall into serious transgression in the mission field is very small, almost insignificant. Of course it is larger than it should be, for as long as one man goes astray the number is too large, but in this particular we have little cause for concern. At home, while the number of delinquents is not extremely large it far exceeds the delinquency abroad. And so I say in behalf of the returned missionary, to bishops and ward and stake officers, to those who preside in quorums, and particularly to parents, watch the returned missionary, try to make him feel that there is a place for him, perhaps not a place where he can preside, but that there is a place in the gospel of the Lord Jesus Christ here just as much as there is abroad. He comes home full of faith, bearing testimony that he knows this message is true, and he does know it. I have heard boys say that they know just as well as the Prophet Joseph knew, that he saw the Father and the Son. They do not understand the gospel as he did; they do not comprehend its real significance as did the Prophet, but the knowledge of its divinity is theirs. So I pray for them and pray for us all, that we may understand the magnitude of this great work which is entrusted to our care, and I do it in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

I have been very much interested in the remarks of this conference thus far, especially those referring to the Word of Wisdom and the training of missionaries. Last week more than sixty young men and women left the Missionary Home for the mission field. During one examination period, the Word of Wisdom was discussed, and from the statements made it was apparent that such teachings have had a guiding influence in their lives. One young lady, a mere slip of a girl, made this statement: "The Lord cannot work with those who are unclean mentally or physically." Living according to the teachings of the Word of Wisdom gives us a fitting background to prepare us to receive his blessings. I am afraid there are a great many of us who have not learned this one lesson; it is not a new doctrine, but is embodied in the teachings of the Savior and the apostles of old. We read in I Cor. III:16, 17, 18:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

If we could be so impressed with these thoughts that they would always be manifest in our thoughts and actions, our faith would be increased and our labors extended to the benefit not only of ourselves

but our associates and fellow Church workers. Has it occurred to us that perhaps many blessings needful for our welfare are withheld from us? The Lord has commanded that we support the laws of the land because the constitutional laws of the land make us free. In the days of Kirtland, the Lord said he was not well pleased with many who were in the Church.

"Were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now.

"But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, * * * and are not united according to the union required by the law of the celestial kingdom."

Are we as individuals seeking to be united as a Church? Are we exemplary in our teachings by word of mouth and in our actions? We need only to look about us to see on every hand a tendency to break the Word of Wisdom. Perhaps as individuals we feel that because we are trying to live according to this law we are meeting the requirements of the law, but to those who have received the priesthood comes also a responsibility of not only complying with the law as individuals but of laboring unceasingly with those who are careless or indifferent, for Zion cannot be built up unless it is by the principles of the law of the celestial kingdom. Let us remember that we are "temples of the living God" and that God cannot work with us when we are unclean mentally or physically.

The Word of Wisdom makes this clear to us and offers a most wonderful promise, "adapted to the capacity of the weak and the weakest of all saints who are or can be called saints," and we are assured that through obedience we shall be made strong, mentally, spiritually and physically. Let us study it and so apply its principles in our daily lives that the influence thereof will be felt throughout the land. Sometimes we become impatient because the results we hoped for are not apparent immediately; sometimes in our zeal we make mistakes of judgment—it may be in business matters, our farming operations, or in the conduct of our community affairs—if we are living according to the laws of God we shall have the spirit of discernment and under the guiding influence of that spirit will find that such experiences are as bread cast upon the water, for after many days we shall find it to be a blessing, "for the Spirit of God knoweth the things of God and the spirit of man knoweth only the things of man." When we learn as a Church to apply these teachings, we will overcome such difficulties, and happiness will be our lot; for we shall do away with fault-finding, contention, and indifference, and in the spirit and power of the holy priesthood we shall lend a helping hand to those who find it difficult to meet the requirements of the laws of God, especially the young men and women who are now living in an age of freedom, more so than in any other period of the world's history. The Lord never intended that they should not have pleasure, for "man is that he might have joy"; that their enjoyment might be wholesome it is necessary that they be properly guarded, for "truly the light is sweet, and a pleasant thing it

is for the eyes to behold the sun." We sow the seed in the spring-time but know not what the harvest will be in the fall; the result is generally measured by the faith, the diligence, and the labor we put forth. This has always been the law and will be until the purposes of the Lord are fulfilled. A writer of the Old Testament expresses the thought beautifully as follows in the 11th chapter of Ecclesiastes:

"Cast thy bread upon the waters: for thou shalt find it after many days.

* * * * *

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

"But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

"Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."

That we may more nearly meet these conditions a re-adjustment has been made in our priesthood and recreational activities. The Sabbath morning—the beginning of the Sabbath Day—has been designated as the study and recitation period for religious exercises. During the Sabbath School period we should be free from cares, our labors should be put away and our hearts turned to the things of God. Provision is made that from the oldest to the youngest all may come under this influence; the whole family may go in a body and find spiritual activity suitable to their age and condition in life, with the influence of the priesthood of God the controlling power.

Tuesday night has been set aside as a time for planning and reporting on priesthood, Church, and community activities. It is desirable, therefore, that each person holding the priesthood, whether a deacon or a high priest, have some specific work assigned to him each week, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

I thank the Lord for a testimony of his Gospel, that I am permitted to labor in his great cause in authority of his holy priesthood which has been conferred upon me through his authorized servants. I rejoice in this work and in the opportunity I have of working with you in the furtherance of his Gospel. May we ever seek to keep his commandments and strive earnestly to do our part, that we may magnify our calling, is my prayer, which I ask in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I sincerely trust, my brethren and sisters, that I may be inspired by the Lord, and to that end I ask for an interest in your faith and prayers.

In the missionary work in which I am engaged it is always refreshing and is a very great inspiration to us to come to conference and to get into contact with the body of the Church and its leaders. You realize, my brethren and sisters, that frequently for six months at a time we are on the firing line. We are away from the wards and the stakes with their activities, and out of contact, except of course by correspondence, with the auxiliary organizations of the Church and that which is going on at home. Therefore, I say again it is refreshing and inspirational, and I think is of great benefit to the work that we are endeavoring to carry forward, that we should assemble with you in conference. I thank the Lord for this privilege.

I feel especially thankful to the Lord today for my membership in this Church. I feel especially thankful to him for the assurance that I have in my heart that the gospel is true. I thank the Lord that I am not in doubt, for I find a great many people in the world in doubt concerning the means and the way of salvation. I wish to bear you my testimony that I do know that the gospel of Jesus Christ, which is the power of God unto salvation, is restored to the earth in this day and age. I do know that the Lord spoke to Joseph Smith and that he raised him up and made of him a prophet through whom he effected this great restoration.

I sense the responsibility of preaching the gospel of salvation unto the children of men, for as I peruse the scripture I find that it is the intention of the Lord that the gospel shall be preached in all the world for a witness unto all nations, and he has decreed that it should be before he should come again to earth. That responsibility rests upon us as a Church. Those who hold the priesthood hold it for the purpose of administering in the things that pertain to the salvation of the children of men, as well as themselves.

I rejoice in the faithful labors of the missionaries who are sent into the field. It is marvelous to me as I contemplate that year after year we keep up the great force that we have out there; that the brethren at home are able to find the young men to fill the vacancies caused by the release of those who are in the field. When I contemplate the conditions of the world today and the environments that encroach upon us as a Church, the evil if you please (not all that is in the world is good—and there are many temptations that our young folks are beset with in their working hours and in their school life and everywhere that they mingle), I marvel that out of this comparatively small body of people, when you come to compare it with the world at large, the Lord is able to select and send out that great number of young men and young women who are worthy to bear his name and to preach the

principles of the everlasting gospel to the people of the world. They do not all come prepared, my brethren and sisters. They are not all versed in the scriptures. A great deal of the teaching they have received at home has been along lines that do not particularly qualify them for preaching the gospel. But they come with faith in their hearts, they come with a desire to serve, and the vast majority of them come with a strong testimony that the gospel is true; and they teach it from that standpoint. They teach it as though they know whereof they speak. They have faith that the principles of the gospel that they are sent to teach are indeed true and a means of salvation unto our Father's children.

We have, my brethren and sisters, a message of repentance to declare to the world today. I rejoice in the teachings of this conference so far, and in the not uncertain terms in which we as a people have been made to know the dangers that beset our paths, and the certain call of repentance that has come to us. I feel that we should look things squarely in the face as they exist in the world today and not let ourselves sleep in the idea and the thought that because we are members of the Church we are safe, or that because we are prosperous all is well.

I have rejoiced in the report of the President of the Church today regarding the great prosperity that is attending the Church, making possible the great building campaign that is being carried on. But there are other things in the Church, my brethren and sisters, that touch our lives and we should look to them as well, for the Savior said:

"For what is a man profited if he shall gain the whole world and lose his own soul?"

And again when the disciples asked him which was the greatest in the kingdom of heaven, he placed a little child in their midst and said unto them:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Become converted to what? Speaking in a large sense, converted to the fact that God is, that Jesus is the Christ, the Redeemer of the world; converted to that extent that we can exercise an implicit faith in God and in the saving principles of his gospel that he has restored to the earth for our benefit and for our good and for our salvation. Specifically it means, being converted to the gospel. Are we as a people converted to the necessity of living the Word of Wisdom? Except we become converted sincerely and in the same spirit that a little child is converted and is humble and receives without qualification the teachings of his father—unless we become so converted to the Word of Wisdom and the principles of honesty, of justice, of brotherly kindness, of love and of tolerance towards all men—I fear we are still barring ourselves from participation in an ultimate exaltation in the kingdom of our Father in heaven.

I deplore the fact that there is evil existing, but I cannot ignore it,

my brethren and sisters. This evil, thank the Lord, does not exist to the same extent among those who are members of the Church of Jesus Christ as it exists in the world. We find unchastity, immorality, lack of temperance, lack of reverence for God, or for man, or for law. We find men imbued with the idea that all is right if they can get by with it. But it is not, my brethren and sisters. The Lord will not be mocked, and he has given us a plan which he expects us to live up to. I pray to him that I may be sincere all the days of my life. The greatest anxiety is that I may not falter by the wayside, that my faith may remain firm and that my testimony may grow and be strong; and after that I pray for my loved ones. I have passed through peculiar experiences in my life and have met sorrow by reason of having to lay away my loved ones. But as I contemplate those who have gone to the great beyond in their innocence I would ten thousand times rather that they should all go than that they should make shipwreck of their faith. What would it profit me if they were to gain all the wealth of the world or all the education in the world or all the honors of the world, and lose their salvation in the kingdom of our Father in heaven? It would bring to me only sorrow.

I rejoice in the testimony that I have of the gospel and the opportunity that has come to me to labor in the ministry for those who are in darkness. My heart goes out to our Father's children who are in the world. I do not censure them because of the conditions which I have explained; I only feel sorry for them and have an overwhelming desire to carry to them the uplifting principles of this great gospel, and to carry them in such a way that my testimony might carry conviction to their hearts that they are true. That is the greatest desire that I have in the world.

In my ministry I have tried to imbue the young missionaries who are laboring with me and who have labored with me in the past, with this thought, that if they will take care of the work in the field and labor for the uplift of our Father's children they need not put in any time worrying about what kind of an impression they will make when they come home. Something has been said here today concerning the danger that besets the missionaries upon their return home, and the thought has been voiced that some provision should be made to give them something to do in the Church. I have tried to impress them with the idea that the Church is very well officered and very well manned, and perhaps there may be no available place for them even as officers in an auxiliary organization when they get home. I try to impress upon them the idea that the Church is very much in need of honest good members. No one can deprive them of being that no matter how little they might be called upon to do. They can labor zealously in keeping the commandments of the Lord. They can set examples worthy of imitation. They can bear their testimony to their fellow men. They can put themselves in a position to be useful. And even in the auxiliary organizations, as I have observed them in the little contact I have had with them, one of the crying needs is for good

membership. We are pretty well officered, but we need one hundred per cent good membership in all of these auxiliary organizations of the Church, and each missionary who goes home is qualified, if he will but continue in the spirit with which he has labored out there, to be a splendid member in any organization in the Church or in any society that is uplifting in the world.

May the Lord bless us and help us to understand our duties in the Church and help us to perform them faithfully, is my prayer in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

Of the Presiding Bishopric

There comes to my mind a little couplet that I learned as a child:

"Lord, how delightful 'tis to see,
An whole assembly worship thee."

We who are here this afternoon have come, I believe, with the desire and purpose to worship our Father in humility. No one could be in a meeting of this kind without being deeply impressed with the spirit and power that is here; without being impressed with the counsel, advice, and testimony that have been given regarding the progress of this great Church of ours.

I want to add a little to what my brother has said concerning those missionaries who return home. I called attention to this matter at one time when I was attending conference in a little town in Southern Utah, because I knew of two cases that had happened there, those of a young man and a girl who had returned home. They had been busy, active, laboring vigorously, doing their best work at the end of their missions, and then came home and almost dropped out of sight. A bishop came to me at the close of the meeting and said: "It has never happened in my ward. I have been a bishop for fifteen years. Yes, we have had missionaries out all the time, more than the average share, and we are proud of that too. No boy or girl has had to go out of this ward to find employment, even in spiritual duties." He further said: "When a young man comes home, if I have time, and I find it mostly, I meet him at the station with his parents and get acquainted with him, and I invite him to see me as soon as the greetings of his family are over. I talk to him about his spiritual viewpoint, and his testimony. I inquire of him what he would like to do in the ward. I try to see that he gets that which he likes to do. I do not give him the chance to take things easy or become lazy in the Church. After that if anything happens that he does not get employment, then we all interest ourselves in him, high councilors and bishopric. We never rest until that young man is employed, for his spiritual growth depends upon his temporal well-being." I was glad to hear this.

Yes, we are here today to be taught, to be reminded, to be encouraged. I have a few thoughts concerning a somewhat old subject.

I labor, as you know, in the office of the Presiding Bishop, and there constantly is the application of the law of tithing, that great revenue law. So much superior to that of the world that the world would like to copy it. They make efforts now and again to do so. In their efforts they fail after a while, I notice, because they have not found the people who could handle their tithes. They lack that glorious revelation and belief in it that was given to the Prophet Joseph Smith in 1838, telling the Latter-day Saints that they should pay one-tenth of their interest annually.

I attended a stake conference a short time ago and listened to an interesting discourse on the application of the law of tithing. The speaker stated that a young couple had called upon a certain bishop and applied for temple recommends. The bishop, in a fatherly manner, asked them how long they had been employed at a salary. They replied from two to three years. Then the bishop reminded them that they had not paid any tithing on their earnings. This brought tears to the eyes of the young woman, but the young man said, somewhat defiantly, to his bishop: "I don't see what difference tithing makes anyhow." It set me thinking all the way home: does not tithing matter much anyhow? The law of tithing was revealed in these latter days to the Prophet Joseph Smith, by which means are provided for the support of the Church. It is a voluntary offering. The obligation to pay tithing is a personal one and should be rigidly observed by every Latter-day Saint who is blessed with an income.

I read some years ago in one of the early Journals of Discourses a sermon given by the late Elder Franklin D. Richards, at Logan, when, in urging a better observance of the law of tithing, he stated that every law of the gospel had its particular blessing, and that he had in his possession a receipt signed by the Prophet Joseph and the tithing clerk, which stated that "Franklin D. Richards, having paid his tithing in full to date, is entitled to the benefits of the baptismal font in the Nauvoo Temple." So it appears that in the early days of the Church it was necessary that those who were privileged to enter the house of the Lord should be full tithepayers. Without this law temples could not be built and maintained; colleges and seminaries would be closed; the large sum provided toward the erection of meeting-houses and other buildings could not be paid; the liberal aid toward the support and maintenance of the stakes and wards could not be provided; the missionary work of the Church would be curtailed or abandoned; hospitals, where hundreds of the poor of the Latter-day Saints are treated annually at the expense of the Church, could not continue this service; the poor, the aged and feeble could not be provided for. So I think the payment of tithing matters a great deal. Without the tithes the Church would be like an automobile without gas, a street car without electricity, a railway engine without fuel.

Some time ago a prominent man in the state of Texas, not a Latter-day Saint, who sincerely believed in the payment of tithes, wrote

to the Presiding Bishopric, asking if there were on record information to show how many men over the age of sixty-five, who had been consistent tithepayers, had become dependent. This information was secured from several stakes. Of 332 over the age of sixty-five, 274 were and had been consistent tithepayers, and were self-supporting. None was drawing assistance from the Church or from charity organizations. This indicates that when a person observes the law of the tithe he accumulates and provides a surplus for old age and does not become dependent. Tithe paying will never impoverish anyone.

There are many other benefits that will come to those who will observe this law. It will train men and women to be generous; it will develop character; it will strengthen our faith, for faith comes only by works. It will teach obedience. It will add to our testimony; and after all isn't it worth something to have a testimony that the gospel has been restored; that Joseph Smith is a prophet of God; that the priesthood has been given to men in these latter days, and that the Church of God has been established to bring about our Father's purposes?

Tithing is a debt, not a gift to the Lord. "The earth is the Lord's and the fulness thereof." For the use of his property he requires from his people 10% of all their interest annually. That 10% is not ours to use. Let us pay our tithing not with the expectation of an increase in worldly goods, but as a privilege, to help the work of the Lord. Let us do it cheerfully, feeling that we have been blessed with the privilege of helping in his great latter-day work.

It is characteristic of most men and women to harbor good intentions, and we should always encourage good intentions and good ideals and purposes, but it is better to put one of these into operation than accumulate ten of them. The tithing one intends to pay next year, or the resolve to pay tithing in the future, is not nearly as good for character building as a payment actually made. In order to avoid the temptation to use the Lord's money why not pay our tithing at regular intervals during the year, once a month or oftener if necessary.

I appeal to my brethren and sisters to get into that habit and to teach our young people in our homes to observe that law in their childhood and youth, and get the habit of tithe-paying. Go home with a determination that at regular intervals, not at the end of the year alone, we will examine and find out what we owe the Lord, and pay it. I have always admired the statement of the late Bishop George Romney. I used to receipt him for the tithes he paid into the office of the Presiding Bishop. He came in regularly every month with a good-sized check. He was a large tithe-payer. He said to me one day, "I do not know whether I could gather up enough faith to be absolutely honest with the Lord if I left all my tithing until tithing settlement. I might get into the habit of seeing how little I owe the Lord and not how much. So I balance up with him every month, and that is the first check I pay out each month."

Three months from now the bishopric throughout the Church will

announce the time and place for the annual tithing settlement. All Latter-day Saints who have some income are invited to meet in privacy with the bishopric of the ward as common judges in Israel, so that they may examine their tithing record and declare to the bishopric whether it is a full tithing or not. Thousands will accept this invitation and will go gladly because they have observed this law. Many others will go with excuses and regrets and promises to do better in the future.

May we at this season of the year, as officers and members of the Church, observe the payment of our tithes and offerings, teach it in the quorums and classes of the priesthood, so that all the blessings which the Lord has promised his people through the observance of this law may be ours and this goodly land become sanctified and be in very deed a land of Zion to his people.

I want to bear my testimony that Mormonism as it is known, is the work of God, that the Lord has given me a testimony that Joseph Smith is his prophet, that he came in the dispensation of the fulness of times, bringing the gospel with power and authority to establish it. Ministering angels and glorious beings came with authority and power. Oh, his was a wonderful life! As a lad of fourteen years of age he saw the Father and the Son; at seventeen years of age a holy messenger came and told him what was expected of him; and each year thereafter until he was twenty-two the same messenger saw him and admonished and encouraged him. Then he received the plates, and by the gift and power of God they were translated. When he was twenty-four years of age the Book of Mormon was ready for publication. The same year he received the visit of John the Baptist and of Peter, James, and John, and of others, who gave him power and authority to establish the work of God upon the earth. At twenty-four years of age, or a little more, he had by that same power and authority organized the Church of which we are members. At thirty years of age he dedicated the first temple in this last dispensation. At thirty-nine years of age he had paid the penalty that the world had been hungering for for years, paid for his testimony with his blood. As President Brigham Young said at one time, "Forty-six times was he arrested, forty-six times was he acquitted. It cost his brethren thousands of dollars to keep him alive until his work was done." Yes, he died poor. Great leaders of religious movements usually become rich, but he died poor, too busy, as President Young said, in establishing the kingdom of God, to accumulate wealth. He is the man whom I testify was a servant of God, and I do it in the name of Jesus Christ. Amen.

ELDER DAVID O. McKAY

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

"For I am now ready to be offered, and the time of my departure is at hand. "I have fought a good fight, I have finished my course, I have kept the faith."

So wrote Paul the Apostle to Timothy, his "son in the faith." Tim-

othy was then at Ephesus, presiding over that branch of the Church. Paul was a prisoner in Rome, possibly facing the death to which he refers when he writes, "I am now ready to be offered." Paul seems to have cherished a warm affection for this young man whom he baptized early in his ministry, possibly at the same time as when he baptized Timothy's mother, Eunice, and his grandmother, Lois.

KEEP THE FAITH

The part that I wish to emphasize of this last message to this fellow servant whom he loved may be put in three words: "Keep the faith."

Once before in a letter Paul had urged Timothy to do this very thing—to hold the faith:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." * * *

"Continue in the doctrine: for in doing this thou shalt save thyself and them that hear thee."

As I have listened to the inspirational addresses that have been delivered during the sessions of this conference I have wondered what message I might give to those who have assembled and to those unto whom you will carry the message. It is an important responsibility, this speaking to a conference of the Church. The time for each speaker is limited, but his responsibility to give an important message is not lessened thereby. Just what this message should be has given me prayerful concern.

I am impressed to give this last message of Paul to Timothy: "Keep the faith." To some of you such an admonition might seem trite, as having very little weight, or as carrying with it but little importance, but as I stand before you today I can think of no better message to give to the people of the Latter-day Saints. "Hold the faith." Keep it. When I say this, I am thinking of young men and young women who are perplexed in their minds about the problems of the day, who are striving to harmonize the teachings of the Latter-day Saint Church with some of the teachings which they are receiving in schools and with some of the condemnatory remarks which are made by their associates. These young men and young women are sincere in their desire to do right and I believe they want the truth, but they are perplexed, they wonder sometimes with Pilate, "What is truth?"

In all these perplexities, in all these wonderings, I would have them anchor their souls with this thought: "I am going to keep the faith, I am going to be true to the faith of my fathers until I have proved beyond a doubt that that faith is not in harmony with truth." And I know the day will never come when a sincere soul can prove that this faith is not in harmony with truth. A sincere soul will find it in harmony with truth, for it is truth.

WHAT IT MEANS TO KEEP THE FAITH

What does it mean to keep the faith? It means first, that we

accept Jesus Christ, not merely as a great teacher, a powerful leader, but as the Savior, the Redeemer of the world. Now, there is much associated with that, for I know that many students are reading comments from reputedly great educators who say that in order to be a christian it is not necessary to accept Christ as the literal Son of God, it is not necessary to believe in the immaculate conception, it is not necessary to believe in the literal resurrection from the grave. But he who keeps the faith will accept Jesus Christ as the Son of God, the Redeemer of the world. I would have all men keep that faith. I think it is fundamental to man's happiness, fundamental to his peace of mind. I think it is the cardinal principle of the Church of Jesus Christ. A young man who keeps that faith may not in his heart know that all things which Jesus said are true, but if he holds to the truth of Christ's divinity he will keep in harmony with the Savior's teachings by the spirit of faith. And we walk by faith in this world. We are as the little boy who holds his father's hand in the midst of a great city: the little boy is confused by the din and bustle of the crowd, and realizes that if he breaks away he will be lost and may not be able to get back to his father. While he holds that father's hand, however, he is safe. He has an assurance that his father will lead him back to his home. So it is with the young man who keeps his faith in this latter-day work. There may be confusion around him, his thoughts may be distracted, but he has his hand in that of his Redeemer, and with faith in that spiritual inspiration he will be led into truth, his conscience will be awakened to that great spiritual reality which is around us.

MAN'S RELATIONSHIP TO THE INFINITE

Man is a spiritual being, a soul, and at some period of his life everyone is possessed with an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for a short time from bank to bank, only to be submerged finally in the everflowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world.

It was James Russell Lowell who wrote in his description of that beautiful day in June:

"Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers."

So there is in man a spiritual longing, a desire for spiritual communion which attends and which may at all times lift him from that which is physical and sensual to the realm of spirituality.

SAFE ANCHORAGE

I believe that in this day we are coming more to a realization of that

great truth. President Nibley referred to it this morning. Young man, keep your faith. Know that the greatest of all teachers, the Perfection of Humanity, the Redeemer of the world, is the only safe guide to all hungering souls. That is what Mormonism teaches. It is not dogma, it is a reality.

Millikan, the great scientist, so wrote when he penned these words:

"The most important thing in all the world is a belief in the reality of moral and spiritual values."

These thoughts I associate with that one safe anchor, keeping the faith; the knowledge that Jesus Christ is the Redeemer of the world. Let neither sophistry nor golden-tongued oratory delivered by men who have lost their anchorage in Christ, lead you away from that truth.

To keep the faith means also to accept the fact that the Savior, a resurrected personal being, has appeared in this dispensation and restored the authority to men to preach in his name, and to officiate in things pertaining to God. That too is a great anchor. Some of the young men say, "We do not know that"; but they believe it, and that belief, with confidence in their parents, with confidence in their own experience, their own feelings, should be sufficient to hold them in anchorage until the real knowledge takes possession of them, as it will. No sincere youth can hold to that truth and live in obedience to what it inspires without receiving an assurance from that spiritual reality that Jesus Christ has appeared in this dispensation. Oh, what that means to an unbelieving world! Who can grasp its full significance? What a revelation to man regarding the Godhead! What it means regarding life after death—the reality and personal relationships after death! What it means regarding God's fatherhood to man and the brotherhood of the human family! All these great questions are involved in that great declaration that Joseph Smith received a personal visitation from the Father and the Son.

IDEALS OF OUR YOUNG PEOPLE

Again, to keep the faith means that young men will strive to keep themselves as Paul asked Timothy to keep himself, "exemplary in action, exemplary in conversation, in charity, in spirit, in faith, in purity." Such, also, is Mormonism; and our young men believe in it. Just within the last month, I have read approximately one hundred papers written by as many young men and young women on the subject, "What it means to be a missionary." We asked them to write their own honest thoughts. Parents, I want to congratulate you on the part you have contributed toward the excellency of those papers which revealed a training on the part of these young people that is most commendable. The papers were neatly written. The percentage of misspelled words was small, there was not a page which was blotted, every one was a credit to the writer. But the best part of it all was their statements regarding the ideals of the Church, their desire to live in purity and to reflect credit upon the people whom they are

representing. You cannot tell me that our boys and girls are not desirous of doing that which is right. Some of them gave expression to thoughts which perhaps are a little surprising, but they were honest expressions. The important thing is that these young people are going out into the world anchored, I believe, in the thought that they want to be true to the faith of their fathers, and if they do, they will keep themselves pure and unspotted from the world. Keeping the faith means just that. I know that I am speaking to fathers and mothers who would rather have their boys and girls do this than to have them accomplish anything else in all the world.

KEEP CLEAN

In confirmation of this, I am reminded of a message that was sent by a mother to her son in Holland. It was written on a little package containing, I think, a present to her boy. The mother sent it over with one of the missionaries, and it was handed to me in Liverpool to be forwarded to the boy in Holland. On the outside of that package, written in the mother's hand, was this message: "Quinn, keep clean."

In those three words was expressed a mother's most sincere hope and prayer for the boy she loved better than her own life. "Keep clean." To keep the faith of our fathers we must be clean from the sins of the world, young men as well as young women. Is there anything which will contribute more to the peace and happiness of mankind than chaste living? The perpetuity of our government depends upon the stability of our homes, and the stability of our homes depends upon the purity of the parentage in those homes, the fathers as well as the mothers.

Youth of the land, when we say, keep the faith, we are but asking you to be patriots as well as to be true men, to be strong in your youth, that you may be worthy of fatherhood; young women, that you may possess the beauty of honorable and worthy motherhood. Thus you will contribute to the strength of your community, to the strength and perpetuity of the nation you love.

TRUE MANHOOD AND TRUE WOMANHOOD

Oh, I love the Church that stands for these high ideals, not in theory only but in practice; and I love the boys and girls who are inclined to protect themselves from the evils with which they are surrounded, who are anchored in the faith of their fathers. We are not outgrowing it, we cannot outgrow it. Our point of view may be somewhat different, and the application of the teaching may vary from the application made by our parents, as President Ivins pointed out this morning, but the faith is sound, it is eternal. Gospel principles are truly the "power of God unto salvation."

This summer, ninety-six young men and young women went out for a party. They belonged to an organization in one of our Church schools. They were properly chaperoned and stayed over night. When

they returned home next day one of the anxious fathers very wisely questioned his boy as to the actions of the crowd, and among other things asked: "Son, how many boys were tipsy?" "Why, what do you mean, father?" "I mean how many of the boys drank whisky?" "Not one." "How many of them smoked?" The son hesitated a moment, then said: "I cannot recall one." Then, turning to his brother he asked, "Did you know of any boys or girls who used cigarettes?" "No," said his brother, "there was not one. If there had been he would be expelled from the society."

I think those ninety-six boys and girls are cherishing the ideals of true manhood and true womanhood, and they are keeping the faith. God bless them in doing it.

OBSERVANCE OF LAW REQUIRED

Finally, to keep the faith means to keep the laws of our country. No man who keeps the faith will participate in the making or in the distributing of "bootleg" whisky. He who indulges in such illegality is disloyal to his country and to his Church. For nearly a hundred years the Church has preached and plead with men and women to keep themselves free from intoxicants and the excessive use of stimulants. Today we heard that plea repeated by President Grant when he urged all to keep the Word of Wisdom.

To accept Jesus Christ as the Son of God, the Savior of the world; to believe in the resurrection and in the immortality of man; to be tolerant, charitable, benevolent, chaste; to defend the purity of the home; to be loyal to our country, and true to our God—these are some of the virtues connoted by Paul's admonition to keep the faith.

God help us as young men and women, as members of the Church, to do this, I pray in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy and President of the Canadian Mission

I have been thrilled, my brethren and sisters, not only by the songs that have been sung in our hearing today, but by the testimonies of the brethren. I recognize the wise statesmanship involved in the speeches delivered by the First Presidency of the Church this morning.

May I paraphrase the declaration of Apostle Paul to the Romans, when he said: "For I am not ashamed of the Gospel of Christ," and say, "For I am not ashamed of the restored Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

There was a time when the name "Mormon" was used as a term of derision. Indeed an early decision by one of the appellate courts of New York went so far as to decide that the Court would take "judicial notice" that it was libelous *per se* for one to falsely publish of another that he was a member of the Mormon Church. Of course that decision was erroneous. At most it would be a question of fact. It might in

some quarters be injurious to an individual to falsely say of another that he was a Mormon. But fortunately the number of individuals who would feel themselves so aggrieved is becoming fewer every year.

I am pleased to hear the report of President Nibley that there is a kindlier feeling existing towards the Latter-day Saints in the Northwest than heretofore. I can say the same thing with reference to the Northeast, in the region of country where I am doing missionary service, in the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, and in the states of Vermont, New Hampshire and Maine.

The term "Mormon" first applied as an epithet in derision, is now accepted by the Latter-day Saints as a compliment. Those who best know what this Church stands for are not ashamed of this honored nickname. Mormonism stands for a sane and rational interpretation of the Bible, declining to discard the so-called miraculous and refusing to spiritualize away the literal. At the same time it makes due allowance for the figurative and symbolic. In addition to the Hebrew scriptures, so believed and interpreted, we have a volume of ancient American scriptures and still another book of nineteenth century revelations. Since the coming forth of these two volumes of scripture, many erroneous doctrines and creedal statements have been, and are being, laid away in the cemetery of worn-out creeds, exploded dogma and false theology. For instance, the truth was revealed through the Prophet Joseph Smith that little children are not capable of committing sin, that baptism is unto repentance for the remission of sin, and that sinless children have no need of repentance, either of baptism, but are alive in Christ, are without the law and have claim on the mercies of God. After these teachings go forth, the doctrine of infant damnation becomes less popular in the world, and there are fewer unbaptized infants refused burial in what is called holy ground. With the further understanding that "eternal punishment," "endless punishment," is God's punishment and that these terms are used because "more express than other scriptures, that it might work upon the hearts of the children of men;" allow a reasonable time for the dissemination of these truths, and we cease to hear of unbaptized infants suffering the torture of an everlasting fire in a lake of brimstone.

The very first revelation in this dispensation disclosed the fact that man is in the physical image of God. It was learned anew that in the beginning God had said: "Let us make man in our image, after our likeness;" that man is in the highest form of creation known to the universe; that in potentiality and possibility of development he is of the same lineage as his Heavenly Father. The leaven of this doctrine has not yet expelled the error still taught that God is a being without body parts or passions. Would it not have been un-Godlike to have created man, God's masterpiece, lower in potentiality than the highest form of being known to the universe? The power of endless progress is a sufficient reason for endless life.

For centuries it was believed that the canon of scripture was full,

that our Heavenly Father had no new word of counsel, encouragement or admonition for his struggling, misguided children; that one of the present century was to be less favored than one living in the first century. To believe there is no new revelation is to believe that God does not answer prayer, at least a prayer for information or instruction. Gradually the thought is gaining ground in the world that divine instruction adapted to a race in one stage of its growth may not be adequate for more mature development, and that an all-wise Father will not refuse or neglect to give progressive instruction suited to the progressive needs of his children; that the Eternal Father would be at least as considerate of his offspring in this respect as an earthly father. From the fact that it was necessary to have the revelations of the Old Testament supplemented by the revelations of the New Testament, there can be no objection *a priori*, to the revelations of the Old Testament and of the New Testament being supplemented by a still later revelation.

Mormonism is pre-eminently an American religion, as was more fully presented by the First Presidency this morning. It stands for America, North and South, and particularly for the government of the United States. It teaches that this western hemisphere is a land choice above all other lands—a land of liberty dedicated to freedom and righteousness. The Constitution of the United States is believed in with religious devotion, that its framers were heaven-inspired. And well may such a belief be cherished. Gladstone, the great English premier, said of it:

"As far as I can see the American Constitution is the greatest and most wonderful work ever struck off at one time by the brain and purpose of man."

Our Constitution has rightly been called the "bond of our union, the shield of our defense, and the source of our prosperity." While the name of Deity is not mentioned in the Constitution, yet, in a sense, ours is a Christian government and country. Religious liberty is guaranteed in that Congress can make no law respecting the establishment of religion, nor prohibiting the free exercise thereof, and that no religious test shall ever be required as a qualification to any office or public trust under the United States. At the time of the adoption of the Constitution such a thing as a written constitution was scarcely known; certainly nothing of the nature of the one devised. England had a constitution but it was an unwritten one, embodied in the laws and practices of more than a dozen centuries of time. It was to be found in such documents as Magna Charta, The Petition of Rights, The Bill of Rights, the Habeas Corpus Act, Act of Settlement, and other great enactments. The idea of a written constitution was soon taken up by France, spreading to most of the European countries; also to other continents and to the islands of the sea. While this wonderful document can be read through in less than an hour, there are already many thousands of references to distinct points decided by the Supreme Court construing the Constitution.

In view of all this, it is but natural that the leaders of our Church

in various stages of its history have expressed themselves warmly in support of the Constitution of the United States and laws passed in conformity thereto.

Our system of proselyting is unique. It is the re-establishment of the early missionary system so far as the same is applicable to present day conditions. Gratuitous service of months and years at a time is given by our men and women. There are now missionaries representing our Church to the number of about twenty-five hundred in the foreign missions. Where else can you find so many volunteers in foreign lands or States preaching without purse or pay? Their consolation is the thought embodied in the lines of Longfellow in his poem entitled, "The Arrow and the Song":

"I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

"Long, long afterward, in an oak,
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

Now we sometimes feel that it is a perplexing task to deal with the different problems that arise in perfecting new missionaries, yet there is always a joy attending our labors, and that joy brims over when we see souls come into the Church. Quite recently I have had instances of that sort. In one of our provinces four of our Elders baptized within the eight months of this year some twelve converts, among the number being two entire families. There is great joy in bringing a single soul into the Church and much greater when many are brought into the fold.

May the Lord bless the missionary service, and all those who take part therein, that they may go forward in faith and power in proclaiming the truth to the children of our Father who are in darkness and who need the message which the Elders have to bear to them, I pray in the name of Jesus Christ. Amen.

The congregation sang, "O say, what is truth?"

Elder Joseph Eckersley pronounced the benediction.

The conference adjourned until 10 o'clock, Saturday morning, October 6, 1928.

SECOND DAY

MORNING MEETING

The meeting commenced at 10 a. m., Saturday, October 6, 1928, President Heber J. Grant presiding.

The congregation sang the hymn, "Guide us, O Thou Great Jehovah."

Elder Mark Austin offered the invocation.

A soprano solo, "Eye hath not seen," was sung by Sister Pearl Kimball Davis.

PRESIDENT RUDGER CLAWSON

My brethren and sisters, notwithstanding there are many attractions in Salt Lake City to engage the attention of the people, there is still a very large gathering in this tabernacle this morning. I greatly rejoiced in the spirit and teachings of the conference yesterday. I trust that the Lord will continue to be with us today, by the influence and power of his holy Spirit, that it may be a time of rejoicing and thanksgiving.

A PERPLEXING QUESTION

I am reading in part from one of the daily papers, a message wired from Glasgow, Scotland, September 10, 1928:

"The great mystery of the origin, nature and purpose of life, always will remain to tease, stimulate or humiliate mankind. Professor C. Lovatt Evans told the physiology section of the British Association for the Advancement of Science today.

"Professor Evans is a fellow of the Royal Society, a member of the Royal College of Surgeons, a doctor of science and one of the best known physiologists in the world. His remarks were made in the course of the presidential address for physiology section of the science association. * * *

"'Matter, energy, time and space are in the melting pot,' he said, 'and out of it will come, we know not what kind of strange relations, one to another. One thing we may be sure, no final explanation will follow'."

The position taken by this learned professor is extraordinary. He assumes that man will never come to know the purpose of life. And if that be true, I take it that there would be very little or no satisfaction in living. Man is fearfully and wonderfully made. He is the marvel of creation, he is the noblest work of God. Nevertheless, Professor Evans, by the study of man, could never ascertain the purpose of life.

THE AUTHOR OF LIFE

If this mystery is to be solved at all, it would be well for Professor Evans and all others interested in the subject to go back of man, back to the beginning, and there become acquainted with the Author of life. Who is the Author of life? I take it that this is a pertinent question.

The answer is, God, the Father, the Creator of the heavens and the earth. He is the Author of life. That such knowledge is vital to the consideration of the subject before us, is made clear by the following scripture, a saying by Paul the Apostle:

"This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent."

How shall we come to know him, that he may reveal to us the purpose of life? We can only know him by rendering obedience to the Gospel, the plan of life and salvation which he has given, and through such knowledge by obtaining the Spirit of God. This is clearly indicated in the following passages of scripture:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (1 Cor. 2:9-12.)

Having progressed sufficiently to get possession of the Spirit of God, our minds will be illuminated so that we can comprehend the things of God.

WHAT IS MAN?

The scriptures teach us that mankind are the children of God, or in other words, that God is the father of our spirits, while our earthly parents are the fathers and mothers of our bodies. If this be true—and it is true—it follows that there was a great family of spirits in the spirit world, God himself being at the head of said family. The earth was created then that these spirits might come down and get bodies. This is clearly and beautifully set forth by the following quotation from the 2nd Chapter of Genesis:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

What was the breath of life here referred to? Why, it was the man's spirit that God put into his body. He never was a living soul prior to that first great creative act, but now that he has a body combined with a spirit, it constitutes him a living soul. We begin to see something of the purpose of life. The spirits of men and women came down to the earth to get bodies, and I take it, my brethren and sisters, that this was indeed a great and glorious privilege.

THE PURPOSE OF LIFE

Man stands upon the threshold of life. The question might well be asked: Following his birth, what is the purpose of it all?

The following significant language will be found in the Book of Mormon, a record of sacred scripture:

"Adam fell that man might be and man is that he might have joy." (Book of Mormon, page 54, paragraph 25.)

Men are here upon the earth then that they might have joy. Is there anything more desirable than happiness or joy? We are all seeking it; we all want it. How is it to be obtained? It can only be obtained through the Church and Kingdom of God. How may one get into this Church and Kingdom of God? The answer is: he must be born into it. He was born into the world to begin with, and now if he comes into the kingdom of God he must be born into it.

Christ said to Nicodemus upon one occasion:

"Except a man be born again, he cannot see the Kingdom of God.

"Except a man be born of water and of the spirit he cannot enter into the Kingdom of God." (John 3:3, 4, 5.)

So that it becomes in a sense a real birth. Baptism by water and the laying on of hands for the reception of the Holy Ghost is the door that leads into the Church and Kingdom of God.

MARRIAGE FOR ETERNITY

It might be said of man that after coming into the Church and Kingdom of God the purpose of life could not be fully realized without marriage—marriage for time and eternity. In the beginning, when man was formed from the dust of the earth and became a living soul, he was alone. God said: "It is not good for man to be alone," and he then formed the woman and brought her to the man, and gave her to him in wedlock. Jesus said, speaking of marriage:

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder." (Matt. 19:6.)

A man cannot grow to the full measure of a man without a woman, and conversely a woman cannot grow to the full measure of a woman without a man. They were created together and God intended them to be together in wedlock.

If men and women are to enter into a fulness of joy it must needs be that the family relationship should continue throughout eternity. That it will so continue in the Church and Kingdom of God is the firm belief of the Latter-day Saints. To be born into the world in the first place, and then to be born again, born into the Kingdom of God, and finally to enter into the eternity of the marriage covenant—these three conditions explain with clearness the very purpose of life. Surely, brethren and sisters, life is worth living.

I testify to you most earnestly that I do know that the work in which we are engaged is the work of God and that this is the Church of Jesus Christ. It is so denominated. It is called the Church of Jesus Christ of Latter-day Saints to distinguish it from his Church in the meridian of time. I know that Christ was and is the Savior of the

world, that Joseph Smith was a prophet of God and the instrument in the hands of God in founding this work, by organizing the Church as he did in 1830. I rejoice in this knowledge. To me it is a glorious testimony, and I am determined, if possible, to hold on to it all the days of my life.

I pray God's choicest blessings upon you my brethren and sisters, the Latter-day Saints, the general authorities of the Church and the local authorities, that this work may go on and be successful. This is my humble prayer and I ask it in the name of the Lord Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I have been deeply impressed, my brethren and sisters, by the splendid instructions of the First Presidency and others who have spoken during this conference thus far. I rejoice with you in the favorable conditions which prevail, and the measure of prosperity and progress in evidence among the Latter-day Saints. I realize the vast work that is before us to do. I appreciate the tremendous responsibility that rests upon the Latter-day Saints, both temporally and spiritually, to accomplish that which the Lord has in view for us. It is incumbent upon every one of us to do our part and to strive to qualify ourselves to accomplish the work assigned us. For the building up of the Church depends, not upon one or two or a few, but upon every one of those who have received the gospel.

The responsibility is upon each one of us to learn our duty and then endeavor to do it. If we all take part, if we all perform our work, if we all sense that responsibility and endeavor to live up to it, we shall unitedly receive the blessings and the benefits. This great and important work is divine in its nature, and is intended to fulfil a great destiny. It is to prepare the way for the coming of the Son of Man and the establishment of righteousness, to build up Zion, and to do all those things which the Lord has declared unto us. So it means that every one of the Latter-day Saints, both young and old, should seek to prepare himself or herself to do his part, and to achieve the work before us.

TEMPORAL AND SPIRITUAL AFFAIRS

I was greatly impressed, as I am sure you were, with the statement made by President Grant, at the opening of this conference, regarding the material achievements of the Latter-day Saints, in one respect alone, and that is the building of meeting houses, amusement halls, and stake houses, during the year 1927, and during the nine months of this year. The Latter-day Saints recognize that material progress and temporal affairs are bound up

with the spiritual; and we cannot dissociate one from the other; for they both, temporal and spiritual, affect our welfare. We can not live by the material things alone, neither can we live entirely by the spiritual things. In a sense all things are spiritual, because all things which contribute to the welfare and progress of mankind in this life, make for their eternal progress, and are in conformity with the will of the Lord. The Lord has promised the Latter-day Saints that they should enjoy prosperity—material as well as spiritual. If we live in such a way as to merit the blessings of God, he will prosper and bless us. However, the possession or absence of wealth by men does not, of itself, evidence the attitude of the Lord toward them.

When we think of what is required in the way of the building of these meeting houses, which is only one of the activities of the Latter-day Saints—one of the responsibilities which are placed upon us—we realize that it is the result of a great deal of labor and money. Money, in fact represents labor. So the money spent represents the accumulation of labor previously done in the way of production, and which is now so much capital. In like manner the tithes used for this purpose represent the accumulation of labor by the Latter-day Saints, which have been dedicated to the Lord. The members themselves in their own wards and stakes have given a tremendous amount of labor, and of means, which also represents labor.

LABOR—A COMMAND OF GOD

We appreciate the fact that labor is one of the means whereby we progress. It is one of the things every one of us must learn to do. It is one of the great factors of growth. In the early history of mankind, when the Lord sent Adam out of Eden, he declared to him: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." From that time down to the present time this charge has been binding upon mankind, that we should labor diligently, first, that we may provide sustenance for ourselves and those who are dependent upon us, and, second, that we may also give or dedicate a part of that labor, or the returns therefrom, for the welfare of our fellowmen and for the accomplishment of God's purposes. If we keep these things in mind we shall appreciate the fact that our labor will be profitable.

You remember many centuries later that the Lord, through his prophet, Moses, gave to the children of Israel the commandment: "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God." Six days are sufficient each week in order to accomplish the things that are necessary for the sustenance of mankind, and the seventh day should be a day of rest, set apart for the worship of the Lord, for the consideration of things that are of a purely spiritual nature. Nowadays, with the

increased use of machinery and the consequent greater efficiency and returns of labor, it is coming to be realized that five days of such labor each week will be sufficient to take care of needed production, and will be instrumental in overcoming unemployment. Under such an arrangement the two remaining days could be profitably used for rest, improvement and recreation.

BENEFITS OF PHYSICAL LABOR

Now, of the benefits that come to us from labor, there is a distinct advantage that comes from the fact that in the sweat of our face we learn to value the things of life. It brings health to us, it brings satisfaction, it brings an appreciation of our responsibilities. The wise man, Solomon, has declared, with regard to labor: "Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase." Again: "He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough." Again: "The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." These all testify with regard to the benefits that come to us from physical labor.

SPECIALIZATION OF LABOR

In the centuries that have elapsed since the time when these men in the early history of mankind pursued a simple, pastoral life, there has been a gradual change until the present time. Particularly in the last century, however, has there been a very marked change in the labor conditions that prevail throughout the world. It is true that the pastoral or agricultural pursuits still prevail in large measure. They are just as dignified and important as they ever have been, if not more so. But in addition thereto there has been a multiplication of industries which have brought about notable changes and great progress in the conditions of mankind. They have produced, especially in this country, a material prosperity that is unsurpassed in all the history of the world. Now, if, along with that material prosperity, produced by improvements in labor conditions through new developments and specialization, we can keep our feet firmly planted on the ground, and not be carried away by the idea that prosperity is the end desired, but only a means to that end, we shall enjoy the blessings which the Lord has promised.

It is important that every one of our young men and women, and our boys and girls, shall learn, first, to understand the importance of work, and second, to specialize in their labors. It is an age of specialization. That is especially true at the present time. "There is no excellence without labor." There is an old Brahminical saying, something to this effect: "A parent who does not teach his son a trade teaches him to be a thief." Whether that

be true or not, the fact remains that it is important that every one of us should learn to do some particular thing well. Every one should learn some trade or profession. The complex conditions of today are such as to practically force us to develop and qualify in the variety of industries that prevail throughout this country and the world. In the matter of agriculture, for instance, it is recognized that in order to place this great industry upon the proper basis of economical production and distribution, it involves the application of those principles of efficiency in connection with the employment of men and machinery whereby the most profitable results will be secured. Scientific agriculture is a profession and it involves thorough study and practical preparation to insure the greatest success.

OPPORTUNITIES FOR EMPLOYMENT

Complaint is made at the present time of considerable lack of employment. This is a condition that deserves careful attention on the part of employers and Church officers, and earnest efforts to remedy it as far as possible. This condition, however, is partly caused by those without employment lacking training for particular jobs, and partly, also, by failure to get back to first principles. Many men, out of employment, could largely feed and support their families from the products of the farm, if they would diligently apply their minds and bodies to such work. I know of men living on a few acres of land, not generally considered most fertile, who have produced a comfortable living for their families, through dairy products, poultry, hops, orchards, and kitchen gardens.

A recent instance of the opportunities open to those seeking progress and independence has come to my attention. I visited recently at the home of a young man, with a wife and two little children, in an outlying section of this state. Two or three years ago he was working, when work was available, at small wages. He determined to start for himself in dairying. He had no home and practically no credit. His wife and he made considerable sacrifice in a very humble home on a farm, which they leased. He managed to get one or two cows as a start. By strict economy, hard labor and mental effort he now has a fine dairy herd of about thirty cows, is getting a monthly cream check of about \$400.00, and is feeding calves and hogs of good quality. He is living in a comfortable home and has an automobile. He is a bishop's counselor.

NO CLERGY—NO LAITY—ALL TO LABOR

In connection with this matter of labor the attitude of the Latter-day Saints is vastly different from that of the world generally with respect to the occupations of those engaged in Church service. With the exception of a very few engaged entirely in

Church work, the thousands of men in this Church bearing the priesthood have their individual vocations. Whereas the clergy in other churches are dependent upon the laity for their support. those engaged in the ministry of this Church give a part of their time voluntarily for the service of the Lord while they, at the same time, provide for their families by their own efforts. Among the advantages of this divine plan are that there is developed in them the spirit of service; self-reliance, sympathy, practicality, a desire for knowledge and brotherly kindness. You remember the statements of the apostles of old, how they labored. Paul, especially declared repeatedly how he had worked for the welfare of the people and yet supported himself. In his epistle to the Corinthian saints, he says: "We labor, working with our own hands;" and again, to the Thessalonian saints, he says: "For ye remember brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

MENTAL AND PHYSICAL EFFORT

It is important that everyone should learn the value of hard work. The Lord commanded Adam, and through him, all his descendants, that we should eat our bread in the sweat of our face or, in other words, by earnest effort, whether we labor physically or mentally. Mental labor is often just as strenuous, and just as important, if not more so, than physical labor. Ordinarily, whether our vocation is chiefly physical or mental in character, we have occasion to use both powers in that which we have to do. Well-balanced development involves sustained physical as well as mental efforts. Paul the apostle declared: "Be not slothful in business; fervent in spirit; serving the Lord."

IDLERS HAVE NO PLACE IN ZION

Solomon says: "Whatsoever thy hand findeth to do, do it with thy might." The Apostle Paul says: "We commanded you that if any would not work, neither should he eat." And, again: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." In the revelations which the Lord has given in these times it is declared, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

President Brigham Young on one occasion, speaking on this subject, declared: "The non-producer must live on the products of those who labor. There is no other way. If we would all labor a few hours a day we could then spend the remainder of our time in rest and the improvement of our minds. This would give an opportunity to all the children to be educated in the learning of the day and to possess all the wisdom of man." Every member of this Church ought to have some vocation and proceed to do that work

with purpose and energy. "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." We need to learn the benefits of concentrated effort. Our purpose should be to gain sufficient resources to enable us to give more effective, whole-hearted service to the work of the Lord, besides maintaining satisfactorily those dependent upon us.

DEDICATING OF OUR LABOR AND TIME TO THE LORD

I would particularly like to stress the idea that we should all willingly and gratefully set apart a considerable portion of the fruits of our labors for the furtherance of God's purposes with respect to mankind. That is a law established of the Lord for our blessing and benefit. It is not sufficient that we should help only in community activities. That is a proper and appropriate thing. We ought to take part in those movements that really promote the community welfare. As a matter of fact, all the things that we are doing which we consider we do for the Lord, are in reality for the welfare of our fellow-men. The tithing which we pay is actually for the benefit of mankind. We dedicate a portion of our means to the Lord to be used by his servants in the promotion of those things that concern mankind—in the preaching of the gospel of salvation, the building of places of worship for the spiritual training and recreational welfare of all who desire to take advantage of the same, the education of the young people, the help and welfare of those in need, the erection of temples for sacred ordinances, and many other things.

The apostle declares: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." All of these things we ought to do. We ought to be diligent in our labors in order to obtain the greatest material and spiritual advancement, keeping in mind always the counsel of the Lord Jesus Christ: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

I pray that the Lord may guide each one of us to a sense of our responsibilities, whereby we may strive to qualify in the most effective way to be helpful in the building up of the work of God in the name of Jesus Christ. Amen.

The congregation sang the hymn, "Do what is right."

ELDER NOAH S. POND

President Northern States Mission

My Brethren and sisters: I deeply appreciate the blessed privilege of being associated with the missionary force of the Church. I bring to you an excellent report of a hundred or more elders and sister mission-

aries who are laboring in the Northern States Mission. The blessings of the Lord are attending our labors, and we are receiving progress through conversions and in a chapel-building program. It might interest you to hear a few of the experiences of some of your sons and daughters, brothers and sisters.

Recently a young elder had an excellent conversation with a gentleman who propounded questions and presented arguments in a very kindly, christian-like spirit, and then invited the young elder to dine with him. After they had dined and visited and exchanged views for an hour or such a matter, the gentleman revealed his identity. He was a minister of the gospel, and it was his first contact with a Mormon elder. Both the minister and the elder appeared to have enjoyed the experience.

At another minister's home an elder was given the privilege of holding a gospel meeting in the minister's church.

Another elder was given the privilege of holding a gospel meeting in a large community hall, through the fine impression that the elder had made upon the mind of the gentleman who had the authority to let the hall.

Two elders were entertained in the home of a mayor of an eastern city who had visited Salt Lake. He had been received so kindly in the temple grounds and had received the hospitality of the people to such an extent that he went home with the resolution that he would extend similar hospitality to the Mormon missionaries when they should come to his home, and this he did.

Two elders were refused entertainment in a very unfriendly and in fact a hostile attitude at a well-appearing residence, but a change of sentiment came over this man and after the elders had departed he sent his son in an automobile to overtake them and bring them back. He gave them entertainment, something to eat, a good bed upon which to sleep, breakfast in the morning; and when they left him he placed a dollar bill in the hand of each of the missionaries with an invitation to visit him when they should come that way again. This change of sentiment was an immediate answer to prayer by these two elders.

Recently a good but aged brother died in the State of Wisconsin. Before his death he wrote into his will a donation of five hundred dollars to the Church for the furtherance of the building of a chapel. In his immediate locality there had existed bitterness and prejudice against our people, and for this reason little if any missionary work had been successfully carried on. This good brother requested that the elders should speak at his funeral. He died in a few weeks time, and the large public hall of the town was placed at their disposal for the funeral service. Half of the population of eight hundred people assembled in that hall. Of that congregation of four hundred people, less than a score were members of the Church. It was a wonderful incident, for we could verily feel the vanishing and the disappearance of the spirit of prejudice and bitterness that had existed, and a spirit

of friendliness and sympathy taking its place. A few Sundays thereafter the elders were invited to return. They went there and organized a Sunday School, and we now have hopes of conversions and finally the establishment of a branch in that locality.

Intolerance has played its part in the experiences of the missionaries of the past, but it appears now that indifference is our great obstacle. When the minds of the people are aroused, frequently the question is asked of us: "Why devote time and effort and money in such a highly educated and christianized nation as the United States? I answer with a quotation from the Luther Burbank book, "The Harvest of the Years," in which Mr. Burbank says:

"After more than thirteen centuries of Mohammedanism, twenty centuries of Christianity, twenty-five centuries of Buddhism and Confucianism, and four thousand years of Hebrew religion, we are still greedy, selfish, cruel, short-sighted and ready to go to war at almost any pretext and fritter away the savings of decades, the flower of our youth and the friendliness that it has taken a half century to build up."

Only the living of the gospel of Jesus Christ can make men better. With only forty per cent of the population of the United States identified with any church or ecclesiastical organization—Catholic, Jewish or Protestant—the answer to that question is clear; the necessity of preaching the gospel in the great nation of the United States. The virtues of courage, generosity, loyalty and willingness to sacrifice are fine. People may be highly educated, but yet be wicked, cruel and ruthless. People may be wealthy and prosperous and yet without that higher level of a spiritual life. And so it is necessary that we preach Jesus Christ and him crucified, and the principles of his gospel.

May God bless the people of this nation and of our Church. May the kindly blessings of the Lord be showered upon the First Presidency, the Council of the Twelve and all the presiding authorities of the Church, upon the authorities of the wards and the stakes, and upon the wonderful missionary forces throughout the world. My dear brethren and sisters, presiding authorities and saints—do all in your power to send your sons and daughters out into the mission field, and may God add his blessings, is my humble prayer, in the name of Jesus Christ, Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

My brethren and sisters: I sincerely trust that the Lord will assist me in making a brief report of conditions in the field of labor to which I have been called. It has been, practically, six months time since I went into that field—a short time more than that. At the present time we have ninety-six missionaries in the Western States Mission laboring in the states of New Mexico, Colorado, Wyoming and Nebraska, with a few in the southwestern corner of South Dakota, and two elders and two sisters in Council Bluffs, Iowa—a Church popula-

tion of about six thousand, six hundred members—with twenty-one more or less well organized branches, and quite a number of scattered families. As you know, the Western States Mission lies close to the Church at home, and in some of our districts, particularly Western Colorado and Wyoming, conditions are about as they are at home, except for the scattered condition of the people. Practically no prejudice to overcome, perhaps a good deal of indifference, but the great task the missionaries have, as I see it, is to teach the people the principles of the Gospel; for many of them are in a receptive attitude. Many of them are friendly and willing to listen to our message.

The experiences of the missionaries are interesting, to be sure. I want to pay tribute, if I may, to these young men and women who come to the mission field, converted in their hearts to the principles of the gospel, not altogether aware of the fact that they are converted, but genuine and sincere in their desire to do the will of the Father. The principal thing they need is just to be taught, guided and led into the way of their duty, for they are all willing and anxious to learn; and it is a remarkable thing how fast they do learn when they can have competent supervision. I have in mind, for instance, one district in which it so happened that six young men were laboring, only one of them having been in the field longer than a year, the rest of them not longer than six months, four months, and three months. It so happened that the elders formerly laboring with them, the experienced elders, had been released all at once. Fortunately for us we had an elder sent to us as a short-term missionary, the superintendent of one of our seminaries, a wonderfully strong character, humble, intelligent, wise; and it was my privilege to send him into that district for two months time to labor with those young missionaries. Two weeks ago I followed him up and came through there. He had been released, but the transformation in those six missionaries was wonderful. Each of them was able, with considerable ability, to express himself, to teach the gospel; because they had had a competent teacher to give them a start. In other districts experienced elders fill such places, and the young elders and sisters, who come out are laboring under their direction, and they improve themselves very quickly. They are anxious, as I have said, to learn, anxious to teach.

We came to the conclusion as a result of a conference of district presidents held in our mission, that it would be wise if every elder in the mission could have at least two weeks every year, traveling without purse or scrip, in the summer time. We felt that it would bring them nearer to the Lord and nearer to the people; with the result that I can report every elder in the Western States Mission has had that experience this year, and without exception they come back reporting that they have had a splendid experience. Perhaps not altogether a pleasant one, but they are delighted with their experience. It was their testimony that it was a good thing to do. Two of them started out with great confidence; when they discovered that the Lord was bless-

ing them and raising up friends for them they were over-confident, with the result they had to spend one night in a corn field and eat the green corn, but they were soon humbled and thereafter in response to their appeal they were never without friends.

Perhaps another interesting experience that has come to the elders in New Mexico might be worth relating. A very unusual thing, and for it I have no explanation. A woman with Lamanite blood in her veins became interested in the elders and their message. She purchased a Book of Mormon and read it partly through, laid it up on top of her library, put a portable typewriter on top of the book, locked up her house and went away to visit her daughter. In her absence her house burned to ashes. When she came back and was searching among the ruins of her home the spirit seemed to say to her, "Go get your book." She went over to where the library had been and poked among the ashes and found the typewriter burned and twisted. Under the typewriter she found her Book of Mormon, covered with a white paper cover, as we cover the fifty cent edition that we send out. The paper cover was scorched but the book was unharmed. All of the rest of her books were entirely burned. The woman brought the book out and came to the elders in great astonishment and showed them what had happened, how it had been miraculously saved. I saw the woman, I saw the book, and I felt a certain amount of reverential awe when I held it in my hand. We wanted to purchase it from her, but she would not part with her wonderful relic. She has since become a member of the Church.

I have to say to you that your missionary sons and daughters who are laboring in the Western States, with two exceptions are all well, enjoying good health. The two who are not well are lady missionaries, one in the Latter-day Saints Hospital in Salt Lake City and the other at Council Bluffs. That you may not be concerned or think it is your daughter, let me say that the mothers of these girls know where their daughters are. The missionaries are happy in their labors and are enjoying their work.

One thing I would like to say to you is that when you write to your missionary sons and daughters write them encouraging words and do not worry about when they are going to be released. I have noticed in some cases where the fathers and mothers anticipate the release of their missionaries, the missionaries themselves become so interested in their release, about ninety days before it happens they let down in their work and lose to some extent the spirit of their mission. You do them a great injustice when you make them feel that they should come home, or that you are anxious to have them come home. Write them encouraging letters and tell them you want them to remain as long as they can. If you have any financial worries write to the mission president and not to the missionary. The mission president I am sure will always be sympathetic with you in your troubles, but keep your troubles away from your missionary sons or daughters.

We have one missionary in our mission who I am told is about ready to come home because he does not get encouragement from home; he feels discouraged. That is very serious and ought not to happen. If you will encourage them you will bless and help them wonderfully.

I want to testify that the hand of the Lord is over us to protect us and inspire us in all that we do. As long as we remain humble we enjoy a wonderful spirit. We are very happy in our labors and we are trying in our humble way to carry the gospel message as plainly and simply as we can. May God bless you, I humbly ask in the name of Jesus Christ. Amen.

ELDER JOHN G. ALLRED

President of the Northcentral States Mission

My brethren and sisters, it is a joy to me to be able to report conditions in the Northcentral States Mission. We are the youngest mission in the United States, and the smallest mission in numbers. We have been organized only about three and one-half years. Our mission includes the State of Montana east of Great Falls, North Dakota, South Dakota, and Minnesota; then passes over into Canada and takes Ontario west of the Great Lakes, Manitoba, Saskatchewan and part of Alberta. When the mission was organized we numbered only about nineteen hundred people. I should like to say in behalf of the young men and young women who come to our mission that they have been very loyal and faithful in the performance of their duties. I should rather change President Pond's invitation wherein he solicited that you send your boys and girls into the field, I should like to say to you, brethren, come yourselves, we need some more older brethren in the work, to go with these young elders, men who have wisdom and discretion and who can lead out in the work of the Lord.

Not long ago, during the cold winter months, four missionaries came to our mission. We left headquarters in Minneapolis and traveled five hundred miles north to the city of Winnipeg. We started up the street on a street car. When we got off the car to go to a restaurant just across the road, there was a bitter wind blowing, and the weather was exceedingly cold. These elders, four of them, had a grip in each hand. We had not gotten very far from the street car when every one of them had dropped his grips and was holding his ears to keep them from freezing. I went back to help them along and got them into the restaurant. After we had given our orders for our dinner I said: "I will see if I can get in touch with the elders here." One of the elders turned to a companion and said: "Wouldn't this make you ask for your release?" and he said other things but I don't know what they were. When I got on the train with two of these missionaries to go to Saskatoon (the other two went to Regina)—one of them said: "When you get to Regina that elder will not be there." I said "Why?" He replied: "This country is too cold for him." He was

an office man and had been working where it was warm all the time. When I arrived in Regina we held a priesthood meeting, and this young man was given an opportunity to express himself. He arose and said: "I am prepared to give all I have, even to my life, for this work." That is the kind of integrity that is in the hearts of these young men and young women who go out from Zion to preach the gospel. That integrity is not confined to the missionaries only, but it is in the hearts of the parents. Only yesterday I met two parents and I was asked: "How is my boy?" He is a very fine, splendid young man. Not long ago I said to the president of his district: "We must take this elder out and make a president of him." And he said: "Before you do it I want to talk to you. Don't take him away; he is the finest man we have in our district. We can't get along without him." I said to those parents: "How long has he been in the field?" "Two years this month." "How are your finances to keep him longer?" "We haven't any, but we have as much now as we had when he went out;" and then the father said, with tears in his eyes: "Everything we have is on the altar, and you keep him as long as you want him." That is the kind of faith that has permeated this work from its inception. That is the kind of faith that will consummate this work.

Not long ago two of our elders sat in the rear of a building where a meeting was being addressed by the Governor of the State of Minnesota. At the close of the meeting the Governor went down the aisle and said to these young elders: "I understand you are Mormon elders from Utah." "Yes." "Well, I received a Book of Mormon from the headquarters of your mission not long ago, and I want to thank you personally for the teachings of that wonderful book. Whenever you come to St. Paul come in and see me. I would like to have you visit me in my office." The people of Minnesota and those states where we are laboring, are many of them of good old Scandinavian stock, and they believe the gospel when it is properly put up to them.

We feel encouraged in our work, and are determined to go forth with all the power and zeal that God has given us for the accomplishment of his purposes among men; and our greatest need is more missionaries. We have whole cities with only one pair of elders in them. What can one pair of elders do in a big city, to make proclamation of the gospel of the Son of God? I pray that God will inspire the people of this Church, that we may look more abundantly to the prosecution of this great and important work that the Lord has given us, in that we will not only send our boys, but that we will break away occasionally and come ourselves. Presidents of stakes, bishops of wards, men of experience, it will make you bigger men and you will be able to render valuable service in the world preaching the gospel. I pray that the Lord will bless you in your finances and in your desires, that you may be able to do this, that we may have in the mission field more of the older brethren.

I can't speak too highly for the young ladies of our mission, young

ladies who have come into the world to preach the gospel. They can get into the homes of the people and find an opportunity for explaining the gospel where the elder cannot go. Send us more lady missionaries. We have had no trouble with a single lady missionary in our field. I was not wholly in favor of lady missionaries when I first went out, because I thought they would cause so much trouble; but now I am always glad to see them come, because my experience has taught me that they can do a great work.

I bear witness to you, my brethren and sisters, that this is the work of God, that he has established it and that he will carry it on, through his servants and handmaidens in the earth. The faith of this people, both at home and abroad, is sufficient to carry this work successfully through, and the Lord's purposes will be brought about and his righteous designs established among men. I am grateful in my heart for the privilege of laboring in the ministry of the Lord. I would like to be able to perform the duties devolving upon me in a manner that shall be acceptable and pleasing to him. May God grant us his Spirit and his influence and power in the preaching of the Gospel, and in the building up of his kingdom, both at home and abroad, I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

GOD'S WORK AND MAN'S

The Church of Jesus Christ of Latter-day Saints is a wonderful organization. And it ought to be, for it is the work of God and not of man. It used to be said that the "Mormon" Church was the most perfect organization in existence—excepting the German army. In rhetoric this would be called an anti-climax; in common parlance a let-down. As if one were to say, The sun is the brightest luminary in the heavens—except the moon.

There is no possible comparison between the work of God and the work of man. The German army at its best represented, perhaps, the quintessence of military wisdom, drawn from the experience of the ages—but it was man's wisdom. The Church of God is a product of Divine Wisdom, and there is nothing like it in all the world.

THE CHURCH ON EARTH AND IN HEAVEN

I believe, and think I have good reason to believe, that this Church, so far as it has been developed, is a replica or duplicate of a Church in the heaven of heavens, a Church presided over by the Father, the Son, and the Holy Ghost, the great First Presidency over the Universe. Joseph the Seer, having beheld in vision that heavenly Church, undertook by divine command to reproduce it on earth; and did so as far as possible amidst the crude and primitive conditions under which he labored. It had a humble beginning, this infant Church; but it has been growing and developing ever since, approximating nearer and

nearer to the perfection it is destined finally to attain. Some day we shall have in the midst of mankind the fully matured and perfect Church of Christ, and the will of God shall then be done on earth even as it is done in heaven.

STAKES AND MISSIONS

President Grant, in his opening address yesterday morning, drew attention to the fact that the Church today comprises one hundred and one Stakes of Zion and twenty-seven outside missions. The stakes extend through the Rocky Mountain region from Canada to Mexico, and to parts of the Pacific Coast; while the missions cover the various States of the Union and most of the countries of the globe. These constitute in area, membership and organization, the Church of Jesus Christ of Latter-day Saints.

INDEPENDENT AND DEPENDENT

Each stake is officered and equipped in such a way as to constitute almost a church in itself. The stakes are all independent of one another, yet subject to the stake authority—the spiritual “binding pole” that makes of them one stake. Even so with the missions and their subdivisions; each is subject to the authority above it—the branch to the district, the district to the mission. And the missions, like the stakes, are all under the General Authority which holds them together and makes of them one Church.

THE EASTERN STATES MISSION

I have recently returned from visiting the Eastern States Mission, presided over by Elder Henry H. Rolapp, in whose company I traveled through nine States of the Union and the District of Columbia, holding conferences in seven of those commonwealths and preaching the Gospel in the principal cities, including Washington, Baltimore, New York, Philadelphia and Boston. I greatly enjoyed my travels in that very interesting region—the land of the Sacred Grove, where Joseph the Prophet beheld in vision God the Father and his Son Jesus Christ, and received from them instructions relative to the opening of this Gospel dispensation; the land of the Hill Cumorah, where the record of the Nephites was unearthed by divine direction, that the world might know the truth concerning the glorious past and yet more glorious future of America; the land where Zion, the New Jerusalem, is to rise, and where a work has already begun that will prepare the way for the coming of the Lord in his glory. In that great mission also is the town of Palmyra, where the Book of Mormon was first printed; and the little village of Fayette, where the Church was organized on the sixth day of April in the year 1830.

I enjoyed my association and labors with President Rolapp, as I previously enjoyed the companionship of President Callis in the Southern States, and of President Quinney in Canada—all zealous and honorable men of God.

WORLDLY AND HEAVENLY THINGS

What most impressed me during my travels was not the beautiful and sublime scenes through which I passed, not the many objects of historic interest presented to my view. New York, with its towering sky-scrapers—that busy Babel of many tongues, where modern men, like their ancient prototypes, seem trying to get to heaven in some other way than the God of heaven has appointed—"The Great White Way," for instance; the spacious and splendid railroad depots, where one is almost lost in the multitudinous concourses of people crowding to or coming from the outgoing and incoming trains; the glittering palaces, stately monuments, magnificent public buildings, and all the other evidences of wealth, power and civilization that are to be seen on every hand—these were not the things that most impressed me. For I thought, with Shakespeare, as I gazed upon them:

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself—
Yea, all that it inherit, shall dissolve,
And like the baseless fabric of a vision,
Leave not a rack behind."

GOD'S GREATEST GIFT

In that day one thing will remain. What is it? Eternal Life, God's greatest gift. That will abide when all else has passed away.

The millennial reign of Christ will sanctify the earth, and help to prepare it for celestial glory; but it must first undergo a baptism of fire, in which its elements will "melt with fervent heat," and all the dross of its mortality be consumed. Then, by the power of the resurrection, Mother Earth will rise again, changed into a glorious sphere, a heaven, and the righteous will inherit it eternally.

WHAT MOST IMPRESSED

What most impressed me was the love of Truth, the love of the Gospel, in the hearts of the Elders, our boy and girl missionaries; in the hearts also of the scattered Saints; and manifested to a degree by the honest investigators of our doctrines and claims, those who attend the meetings of the Saints and listen respectfully and appreciatively to the testimonies of the servants of the Lord. Their love for the Gospel and their reverence for those who preach it, beamed from every face and lingered in every hand-clasp.

I don't wonder that they love the Gospel. I love it. We all love it. It is the greatest, grandest and most glorious thing under the sun.

THE GOSPEL OF COMMON SENSE

Next to the beauty and sublimity of the Gospel, I appreciate it for its plain, sound common sense. It satisfies the cravings of the soul; answers every question that needs answering and solves every problem that ought to be solved. It makes clear life's meaning and purpose, and

reveals to man his origin, duty and eternal destiny. It tells the truth about God and enables one to comprehend the things of God.

THE TRUE GOD

The God we worship—who is he? What is he? He is the God of the Bible, the God of Adam, of Enoch, of Noah, of Melchizedek, the God of Abraham, Isaac and Jacob; the God who made man in his own image. He is our God; but he was not the God that the churches were teaching and their congregations worshipping when Joseph Smith and “Mormonism” came forth. The Christian world had conjured up an impersonal god, a bodiless deity, a spirit that:

“Warms in the sun, refreshes in the breeze,
Glowes in the stars and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

A very beautiful description—of something, but no correct portrait of the true and living God. There is indeed a spirit that proceeds forth from him and is immanent in all things. It is the power by which the grass grows, the flowers bloom, and the trees bear their fruit. It is the light of the sun, moon and stars, and the lamp of the human understanding. All men and women have a portion of it, are born into the world with it. It is the principle of life and light throughout all creation.

But that is *not* our Father in Heaven; no, nor our Savior, Jesus Christ; nor the Holy Ghost as a personage; it is not even the gift of the Holy Ghost, which is the exclusive possession of members of the Church of Christ. It is not God, but a spirit sent forth from God, not Divinity, but an emanation from Divinity; and it was what the Christian world was worshipping, or what Christian teachers were teaching, when Joseph Smith and the restored Gospel came.

Joseph knew God, for he had seen him, had conversed with him, and received from him instruction. He declared God to be in human form, an exalted, glorified *Man*, and that was his first great service to humanity. He brought back the lost knowledge of the true and living God.

MAN IN THE DIVINE IMAGE

And how reasonable, how logical it is. What simple, plain common sense. For if God made man in his own image, then God must be in the image of man. And if men and women are indeed God's children, his sons and daughters, what more reasonable than the conclusion that we have a Mother as well as a Father in Heaven, in whose likeness we are, male and female?

NOT CREATED OUT OF NOTHING

The churches were also teaching that God made this beautiful earth and all that it contains out of nothing. Why, a ten-year old boy

ought to reject such a dogma as that. How can something be made out of nothing? Think of it a moment! God never gave such a doctrine; Jesus never taught it; neither did his apostles. Neither did Joseph Smith. In the Book of Abraham, translated by him, the Lord is quoted as saying, "unto those who were with him" on the morning of creation: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell."

That is "Mormon" doctrine and it is plain common sense, true philosophy, in perfect accord with true science. Science declared long ago that it is impossible to create or destroy an atom of matter; and divine revelation proclaimed it long before science did. The elements are eternal; matter as well as spirit is uncreatable, indestructible. Out of the eternal elements God created the earth spiritually and temporally, with all that it contains.

LIFE'S PURPOSE

And this earth is for God's children, for you and me and all the rest of the race. We are placed here as spirits to take bodies and thus become souls, capable of endless increase and eternal progression; to be tested in this our second estate, as we were tested in our first our spirit estate. Here we walk by faith, whereas in the spirit world we walked by sight. We kept the first estate and won the privilege of coming into this second estate, with the promise that if we manifest equal integrity here, we shall have glory added upon our heads forever and ever.

WHERE WE SHALL SPEND ETERNITY

What is the Lord going to do with this beautiful world? Did he create it merely to destroy it? No. He is going to change it into a heaven, a home for the righteous. I picked up a card on a railroad train one day, a card on which was printed this question: "Where do you expect to spend eternity?" A very interesting query; and a very difficult one for some people to answer. But "Mormonism" answers it, and it is the only religion that can answer it consistently. "Mormonism" says that when we pass out of the body we are in the spirit world, and will remain there, the righteous resting from their labors—not in idleness, but in doing, working without weariness, without pain, while awaiting a glorious resurrection, when they are to have the privilege of coming back to spend their time on this planet, when it is celestialized and converted into a heaven.

HOW SHALL WE SPEND ETERNITY?

About the time that I picked up that card and read the question thereon, a similar question was going the rounds of the religious magazines. Thus: "How do you expect to spend eternity?" This question caused quite a discussion. One reverend gentleman answered it in these words: "How do I expect to spend eternity? I expect to spend the first million years gazing upon the face of the Savior. And

then," he added, somewhat facetiously, "I might take a sidelong glance at my wife."

Poor lone woman, waiting a million years for that sidelong glance! Is it not plain that her loving husband did not know how to answer the question? If he had known he would have told, and made himself famous; but he did not know, and so passed it off as a joke. But it is no joke, this problem of life and death and resurrection and the hereafter. It is a solemn and sublime reality.

But assuming that he was serious and really meant what he said, let us consider for a moment the gentleman's reply. Does any sane man or woman believe that an all-wise God would create an earth like this, and place his children upon it to become expert and skillful as farmers, as artisans, as engineers, bankers, merchants or what not, and then whisk them away to some distant part of the universe, some world "beyond the bounds of time and space," where they would sit down and twiddle their thumbs and stare somebody out of countenance for a million years? Is it reasonable? Is it sensible?

A MORMON REPLY

How would a Latter-day Saint answer such a question? One who understands his religion—an intelligent, thoughtful Latter-day Saint, if asked: "How do you expect to spend eternity," would be very apt to reply: "I expect to spend it in doing there the things I have learned to do here." That is common sense. It is logical, economical. Else were this all wasted time. No, we are not going to sit down through all eternity and gaze upon the face of the Savior. I don't believe he would want anyone to look at him that long. It would be bad manners. We shall do in eternity the things we have learned to do in time, but we will do them better there than here. We will be better fathers and mothers, better husbands and wives, better in every way; and every faculty exercised and developed here, will find full play and employment in the Great Hereafter.

I do not mean to say that the farmer will have to plow and sow, in heaven as he does on earth, in order to produce a harvest; nor that the good housewife will have to cook pancakes on a red-hot stove. But I do say that all the occupations of this life that are proper and legitimate are typical of and lead up to and prepare us for the higher occupations of the life to come. We will do there the things we have learned to do here, but we will do them in higher and better ways. For instance, when man wants light, he strikes a match or presses a button, or turns a switch, and lo there is light. When God wants light he says: "Let there be light!" and there is light. Nay, God himself is Light, and would need but to appear and all darkness would flee away.

Nor is there anything contrary to law in all this. God works by law. But there are greater laws and lesser laws, and sometimes the greater suspend the action of the lesser. Miracles are not contrary to law; they are simply extraordinary results flowing from superior means

and methods of doing things. When Elisha the Prophet raised the sunken ax from the bottom of the Jordan River, he might have done it in a commonplace way—might have laid aside his robes, taken off his sandals, and plunged in like a diver and brought the ax to the surface. But he knew a better way. Plucking a sprig of green from a bush growing on the bank of the river, he cast it upon the water and commanded the ax to float. "And the iron did swim," says the sacred record. I believe it. The prophet's act was not contrary to law, but in accordance with law, a higher law than the law of gravitation which, had not its operation on that piece of iron been suspended, would have kept the ax at the bottom of the stream until raised by some other process.

In conclusion. The Gospel explains all such problems, and will solve for us in due season all mysteries. We know some things now. We know where and how we will spend eternity. Revelation has made it clear, and good old Dr. Watts, author of the hymn, "Sweet is the Work, my God, my King," had a glinting of light upon this great subject when he wrote concerning the Hereafter:

"Then shall I see and hear and know
All I desired and wished below,
And every power find sweet employ
In that eternal world of joy."

PRESIDENT HEBER J. GRANT

I have received a telegram from President L. G. Kirkman of the Twin Falls Stake, reading as follows:

"Regret I cannot attend conference Friday morning. Services could be heard very plainly over the radio. Afternoon services could not be heard so well."

I have received a telegram from President Richard C. May of the Minidoka Stake, which says:

"We have enjoyed today's conference services. Reception good."

President Joseph W. McMurrin has a very sick wife, which accounts for his absence from this conference.

President J. Golden Kimball is confined to his home, suffering from a very severe cold.

As you all know, Elder John A. Widtsoe is presiding over the European Mission.

The congregation sang the hymn, "Come, let us anew."

Elder Joseph Quinney, Jr., offered the closing prayer.

The conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

Conference reconvened promptly at 2 o'clock p. m., President Grant opening the meeting by announcing that the congregation would sing the hymn, "How firm a foundation."

The invocation was offered by Elder William T. Jack, President of the Cassia stake.

Jessie and Charlie Williams sang a duet, "Proud? Yes, of our home in the mountains."

ELDER GEORGE F. RICHARDS

This, my brethren and sisters, I regard as a tremendous responsibility as well as a wonderful opportunity. As I have anticipated this call and have meditated on what I might say that would be proper, my mind at times has been illumined by the Spirit, to see and feel the truth of this work in a way that if presented in the same light to others might be profitable; and then the vision of these things would in a measure fade away. By this I have been made to realize my dependence upon the Lord on such occasions.

I realize that it is quite possible for those of superior minds to profit more by the thoughts which may arise in their minds as a result of what is said by the speaker than from just what is said. The mind goes out farther and brings in material relative to the same subject and is edified thereby. I hope that all my hearers may, by the aid of the Holy Spirit, enlarge upon that which I may say and that to their profit. I also realize that it is impossible for me to make you feel what I do not feel myself. It is my desire at this time by my remarks to cause you to see and feel the beauty and the truth of this great latter-day work.

THE NEED OF REVELATION

The world had no greater need than that of the revelation given through a fourteen-year-old boy in the Spring of 1820, a revelation of God the Eternal Father and his Son, Jesus Christ. At that time spiritual darkness covered the earth and gross darkness the minds of the people; and that deplorable condition continues, except where people have accepted what was revealed through the Prophet Joseph Smith. We have but to refer to the creeds of the different denominations to be convinced of this fact. I would refer you to the "Confession of Faith" of the Presbyterian Church, which church has a following, I presume, of millions of people; and these members of the church have by their membership subscribed to the things which are written in the "Confession of Faith" as follows:

"In the unity of the Godhead there be three persons of one substance, power and eternity, God the Father, God the Son, God the Holy Ghost."

Quoting from "Shorter Catechism," I read this:

"There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

The question is asked in the Catechism: "Are there more Gods than one?" And the answer is: "There is but one only, the living and true God."

"We must not conceive of him as being like, in form, any thing in either heaven or earth."

Those who wrote this part of the creed of the Presbyterian Church did not know God the Eternal Father, his Son Jesus Christ, and the Holy Ghost, as they are. The world at that time was in need of new revelation of God the Eternal Father and of his Son Jesus Christ.

We have also in the first Article of Religion of the great Anglican Church, the headquarters of which are found in Great Britain, which church also has a following of many millions of people subscribing to a creed, a professed belief, very similar to that which I have read. It is as follows:

"There is one living and true God everlasting, without body, parts or passions, of infinite wisdom, power and goodness; the maker and preserver of all things visible and invisible, and in the unity of this Godhead there are three personages of one substance, power and eternity, the Father, the Son and the Holy Ghost."

Coming down to a later date, let me read you what the Bishop of Liverpool of that Anglican Church had to say about conditions. This was on March 21st, 1912, as reported in the *Lancashire Daily Post*, and is as follows:

"The Bishop of Liverpool performed the consecration ceremony at Holy Trinity Church, Southport, yesterday. In his sermon he said, one of the great needs of the Christian Church was power. They were living in an age of great material power; they had covered the land with new and restored churches; they had spent great sums of money on colleges and ecclesiastical buildings; they had improved and enriched their services; they had planted new missions in foreign lands, and their settlements in all the great towns. Religion today was wearing silver slippers, and moving in high places, and yet he ventured to think, there was a strange want of power about the Church of God, not only in their branch, but about every other branch.

"The Church at present seemed almost overmatched by the power of darkness. Sometimes it seemed as if the darkness was gaining on the light. What was the cause of the strange paralysis that had befallen the Church?"

An admission that a paralysis had befallen the Church:

"He believed that the Church needed today a re-discovery of God; he believed the Church was weak today because God was so distant, so unreal, so dimly seen. Today they saw the results of that dim vision of the distant God. They saw on all sides unsettlement in the faith, slackness in the spiritual life, men losing their grip on those great and vital truths which had made Christendom what it was, refusing to face the spectre of the mind, content to drift and to leave things in suspense, and this weak unworthy spirit was beginning to affect our whole national life."

It is an admission of the importance of having a correct understanding or conception of God the Eternal Father and of his Son Jesus Christ. The world I say was in need of the revelation that came from heaven through a fourteen-year-old boy in 1820, as well as all the other revelations that were given subsequently to that same individual, the Prophet Joseph Smith. This was a wonderful revelation, the vision of the Prophet Joseph, wherein the Father and the Son appeared to him, and the Father, speaking to him, introduced his Son, who answered his questions satisfactorily. He saw that God the Eternal Father is a personage, having body and parts like unto man, or in other words that man is really and actually in his image and likeness, but that God is an immortal being, a glorified and exalted being, and that his Son Jesus Christ is like him. There was no removing this testimony from the mind of Joseph Smith, although it came to him as a mere boy.

"A MARVELOUS WORK AND A WONDER"

We read in Isaiah, 29th chapter, a prediction of the coming forth of this great work. The Lord speaks to his servant Isaiah, saying: (If you read the context you must be convinced that it refers to this particular time when the gospel is restored.)

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

This one revelation—the vision of the boy Joseph—marked a fulfilment of this prediction. As we see the Church as a whole today, the wonderful effective work of this organization with the gospel and its principles and ordinances, scriptural appealing and true, we are led to the conclusion without a doubt that it is "a marvelous work and a wonder."

Men and women outside of this Church have been able to see this and they have wondered at it. The thing that is a wonderment to me is that when they have given this consideration to the Church of Jesus Christ of Latter-day Saints and the gospel which we have received and which we are teaching to the world and have done for more than a century, and which we are trying to live, that they should consider it the product of the mind of man and not give God the glory. It is a wonderment to me that the Bishop of Liverpool, after nearly a century had elapsed after God had given this great vision and revelation to the world, should not be able to see the truth, to understand the light that has come unto us, as many, many others are not able to see and understand.

APPRECIATIVE OF LIGHT AND KNOWLEDGE

And this makes me individually appreciative that I have been able

to see the light and that I have received the light, that I do not only believe in God the Eternal Father as a personal, an exalted and glorified being, but that I do know that he lives and that he is the God of this world, the very eternal Father of the spirits of all men, and that Jesus Christ, who was with him in the appearance to Joseph Smith, is the firstborn of the Father in the spirit, the Only Begotten of the Father in the flesh, the Savior and Redeemer of mankind.

We as a people, my brethren and sisters, should rejoice in this light and knowledge that has come unto us and the testimony our Heavenly Father has given us concerning these things.

CHOSEN BEFORE BIRTH FOR SPECIAL MISSION

Joseph Smith was chosen, as we believe, from before he was born for a special mission, the ushering in of the dispensation of the fulness of times. We read in the third chapter of the Book of Abraham that the Lord showed to his servant Abraham intelligences, the spirits of men. He told Abraham that they were among his noble ones whom he had chosen to be his rulers; and said he, "Thou, Abraham, art one of them." They were to be rulers in the sense that Abraham was a ruler in his day, a servant of God and of the people. It is just as easy to believe that Joseph Smith was one of those noble spirits, that he was reserved of the Lord to come forth in this last day, to be used as a mouthpiece of the Lord, his prophet, in the establishment of his Church and Kingdom anew upon the earth, and the restoration of the everlasting gospel. So we Latter-day Saints believe and so we testify.

I bear my testimony to you, my brethren and sisters, that I do know of the truth of this work. It is God's work. It is his plan instituted in heaven from before the foundation of the world, the only plan that God has instituted, the only plan that has in it the power of God unto salvation unto those who obey. I pray God that he may help us, for we need his help on every hand, that we who have embraced the gospel may remain true and faithful.

SERVE THE LORD

We heard yesterday a message, an impressive message, in three words: "Hold the faith," and that reminded me of what I heard just a few days ago in attending a conference at Ogden. A little story of a cobbler who was asked what his business was. He answered, "My business is to serve God. I mend shoes for a living."

Serve the Lord! A three word message worthy of our remembering; and if I were to add another three word message, my brethren and sisters, it would be this: Live your religion. And I will make this promise, that if we do live our religion it will mean for us joy and happiness in this life and eternal life and exaltation in the world to come. I bear you my testimony to this end in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

"The Glory of God is Intelligence." These words of the Prophet Joseph Smith have been adopted as the motto of the Mutual Improvement Associations. I desire to apply these words to two of the world's great educational movements.

EDUCATION, ANCIENT AND MODERN

Why did people of olden times know so much about eclipses, the stars, their distances and their orbits? Why were they so intensely interested in these and other technical mathematical problems before they knew how to build a wagon wheel? The reason is that in those days the people were divided into two classes, aristocrats and slaves.

As soon as education was given to those who had to toil, as well as to those who were aristocrats, this marvelous mechanical age in which we live had its beginning. Toilers with trained minds found little interest in astronomy. What did they care about eclipses? They were not concerned with theoretical mathematical problems, but with devising methods of lightening the burdens that were resting upon their backs. As a result of this change in the application of learning, we live today in an age of scientific miracles, which the mental efforts of these toilers have made possible. Today machinery can do almost anything. One of the latest achievements is the flight of Lindbergh from New York to Paris.

In 1880, when Louis Pasteur, a French scientist, a French toiler, who had arisen from poverty, put forth the mental effort necessary to discover the relation that exists between disease and disease germs, he gave to mankind the greatest human-welfare contribution of all time, arising from scientific investigation.

SCIENCE APPLIED TO SANITATION

I have returned this morning from the city of Chicago. The Sanitary District of Chicago includes the city of Chicago and fifty-nine other municipalities. I was invited by the district officials to inspect and make a report on their recently completed North Side Sewage Treatment Plant. This project is the largest, the most scientific, the most modern institution of its kind in the world. In this District there are 3,500,000 people. The Sanitary District was created by act of the legislature of the State of Illinois in 1889. Its purpose is the disposal of the sewage and other wastes of that District. The special aim was and is to avoid contaminating the waters of Lake Michigan—the only source of water supply for the city of Chicago and other municipalities in the Sanitary District.

Back in 1893, when the World's Fair was held in Chicago, engineers from every country looked with astonishment and admiration at the tremendous undertaking of changing the direction of the flow of the Chicago River. From flowing into Lake Michigan it was changed, by means of a deep cut, to flow out of the Lake through the

city of Chicago, into the Des Plaines, the Illinois, and the Mississippi rivers, and thence into the Gulf of Mexico. Thus, through this canal, by the dilution method, the most modern then known, they had their sewage carried into the Gulf.

But it was in 1895 that the first great modern hydro-electric power plant was constructed at Niagara Falls. This brought to the water of the Niagara river a new value, and at once the power interests began to raise objections to the diversion of the water from Lake Michigan. Led by these power interests, cities located on the shores of the Great Lakes and states on their borders, have waged a long and fierce battle against this diversion. So intense have been these objections that leading citizens have been led to think it has lowered the water surface of the Great Lakes, to the serious injury of shipping. In fact many citizens suppose that the diversion has caused most of the difficulties of commerce on the Great Lakes. As a matter of fact, the water taken through the Chicago drainage canal has lowered the water surface but 5 inches; and by use of comparatively simple regulating works constructed at the outlets of the Lakes, fluctuations of level can be largely prevented and the water surfaces can be held at the highest desirable levels. Such works will protect all interests involved, greatly improve harbor conditions, allow water for power to be used more efficiently, and will make possible the restoration and perpetuation of the beauty of Niagara Falls.

THE MODERN OUTLOOK OF MEN

In this modern day, when the men who labor have been trained and educated, they have brought and they are bringing their minds to bear upon problems of practical value. The work of reversing the flow of the Chicago river was hardly completed in 1900, when the officials of the Sanitary District began, by experiment and by use of other scientific methods, to devise more recent, better, and more efficient ways of treating the wastes from the District than the dilution method.

The purification works they now have constructed, and those for which they have completely designed plans, will mean, when completed, an investment of \$300,000,000. For the welfare of mankind, not on astronomy or on theoretical mathematics, but on the practical things of this practical age of miracles the District has already expended \$182,000,000. Modern works like these are coming into the world because we are educating those who labor.

FOR PRESERVATION OF PUBLIC HEALTH

I was at the formal opening last Wednesday of one unit of these great works. This unit alone has cost \$32,000,000. State officials, city officials, and eminent sanitary and civil engineers of the whole land were in attendance.

Were the preservation of the public health of Chicago a local

problem only, I would not here refer to this project. But since Chicago is a center through which practically all east-bound and west-bound traffic of our country passes, all citizens may be affected by the health conditions of this Sanitary District.

For the purpose of establishing, in and about Chicago, the best possible conditions for public health, a veritable army of civil, electrical, and sanitary engineers are making scientific experiments and are studying the results of similar investigations wherever they are being performed. By holding this extensive organization together in entire freedom from politics or other prejudices, qualified men are given positions and are retained in them solely because of their merit. This is one of the reasons why the District has been able to design, construct, and formally to open the North Side Sewage Treatment works. I have said that up to this hour, it is the greatest accomplishment of its kind in the world, for the promotion and preservation of public health.

MAGNITUDE OF CHICAGO'S WORKS

It has been charged that Chicago was not putting forth reasonable efforts to purify and dispose of its sewage and similar wastes. You will be interested to know that there are but 23 other cities in the United States with a population greater than 100,000 which have sewage-disposal plants. All of these 23 combined have expended in this line of work but \$149,000,000, while Chicago has expended for this purpose \$182,000,000; that is, \$33,000,000 more than have all these other 23 cities.

The citizens of Chicago exhibit a real American spirit. It is the same spirit that actuated our soldiers in France. It is said that when the Germans blew out a bridge at night, they were surprised the next morning to find that the Americans had replaced it and were across the river.

RECENT ELEVATION OF WOMAN

That is the first of the two phases of the historic educational problem that I desire to mention. The other is the education of women.

The time is short, even today, since women were admitted into educational institutions; and just as the education, in years past, of those who had to toil, has transformed the world into this marvelous scientific age, so the education of women is destined to produce further marvelous transformations in human welfare.

There are still many educational institutions that do not believe in co-education; that is, they do not admit women. In the Church of Jesus Christ of Latter-day Saints there is no educational opportunity provided for men that is not open also to women. Side by side with the women, high priests and patriarchs do their studying each Sunday morning. Young men preparing to go into the mission field get their training alongside of young women, many of whom are also being trained for missions. You heard it said this morning by one of our

mission presidents, that he wants us to send more young women into the mission field. Thus we give to the women of the Church, as we have always done, the same educational opportunities that we give to men.

A GREAT CHURCH SCHOOL

A great school, to which women are freely admitted, has been instituted by the Church. For this purpose we have set apart the best period of the best day—Sunday morning from 10 to 12 o'clock. In this school we teach theology to all the people. Side by side in this great Church school men and women listen to the instruction. Will not this equal educational opportunity now provided for women, not only in the Church but in nearly every part of the world, yet produce another profound change in the welfare, the conduct, and the development of the human family?

THIS BOOK OF PUPIN'S

As part of the course of instruction, our Committee on Adult Recreation has recommended for our reading course this year a book entitled *From Immigrant to Inventor*, written by Michael Pupin. This book portrays a picture and cites an example of the far-reaching influence that a mother may exert upon the character and accomplishments of her son. While in this instance the mother was not versed in the learning of books, she nevertheless had the wisdom to perceive the value of education and the gift to impress upon her son the benefits that come from a trained mind.

At the age of fifteen Michael Pupin came to the United States. Today he holds the chair of electro-mechanics in Columbia University. The long-distance telephone was made possible by his inventions; the radio is due largely to his genius. We recommend to all people in the Church the reading of this book. Those who have read it appreciate the strength and uplift of the message it carries. It will tell you something of the spirit of our Mutual Improvement organizations. It will teach you to value in the lives of men the development that can come to them from women, especially the training that can come from mothers.

HOW HIS MOTHER GUIDED HIM

Michael Pupin received his inspiration from a mother in Serbia—a mother who was not able to read or write. In his boyhood he surmised that reading, writing, and arithmetic were methods of torture that had been devised by the teacher in order to punish students, especially boys who had appointments with their chums and playmates.

"But," says the inventor, "my mother soon convinced me that I was wrong. She could neither read nor write; and she told me that she always felt that she was blind, in spite of the clear vision of her

eyes; so blind, indeed, that, as she expained, she did not dare to venture into the world much beyond the confines of her native village."

She would say to him: "My boy, if you wish to go out into the world, about which you hear so much, you must provide yourself with another pair of eyes; the eyes of reading and writing. * * * Knowledge is the golden ladder over which we climb to heaven; knowledge is the light which illuminates our path through this life and leads to a future life of everlasting glory." How closely these words approach the words of the prophet: "The Glory of God is Intelligence."

INFLUENCE OF MOTHERS

What think you of the power that comes into the life of a boy who has the right kind of mother? I urge all the people in the Church, especially those who are and those who expect to be mothers, to study this remarkable book. It proves how powerful is the influence that a mother has in the ambition, in the success, and in the spiritual values, in the life of a man. God bless the mother who whispers such messages of inspiration into the soul of her son. She might have said: "My son, if you live, I expect to see you realize in your life many of the ambitions and many of the hopes that I myself have not been able to achieve." So changed was his mind, so aroused was his determination, that in a short time he had the delight of convincing his mother that he could read and write as well as any boy.

Later, when the teacher had observed the change in the boy's attitude toward study, the teacher was so much astonished that he fancied a miracle had occurred. The mother told the teacher that in a dream she saw a Saint lay his hands upon the head of her son; then the Saint, pointing to her, said: "Daughter, your boy will soon outgrow the village school. Let him go out into the world, where he can find more brain food for his hungry head." She told this to the teacher in the presence of her son. It was like a message whispered into his ear. It brought higher ambitions to his soul. The words of his mother aroused him to action.

A DECISIVE STROKE

Next year the teacher selected this boy to give the recitation at their annual celebration. The teacher wrote the speech. While the mother was not able to read or write, she had a memory. She knew many of the psalms and took delight in reciting them. She amended and amplified the speech and had the boy rehearse it again and again. The success of the address, Pupin relates, was overwhelming. His chums—unruly boys—did not giggle; they looked interested, and thus encouraged the speaker. Pupin writes: "My mother cried for joy." Heaven bless the mothers who cry for joy at the successes of their sons. In the great training-school of the Church, where theological work on Sunday and activity work on Tuesday night, are undertaken,

we have a course of training that continues from the cradle to the grave. We trust that, under divine guidance, this training will prepare mothers who can lead their sons as the mother of Michael Pupin led him.

He had heard of Lincoln during the war. His mother appealed now for him to be sent away to school—fifteen miles to a high school.

A FATHER'S DOUBTS

Notwithstanding objections raised by the father, the mother had her way; and the son, who had outgrown the country school, was sent to the higher educational institution. Here the boy learned of Benjamin Franklin and of electricity. The father had looked upon Franklin as an idle boy playing with a kite, and was indignant when the boy intimated that this American might possibly be wiser than the wise men of their country village. Womanlike, the mother took the boy's side; and soon the father was himself convinced that wisdom might be found in America. To train the mothers so that they shall exert on the lives of their sons the same fine influence and awaken the same stimulating ambition that swelled the heart of Michael Pupin,—this is an aim of the Church.

THE YOUTH'S RESOLVE

So much had the boy heard about America, that he sold his heavy coat, his books, his warm clothing, for money with which to buy his ticket to America; for he hoped here to achieve the success his mother had laid out for him. Leaving his school, he started for America without returning to his home. A letter to his mother, in affectionate terms said that, having outgrown the school and the teachers, he had departed for the land of Franklin and Lincoln. He assured her that "with her blessing and God's help" he would certainly succeed. He promised that he would return rich in rare knowledge and in honor. The story is thrilling. Will you read it? No woman can do so without receiving new inspiration, the kind of inspiration that we are aiming to give to all the women of the Church.

And so he sold his clothing and his coat, got his fare, and started for America. He did not know that he would have to provide his own mattress and blanket; therefore he almost perished. He said he had seen pictures of the American Indians. They did not seem to have much clothing. He sat by the smoke-stack during the night to keep from freezing. He landed in America at the age of fifteen, and no human soul was here that he had ever seen. When by an interpreter he was asked: "Don't you know somebody in America?" he answered that he had no relatives here and knew of nobody in the country but Franklin, Lincoln, and Harriett Beecher Stowe. The emigration agent at Castle Gardens said: "You showed good taste when you picked your American acquaintances."

PUPIN'S SEARCH FOR "LIGHT"

During all of his early days as a student and many of his years as an investigator, Michael Pupin went from library to library, from school to school, yes, even from country to country, endeavoring to find an answer to the question: "What is Light?" It was his life-long search for an answer to this question that gave him the power of concentration, and laid the foundation for his later inventions. He was searching for Light—the light that illuminates the universe, the true nature of which men did not understand. His question stirs in me a desire to know what light in a spiritual sense truly is. John, the beloved Apostle, says that Jesus "was the true Light, which lighteth every man that cometh into the world. He was in the world and the world was made by him, yet the world knew him not." (John 1:9, 10.) The prayerful life of righteous living apparently brings into human hearts a something we refer to as a testimony—a satisfying feeling that enables one to speak as did Job when he said, "I know that my Redeemer liveth."

CAN PSYCHOLOGISTS EXPLAIN?

I am looking for some psychologist or some other student of human nature who can explain how it is and why it is that this prayerful life of righteous living specified by our Lord and Savior brings this satisfying knowledge into human hearts,—knowledge which hearts can feel and souls can know, but rarely can explain. It is a seemingly unexplainable conviction, which those who have not gone through this religious experience, have difficulty in understanding. Satisfied with the conviction that comes as a result of living in accordance with the teachings and example of our Lord and Savior Jesus Christ, the human soul rises to such a height of feeling that there is hardly any sacrifice in time, money, or effort, which those genuinely converted will not undergo for the advancement of the cause. I ask, "What is this light, which prayerful, righteous living brings into human hearts?"

THE REVELATION ON LIGHT

The language of a revelation given to the Prophet Joseph Smith in Section 88 of the Doctrine and Covenants, beginning with the 6th verse, refers to Jesus Christ the Son of God as "The Light of Truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

"As also he is in the moon, and is in the light of the moon, and the power thereof by which it was made;

"As also the light of the stars, and the power thereof by which they were made;

"And the earth also, and the power thereof, even the earth upon which you stand.

"And the light which shineth, which giveth you light, is through him who

enlighteneth your eyes, which is the same light that quickeneth your understandings;

"Which light proceedeth forth from the presence of God to fill the immensity of space—

"The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

SCIENCE CORROBORATES REVEALED TRUTH

Just as the physical light of the sun illuminates the globe and all the dark planets; and just as this light and its lesser form heat are necessary physical conditions of all animate life of the globe, all animal and vegetable life being dependent upon the heat from the sun, so the inner light, the light of the spirit, the illumination that comes to the dark souls of men, is derived from One who is the true Light which lighteth every man that comes into the world. The spirit and testimony of Jesus is the light of the soul—the light of the world. This true Light was in the world, and the world was made by him; yet the world knew him not till he revealed himself to those who were able to understand him and know who he is. So the physical light which, in another sense, is the life of animate nature on the globe, was in the world and the world of life was made or sustained by it, yet men do not now, even the most learned, understand its exact nature.

I probably cannot give to the question, "What is Light?" an answer that would satisfy the scientific intellect of Michael Pupin. Nor have I been able to find anyone who can answer the question, "What is the light that comes into human hearts as a result of the gospel of Jesus Christ?"

Do the words of the Prophet, above quoted, answer these queries? Is Jesus Christ "The light of truth," the source of all the light of which I am speaking?

READ THE BOOK

Mutual Improvement Organizations recommend to the Church a reading course. This Pupin book, *From Immigrant to Inventor*, is one of the books recommended. Read it, I pray you. Study it; for the book impresses me as being filled with the gospel spirit. You women are to train up a generation of strong, noble, and Christian men, are destined to produce a generation of women who can teach the gospel to all the people in all the world—a preparation for the coming of our Lord and Savior, Jesus Christ. This great educational institution that the Church has established for men and women, for old and young, will help to prepare for this great work. May we succeed in it; and may we have the power, the influence, and the testimony, that "to every nation, kindred, tongue, and people" (Rev. 14:6) we may effectively preach this gospel of Jesus Christ as it has been restored here and now by the power of God.

ELDER RULON S. WELLS

Of the First Council of Seventy

Elder McKay referred to an admonition given by the Apostle Paul to his son, in the faith, Timothy. That message was to hold the faith. While he was giving expression and explanation of that glorious message, I thought of another message which the same apostle sent to that same valiant servant of the Lord, Timothy. I presume that he felt a fatherly interest in Timothy and probably noted that even that valiant servant of God had become somewhat derelict in the observance of his duty; and so he admonished him to "stir up the gift of God, which is in thee by the putting on of my hands." And I thought that if we or any of us are to hold and keep the faith the means by which it can be done is to stir up within us that glorious gift which we have received by the laying on of hands of the elders of this Church. I refer to that priceless gift, the gift of the Holy Ghost.

There is an absolute necessity on the part of Latter-day Saints, if they are to grow in a knowledge of God and in good works, day by day, that they have the help of their Heavenly Father, which he is more than willing to bestow upon them by transmitting or giving to them this wonderful and priceless gift, the Holy Ghost. It is a privilege that we have, a promise that has been made unto all of our Father's children who will comply with the necessary conditions, that they may have the benefit of that great and wonderful gift. Those conditions are in the first place: Faith in the Lord Jesus Christ. He is the one who was chosen of God to be the Savior of the world, and "God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Therefore, my brethren and sisters, in the exercise of this faith we must turn to God.

How are we to maintain and to receive the gift of the Holy Ghost? That was very clearly pointed out by the great apostle, Peter, in his sermon on the day of Pentecost:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

So this gift, wonderful and precious though it is, may be realized and enjoyed by all the children of God to whom this call may come. Missionaries are sent out all over the world to make the call unto the inhabitants of the earth to comply with those conditions that will enable them to receive the wonderful gift by which alone they may know the things of God, that they may grow in the knowledge of him whom to know is life eternal.

President Grant, in his opening address, quoted from the Book of Doctrine and Covenants some very precious words. I am going to repeat two paragraphs from Section 121, which he quoted:

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

We have no doubt read those wonderful paragraphs time and time again, and sometimes we are disposed to say that they are very beautiful words. That is a literary gem, although it may not in all particulars comply with all the rules of rhetoric; yet to me it is one of the great literary gems. Nothing more beautiful can be found in holy writ. But it is much more than that—more than a literary gem.

Here we have, it seems to me, a wonderful exposition of how to retain the gift of the Holy Ghost, to have the knowledge of the truth, to keep the faith. There are two things that are stated in those paragraphs which are essential and upon which are predicated the most wonderful blessings that we can possibly conceive of. What are they?

First: "Let thy bowels be full of charity towards all men." Well, that is a great commandment, the one that is like unto the first, which is to "love thy neighbor as thy self." It is to let your hearts go out, and especially to the household of faith, in love, sympathy and charity unfeigned, to all men.

And second: "Let virtue garnish thy thoughts unceasingly." If we would garnish our thoughts with virtue unceasingly there would be no room for sin. We need not concern ourselves so much as to what we may do, every act for which we are responsible is preceded by our thoughts, and if those thoughts are pure and holy, if they be garnished with virtue, the act will correspond, and we will not wander into bye nor forbidden paths. We will not go to the right nor to the left; we will not fall into sin and iniquity, but we will walk in the straight and narrow path that leadeth unto life eternal. These two things will bring salvation to our souls; for we read that if we do them: "Then shall our confidence wax strong in the presence of God." That means faith; that means that we will hold the faith and it will grow strong. We shall ask and receive, we shall seek and find, we shall knock and the door will be opened unto us. What a wonderful faith we may have if we will comply with those two conditions.

And then we read further: "And the doctrine of the priesthood,"—and that is the power of God—"shall distil upon thy soul as the dews from heaven." Not with any great bombasting, not with any great manifestation, but just quietly and without any assuming, as the dews fall from heaven. What a glorious promise that is, to be able to exercise the powers of the priesthood to which that same section refers so very greatly, and to exercise them in love unfeigned and in long-suffering and in patience. What a glorious thing it is if we can exercise those powers of the priesthood. Yet if we will do these two things,

this doctrine shall distil upon our souls and shall fill our whole being from the crowns of our heads to the soles of our feet.

And then we read on further: "And the Holy Ghost shall be thy constant companion." Latter-day Saints, we know how we received that wonderful gift. It is essential for all mankind to receive it, and the promise has been given to them all if they will comply with the conditions. Now the important thing is to retain it. Do those two things. That means to practice faith in God and repentance from sin, garnish thy thoughts with virtue. That is the great gospel of repentance. Let your faith and your confidence "wax strong in the presence of God," receive these glorious blessings, let your heart go out in love and sympathy for your fellow men; and these blessings and these powers shall be yours and will lead you eventually, just as true as we live, into the presence of God to receive the reward of the righteous. For we read on still further that if we do these things our "scepter"—that is the weapon that we may use to combat the powers of evil—"shall be an unchanging scepter of righteousness and truth." That is the sword of truth, a two-edged sword. Learn how to wield it, young men who are going out into the mission field. It is the weapon whereby you may combat the powers of evil and bring converts to the gospel of the Lord Jesus Christ—"an unchanging scepter of righteousness and truth." If you will only do these two things, that will be the weapon that you can use effectively in the saving of human souls.

And then comes the climax of all blessings that will accrue to those who will comply with those conditions. It reads like this: "And thy dominion shall be an everlasting dominion." That is our salvation, that is our exaltation, that is wherein we become like unto our Father in heaven, exercising divine power in having bestowed upon us a dominion; and it shall increase. This dominion shall be an everlasting dominion, "and without compulsory means it shall flow unto us forever and ever." That is the gospel of the Lord Jesus Christ.

We read these two paragraphs and do not realize how much we could find within them. The President admonished us to study the book of Doctrine and Covenants. Last year we had for our slogan—the young people of this Church: "We stand for a fuller knowledge of the Book of Mormon and a testimony of its divine origin." I feel like proposing as a slogan for some future consideration: We stand for the Book of Doctrine and Covenants and for a testimony of its divine origin. The books are full of just such passages as these I have quoted, and they have upon them the impress of divinity.

Let us study the word of God, his revelations; for his Church has been built upon that solid foundation which brings us into communion with our Heavenly Father. May we grow in the knowledge of the truth and in good works day by day, and realize the glorious promises that have been made to us, conditioned upon our compliance with the laws upon which they are predicated, I pray, in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

It is one thing to give advice and counsel and it is another thing to take it. A great many of the members of the Church have sought counsel at the hands of the General Authorities of the Church, but they have not all taken the counsel that was given them. It is the privilege, however, of the officers of the Church to give counsel and advice when the opportunity affords itself. I am sure the Latter-day Saints will have much to take home from the results of this conference, from the fruits of the testimony of the Spirit, and the experience of the brethren. The members and officers, I am sure, have been wonderfully blessed during this conference.

I wish to express my appreciation for the kindness of the Lord to me, for the blessings which I have received since I last had the privilege of standing before this congregation. I am very grateful for the strength I possess to stand here today, although I am not free from suffering while I do so.

I know there are many people in the Church who are suffering today from lack of employment—from the lack of employment to provide the necessities of life—and a word of encouragement sometimes helps. I am very happy to know that a word of encouragement and prayer, if you please, occasionally helps those who are discouraged. I have in my office a collection of testimonies from individuals all over the Church, relative to their gratitude for the blessings they have received—the result of a word of encouragement in an hour of need; and I am grateful that it has been my privilege to perform my part in this sacred service. I regret that I am not able to do more of it. I wish to take this opportunity to admonish the people generally to take the advice and the counsel given them in this conference.

I have been asked many times concerning a promise that is frequently given in blessings to the effect that the person would be guided by the influence and promptings of his guardian angel. These people have said: "Brother Smith, who is our guardian angel?" The spirits of our departed loved ones, as well as other spirits, may be appointed to act as our guardian angels, but they are special and come by appointment, while the Holy Spirit yields a constant influence over our lives for our guidance and protection. Brother Whitney has explained the Spirit of the Lord that is in all things. There are many passages in our scriptures which explain the fact that the Spirit of God is in all things, for they were created spiritually before they were created temporally. Every living thing upon this earth was created spiritually before it was created temporally; therefore, everything that is upon this earth or ever has been, has had a spirit, and that spirit has had a guide for its protection. And so we Latter-day Saints, members of the Church of Christ, having been especially given this spirit, having it pointed out to us by special notice, it is an important thing in our lives

to guide us. And I have admonished and advised a great many of our saints that if they will only hearken unto those "sweet and peaceful promptings" they will know the truth, they will know how to decide upon matters for their safety and success in temporal and in spiritual affairs. I know this is the truth, because I have tried it myself, and I believe it, that it is the prompting of the Spirit of the Lord in its influence over our lives. I think, too, that as long as we are conscious of our activity and know what we are doing we never do wrong but that we know it is wrong; because we have been previously warned, whether it is right or wrong, if we will only listen. So I am prepared, my brethren and sisters, to further admonish you and further advise you to pay attention to those "sweet and peaceful promptings," and if you will listen to them and act wisely, you will make fewer mistakes and enjoy more peace and safety in life.

President Woodruff advised that we listen to our first impressions, and that too I am prepared to endorse and add to my list of advice. As a rule the first impression is the right one, and if we will listen to it, it will guide us in the ways of truth and righteousness and safety, in our journey through mortality. Referring again to the late President Woodruff—this principle became to him a daily guide in all of the affairs of his work; a wonderful example to us all. In many instances he and his loved ones were spared from destruction through immediate response to his first impression—the promptings of that Still Small Voice that whispered to him and guided him in the performance of his duty and in the ways of safety. He has left us some very interesting little stories for our benefit regarding this principle.

I pray the Lord to guide you, my brethren and sisters, safely in your work, that you may be further obedient to those whisperings for your protection and guidance in the Church. I thank the Lord for your faith and for your prayers for my personal welfare; and in turn I pray God to bless you, that he will continue to bless the authorities of the Church, President Grant and his associates—I know that the Lord has blessed them, for he has blessed me in being associated with them. I am grateful indeed for the prayers and blessings of my associates in the ministry, and am very grateful for the faith and the prayers of the saints, for I know that they have prevailed for my blessing. I pray that the Lord will continue to bless this Church, and all those who are working in it, whether at home or in the mission field. I pray the blessings of the Lord upon those who may be disturbed in their feelings and do not know how to decide upon what they ought to do. If they will listen, and then act when the prompting comes, I predict that they will receive comfort and blessing for their relief. May the blessings of the Lord attend us throughout the remainder of this conference, and when we go home may we take with us the advice and counsel and blessings which are given for our benefit, I pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

"After all that has been said, the greatest and most important duty is to preach the gospel."

That was said by the prophet of the new dispensation in a council meeting of the priesthood in Kirtland on the 6th day of April, 1837. It was a meeting of the Apostles and a number of other brethren holding the priesthood, at which the Prophet had been speaking and setting in order the quorums of the priesthood and teaching them its doctrine, also straightening out some difficulties that had arisen in some of the quorums. He dwelt at great length upon these doctrines of the priesthood. He spoke on that occasion for nearly two hours, part of the time in severe reproof of some of the actions of the brethren, and then afterwards in setting forth great doctrines pertaining to the priesthood, he uttered the words I have just read:

"After all that has been said, the most important duty is to preach the gospel."

The trend of thought in the several meetings we have held in this conference has been largely in the direction of giving encouragement and admonition to go on in the work of preaching the gospel, that has been restored in this great and new dispensation of it. And so this passage came to my mind from the history of the Church, and I have asked myself several times during the conference if there has been any change in respect to this matter mentioned by the prophet. Is it still true that "after all that has been said the most important thing is the preaching of the gospel"?

In a number of the early revelations that were given in the Church about the time of its organization and the publication of the Book of Mormon, there is answer given to a number of personal questions, to brethren who had rendered some assistance to the Prophet in bringing forth the Book of Mormon. They saw his preparations being made for the organization of the Church, and they began to wonder what their relationship to the forthcoming work would be, what it would mean to them. The Prophet's brother, Hyrum, came making such inquiry; so did Joseph Knight, the grandfather of our "Uncle Jesse Knight," as we knew him here in our pleasant relations with him. The Prophet's father came to know what would be his lot and part in the forthcoming of the great work, and the Prophet by means of the Urim and Thummim, which he still had in his possession, made inquiry and told them what would be their lot and part; and there is this singular thing in all the answers that were given at that time through the divine instrument of revelation, through the inspired Prophet, that there was no promise made of material welfare and prosperity, no office promised to them, no honor among men, nothing that the heart of man naturally craves. The type of the answers in those several revelations, and there are some eight or ten of them, was the one given to Oliver Cowdery. The Lord said to him in the

revelation given unto him as to what he should do in the new dispensation:

"Many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

"And now, behold, I say unto you, that the thing which shall be of most worth unto you is to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen."

It was the Lord Jesus Christ speaking.

Again to David Whitmer and Oliver Cowdery conjointly this was said:

"Remember, the worth of souls is great in the sight of God,

"For behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

* * * * *

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

I take it that there has been no change in these principles; that it still holds good that great is the joy of the Lord in the soul that is brought to repentance: that it is still true that if one should labor his whole life and succeed in bringing only one soul to a knowledge of the truth and into the kingdom of God, great will be his joy in the kingdom of our Father; and that it is still true that the most important work in which man can engage is to declare repentance unto this people, that the ministry of this Church may bring souls unto God. Therefore, it is eminently fitting in this conference that our brethren should be inspired to emphasize this work of "preaching the gospel," and what the Prophet said in 1837 is still true, that "after all that has been said the most important thing is the preaching of the gospel."

The strength and power of our Church and the progress it has made in the world and the great things that have been accomplished by it have been in due proportion to our adherence to this missionary spirit that prompts us so willingly to preach the gospel.

Preaching the gospel is the dissemination of God's revealed truths, the messages of God, to the world. In the nature of the thing itself there could be no more important thing than to impart knowledge and wisdom of God unto the children of men, that it may save them to the uttermost. What could be more important than spreading abroad a knowledge of those enlightening truths which God has sent into the world through his appointed and inspired prophets? And I think I may say, for I feel it to be true, that in all the responsibilities and labors that have been placed upon the Church of Jesus Christ of Latter-day Saints, our people have not been more faithful in anything than they have been in this thing of preaching the gospel. I think the Lord is

well pleased with his people for the responses they have made to this call of his to send forth his messages of truth into the world, and I am delighted to see that the Church has responded also to the great spirit of the message that was to be delivered to the earth in the hour of God's judgment. St. John describes it as he saw it in vision when he declared that he had seen "another angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, kindred, tongue and people, saying," and saying it with a loud voice, "Fear God and give glory to him for the hour of his judgment has come, and worship him who created heaven and earth, and the seas, and the fountains of water."

It was God's call to the world to come to the worship of the true and the living God, and it was to go to all people. And it was particularized so that there should be no mistake—it was to go to "every nation and kindred and tongue and people"; and the Church has responded to that splendid universal spirit and mission given to our Church in having the gospel restored to it. We have been practically to every nation, kindred, tongue and people. I have marveled sometimes in my own heart that we should remember the undeveloped peoples in the islands of the sea, even in the early decades of our history; that we should remember people with whose race and with whose national life we have little in sympathy. Yet, under the inspiration that goes with this work of preaching the gospel, the elders of the Church have been sent everywhere, and almost every land and race and nation has given up of its sons and daughters to be gathered to Zion to stand as witnesses unto God and to the world, that there is virtue and spiritual power in this gospel that has been restored in these days; and that it has taken hold of the splendid spirit of the fatherhood for the human race; and by our universal proclamation of the gospel we have borne witness to the world that God is interested in all humanity, that he is no respecter of persons. In that spirit the Church has labored.

I rejoice greatly in the report of President Grant in regard to the building program of the Church, by which in very many of the missions, almost in all of them, there have been churches erected to the name of the Most High God. I have a thought in relation to that work which came to me while we were dedicating some of the chapels which were builded in the Eastern States Mission while I was its president; and we never dedicated a church, however humble it was, but what I felt and said, that here we were erecting an altar, not unto the unknown God, but to the known Father of the human race, the God of heaven, whose Son Jesus Christ is. And all through the land where we build these chapels we are erecting altars to the known God, to which the people may come and find the truth and be instructed therein. I rejoice in every chapel that is builded, another altar to the known God, a center to which the people may come and receive the truth. In this spirit we are erecting these chapels as altars to God in the midst of the people. The Savior said that the kingdom of heaven was like unto leaven that the woman hid in three measures of meal until the whole

was leavened, filled with life. And so in this blessed land of ours, the land of Zion, these chapels, meeting places, these temples, are so many altars unto God, calling the inhabitants of the earth to the worship of the true and the living God. For it is the plain implication in the vision of St. John on Patmos that the whole world had departed from the worship of the true God and must needs be called back to the worship of the true and living God.

Whenever I pass this temple, walk alongside of it and contemplate its towers, its architectural beauty—of course I remember primarily that it is the House of the Lord wherein the sacred mysteries of heaven are revealed for the instruction of men, and holy ordinances for the living and for the dead are performed—but I hold it as sacred in my heart as I look upon it; and I have another thought in connection with it, and that is that it is a mass testimony of a whole people, a testimony to the world that God has spoken, and that he has revealed his truths once more for the salvation of men and has ushered in the dispensation of the fulness of times. It is a mass—a community testimony of the gospel of Jesus Christ, and becomes a witness wherever even the counterfeit presentment of its architectural beauty is published to the world. I love the temple as a testimony to the world of God's great new dispensation of his gospel, and the other temples also partake of the same glory and power and spirit.

Now, I am taking too much time on these things. There is something else I wanted to say, and it is this: We have been abundantly admonished in this conference to give attention to the preaching of the gospel and to the living of its principles; but I am emphasizing the matter of preaching it to the world. Since, however, we are so admonished in this our latest conference to regard this part of the work of the Lord, what is necessary on our part to get imbued with this spirit of preaching the gospel?

In the early decades of the Church there were existing conditions that contributed mightily to the spiritual life and upholding of the zeal and hopes of the people, but things that are not so prevalent now in our midst. For example, in the first years of the existence of the Church, the fact that we were proclaiming that God had spoken again, that a new revelation had been given—the truth of that was immediately challenged. Ministers of the gospel set themselves to work to prove that the volume of scripture was completed and forever closed, and, therefore, there was no room for the Book of Mormon, and there was no occasion for the revelation given through the Prophet Joseph Smith. The awful voice of prophecy had ceased. There were to be no more prophets. The volume of scripture was completed and forever closed. Well, we won that victory. It was not difficult to do so. The evidence of the scriptures and the genius of the gospel of Jesus Christ itself demanded a continual revelation if the spiritual life of the Church was to be maintained; and so our early elders obtained an easy victory over those who assailed us on that point. But the thought of a new revelation was a novel one; it attracted the attention of the world; it

became a center of interest. We were witnesses of it. Well, I say that battle was easily won, and we hear little today of objection against the idea that God's power is just as great in modern times as in ancient times, and there are very few who will undertake to disprove the possibility or even the probability of continuous revelation.

Also in those early decades we had in our minds the idea of finding and establishing Zion, and afterward, through the revelations of God, we found where the center place would be and could bear witness of that; and some of the saints from the East gathered into Jackson County and founded the city of Zion, where a temple was to be built, the plans of which were revealed to the Prophet. Then came on persecution and expulsion from Jackson County.

Then the great point of interest for a number of years was "the redemption of Zion" and the re-establishment of the saints upon their lands and the building of the city and the temple. Well, that does not now play so important a part in the message we have for the world in the preaching of the gospel.

Also we had revealed to us the doctrine, the great doctrine, of consecration of all our possessions and the receiving back of a stewardship from our consecrations. We had a desire to see the wealth that should be created by the hands of the people more justly distributed, so that there would be less distinction of rich and poor in the Church, and that there might be a community of interests and a community of resources from which the welfare of the people could be provided. That occupied our attention for a number of years. But we are not saying so much about that now. It is in the background of things, a part of the new dispensation, just as the redemption of Zion is. But what I wish to say is that these several things are not at present what you would call live issues with us. We are not giving much attention to those things now.

Again in the early decades of the Church the people were led to believe almost in the immediate coming, the glorious coming, of the Lord Jesus Christ in power and great glory, and that the time was near at hand. Indeed there were many who fixed upon about the time when he would come. Well, we still believe in the coming of the Lord Jesus Christ, but we do not very often refer to it in these days, and it is not so particularly influencing our actions and our faith as it did in times past. The Lord will come when he will come, and that he will come we are assured. The time of it is in his hands, where we feel that we can safely let it rest. Indeed, we must needs leave it there because it is part of the revelation of God unto the world that no man knoweth the day nor the hour of his coming, no, not even the angels in heaven. So I say we leave that in the hands of God.

Also we looked in those times past to a rather wonderful and dramatic gathering of the Ten Tribes of Israel, with mountains of ice flowing down before their presence and their coming in great numbers, with the everlasting hills trembling at their presence, and all that. Perhaps we have not always attributed sufficient importance to the imagery

of poetry and revelation in giving interpretation to these scenes. Well, the Ten Tribes of Israel, if they are to come in that manner, will come when they will, and the Lord will bring them.

But now, what is the situation that confronts us in the matter of preaching the gospel? Why, we are reaching more fundamental things than these. We have discovered from the remarks of the brethren in this conference that the world is ignorant of the nature of God the Father, ignorant of the nature of the Lord Jesus Christ. Few Christians believe that the resurrected Redeemer is today what he was at the time of his resurrection, a union of spirit with his beautiful personality of body, and the two united in an immortal, indestructible, forever-living Son of God. They believe rather that the splendid personality—splendid as it is represented in the New Testament to be—had been dissolved into some indefinable essence, such as the rose, as it decays, dissolves and gives off a beautiful perfume with which it dies, and which to produce it must needs die. And so the Son of God has become an indefinable presence, merely; while the splendid personality which stood before his apostles when he gloriously said as a resurrected personage: "All power is given to me in heaven and earth. Go now and preach the gospel to every nation, and lo, I am with you to the end of the world," for many Christians has passed out of tangible existence, and God has become a diffused essence through the world. Well, they don't know the truth about God and Jesus Christ, whom to know is declared to be life eternal.

We have heard from some of the brethren here and have read that men do not know and may not hope to know the purposes of God in creation. Men confess that they do not know whether the resurrection is to bring to pass personal immortality or whether men, too, are going to pass off into something like an essence, or be dispelled into ordinary elements of some kind or other about which they know little or nothing.

These great fundamental truths in relation to God and man and the resurrection from the dead; and "how we shall spend eternity," and "what we shall do there"—they are ignorant of these things. And so the Lord God, early in the history of this new dispensation, told his ministers, (years before the Prophet announced that the most important thing was to preach the gospel) what it would be necessary for them to do in order to be prepared to preach the gospel. The Lord said to them:

"I give unto you a commandment—"

These were elders waiting for the time to go out into the mission field—

"I give unto you a commandment, that ye shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things

which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms."

And now, why invite this group of elders into this very extended field of knowledge and admonish them to be faithful in their studies in all these things that go back into the past, that deal with the present, which extend into the future, a knowledge of kingdoms and governments and countries and laws of men, things in heaven and on the earth and under the earth, which embrace all possible fields of knowledge? Why did God give this admonition to these elders? Listen to the answer:

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and warn the people, and it becometh every man who has been warned to warn his neighbor."

And also in that sermon of the Prophet's wherein he told the elders that the greatest thing was to preach the gospel. "All," said he, "are to preach the gospel by the power and influence of the Holy Ghost." "None can preach the gospel without the Holy Ghost."

So now, there is our work of preparation set before us, and that is the immediate duty and work of the priesthood of God, to make preparation, to constitute yourselves an intelligent ministry, operating and testifying in the power of the Holy Ghost. The Lord bless you. Amen.

A vocal solo, "Lord, remember me," was sung by Arnold Blackner.

The congregation then sang "Praise God from whom all blessings flow."

Elder James Duckworth, President of the Blackfoot stake, offered the closing prayer.

Conference adjourned until 10 a. m. Sunday, October 7, 1928.

THIRD DAY

MORNING MEETING

Sunday, October 7, 1928. Every seat in the tabernacle and all available space in the aisles and doorways was occupied by the large number of people who had assembled. Thousands who were unable to get inside of the tabernacle listened to the services as they were broadcast in the assembly hall and on the tabernacle grounds.

Conference reconvened at 10:00 a. m.

President Heber J. Grant presided.

The choir and congregation sang the hymn, "Praise to the Man."

The opening prayer was offered by Elder Stephen L. Chipman.

The choir sang, "That sweet story of old."

ELDER GEORGE ALBERT SMITH

I am grateful to my heavenly Father this morning to be permitted to worship with you, as I have been during the preceding sessions of this conference. It is a wonderful thing to live in a land such as this in which we dwell and enjoy the blessings of the free, to be permitted to worship God according to the dictates of our conscience, and to feel that we accord to every living human being the same privilege that we desire for ourselves.

DIVINE ANCESTRY

When our Lord prepared this earth that it might be the abiding place of his children, he planned that those who would come to dwell upon it should know him as their Father, they being created in his image, both male and female. He gave to those spirits that he had created the opportunity to have physical tabernacles, that they might enjoy the blessings of the earth that he had prepared for them.

It does seem strange that so many people doubt our divine ancestry, and that God is the Father of our spirits; yet from the very beginning, from the very earliest period of which we have any record in this world, he has been teaching men and women this fact.

THE PURPOSE OF OUR EXISTENCE

I am thinking this morning of the condition that confronts mankind, how many there are who do not know why we live upon this earth, comparatively few who really understand the purpose of the coming of our Lord and Master, Jesus Christ; and yet in this great land of America, in this latter day he has restored that knowledge, and fortunately for hundreds of thousands of men and women they have been permitted to receive it. When God created the earth and placed our first parents upon it, he did not leave them without knowledge concerning himself. It is true that there had been taken from them the remembrance of their pre-existent life, but in his tender mercy he

talked with them and later he sent his choice servants to instruct them in the things pertaining to eternal life. History has repeated itself many times. Refusal to obey the counsels of the Lord has been followed by destruction, and I fear that unless humanity recognizes him as the God of this earth, disaster may come again to the nations.

A BLESSED AGE

We live in a marvelous age. No people who have dwelt upon the earth have partaken of so many of the comforts and blessings of life. No people have had such opportunities, as are offered to the children of men in the day and age in which we live; and remarkable as it may seem, you analyze the conditions that exist, every blessing that has come to us has been one that conforms to the ideals of the gospel of Jesus Christ. We do not have to go outside the Church for real blessings; we do not have to depart from the teachings of our forefathers in order to enjoy that which is most precious in life, but on the contrary those who believe most firmly in God, those who know of the divine mission of Jesus Christ and partake of the gifts that come as a result of his teachings are the happiest people that can be found upon the earth. I fear, however, that the prosperity that attends us has a tendency to draw our attention from the most important things of life. I fear that the sins of men blind them to the blessings of the Giver of all good; I am hoping and praying with you that this great and wonderful nation of which we are a part may not succumb to the evils that afflict mankind and forsake the generous offering of our Heavenly Father, of peace and plenty and happiness, while we dwell here upon the earth.

THE EXPERIENCE OF FORMER CIVILIZATIONS

I have no doubt that in the days of Noah there were many people who had opportunities to know the truth. I have no doubt that in his day he was very diligent in trying to teach the people the purpose of their being. He knew why they were here. He knew that it was necessary to have faith in God. He knew that all that we enjoy comes from a generous Heavenly Father, and for one hundred and twenty years he traveled to and fro in that section of the world and proclaimed the truth, until finally the wickedness of the world became so great that our Heavenly Father directed his faithful servant to prepare to save himself and his household. Then a great deluge swept the earth, and those who had been created in the image of God, who had been alien to the blessings that he offered them so generously, were drowned in order that a new race might come upon the earth, with opportunity to learn of his ways that they might walk in his paths.

You remember the experience of the cities of Sodom and Gomorrah. The servants of the Lord were there, anxious to teach the way of our Heavenly Father, yet the philosophies of men turned them aside from the wisdom of the living God, and eventually fire came down from heaven and destroyed those communities, not because they were serving

the God of this earth, but because they were serving Baal and other false gods.

Let us consider America and think of how our Heavenly Father in his mercy, directed the Jaredites at the time of the confusion of tongues, at the tower of Babel, and brought them to this great western land and gave them teachers after his own heart. It was not many generations after they came here until they became alien to the truth. They sought after those things that gratified passions and appealed to their appetites, and the result was that as a nation they were exterminated. Then there were the descendants of Lehi, those who came from Jerusalem six hundred years before the birth of Christ. They came to America and began to settle it. Then there grew up among them those who did not desire to serve the Lord. Those who had been faithful eventually succumbed to the evils of mankind; dishonesty, immorality, intemperance and all those things that have a tendency to break down civilization, resulting in complete destruction of the descendants of Nephi.

Why? Because they would not serve our Heavenly Father whose children they were.

Analyze the conditions of the American Indian. He came from a people who were educated, a people who had enjoyed the blessings of civilization, a people who had been taught by the prophets of the living God; yet because of indifference and carelessness, because of their wilfulness and selfishness, they too lost the power to reason and to think properly, and eventually became the obscure and unlettered and untutored savage that was found here when the white men came from a foreign shore to settle here. These people refused the blessings of the living God and lost their birthright, as did many other races. Each of these nations has fallen from the high estate to which God had permitted it to come, has lost its heritage because the people were not willing to humble themselves and acknowledge that our Heavenly Father was the God of this earth.

A LAND OF LIBERTY

Think of the blessings that came to America. How Columbus was inspired to go out upon the great waters and find his way to this western land. Then the settlers of Jamestown, the pilgrim fathers, and all those early pioneers who came to America because they desired to serve God according to the dictates of their conscience. The Lord blessed them and finally raised up a nation that is the wonder and the admiration of the earth. Those men who framed the Constitution of the United States were not only wise in the things of this world, but they were inspired by our Heavenly Father who raised them up for that very purpose. This marvelous government that we enjoy in this favored land of liberty, was given to man that it might be a blessing to him. Here men and women are permitted to worship God according to the dictates of their conscience. Our Heavenly Father will not coerce or compel mankind, but in loving kindness has given to them

from the age when the world was first peopled until now, opportunity to know the truth.

THE GOSPEL—WHAT IT IS

What is this gospel to which we refer? It is the only power of God unto salvation, it is the only plan that will enable man to go back into the presence of his Maker and enjoy the celestial kingdom. It is the only plan that will bring peace and happiness to all the children of men, of every race and creed; and it is the one plan that should give men a desire to serve him and keep his commandments, in order that they might be happy and rejoice in the happiness of their fellows. Faith in God, repentance of sin, baptism for the remission of sins after the pattern by which the Savior was baptized, laying on of hands for the gift of the Holy Ghost that men may receive increased inspiration from our Heavenly Father to enable them to follow his teachings and know that he lives—these are the fundamentals of the gospel of our Lord. Not difficult to understand but easy if we will but submit ourselves to that feeling that always comes to us when in the humility of our souls we recognize the Creator of all things. In our day the Church of Jesus Christ of Latter-day Saints has been organized, not after the wisdom of men. When I speak thus I have no unkindness in my heart towards all these great religious organizations in the world. Men have done their best to give to the world a system of ethics and a desire to live so that the best that is in life might be enjoyed, but it remained for God the Eternal Father, through his Son Jesus Christ, to give to this earth in this latter-day the gospel that he formerly gave to the people in Judea, and to give to us in our day a more perfect understanding of the purpose of our being. We are privileged to live in the blaze of this glorious century when our Heavenly Father has organized his Church, has placed in it divine authority and has required those who possessed that authority to administer, not in arrogance, not lifted up in their own conceit, but to go to and fro in the world and in humility and love say to his children: "Our Father has again given to the earth the gospel of our Lord, and we come to divide with you this mercy that gives us such peace and such happiness."

THE DUTY OF PARENTS

As I think of the conditions that exist, the lawlessness that seems to have grown more rampant throughout the world since the war, I am reminded of some lines of Rudyard Kipling:

"Lord God of hosts be with us yet,
Lest we forget, lest we forget."

And you men who stand upon the watchtowers of Zion, you men upon whom has been conferred divine authority, I plead with you that you honor that authority. We have a wonderful Church organization, but the one place where we may have greater influence than any other is in the homes in which we reside. We have our Sabbath Schools, our Mutual Improvement Associations, our Relief Societies, our Primaries, our Church schools and seminaries. All these institutions are intended

to develop the best that is in mankind, but we as parents of children in this Church have no right to place the responsibility upon these organizations to establish faith in the hearts of these children that God has placed in our homes. It is your duty and mine to teach the children that come to our homes. It is your duty and mine to exemplify in the presence of our wives and our children those glorious principles that our Heavenly Father has given to us to prepare us for eternal life in his celestial kingdom. And if we fail to do that, then will we come under condemnation, and we will discover when it is too late that we have missed the great blessing that our Father offered to us. He has told us very plainly in this latter-day that those of us who have children in Zion or in any of her stakes that are organized, who fail to teach them faith in God, repentance, baptism, and those things that are essential for their salvation, the sin will be upon our heads. I desire to emphasize this obligation that is upon us, that we cannot shift to anybody else in the world the duty to exemplify in our lives and to teach these boys and girls in our homes, that as they grow up they may develop in the nurture and admonition of our Heavenly Father.

THE DANGER THAT CONFRONTS US

We live in a great and wonderful age. The glory of this century is beyond that of any other century; but I feel that we are in just as great danger as were those who lived in the days of Noah, or those who lived in the days of Nephi upon this great western land. We are in as great danger as any nation that has ever lived, because God has given us more than any other nation, and if in arrogance and in pride we turn aside from the Father of us all, and in our carelessness and indifference towards sacred things we spend our lives for the things of this world, it will not be very long until the chastening hand of an all-wise Father may come upon us as a nation, and we be counted as the nations of the past, among those that have withered away. I pray that we may be worthy of our heritage, that the example of the members of this Church in every nation where they live, may be such that others observing their good works may be constrained to glorify our Father in heaven. How I pray that we as the servants of the Lord may have charity for mankind, may have patience with those who err, and in kindness and love go forward teaching the simple principles of the gospel of our Lord to the blessing of every soul with whom we come in contact.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was raised up in this latter-day to bring again the gospel of our Lord. I know that the authority of our Heavenly Father is upon the earth for the blessing of mankind, not to make those who receive that authority arrogant, but to make them humble; not to make those who have received special privileges feel that they are greater than others, but to make us humble in our souls, prayerful in our hearts, and considerate of all men in all that we do, and thus exemplify by upright lives that which our Heavenly Father desires us to teach.

I know that if we will serve God, if we will keep his commandments, if we will honor the priesthood that has been conferred upon us, if we will sustain those whom he has called to preside over us, with faith and devotion, when the time shall come for us to go hence we will find our names written in the Lamb's Book of Life, and we will receive at the hands of the Master of heaven and earth that glorious welcome home: "Well done thou good and faithful servant, thou hast been faithful in a few things; I will make thee ruler over many things. Enter into the joy of thy Lord." And I bear witness of it in the name of Jesus Christ, our Redeemer. Amen.

ELDER STEPHEN L. RICHARDS

One of the tests of worth is the test of time. Whatever has been tried over a long period of time and not found wanting is worthy of our consideration. I have observed with deep satisfaction that since the opening remarks of President Grant the speakers of this conference have reverted to the fundamentals, those principles which have long been in force and effect, and which lie at the very basis of our theology and our philosophy. I sincerely trust that I may be in consonance with these thoughts and expressions as I enter a plea for reverence for God, for sacred places, for sacred establishments and institutions.

Some one has said that the national characteristic of America is lawlessness. It is a terrible indictment. I hope that it is not warranted. Whether it be so or not, we are all persuaded that there is too much of flippancy; there is too little serious consideration and respect for established institutions and for worthy practices which have been tried and proven over a period of many years.

REVERENCE FOR GOD

I am one who believes that morality and righteousness have their inception and bases in religion. I believe that God is the author of all good, and that there is no good which emanates from any source in this world other than from our Father and our God. Respect and reverence for his holy name are essential to spiritual growth and development, and in my judgment they are essential to a proper attitude toward all institutions of society, all our relationships and everything that is worth while in this life. No man can be disrespectful of Deity and have in his heart the proper attitude toward the creations of Deity. A man who properly understands his relationship to God and the endowments which he has received from the Creator, will be filled with reverence and thanksgiving. After all, reverence is an attitude which shows itself in a deferential behavior.

REVERENTIAL RESPECT FOR THE BODY OF MAN

God has given us everything we have in life. He has made it possible for us to live in mortality. It is by reason of his beneficence that we enjoy our very bodies. We who believe in the gospel know that

God is the Father of our spirits, and that as the Father of our spirits he has permitted them to dwell in tabernacles of flesh. These tabernacles assume a holy significance, and a man with such a conception cannot pollute or defile his body without offering affront to God who gave it to him. So I plead first for a more reverential respect for the body of man. It is a sacred temple wherein dwells our eternal spirit, and it is entitled to our utmost deference and reverence. If we could but teach the youth of the land this high conception that has come to us, they would be more loath to smoke cigarettes, to take liquor into their bodies, and those other poisonous substances which tend to disintegrate and render less efficient and less pure these holy tabernacles.

THE HOME A SACRED INSTITUTION

We need more reverence for the sacred institution of home. The home is a religious institution. It has its inception in religious ceremony, and to those of the Church who understand its great significance, it constitutes the very basis of our hope of exaltation in the celestial life to come. All the finest of its products are spiritual. It is indeed a sacred institution, and reverence for those who by right exercise authority in that institution in my judgment is indispensable to the inculcation of those characteristics and attributes which are essential for good citizenship in the country and a proper attitude toward God our Father. Boys and girls who refer to their parents as "the old man" or "the old woman" are taking a wrong course to bring them into proper attitude toward government, society and religion. There are old sayings in the Bible which support this position:

"Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee."

No greater commandment ever came from Sinai than that one.

"My son, keep thy father's commandments and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest it shall lead thee, and when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee."

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother."

Those principles have been tried; they have been incorporated into the lives of great peoples. They have made possible the establishment of the greatest institution of society—the home. I commend them to the youth of the land, and I commend them to parents. I sincerely trust that there will be such discipline, such loving, kindly, sympathetic discipline in the home that there will be proper and adequate respect for the head of the household. No good woman will ever begrudge to her husband his rightful position as the head of the household, and I am constrained to think that very much of our lack of respect, much of the flippancy and lawlessness arise from the fact that there is no well organized, clearly recognized authority in the home. It seems now to be the attitude of parents, in many cases at least, that a child shall

have the liberty and privilege of doing what he wants to do. I have heard many a parent say: "I want my boy to do what he wants to do." As for me I want my boy to do what he ought to do. I hope that he will want to do what he ought to do. So much of license, so much of so-called liberty prevails that boys and girls are not constrained as I feel that they should be constrained in sympathy and mercy and kindness to take the proper course in life. I rejoice in the fact that the heads of our households are men who hold the priesthood of Almighty God, and I know of no place or no institution in which the dignity, the power and the influence of the priesthood may be more effectively exercised than in the institutions of our homes.

THE SIN OF PROFANITY

Men, do not swear. God has said he would not be mocked. "Thou shalt not take the name of the Lord thy God in vain." Perhaps there are few things that tend more to produce an irreverent attitude than this pernicious, vile habit of profanity. What a useless thing it is. What a defilement it is of the pure language which we have. I plead with men everywhere not to use the name of God in vain. I do not see how a man can love God and damn him any more than he could love his wife and damn her. We shall tear down the respect of the youth of the land for the name of Deity if we use that name in profanity. We read the words of the Savior:

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all."

When men have the knowledge that we possess and they blaspheme the name of God, I fear for the penalty that may accrue from that sin. God help us to speak pure English, to control our tempers, and to set an example in that respect worthy of the emulation of our juniors. Men of the world blaspheme—I sometimes feel a degree of charity toward them—in ignorance of that which they do. It is not so with us.

RESPECT FOR LAW

Respect for the law is an old theme. It is commonly brought to our attention these days. I think that there are two classes of people who are chiefly responsible for the lack of respect which exists for the law and for established institutions of government. One class is those who hold office and the other class is those who do not. I don't mean by that to say that all men who hold office are responsible for the condition which exists; not by any means; nor are all citizens. I have always felt that one of the essential things to breed a wholesome respect and regard for the law of the land and the established institutions of government is the honorable, worthy conduct of the men who are elected to office, and whenever any man who is entrusted with a public duty and public authority abuses his office and attempts to reward himself at the expense of his government and the citizenry, and does not conduct himself with that dignity and propriety which is becoming one invested

with his authority, he does more to tear down respect for law and authority than dozens of good men can do to build it up. I want to tell you that the youth of the land are wise in their day and generation. They are sophisticated, they are observant, and when they see men plead in fiery oratorical fashion for the support of the Constitution and in their grandiloquence wildly protest allegiance to the flag of the country, and then come to know that those same men are grafters, corrupt in office, they at once lose regard for the institutions of government and for the officials who stand at the head of government. And too on the part of the citizenry: Men who support such men, men who go around campaigning for them and men who become the beneficiaries of their dishonest practices, are likewise doing more to tear down that attitude which is essential to the preservation of good government than thousands of good people can do to sustain it. It takes honor, real genuine integrity, in order to beget a respect for law and for her institutions. It is such people who today are setting at naught the laws of the country, and such public officers who with seeming ease of conscience are failing to observe their oaths, who are sowing the seeds which may mature some time in the violence of rebellion and revolt against the great principles of equity and liberty and justice which lie at the foundation of our beneficent government. It hurts me, it grieves me every time I see men of influence violate any ordinance, any statute, any law which has been passed and established by proper authority in this country. Enough has been said in this conference on that subject. I here pronounce the recognition of those laws and their observance as indispensable to the creation and maintenance of reverence and respect for the Constitution and for the established orders of society.

THE FATHERHOOD OF GOD

Reverence for God, as I said in the beginning, is the fundamental thing. Reverence for God comes of love for God, but love of God arises out of faith in him, and out of an understanding of his greatness, his majesty, his goodness, his kindness and his mercy. My God is my Father, my eternal parent, the giver of every good gift to me, the conservator of my life, my relationships, my family, my blessing. Do I revere him? I bow at his feet. I humble myself in sheer praise and thanksgiving and gratitude for the manifestations of all his kindness to me. There is no question about reverence because the seed and foundation of reverence are in my philosophy, in my testimony, in my soul and in my heart. So it is essential that the gospel of Christ be preached to the people of the world that they understand this fatherhood of God, that they understand that all the progress made in this life is by and with his consent and his guidance.

God bless us, my brethren and sisters, that his holy institutions, our places of worship, our homes, the sacred ordinances of the gospel, our temples, our families, old age, all sacred things may receive our deference, our undying respect and our reverence, I pray, in the name of Jesus Christ, Amen.

ELDER JOSEPH FIELDING SMITH

Truth does not change; it is immutable. This statement has been made in substance several times during this conference; the thought is not original. It has come down through the centuries from the beginning, for even in the days of Adam it was made known by revelation. Truth never grows old, it is always new, because it is that which remains when all else passes away.

The Lord has given to the Church the best definition of truth that I have ever heard. We find it in one of the revelations: "And truth is knowledge of things as they are, and as they were, and as they are to come." In other words truth is that which endures forever.

A WORLD OF CHANGE

We live in a world of change. Men are born into this world helpless infants. They grow and reach maturity; they gain knowledge and experience, then become old and die. The earth itself is growing old and changing because it too is mortal, as man is mortal upon its face. All things on the earth must pass away. The earth also shall pass away, for it is decreed that it shall die. The whole universe, that is the material universe which we see, is changing. This truth men of science have discovered through their research. Not only this earth and our solar system but the stars of the heavens are changing, if we may rely on the information which comes to us. In fact the Lord has said that they shall pass away, and these changes are going on eternally. "And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words," said the Lord.

THE PLAN OF ETERNAL PROGRESS

In observing these changes throughout all nature a man may be led to conclude, without the aid of the Spirit of the Lord and divine revelation, that death is the end of all things; that the universe itself shall pass away and cease to be; but this is not the case. These things which we see changing, growing old and dying, do not come to their end. Death is not the end, neither of man nor of the earth, nor of the elements of which the earth is composed; neither of the material universe. The Lord created all things for a purpose. Nothing has he created to be destroyed, but that all things might endure forever. This mortal condition with all its changes and eventually death, is part of the great plan of eternal progress. As it has been pointed out, we lived, before we came here, in the spirit existence and in the presence of God. In his presence we walked by sight, but now we are called upon to walk by faith and pass through the various vicissitudes of life, gaining the experiences which could come to us only through this mortal probation. After death we pass on eventually through the resurrection and receive the fulness of life in the mansions which are prepared by

our Father. Death is a part of the great plan of life, for after the resurrection comes immortality.

UNIVERSAL SALVATION

In one of the revelations to Joseph Smith the Lord said to the Church and to all who are willing to receive it:

"And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season."

The Lord here is speaking of his second coming, of the millennial reign which shall be followed by a short period of wickedness and then the end. The revelation continues:

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth."

This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven take its place, but that the earth and its heaven shall, after passing away through death, be renewed again in immortality. This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. The next verse of this revelation explains this as follows:

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand."

So we see that the Lord intends to save, not only the earth and the heavens, not only man who dwells upon the earth, but all things which he has created. The animals, the fishes of the sea, the fowls of the air, as well as man, are to be re-created, or renewed, through the resurrection, for they too are living souls.

DIVINE GUIDANCE NECESSARY

Men, when they observe conditions upon the face of the earth—and our knowledge is largely limited to our observations through the aid of our natural faculties—are in danger of reaching false conclusions. It is not enough that men be guided by reason and by what they may discover through the natural faculties of the mortal body, but also by the guidance of the Lord. We are all dependent upon divine revelation to know the truth concerning the destiny of man. Man by searching cannot find out God without the divine direction. The mistake made by many who seek for truth through the channels of scientific research is that they depend solely upon their own natural ability to discover, without taking God into account and seeking for his direction. The fulness of truth can never be obtained by the man

who eliminates God and divine guidance from his understanding. I was informed one time by one of our scientific brethren that the scientist does not take God into account in making his investigations, but endeavors to find truth by research and the aid of his natural faculties. I answered him by saying, "More the pity, for if they would only go before the Lord and seek him through his Spirit and ask him for his guidance, they would be more likely to find the truth for which they are seeking." That they discover many truths is true, but divine guidance, the inspiration of the Lord, the knowledge that comes through revelation, would save them from falling into many errors and reaching false conclusions. I believe it to be a mistake to search for truth independently of what the Lord has given through revelation to his servants the prophets.

A FULNESS OF TRUTH

Now I must not take more time, but let me read to you one more expression coming to us through revelation from the Lord:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

"And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

I have full confidence in this word of the Lord. Surely the Spirit of truth will be bestowed upon all who seek through the proper channels and in obedience to the proper laws. There is no other way by which the fulness of truth may be known. Man, in and of himself, cannot find it; he may be "ever learning, and never able to come to the knowledge of the truth."

The Lord has held in reserve for those who obey him this great blessing of the fulness of truth, and through obedience it is received and in no other way. So with all their searching, with all their delving into the earth and examining of the heavens, man cannot discover the fulness of truth without submission to the principles of the gospel and placing their lives in harmony with the Holy Spirit and walking in obedience to the commandments of the Lord. There is no other way in which all truth may be obtained. It is the destiny of those who keep the commandments of the Lord, through their obedience, to gain all truth. The Lord has spoken it. So I understand the words spoken by the Savior in this revelation and also to his disciples wherein he said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." And again, in the same sermon: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

May we walk in the light of the gospel of Jesus Christ and let our hearts be so touched by the Spirit of truth that we shall turn neither to the right hand nor to the left in our investigations, but pursue a steady course, seeking always the light which comes from the Lord. Then will we become teachers of men in truth and able to

declare the things of God. So I pray in the name of our Lord and Savior, Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

There are a number of visitors here this morning who have come from many parts of the world. We bid you welcome. Though you come from the remote parts of this country or from Asiatic provinces, we are very glad that you are here to join us in the worship of God. It is the Sabbath day and we have come together in his name.

There are in this congregation followers of Buddha representatives of one of the oldest religions of the world. We bid you welcome and you can add your understanding to ours. One of your great sayings is: "I am the Goddess of Karma! Thine eyes, mine eyes shall meet in the end." You know also that your word Karma means immanent justice. Karma is the immortal entity, which man should follow. According to this thought man's thoughts build his character; his deeds make his environment. What a man thinks, so he becomes. His qualities and natural gifts adhere to him as a result of his ideas. Man is responsible for all that he is. We believe this, my friends from India. We are endowed with free will to work out our destinies. Man is a divine creation, and he is able to set himself free from bondage.

God holds us responsible for our thoughts and acts in this life. We bear testimony that Jesus Christ is the Son of the Living God, and unto him all must come eventually, and in the end find eternal life in the kingdom of God. May God bless you while you are here and protect you on your journey. The gospel of Jesus Christ is the gospel of love. You are his children. We are all his children, and in an abiding faith in him will we find our salvation.

There was recently held in New York City the *International Congress of Americanists* to which delegates from seventeen nations of the world came, to deliver papers and discuss the *Origin and History of the American Indians*. Among the most noted scientists to take part on the program were Dr. Eugene Q. Oberhummer of the Geographical Society of Vienna; Dr. Jose Medina of the University of Chile; Dr. Max Uhle of the University of Ecuador; Dr. Louis Cozaman of the University of Paris; Dr. Albrecht Penck of the University of Berlin; Dr. William Yhalbitzer of the Danish Academy of Science; Dr. Lidio Cipriani of the Italian Museum of Anthropology; and Dr. Hugo Obermaier of the Royal Academy of History, Madrid. These are only a few of the noted archaeologists of the world who came to discuss a subject that is interesting to every Latter-day Saint. Mexico sent three delegates, and the American delegates included Dr. Alfred M. Tozer of the American Academy of Arts and Science; Dr. John M. Cooper of the Catholic University; and Dr. Walter Hough of the Smithsonian Institute at Washington. Most of the sessions were held at the American Museum of Natural History and Columbia

University. I had the honor of being made a member of the Congress, and for one week, I listened to papers given by these scientists on this important question.

The results of recent scientific researches on the racial resemblances of the American and Siberian Eskimo to the Indian; and the supposed kinship between the American Indian and some of the Asiatic tribes by Russian, Scandinavian, and American anthropologists were given. In all there were one hundred and forty papers read in general and departmental meetings. Dr. A. L. Kreber of the University of California discussed the subject *Cultural Relations Between North and South America*; Dr. Ales Hrdlicka, *Migrations from Asia to America and their Traces*; Dr. J. E. Teeple spoke on *The Factors Which May Lead to a Correlation of Maya and Christian Dates*; and Dr. Albrecht Penck of the University of Berlin gave a scholarly and elucidating paper on the subject *When did the Indians Come to America?* These are but a few of the papers that were given, and I assure you that to me, they opened up the subject of the history of the American Indians as no other source has done before. I know what you all wish to ask: Did the papers or discussion show or indicate anything of the authenticity of the Book of Mormon?

The theory that prehistoric American cultures reached this continent from Asia, not so long ago receives a strong recruit in the person of Dr. Max Uhle. Unlike many theories about America's forgotten past, Dr. Uhle knows at first hand the material of which he speaks. It makes a difference whether one looks at the picture of a bit of prehistoric pottery in a book or digs the jug with one's own hand out of some ancient grave. Dr. Uhle's experiences convince him that the famous ancient civilizations of Central America and Peru took their roots in Asia, instead of growing up germlessly on American soil. China and India or Mesopotamia, he believes, may have been the chief original sources.

There must be a clear distinction, it grows every year more evident, between the origins of America's ancient people and the sources of their culture. The human material of the pre-Columbian societies probably came from Asia by way of Alaska, the orthodox route long accepted for the American Indians and fully confirmed by the recent investigations of Dr. Ales Hrdlicka. This journey must have taken more than one lifetime. It purged and refined the people far more severely than the wanderings of the Children of Israel in the Wilderness. Among many social belongings abandoned along the route seem to have been most of the things called intellectual. The men and women who peopled America arrived, intellectually, with the clothes they stood in.

Yet cultures undeniably high soon arose among indubitable descendants of this migration. One theory, still prevalent among pre-historians living in the United States, believes this pre-Columbian science and technology to have sprouted, by internal energy, from societies founded by the Alaskan migrants. Dr. Uhle urges an alternative at

once more reasonable and more romantic. Occasional cultured mariners from India, China, Japan or other lands may have landed, he believes, few in numbers, but full of ideas, to bring to the rude American societies, already purged of bodily or mental weaklings by their long migration, just the hint that culture was possible. Small numerically as this source of inspiration must have been, it may conceivably have been the seed from which sprouted the great achievements of Peru and Central America.

These men of the Americanists' Congress are some of the greatest scholars living, and they are but blazing the trail and pioneering into this new land of archaeology. They are opening up a new country, in which will be able to follow new paths of study and behold new vistas of truth. What archaeologists have done for the Holy Bible in the Holy Land, archaeologists will do for the Book of Mormon in this land of America. We must remember that the *Book of Mormon* is not a book, but a library; the product not of one mind and age, but of many minds and ages. It is a record of God's dealings with his children at various times, and the actions of those peoples in the many problems that arose before them. Like the Bible, the *Book of Mormon* "is a record of the unfolding of the divine revelation to a remarkable race of people." This people we believe were the forebears of the American Indians.

The Book of Mormon is a history of Hebraic institutions of the American Continent as well as an exposition of Judaism. Centuries before Christ the Jaredites and Nephites came to America, the former at the time of the tower of Babel and the latter from Jerusalem. According to the Book of Mormon one Lehi and his family were colonized in this New World about 600 B. C. They had inherited all the old traditions of the Hebraic people, and in their teachings one finds the same beliefs and ideals concerning God and the righteous laws of life as one finds in the writings of Isaiah, Moses, Jeremiah, etc. Religious, social and economic life lie at the very root of the story of the Book of Mormon. The fundamentals of the old religion of the Jews are given; as well as a clear explanation of the gospel of Jesus Christ, for according to the *Book of Mormon*, Christ visited the people on this continent after his resurrection. Judaism is a religious system. Its fundamental message concerns the One and Holy God and one undivided humanity, with a world-uniting Messianic goal. It is a message entrusted by divine revelation to the Jewish people. Judaism teaches that man is created in the image of God, and its teaching of righteousness is the true pathway of life. All these doctrines are likewise set forth in the Book of Mormon, written by divinely inspired prophets. Jewish writers tell us that faith to the Jew is firm reliance on God and adherence to him. Hence it stresses both faith and faithfulness. The second fundamental of Jewish faith is divine revelation; and the third is belief in a Moral Government of the World, which manifests itself in the reward of good and the punishment of evil. The fourth great doctrine of Judaism is belief in the resurrection of the dead. Judaism holds that the spirit of man

comes from God unsullied by inherent sin or evil. Thus man through the exercise of his free will is capable of attaining an ever greater perfection, by unfolding and developing to a higher degree his mental, moral, and spiritual powers.

The Book of Mormon idea of immortality is the Christian idea. The Prophet Alma says: "Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. * * * Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body * * * whether they be good or evil, are taken home to that God who gave them. * * * Then shall the righteous shine forth in the kingdom of God. * * * The one raised to happiness according to his desires of happiness; or good according to his desires of good; and the other to evil according to his desires of evil."

The Book of Mormon idea is based on a belief in a supreme personal being, who has revealed himself in the beauty and order of the world to saints and prophets, and finally in his Son Jesus Christ. It sets forth the doctrine of man as a self-conscious moral being, and makes him kin to God. *Man* is a part of the physical world, in which he works out the purposes of God as a free agent within the limits of a finite being. But he belongs essentially to the spiritual, and the spirit of man and the Spirit of God have relations of dependency and obligations. It is in this relationship to God, who is life, that the Christian idea of immortality has its source and inspiration. The Prophet Alma has made it clear that immortality is existence with God, fellowship with him, which creates the whole interest in a future life. "We shall be like him, for we shall see him even as he is." It has God first in mind, and fellowship implies a likeness of character. The Book of Mormon shows so distinctly that Christianity is more or less the heir of Judaism or the Hebrew religion, and teaches that profound sense of sin which recognizes that it means separation from God. Its ideal is to be perfect "even as your Father in heaven is perfect."

It must not be supposed that all ideas of immortality are the same. The Egyptian conceptions were far different from the Hebraic; so were the Greek views and the Indian thought. This is clearly shown by a reading of the book so well edited by the Rev. Sir James Marchant of Oxford. For example, the Greek mind held that Gods and men are the same in birth, and evil is metaphysical and not ethical. To the Christian, sin is not so much a breach of the law as a violation of love. The filial relation to God is everything to Christianity. So the Prophet Alma taught clearly that immortality is a restoration to the fellowship of God through Jesus Christ. It all requires the imparting of a new principle of action, or the possession of a new life giving power, a kind of new birth, in short, a Christ likeness. * * * "He that believeth on the Son hath eternal life, and is passing on to fulness of life, to 'more abundance.'" Immortality therefore to the Christian sense and Book of Mormon meaning is not due to any metaphysical

quality of the soul, but to a personal relationship to God, "Because as I live, ye shall also live."

Like the Bible, the Book of Mormon shows God at work in the life of the human race. Its supreme revelation is of the human heart, and life touched by the Spirit of God. Its power and value is this, and it is from beginning to end a book of life. It becomes in this light, colorful, gripping, vivid, laying its hold on our imaginations and our souls. It inspires, it lifts our minds to God, and herein is its power.

To your question then: *Archæology and the Book of Mormon*. Man has brought to light great cities and temples in this America. Statues, pottery, buildings, and jewelry are discovered almost daily, and today, America is considered one of the richest fields of the world for the student of archæology. Not yet have scholars found definite remains or ruins that coincide with Book of Mormon history. Yet the scientist, the archæologist is discovering remains that not only indicate that in the not far distant future may be clearly related to Book of Mormon history, but Semitic origins will be found in this land, and the institutions so well described in the Book of Mormon will be made clearer by archæologists, as they have done in Mesopotamia, Palestine, and Egypt by finding remains and ruins that absolutely verify Biblical history and life.

Among the Indians of our continent, both north and south, we have traditions as to their lives in the past, and according to the light of sociology that has recently been given by one of our leading sociologists, no legend or myth or tradition comes down to us from the remote past, but what it shows something of the belief and the lives of the people who gave it. So we have a great work to perform among these American Indians. There are some three hundred thousand of them in the United States at the present time, and over three thousand in the State of Utah alone. They have had fine conceptions of life, and if the truth of God, the principles of the saving grace of Christ can be carried to them as they are elucidated in the Book of Mormon, I firmly believe that the American Indians, the aborigines of this continent will yet be brought to a knowledge of the truth. An old song of the Pawnees is a song to the new day.

"Day is here! Day is here, is here!
Arise, my son, lift thine eyes,
Day is here! Day is here, is here!
Day is here! Day is here, is here!
Look up, my son, and see the day.
Day is here! Day is here, is here!"

May we become more interested in the American Indian and in his cause, I hope and pray. May the government of the United States come to a fuller realization of how unjustly he has sometimes been treated in the past, and that from now on justice may come to this man, to these people; and that God may inspire us to carry the message of salvation to them all, I ask in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD

I desire to read a poem recently discovered among the writings of our gifted hymn writer, Elder Parley P. Pratt:

"Truth eternal, truth divine!
In thine ancient fulness shine;
Burst the fetters of the mind
From the millions of mankind,
Set the longing nations free,
Give the world a jubilee.

"Ages past have owned thy sway,
Prophets hailed thy joyful day;
In thy cause in days of yore
Battle-fields were stained with gore,
Saints and seers and heroes fought,
Men and angels wonders wrought.

"Truth again restored to earth,
Opened with a prophet's birth,
Priests of heaven's royal line,
Bearing keys of truth divine,
Wide o'er earth the tidings flew,
Truth into a kingdom grew.

"Truth shall triumph as the light
Chases far the misty night,
Hurl the tyrant from his throne,
Conquer death, and reign alone,
Endless ages own its sway,
Clad in everlasting day."

TRUTH WILL PREVAIL

I desire in this connection to read the following verses from the 88th section of the Doctrine and Covenants:

"And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still."

I desire to add, in connection with these inspired utterances, a word of warning and testimony in connection with that which has been borne by my brethren to the Latter-day Saints assembled in conference this morning. I am happy to find myself in full accord with all that has been expressed. But I do feel in my soul that we have reached the day spoken of by the prophets of old, and by the Lord himself in this generation, when everything will be shaken that can be shaken, and nothing shall remain except that which is truth and is established by the Lord. It was easy, in the dark ages, for a glimmer of truth to attract the attention of men who were in such dense darkness, but it is not easy for a small glimmer of truth to attract attention in an age when the blaze of light is so resplendent as to be seen everywhere.

A TESTING TIME

More light and knowledge has come to the earth in this generation than in all ages before—and a religion that can attract the attention of men and can stand the scrutiny of investigation and shine in the presence of light such as the world enjoys today, is an unusual religion. There is nothing so sacred, nor ancient, but must meet the sifting process that presently will be in operation. For it is the age when everything is being questioned. How has Mormonism stood? How will it stand in this period of testing? It has stood the trials of the past. It stands today vindicated in its teachings, even in the presence of science, learning, knowledge and history. It will stand in the future.

I recognize the foundation upon which it has been established as the truth, and how my heart grows in faith, my understanding increases and my soul is filled with joy to witness the strength and power of this Church, even in this age of doubt and of uncertainty.

A spirit of doubt and uncertainty is creeping over the faith of the world. We were told in an address by an eminent minister at a gathering of religionists in California during this last summer, that sixty per cent of the people of the United States have no religious affiliation; that twenty-five million young people in the United States are growing up without any religious teaching.

I confess to you that it is also a time when institutions that God established, that are political, will be shaken, but, thank the Lord, they will stand, for they too are the truth.

OUR NATION'S SECURITY

The Prophet Joseph told us that he saw the day when even the Constitution of the United States would be torn and hang as by a thread. But, thank the Lord, the thread did not break. He saw the day when this people would be a balance of power to come to its defense. The Book of Mormon prophecies concerning the future of America have been referred to in our hearing during this conference, wherein it is stated that this nation, though it becomes a mighty nation, still it can stand in security here only as it serves the God of this land. That conception was in the hearts of the men who founded America.

I was recently looking over some of the utterances of our fathers who established these glorious institutions. One of the great statesmen of our land, Webster, said:

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we or our posterity neglect its instructions and authority, no man can tell how suddenly catastrophe may overwhelm us and bury all our glory in profound obscurity."

Washington in his farewell address said:

"Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. What-

ever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

When Benjamin Franklin, eighty years of age, stood before the Congress of the United States, trying to produce an instrument on which they could frame the Constitution, and they being about to abandon that effort, he made this appeal which won these men to God and to the accomplishment of the great purpose of establishing our Constitution:

"In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard; and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine that we no longer need His assistance? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men; and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in sacred writings, that 'except the Lord build the house they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

This was the spirit of the men who established America. May God keep that spirit burning forever in the hearts of the men who continue to lead it. I want to say that I have discovered that that spirit has been in the hearts of the men and is in the hearts of the men who preside over the destinies of America, though it may not be in the hearts of all the people. They announced their faith when they blazoned upon our coin the motto, "In God we trust." They breathed it into their songs when they said:

"Our fathers' God to thee,
Author of liberty,
To thee we sing—"
"Long may our land be bright
With Freedom's holy light,
Protect us by thy might,
Great God, our King!"

Other nations might boast of their kings, but the King of America, proclaimed by the patriotic fathers who founded it and established it, is the great God of heaven. This must continue to be the sentiment of the people of America if these glorious institutions shall be preserved, and in our hands is the sacred keeping of these great and glorious principles.

THE ATTITUDE OF THE CHURCH

The Latter-day Saints have taken a very definite stand in reference to their attitude towards the government, and towards the great problems of life. Have we had to shift our position? Has it been assailed successfully? When we have declared our loyalty and patriotism

to the Constitution and the government, and that we recognize that the duty of the Latter-day Saints is to uphold and support the laws of the land as faithfully as they do the laws of the Church, were we right? Any people who depart from that will not be able to preserve a civilization very long. Are we right in the promulgation of the doctrine that we have advocated of the single standard of virtue, wherein we require the young man of our Church to be as clean and as pure as the girl he asks to be his wife, the mother of his children? Are we right in our conception of marriage for time and for eternity? Have we had to recede from that position? In the building of this family relationship, of which we have heard, forever and forever we stand upon solid ground and cannot be shaken from it. In the glorious conception we have of the redemption of our dead, extending to those who died and passed beyond the veil without opportunity, that through the vicarious work God has established in his Church, these holy blessings may come to them, are we right? Have we had to recede from that position? In the promulgation of the doctrine of the law of tithing, wherein each man is placed under a certain obligation to the Lord to pay his tenth, whether he be rich or whether he be poor, are we right? Have we had to recede from that position? No, men are growing in numbers who acknowledge the righteousness of the plan. Are we right in our missionary system that calls forth these thousands of young men and women who freely give themselves and pay their way to go to the ends of the world to preach this gospel? Are we right or are we wrong? We know we are right. The principle has been acknowledged as the finest plan by which the gospel message may be carried to the children of men.

Recently an eminent professor said to the General Board of the Young Men's and Young Ladies' Mutual Improvement Associations, in discussing the question of the ills of modern youth: "The 'Mormon' Church is founded and established very well, better than any other institution in the world, and has opportunities to hold its young people, for you give them something to fight for. You put a responsibility upon them and send them forth to champion a cause. You will hold them as long as you have something worth fighting for." And we have.

I could go through each principle of the gospel that has been revealed to us and show, I am sure, my brethren and sisters, that the attitude of the leaders of this Church affecting the lives of the people as to the solution of the great problems of this age is right, and that each principle is right.

A NEW TEST

I do not fear all the tests that are before us. I have recognized now for some time past that a new test is coming to the Saints—the test of peace and of prosperity. The most severe test that has ever come to any people is the test of peace and prosperity. Having survived the troubles of the past I am as sure as that I live that this

Church, the great majority of this people, will stand the test of peace and of prosperity. Though many may fall, though many may hesitate and falter, this work is established to stand forever, and never to fail. It is founded upon the truth.

A GLORIOUS AGE

Who wants to hesitate now? Who wants to desert the ranks in such a glorious cause which is presently to be triumphant and victorious? There never has been an age in all the glorious past when there was such an opportunity for the truth as today. This age of questioning is all in favor of truth. Let error vanish, let superstition and ignorance go; it is the age when the truth shall be triumphant. Those who know the truth have reason to take courage and to be affiliated with those who are the champions of truth, for it is the age of truth's victory. It will come. Yes, not only shall the doctrines and the theories of men be shaken, but the very earth itself. This is the age when it too is to be shaken; and this was all understood by the Master who built the earth, the Lord Jesus Christ. Worlds without number he has made, and he knows how they will behave and when they will misbehave; he knows the period of the earth's convulsions. Whatever may be the cause of our present unusual storms, cyclones and disturbances, whether they are caused by sun spots or what not—he who made this world knew when would come the period of its misbehavior, as accurately as the astronomer can forecast the coming of an eclipse. And he knew that this disturbance bore a certain relationship to other great and important events, namely, his coming to dwell among men in the flesh.

I bear witness to you that God is speaking in the interest of truth and in the interest of the establishment of his work, even by the very elements: and he will speak in an effort to cause men in their mad rush for pleasure to stop, to ponder, to ask themselves whether or not God be in the affairs of men. May men repent, may they save themselves by accepting the principles of the gospel. God himself cannot save them, only as they comply with the rules of eternal truth. If they disregard them they put themselves beyond his power. He can do nothing for them.

GOD'S PROMISES TO BE REALIZED

I bear witness that I know as I know I live that this is God's work and that Jesus Christ did visit the earth. I know that he did speak to the Prophet Joseph Smith, that the Book of Mormon is the very truth, and that Mormonism is indeed God's work, founded and established to endure. Let us go home and kindle the fire, where it is burning low, in the hearts of the wayward, the careless and indifferent. There is only one protection for us, and that is to keep the commandments of God. If we will do that I will tell you that the period now before us will be full of blessings, full of promise, full of hope and full of glory for the Church of Jesus Christ of Latter-day Saints. I

know that the glorious future is more wonderful than all the past. It is a time for men and women to re-dedicate themselves to God and his service, not to be tired nor weary in well doing. The future is so full of promise, the realization of all that has been promised in the revelations of the Lord to his servant's will be realized. I am more grateful than I can express this day for my standing in this Church, in this glorious work. God speed it forward and keep us in its ranks, that we and our children may be counted with the victorious in that day of triumph which is to come. God speed that day, I pray in the name of Jesus Christ, Amen.

The choir sang the anthem, "Awake my soul."

The benediction was offered by Elder Alonzo A. Hinckley, President of the Deseret stake.

Conference adjourned until 2:00 p. m.

AFTERNOON MEETING

The closing session of the conference was held in the tabernacle on Sunday afternoon, October 7, 1928, at 2 o'clock.

President Heber J. Grant presided.

The choir and congregation sang, "The Spirit of God like a fire is burning."

The invocation was offered by Elder James W. Funk, President of the Benson stake.

The choir sang the anthem, "Gloria."

ELDER REED SMOOT

I am thankful to my Heavenly Father for the privilege of attending this remarkable conference, for to me it has been a most remarkable one in so many ways. The instructions given, the testimonies borne, the interest shown by the thousands attending each session, and no doubt other thousands listening in by radio, must be most gratifying to all who are interested in the welfare and growth of God's Latter-day work.

WORK NECESSARY FOR PROGRESS OF CHURCH

I pray that what I may say at this time will be acceptable to our Heavenly Father and will inspire in the hearts of the saints a greater determination to serve God, keep his commandments, and *work, work, work*, to bring about God's great plan as revealed to his Prophet, Joseph, in this the last dispensation, the dispensation of the fulness of times. The lazy, the indolent have little place in carrying forward God's plans. This is so in this age, and has been from the beginning, and will continue to be so until the end. The growth of the Church has not been accomplished by the idler, the fault-finder, the whiner, the

mentally or physically unclean, but by the industrious, the faithful, the unselfish, the defenders of its principles, be they poor, well-to-do or wealthy. The gospel of Jesus Christ enters into the every-day life of every one of its adherents.

I often read Solomon's exhortation to the study of wisdom against idleness and things hateful to God. I will read you one statement made by him touching the question of idleness, and it is as true today as when uttered by Solomon:

"Go to the ant, thou sluggard; consider her ways, and be wise:

"Which having no guide, overseer, or ruler,

"Provideth her meat in the summer and gathereth her food in the harvest.

"How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?

"Yet a little sleep, a little slumber, a little folding of the hands to sleep;

"So shall thy poverty come as one that travelth, and thy want as an armed man."

For years on the front cover of the "Juvenile Instructor" there appeared these words: "There is no excellence without labor."

The necessity and advantages of work have been stressed in all ages of the world, and I call to mind a revelation given through Joseph Smith, the Prophet, on February 9, 1831, in the presence of twelve elders, and I find in that revelation, Section 42, Paragraph 42, the following: "Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer."

LIFE'S MASTER WORD

In an address by Dr. William Osler, to a group of young physicians, he made this statement on "Life's Master Word":

"Though a little one, the master-word looms large in meaning. It is the opening to every portal, the great equalizer in the world, the true philosopher's stone which transmutes all base metal of humanity into gold. The stupid man among you it will make bright, the bright man brilliant, the brilliant student steady. With the magic word in your heart *all* things are possible, and without it all study is vanity and vexation. The miracles of life are with it; the blind see by touch, the deaf hear with eyes, the dumb speak with fingers. To the youth it brings hope, to the middle-aged confidence, to the aged repose. True balm of hurt, in its presence the heart of the sorrowful, is lightened and consoled. It is directly responsible for all advances in medicine during the past twenty-five centuries. With it Virchow smote the rock, and the waters of progress gushed out; while in the hands of Pasteur it proved a very talisman, to open to us a new heaven in medicine and a new earth in surgery. Not only has it been the touchstone of progress, but it is the measure of success in everyday life. Not a man before you but is beholden to it for his position here. And, the master-word is **WORK**,—a little one, as I have said, but fraught with momentous sequences if you can but write it on the tablets of your hearts and bind it upon your foreheads."

Dr. Osler's forceful statement is wonderfully exemplified in the labors and activities of all great pioneers in all ages of the world that we have record of. There are thousands of them, but none greater than those whose lives were dedicated to our Heavenly Father's work

and steadfastly lived, labored, and, in many cases became martyrs in its defense.

PAUL, THE WORKER

Consider Paul, the worker. He, by his strenuous activity, his zeal, his industry, must have impressed the people of his age that work or labor was honorable, that it occupies the place it richly deserves. Paul did not consider work a means of making a living, but as an opportunity of making a life. Paul preferred a laborious life to one of ease and pleasure. As all super-men, he rendered a service to mankind. He learned in his later years that work was the real secret of accomplishment, and further, that accomplishment was the real secret of happiness. Having a knowledge of these facts, Paul was able to say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

These were the words of Paul, the militant apostle, after suffering opposition, discouragement, imprisonment, threats of death—still he could tell the world in modesty, but convincingly, that he had met his task squarely and finished it thoroughly.

HEZEKIAH A MAN OF ACTION

I call to mind another remarkable character in the Bible, of whom it is said, "And in every work that he began, he did it with all his heart and prospered." His accomplishments were ordinary—simply one of that age performing his daily tasks unnoticed, but when a problem that he alone could solve came to him, he was aroused by divine enthusiasm. The real object of life was made manifest to him. It was a time for action, courage, determination. His decision would make or mar his career. "Forward" was the word, and Hezekiah obeyed. Life and all he possessed were at stake. He now realized that dreams meant nothing until they became realities. Hezekiah from that moment had no time for making excuses, no time to complain, no time to count the cost. His task was God's call, and it must and shall be accomplished.

Notwithstanding that almost unsurmountable difficulties crossed his path, he never wavered in his determination to accomplish the work. No matter what happened, he had his work to do. Nothing could swerve him from it—he had learned the lesson that "There is no excellence without labor." He had not time to envy the success of others. He had a vocation to master. He had found his place. He believed implicitly in hard work. It is no wonder he never experienced drudgery, discontent, dissatisfaction.

The characters of Paul and Hezekiah were just the opposite from that of the unfaithful servant who went away and hid his talent in the earth. In the latter case excuses were submitted for honest effort, no doubt whining because he was not forging ahead, always waiting for

somebody to help him, ever watching the clock or listening for the whistle to blow, imagining that his pathway was strewn with difficulties and joining in the chorus of the army of failures and wails, "I've never had a chance; there's no use trying."

Too many people are quitters. They are always looking for bargains, discounts, short-cuts to success, rather than facing life's problems squarely. Some are good starters, but poor finishers. Edgar A. Guest expresses the tragedy of many a life as follows:

"How do you tackle your work each day?
Are you scared of the job you find?
Do you grapple the task that comes your way
With a confident, easy mind?
Do you stand right up to the work ahead,
Or fearfully pause to view it?
Do you start to toil with a sense of dread,
Or feel that you're going to do it?"

THE ACCOMPLISHMENTS OF A PROPHET

I now call to mind a more modern servant of God, one chosen by our Heavenly Father to open this gospel dispensation. See what he accomplished through direct instructions and assistance from our Heavenly Father and his Son, Jesus Christ, as well as other ordained personages, having the authority to confer upon him the necessary powers to organize again the Church of Jesus Christ with all of its powers, authority and blessings, enjoyed by the Church over which the Savior presided during his mortal life. I refer to the Prophet Joseph Smith. Let me recite to you some of the things the Prophet Joseph Smith accomplished before he was thirty-nine years of age.

He had seen the Father and the Son, and had held eight conversations with the Prophet Moroni. He had received the Aaronic priesthood from John the Baptist and the Melchizedek priesthood from the apostles, Peter, James, and John. He had translated the Book of Mormon by the power of God, and had had it printed and in circulation among the people of the nation. Joseph Smith had organized the Church of Jesus Christ of Latter-day Saints by instruction from heaven, and had received a number of revelations from God. He had received the keys from Elijah, turning the hearts of the children to the fathers, and from Moses he had received the keys of the gathering. He had communicated with Elias, who committed to him the dispensation of the gospel of Abraham, and had planned two temples, one at Kirtland and one at Nauvoo. Before he was twenty-five years of age he had received nearly two hundred revelations from God and had translated the Book of Abraham from rolls of papyrus written by Abraham himself while he was in Egypt, which came from the catacombs of Egypt. He had received revelations and visions of the writings of Moses as contained in the Pearl of Great Price giving, among other things, a minute account of the rebellion in heaven and of the creation.

THE NEED OF PERSEVERANCE

What is needed by the saints today is more of that particular brand of perseverance which makes one unable to rest while important things are half accomplished, and urges him to keep up the pace until the course is run. We must be more than average workers. We must do something more than average work. "My son," said Bob Burdette, "you have to work. Whether you handle pick or wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. Don't be afraid of killing yourself by over-working on the sunny side of thirty. Men die sometimes, but it is because they quit at nine p. m. and don't go home until two a. m. It's the intervals that kill, my son. * * * Take off your coat and make dust in the world. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter your holidays, and the better satisfied the whole world will be with you." "Keep your boys busy," said Brigham Young, "even if you have to have them dig a hole and fill it up again." Remember, "an idle brain is the devil's workshop."

When a boy, Kipling accompanied his father on a sea voyage. The father was lying on his bed when a frightened sailor rushed to his door crying, "Your son! Your son!" The frightened father sprang to his feet exclaiming, "What is the matter?" "He has climbed out on the foreyard and if he lets go he will be drowned." "Oh, is that all?" replied Kipling, Sr., as he lay down again. "He won't let go."

I call to mind a statement of Alexander Hamilton, one of America's most brilliant statesmen, as follows: "People called me talented, but all the talent I have is the ability for hard work, and through that has come all the success I have ever attained."

Robert Louis Stevenson upon one occasion said, "I know what pleasure is, for I have done good work."

We all remember the inspired words of M. D. Babcock, when she said:

"We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle; face it; 'tis God's gift."

This gospel shall be preached to every kindred, tongue and people, and God is fast preparing the way for its accomplishment. We are living in the last dispensation—the beginning of the end. Give us wisdom and strength, O Father, that we may work for its advancement and not weary.

I know that God lives, that Jesus is the Christ and the Son of the living God; that Joseph Smith was called of God and under divine instruction organized the Church of Jesus Christ of Latter-day Saints. This Church will never be destroyed nor given to another people. Father, we thank thee for this conference; sanctify all that has been said and done to the advancement of thy Church and its mission on earth, I ask in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

Among the many outstanding features of this conference one has appealed to me with unusual force, namely the sustained note of jubilation—righteous jubilation and thanksgiving, I believe—over the progress of the Church, its growth, and, what is more, its development as shown in the facts set forth by statistics and other data, convincing us of the steady progress of this the Church of Jesus Christ. We have reason to be grateful; the results show it. But this joy and rejoicing has been wisely tempered by advice and counsel regarding our important duties. There has not been lacking the note of warning lest we fail in greater or lesser measure, lest we begin to retrograde rather than advance.

"ZION PROSPERS"—IS ALL WELL?

It is well to sing "Zion Prospers," pleasing to be able to chant "All is Well;" and when we so sing in the spirit of thanksgiving and appreciation the Lord accepts our songs as praise. But it is possible for us to sing in another tone and speak the same words, chant the same melody, and yet be unacceptable unto the Lord. Indeed as I mention this, one of our popular songs, I call to mind that the very title of it was used by an ancient prophet by way of warning unto the people. The Prophet Nephi warned the people against lethargy and neglect, and pointed out that many were thus comforting themselves with the thought that they needed to do little or nothing, for all was well in Zion. Speaking of the wiles of the evil one, the devil himself, Nephi said:

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. * * *

"Therefore, woe be unto him that is at ease in Zion!

"Woe be unto him that crieth: All is well!

"Yea, woe be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!"

I would not place that pleasing song under ban, but when we sing it, let us sing it in the right spirit and not bring the woes upon ourselves for excusing our lethargy and our laziness by crooning, "Zion prospers, all is well."

THE MOMENTUM OF THE CHURCH

How much have I, how much have you contributed to Zion's prosperity, my brethren, my sisters? Let each one take the question to himself. Many are being carried by the resistless momentum of this great Church, this wonderful work—swept along with it. And they are rather a drag than a means of power or a source of energy. True, the mathematical principle holds that the whole is the sum of all its parts, and consequently the state or the condition of a community must

be the algebraic sum of the several conditions of its individual members. But we are not always able to judge of the members separately by the condition of the community.

We are doing much now in seeking to improve the condition and the activities of our quorums, the quorums of the Holy Priesthood; and we have some quorums whose records are good as compared with others. With totals of activities high, it may appear that the members are energetic and that they never before have accomplished so much. But look a little deeper and you may find that of a quorum of ninety-six elders, sixteen perhaps have been doing the work and the other eighty have been carried along without much effort on their part.

COLLECTIVELY OR INDIVIDUALLY?

The Lord has expressed himself forcefully with respect to such conditions, in these last days. In the first section of the Doctrine and Covenants—I pray you read for yourself—after reciting his purposes and plans and the partial realization of such in the bringing forth of this gospel in this age, he speaks of those who were charged with authority in that day to administer the affairs of the Church, those to whom these commandments were given, and explains that the commandments were given that his servants might have power to lay the foundation of this Church and to bring it forth out of obscurity and out of darkness. Please mark his words: “The only true and living church upon the face of the whole earth with which I the Lord am well pleased.” But that is not the end of the sentence or paragraph: “with which I the Lord am well pleased, *speaking unto the church collectively and not individually.*”

There lies a vital distinction. It is expressed but we often overlook it. It is a distinction that should be heeded in all our organizations within the Church, and without; the difference between the collective status or conditions or achievements and the work of the individual. A manufacturing plant may turn out a great total of product, it may have an immense output, and you may say that it is doing well; but examine the units, look into the machinery, not simply inspect it in a general way, but test, try every machine, every part; and you may find that not one mechanical unit there is doing more than fifty or sixty per cent of what it could do, and yet the output is big.

A great acreage may result in a very large yield, but when you come to consider the yield per acre you may find that you are gathering only thirty or even twenty fold when you ought to have been reaping seventy and eighty and even an hundred fold.

We as individuals are not doing all that could be done, all that should be done. I have no concern for the Church as a whole; its destiny is foretold, it is going on to glorious victory. But that does not say that each of us who are members of the Church will go on to glorious victory; we may be left behind entirely. What are we doing individually? I repeat. The tithing system of the Church has been

referred to in this conference. It is a marvel to the people of the world, but look into it and see our tithing record.

THE TITHING SYSTEM

The law of tithe as revealed of God is not being practiced by any other religious organization on the face of the earth, nor has it been since the restoration of the Gospel or during the time of the great apostasy. We say that the results in this Church are very impressive. They are, but are they what they should be? How much have you contributed to making the observance of the law of tithing acceptable to the Lord? I do not mean how much in dollars and cents, I do not believe that is the way in which tithing is recorded above. The recording angels may have a system of bookkeeping that is a little better than ours. How much have you contributed by way of paying the tithe, whether it be ten cents or a hundred dollars? For be it known that the one who pays with honest heart the ten cent tithe, if it be a true tithe, will rank higher on those books than the one who pays a thousand dollars when that is only a tenth of a tithe for him. What are we doing individually? I know what some are doing, for they have told me. Some are very busy trying to find excuses in the matter of tithing as in other duties. Some come with strange questions: "Tell me please, ought I to subtract this or deduct that before I calculate the amount of my tithes?" Very seldom do I find it necessary to analyze the case and to give an answer direct. Sometimes I have smiled because I could see the perfidy of the questioner's coming to me for excuses, and I did not feel complimented. But I have given him a rule, and I venture to give it here. I have found it helpful myself, and I think that all may profit by it.

A RULE FOR COMPUTING YOUR TITHES

When you are in doubt as to just how you should calculate your tithes, reverse the terms as we sometimes do in solving complex mathematical problems, and suppose for the time being that the Lord had said this; let us postulate this as an assumed law given to the Church: "In order to show my love for my people, the faithful members of my Church, it is my will, saith the Lord, that each one shall receive from my storehouse, the storehouse of my church, at regular intervals during the year, an amount equal to one-tenth of his income." Now my dear brother, sit down and calculate how much the Lord owes you under that kind of law, and then go pay it to your bishop.

CHURCHES AND MEMBERS OF CHURCHES

There is another phase of this distinction between individual and collective computation. The Lord was pleased with this Church in the day in which he spake as quoted and he is pleased with it today as a church; likewise he is pleased with a great many of its members; for there are many, many faithful members in this Church, men and

women who are doing well nigh all they could do save for the imperfections of humanity. And the Lord is pleased with them; he is pleased with the Church, for it is progressing. There are churches with which he is not pleased.

We are oftentimes charged with being very exclusive, and we admit the charge; we are exclusive, but in a rational sense. How can we solemnly testify that this is the Church of Jesus Christ and then ascribe that same high title to other organizations that have been formed, not under the direction of Jesus Christ, but according to man's thought and plans? Some people say that we are illiberal because we do not admit that all other churches are just what this church professes to be. We admit that other churches are what they profess to be, when their profession is based on facts.

Now when we say that the Lord is not pleased with those churches, we do not mean that he is not pleased with the members thereof. We hold that God is no respecter of persons, but on the contrary that he will acknowledge good in any soul, no matter whether that person belongs to a church or not. But the Lord is not pleased with those churches that have been constructed by men and then labeled with his name. He is not pleased with those doctrines that are being taught as being his doctrines when they are only the effusion of men's brains, undirected by inspiration and utterly lacking in revelation.

CHURCH OF CHRIST AND CHURCHES OF MEN

He has expressed himself with regard to the churches that are built by man and has said they shall be overthrown. Indeed he has applied strong terms to some of those churches, or to church organizations in general, that have been brought into being by man. Read his words to John the Revelator. See what he means by the synagogue of Satan to which some of the people belonged. Read what he has said about the great and abominable church, the mother of abominations. The church as such may be wholly corrupt because of the false claims that are being made for it, and yet within that church as members there may be people who are doing their best. They have been deceived. As to the degree of culpability that will be charged up to them for their having become subjects of deception, we may not be able to judge.

But I do not understand that when the Lord states that those churches shall be overthrown—I mean the church of the devil, using his expression, and those that are making false claims, and shall be thrown into the fire, as he says—I do not understand that all members of those churches are to meet destruction, physically or otherwise. He is speaking there of the church collectively, and he is not pleased with it; but individually he may be well pleased with many of his sons and daughters who have been born under an environment that has led them into those churches which are not of God.

I feel that we should give attention to the individual unit. Wholesale farming is all right but we do not always get the yield that we would get if we were to pay greater attention to each particular plant.

And so with respect to members and membership in this Church. I trust that when the account shall be cast up, the Lord will be pleased with his Church, and I know he will be; but I hope that he will not be utterly displeased with me as a member; and I have the same wish with respect to every one of you, my brethren and sisters. But I pray you, be not content with the progress of the Church as an organization unless you are progressing with it, and not simply being carried along by it.

In brief reference to the olden parable: There are some who have just enough oil in their tiny lamps to show that they claim to belong to the organization, but their light goes out when a little trouble comes, a little persecution; and they walk in the light of the Church without individual light. I pray that the Lord shall be well pleased with his people individually, as I know he will continue to be pleased with his Church collectively, in his name, Amen.

A solo, "O Divine Redeemer," was sung by Sister Emma Lucy Bowen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

Behold a great and marvelous work has come among the children of men. The spirit of this conference has evidenced that to a very marked degree to the thousands of people that are in attendance at this conference.

I am delighted to bring good news from the Northwestern States Mission. I am thrilled beyond my power to express at the reception which I have received during the past two days from fathers and mothers who have sons and daughters now laboring in the Northwestern States. I have never seen before such a manifestation of faith in God as has been shown by these good parents, not only one, but many. Even today people who have driven hundreds of miles to be present at this conference have said, "President Sloan, my son, my daughter, is at the service of God as long as he desires them to remain in the mission field."

I have a young man laboring with me now who eighteen months ago received a call to the mission field. He is the son of a widowed mother who is working hard to sustain her little family, and he is a twin. When the call came, the mother looked at it with tears in her eyes. She called on the Bishop and said, "Bishop, I pray you, do not separate my twins. Let them both go on a mission." The elder and his sister are laboring in the Northwestern States Mission.

Last February one of the brethren in Montana passed away, leaving a wife and a family of children in almost destitute circumstances. As the spring opened up the good saints and friends of that branch united together, and in one day they plowed, disced, harrowed and seeded this

widow's ninety acres of sod. The Relief Society sisters were there playing their part and provided meals for the brethren. A month ago when I was there the crops were almost ready for harvest, all standing in the field to bless and sustain this widow and her family of children. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

I stood a few weeks ago at the bedside of one of the good sisters in the hospital at Helena. I want to leave her testimony with you, brethren and sisters. Many of you have probably heard it before. She recounted to me early experiences in the little town of Clarkston, Utah. Her sister was the wife of Martin Harris, Jr. One morning as she was a guest at her sister's home, Martin Harris, Jr., went to the bedside of his father and found him failing very fast. Returning home he conveyed this message to his wife and her father, Brother Homer. They all immediately returned to the bedside of Martin Harris. Sister Costly took the hand of her father and walked across the street into the home of Martin Harris. Brother Homer walked to his bedside and said, "How are you, Brother Harris?" He answered, "I feel that I am not long for this world." Brother Homer spoke to him and he said concerning the Book of Mormon, "Brother Homer, the Book of Mormon is as true as the stars that shine in the heavens." Then turning to his son, Martin Harris, Jr., he said, "Martin, proclaim this truth to all the world. Tell them that the Book of Mormon is true." That was the testimony of a dying man to his son. Brethren and sisters, would he desire his son to go and tell a falsehood to the world?

The Mission in the Northwest is growing. We have recently opened up the district in Alaska. There are Indians there by the hundreds who are educated and are a fine type of manhood. They are seeking for the truth. Two of the elders laboring there have met with considerable success, not only among the white people, but also among the Indians. They seem to be anxious to know the contents of the Book of Mormon, and many copies have been distributed among them. They believe the teachings of that wonderful book.

The work is growing. The missionaries are enjoying splendid health. They are enjoying the spirit of their calling. Do not worry about your sons and daughters. Please do not send them quite so much money, most of them. We prefer that they do not have so much and they will make better missionaries for the Church.

The wonderful organization of this Church, its growth and development stand as a testimony to all the world, and yet there are those who cannot see its truth. Some day God will touch them and then the eyes of their understanding will be opened. They will know, I am sure, that in all the processes that God has instituted, this Church has been on the right side.

One of our modern poets, Edgar A. Guest, has given us the following lines:

"The non-believer is a man
Who lets the morning sunshine in
And thinks by chance this world began
As men throw dice and lose or win;
He sees the violets bloom and blow,
But not the power which makes them grow.

"Chance charted every planet's course!
By chance the summer follows spring!
Chance gave to man the faithful horse
And made the swallow fleet of wing!
How these things came he doesn't know,
He thinks they merely happened so.

"Oh, what a jumble there would be
If chance were shaping beasts and men,
Could blind chance once repeat a tree,
Or bring the June rose back again?
The simplest truth we've learned to know,
Tomorrow chance might overthrow.

"Without confusion or mistake
There is a power which rules us all,
A higher law we cannot break,
An eye that sees the sparrow's fall.
In every twig and leaf and blade
I see God's handiwork displayed.

I pray the blessings of God to be with this people, on its leaders,
and in all Israel, through Jesus Christ. Amen.

The choir sang the first two verses of the hymn, "An angel from
on high."

ELDER HENRY H. ROLAPP

President of the Eastern States Mission

My brethren and sisters, I deem it a great privilege to have the opportunity of making a report of the Eastern States Mission. I have probably seen seventy-five per cent of the parents or close relatives of the missionaries who are laboring in the Eastern States. I would like to see the remainder of them at the close of this meeting.

In the Eastern States we have a wonderful showing. Everybody is well. We haven't a sick missionary in the entire district. We have been very fortunate in having some of the general authorities come to New York and preach to the saints. During the last month Elder Whitney went through the entire mission. He and I saw every missionary. We have had President Talmage preach to us in New York and Brooklyn; we had Brother Widtsoe talk to us; and we have had Bishop Sylvester Q. Cannon, Bishop Wells and other elders visit us. President Grant visited with us in New York and West Virginia. In the latter place he had never been heard before, and the saints were out in very large numbers. During the past month while Brother Whitney was there we had exceptionally large meetings. In the Brooklyn

Branch every seat was taken, both in the body of the hall and in the gallery, and chairs were placed in the aisles; yet there must have been fifty persons, I should say, who were unable to get a seat. On that Sunday he addressed perhaps eight hundred people, one quarter of whom were non-Mormons.

In the Eastern States Mission we have started a new proceeding which I understand is being introduced very largely in other missions. We have something over six hundred children of non-members attending Primary Associations. I am a Sunday School man, and we started out to make it a Sunday School affair, but we found we could not. So we instituted the Primaries, and practically every day of the week some Primary is being entertained by the sisters. I think they are doing a marvelous work. In the morning our sisters go out tracting from house to house, and in the afternoon they pick up these children and bring them into their Primary organization and teach them the life of Christ and some other Christian stories.

When I was called on this mission I was not strongly in favor of young ladies coming into the mission field. I have had to change my attitude in that respect. I am now praying for more girls to come into the mission field. They can do a great deal of good. I want to say to you that they are preaching the gospel and they are visiting the parents of these children. True, we have not received very many converts yet, but they are coming, and great good has been done.

I want to testify to the responsibility that the brethren and the sisters feel who are laboring in the Eastern States Mission. They are living lives of Latter-day Saints; they are preaching the gospel of Christ, and they are causing one to marvel at the miracle which God is performing. The young people as they come into the mission know comparatively little regarding the gospel. True, they have gone to Sunday School and to Mutual, and have been faithful and diligent in doing so; but when they have been in the mission a year or so they have a testimony which I promise them shall never leave them. They may apostatize from the Church, but they will have the knowledge that they have testified to the truth. When those young people come back—I join in the statement made by President Allred—then is the time I would like to see you give them a party. They have then done something for the Church of Christ. That is the time when I would like to see everybody come out and congratulate them on what they have done.

Practically every elder in the mission can come home and do more than fifty percent of your own ward people. They are trained in visiting the saints. Take hold of them, make them ward teachers when they come home, and appeal to them in the proper spirit. I want to tell you there are no stronger young people in the world than these young missionaries. I am thankful that I have been called on a mission. I am getting old, but I am thankful that even at my age I received the call to do missionary work. I testify to you that I know this is the gospel of Christ, and that testimony has been with me ever since

I was upon a mission in England with President Nibley about fifty years ago. That testimony is still in my heart and has never been shaken, but this mission has made it conspicuous, so that I know not only what I can do, but I know what your children can do. Do not let them come home and become inactive. Some of us older ones should step aside and take hold of the younger ones.

I testify to the truthfulness of the gospel. I pray God that he will bless us in the Eastern States Mission that we may grow, as we are growing, financially, spiritually, and in every other way. I ask it all in the name of the Lord Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be in attendance at this conference and to have been able to listen to the sermons that have been delivered.

While sitting upon my seat I have considered and remembered some of the things that President Grant said, one of which was that the Latter-day Saints should read the Doctrine and Covenants and the other standard Church works. In my years of experience in the mission field I have failed to find any one thing revealed by the Lord successfully assailed. In all the experiences I have had I know of nothing else that has stood the test that the principles of the gospel have stood. I am sure that they will endure unto the end, and the measurement of men's success and the glory of God shall be brought about through the principles he has revealed unto the world in these the last days. The Lord says that if men will read these scriptures with real intent and with a desire to know the truth he will manifest the truth unto them by the power of the Holy Ghost; by the power of the Holy Ghost they may know all things.

The Lord requires of all men, regardless of who they are, that they must be sincere, that they must have a real intent in their hearts; and when they do, he will come unto them in the hours of the day and the night, and bring to them his blessings, and reveal unto them his truths as a father on the earth would reveal to his son, only in greater measure. Our Eternal Father loves his children and will reveal unto them his purposes and make known unto them why he sent them into the earth. The children of men are to be congratulated in this day and generation because of that which God our Eternal Father has delivered unto them.

As I have sat today thinking of the thousands of people who are listening to these services; who are hearing the remarks that are being made in the sessions of this conference by the servants of God—the President of the Church and others who have spoken or who will speak—I have recognized that the word of God has been revealed anew to us. The plan has been revealed to many undoubtedly who have

never been able to listen before as they have at this time. Great are the purposes of God our Eternal Father. His power is everywhere, through all and in all. This is the work of God. He is with his children at home and abroad. His sons and daughters are doing much, and he is the one unto whom we should give glory and honor and praise forever and ever; for he is God, the King of all, the Father of heaven and earth; he has planned everything for the good of his sons and daughters here in mortality. May we rally to him and to those who represent him in the earth, I humbly pray in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

In every dispensation the Lord has chosen men to lead and preserve Israel who were statesmen as well as prophets. This is deeply significant. These statesmen-prophets have pointed to nations as well as to the people of their own faith the means of escape from impending evils and calamities.

In a revelation to the Prophet Joseph Smith, that great statesman-prophet, nearly one hundred years ago, the Lord said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (Doctrine and Covenants, Sec. 1:17.)

That awful hurricane in Florida, four weeks ago today (Sunday, September 16th) evidences the truth of the revelation in which it is declared by the Lord that the testimony of the elders would be followed by the testimony of earthquakes, and other events.

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes. * * *

"And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people." (Doctrine and Covenants, Section 88:88-91.)

Tennyson says that "things seen are mightier than things heard." I was a horrified eye witness of the ruin and desolation wrought by that fearful tempest. I beheld the hurrying floods going on to their work of destruction. The buildings, everywhere, in the storm-stricken district were in ruins. The Lord, ever mindful of the safety of his missionaries, caused them to come out of that part of Florida devastated by the storm several days before the hurricane came upon that region. I know it is said that such calamities have always been in the earth. That may or may not be true. But it is certainly true that the God of heaven,

down through all the ages has thundered his warnings by the voice of judgment to unrepentant people, and by that means, when the voice of admonition and mercy has failed, has urged them to forsake the paths of wrong-doing and return unto him.

There were good men and good women who lost their lives in that tempest, but I cannot believe that these unfortunate people died in vain. We have had martyrs to science, education and religion. The Holy Bible and the Book of Mormon cost some of the best blood of Adam's race to bring them forth for the purpose of blessing the people: for these sacred records testify to the divinity of the Lord Jesus Christ. I believe that the Christian men, women and children who died in the storm have gone to an eternal reward; and if the people of the world are impressed by that awful destruction from the Almighty, if they will profit from the lesson of that fearful calamity, these men and women shall not have died in vain.

When we see the judgments of God coming upon the earth it is proof that the Savior, who said to the troubled sea and angry elements, "Peace, be still," will say to the troubled world, "Peace, be still." He will, at his second coming, inaugurate the Millennium, bring to pass the glorious resurrection, and all the things he has promised to those that obey him.

Brethren and sisters, the scriptures ring with the call to the repentance that will move a man to "put on the new man," the repentance that will give the sinner another heart. Of such vital importance to a man's salvation is the cleansing of the soul, that the Lord has said: "Say nothing but repentance unto this generation." And in another place he says: "Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel." (Doctrine and Covenants, Section 18:6.)

And this is the mission of the Church of Jesus Christ of Latter-day Saints. This is the glorious and sacred work your sons and daughters are doing in the mission fields; and God is with them. His promises are being fulfilled to the very letter.

The Apostle Paul said: "See that ye refuse not him that speaketh." We appeal to all people to come unto repentance. Obey him whose voice not only shakes the earth, but also heaven. Come unto Jesus Christ and get that peace and rest for your souls that is beyond all price.

God help us to serve the Lord acceptably, in reverence and in Godly fear, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church, who were sustained by unanimous vote of the congregation as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

| | |
|---------------------|-----------------------|
| Rudger Clawson | Joseph Fielding Smith |
| Reed Smoot | James E. Talmage |
| George Albert Smith | Stephen L. Richards |
| George F. Richards | Richard R. Lyman |
| Orson F. Whitney | Melvin J. Ballard |
| David O. McKay | John A. Widtsoe |

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

| | |
|---------------------|------------------|
| Jonathan G. Kimball | Charles H. Hart |
| Rulon S. Wells | Levi Edgar Young |
| Joseph W. McMurrin | Rey L. Pratt |

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|--|-----------------------|
| Heber J. Grant | Joseph Fielding Smith |
| Anthony W. Ivins | David O. McKay |
| Charles W. Nibley | Stephen L. Richards |
| Willard Young | Richard R. Lyman |
| Rudger Clawson | John A. Widtsoe |
| Orson F. Whitney | Adam S. Bennion |
| Joseph F. Merrill | |
| Arthur Winter, Secretary and Treasurer | |

COMMISSIONER OF EDUCATION

Joseph F. Merrill

AUDITING COMMITTEE

| | |
|-----------------|-------------------|
| Henry H. Rolapp | Peter G. Johnston |
| Orval W. Adams | |

TABERNACLE CHOIR

| | |
|----------------------------|---------------------------------|
| Anthony C. Lund, Conductor | B. Cecil Gates, Asst. Conductor |
| David A. Smith, President | George C. Smith, Secretary |

ORGANISTS

| | |
|-------------------|---------------------|
| Edward P. Kimball | Alexander Schreiner |
| Tracy Y. Cannon | Frank W. Asper |

CLERK OF GENERAL CONFERENCE

Joseph Anderson

PRESIDENT HEBER J. GRANT

REORGANIZATION OF RELIEF SOCIETY

Sister Clarissa S. Williams has been President of the Relief Society for a number of years. Her husband was sick for a year or two prior to his death, and her own health has not been first-class. It has, therefore, been decided by the Council of the First Presidency and Twelve, after consultation with Sister Williams and with her approval, to release her from this position with our thanks, love and blessings.

This action also involves the release of her counselors, Sisters Jennie B. Knight and Louise Y. Robison, and as the new president wishes Sister Amy Brown Lyman to be her first counselor, it also involves her release as secretary and treasurer of the organization.

These good sisters carry our love and blessings for the splendid labors that they have performed.

(The congregation then indicated their approval of this action by unanimous vote.)

President Grant then presented the General Auxiliary Officers of the Church, who were sustained by unanimous vote of the congregation, as follows:

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
Amy Brown Lyman, First Counselor
Julia A. Child, Second Counselor
Julia F. Lund, Secretary and Treasurer

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
Stephen L. Richards, 1st Asst. Superintendent
Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Martha H. Tingey, President
Ruth May Fox, First Counselor
Lucy Grant Cannon, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President
Sadie G. Pack, First Counselor
Isabelle S. Ross, Second Counselor

with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

I can say that I have rejoiced beyond my power of expression in the very excellent attendance that we have had at this conference, in the rich outpouring of the Spirit of the Lord upon those who have spoken and in the splendid attention that has been given by the audiences. I believe that we have had a larger number at this conference than at any previous one that I can recall during the time I have been President of the Church. In addition there have been hundreds and thousands who have been listening in over the radio.

We rejoice in the gospel of Jesus Christ, those of us who have received it, and we are anxious that all the world should hear the message of life and salvation that has come to us through the instrumentality of the Prophet Joseph Smith.

REJOICE BECAUSE OF ACCOMPLISHMENTS

We had a very wonderful gathering here last night of the priesthood of the Church, almost completely filling the main floor of this great auditorium with men holding the priesthood of the living God,

with authority to administer in the name of Jesus Christ, with power from God himself.

We rejoice in the wonderful work that is being accomplished by the Relief Societies, by the Young Men's and Young Ladies' Mutual Improvement Associations, by our Sunday Schools and by the Primary Associations. We rejoice exceedingly in the remarkable work that is being accomplished in the educational department of the Church and particularly by the Religion Class organization. Sixty-one thousand of our young people are receiving instruction in our Religion Classes. I rejoice in the work of the Lord and all that is being accomplished.

GRATEFUL FOR BLESSINGS

We are grateful for the beautiful singing by our choir. We are grateful to the soloists who have entertained us. We are thankful for the wonderful organ and for the faithful and efficient men who officiate at the organ.

My heart went out in gratitude as I listened to the prayer by Brother Stephen L. Chipman, thanking the Lord for this wonderful Temple block, for the flowers, and for all the buildings that are here.

May the Lord bless the Latter-day Saints. May we so order our lives that by our diligence, our faithfulness, our honesty, our integrity, our uprightness in all the walks of life, we can preach the gospel, is my most sincere and earnest prayer for every soul who has a testimony of the gospel of the Lord Jesus Christ. Even so, amen.

The choir sang the anthem, "Worthy the Lamb."

The benediction was pronounced by President Anthony W. Ivins. Conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates. Accompaniments and interludes were played on the great organ by Edward P. Kimball, Tracy Y. Cannon, Frank W. Asper, and Alexander Schreiner.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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Held in the Tabernacle
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Ninety-Ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The Ninety-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1929.

The proceedings of the six sessions of the Conference were broadcast by radio for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, *, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, and Melvin J. Ballard, †.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, and Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, Brigham H. Roberts, ‡, and Junius F. Wells.

Presidents of stakes and their counselors were well represented from the one hundred and one stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies, and elders, from all parts of the Church, were in attendance. Members of the Board of Education, and general, stake, and ward officers of the auxiliary organizations were present.

Mission Presidents were in attendance as follows: James H. Moyle, Eastern States; Noah S. Pond, Northern States; Samuel O. Bennion, Central States; John G. Allred, North Central States; Charles H. Hart, Canada; William R. Sloan, Northwestern States; Charles A. Callis, Southern States; Miles L. Jones, East Central States; Elias S. Woodruff, Western States; Joseph W. McMurrin, California; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah.

*Reed Smoot was absent in Washington, D. C.

†John A. Widtsoe was absent, presiding over the European Mission.

‡A. William Lund was absent, presiding over the British Mission.

FIRST DAY

MORNING MEETING

The first session of the conference began promptly at 10 o'clock, Friday morning, April 5th, 1929, at which time the great Tabernacle auditorium and galleries were well filled with people from all parts of the Church.

President Heber J. Grant presided.

The hymn, "We thank thee, O God, for a prophet," was sung by the congregation.

President Hugh B. Brown of the Granite Stake offered the opening prayer.

The congregation sang the hymn, "Guide us, O Thou Great Jehovah."

PRESIDENT HEBER J. GRANT

I rejoice to have the opportunity of again meeting with the Saints in general conference. I am very grateful for this splendid audience, considering the inclemency of the weather. I most earnestly pray that while we are assembled here together the prayer that has been offered may be answered and we may have a rich outpouring of the Spirit of the Lord, that those who address us, those who offer prayers and those who sing for us may be inspired and blessed of our Heavenly Father.

It has been one of the joys of my life to attend, from my childhood days until the present time, the general conferences of the Church, and to partake of the remarkable and wonderful blessings that have come to us from those who have been called upon to speak.

It is customary at our annual conferences to give some information regarding the condition of the Church financially and otherwise.

MISSIONARY WORK

I rejoice to say that our missionary work all over the world is progressing favorably, and that from every mission we have earnest appeals for more missionaries. The work is very great and we do not have as many laborers as we would like to have, notwithstanding there are more than 2,000 missionaries out in the world today proclaiming the Gospel.

CHURCH EXPENDITURES

The items that I thought would be of special interest to the conference I have prepared:

Stake and Ward Purposes—During the past year the Church has expended more than \$1,200,000 for the erection of ward and stake buildings. The people themselves have contributed for this same purpose over \$1,000,000.

Had the means been available we could have expended as much more, by responding to all the calls that have come to us for funds with which to construct church edifices. But inasmuch as the tithes of the people have not increased in proportion to the applications for funds (in fact the tithes have increased very little, while the expenditures have increased over \$500,000) we have been unable to do all that we should have liked to do.

Up until about twelve years ago no more than \$300,000 in any one year was ever contributed by the Church to assist in building meeting houses.

Education—There has been expended more than \$900,000 for the construction and operation of Church schools, seminaries, and the two institutes that have been erected.

Missions—For the maintenance and operation of missions and for the erection of places of worship and other buildings in the missions, there has been expended over \$900,000.

Charity—The total expenditure for charity rendered by the Church, including disbursements from fast offerings, and assistance rendered by the Relief Societies, is more than \$800,000.

Missionary Work—Various wards have assisted the missionaries by contributions of over \$100,000, principally for the purpose of sending them to their fields of labor.

More than 2,000 missionaries have been sustained in the mission field at the expense of their families, at an average cost per missionary of at least \$40 per month, or \$960,000 a year; to say nothing about the value of the missionaries' time, which I am sure would be more than double this amount, as they could earn on an average more than twice their expenses.

SEMINARIES VERSUS CHURCH SCHOOLS

There are today 12,500 students in our seminaries and 3,800 students in our Church schools. It is costing more than twice as much to support the 3,800 students in the Church schools as it is to support the 12,500 students in the seminaries. It costs over ten times as much per capita to give the same amount of religious instruction in our Church schools as is given in our seminaries.

It is only fair to say that the religious instruction given in our seminaries is equally as extensive and as thorough as that given in our Church schools. We have appeals from all over the Church, wherever Church schools are located, that we do not close these institutions. The people in each stake feel that their particular school is the one that ought not to be closed. While we are expending more now and have done so for the past three years than all the tithes paid by the people in the various stakes of Zion from Canada to Mexico, it is an impossibility to further extend our seminary system—which has been greatly expanded in the last three years—and still continue our Church

schools. When you stop to reflect that it only costs a little less than one-tenth as much to educate our young people religiously in the seminaries as it does in the Church schools you will realize that we are justified in curtailing our schools and in enlarging our seminaries—when we can give for the same amount as much if not a little more religious education to ten people in a seminary as we can give to one person in a school. We would be delighted if it were possible not only to keep each and every one of our Church schools operating, but to have more of them. I am sure that figuratively speaking it breaks the hearts of the presidency and of each and all of the general authorities of the Church to close any one of the Church schools. We appreciate the wonderful labors that have been accomplished and the wonderful good that has been done in these schools, but we cannot, without facing a deficit, continue to expend three or four times as much money for building meeting houses and Church schools with only a very slight increase in our tithes.

Because of these facts we would like the people to understand that in closing Church schools and opening seminaries we shall be able to give religious instruction to about ten times as many students.

STATISTICAL AND OTHER REPORTS COMPILED FROM THE CHURCH RECORDS FOR THE YEAR 1928

We have at the present time: stakes in Zion, 101; wards, 938; independent branches, 74; dependent branches, 36; total wards and branches in the stakes of Zion, from Canada to Mexico, 1048; missions, 27; mission branches, 813.

CHURCH GROWTH

| | |
|---|--------|
| Children blessed and entered on the records of the Church in the stakes and missions | 19,223 |
| Children baptized in the stakes and missions..... | 15,073 |
| Converts baptized and entered on the records of the stakes and missions | 6,040 |
| Number of long-term missionaries from Zion, December 31, 1928 | 1,941 |
| Number of short-term missionaries from Zion, December 31, 1928 | 160 |
| Number of local missionaries | 96 |
| Total number of missionaries on foreign missions..... | 2,197 |
| Number engaged in missionary work in stakes | 838 |
| Total missionaries | 3,035 |
| Number of missionaries who received training at the Mis- sionary Home | 929 |
| Persons recommended to the temples..... | 51,222 |

SOCIAL STATISTICS

Birth rate, 29.9 per thousand.

Marriage rate, 14.7 per thousand.

Death rate, 7.8 per thousand.

Families owning their own homes, 70 per cent.

These figures speak very well for the Church. The first great commandment of the Lord, given to our first parents, was to multiply and replenish the earth. When it comes to the death rate, we have one of the lowest of any people, showing that we must be observing the laws of health—and the laws of health are the laws of God.

I have often said in my public addresses out in the world that when it comes to vital statistics, such as a high birth rate, a low death rate, a low insanity rate, a low divorce rate, in fact all the vital statistics that go to show that a people are a worthy and good people, we are making no apology to any one upon the face of the earth.

CHANGES IN STAKE AND MISSION OFFICERS SINCE OUR LAST CONFERENCE

William H. Richards has been released as president of the Malad stake, and Thomas W. Richards appointed to succeed him.

William T. Jack has been released as president of the Cassia stake, and Charles S. Clark appointed to succeed him.

C. Alvin Orme has been released as president of the Tooele stake, and Alfred L. Hanks appointed to succeed him.

George A. Little has been released as president of the Quirrh stake, and Harry Edward Sutton appointed to succeed him.

William H. Mendenhall has been released as president of the Bannock stake and M. Ezra Sorensen appointed to succeed him.

All of these brethren who have been released have labored with zeal, with energy and with determination for the advancement of the people in those stakes, and they retire with the love and blessing and confidence of the General Authorities of the Church.

MISSION PRESIDENTS APPOINTED

A. William Lund has been appointed president of the British mission.

Heretofore the British mission has been under the direct jurisdiction of the president of the European mission, he presiding over all of the missions in Europe and also being the actual head of the British mission. There are now two missions, one presided over by Elder John A. Widtsoe, which includes all of the missions in Europe, among them being the British mission, presided over by Brother Lund. We have received very good reports for the brief time since this division took place.

Samuel Martin has been released as president of the South African mission, and Don Mack Dalton appointed to succeed him.

Lorenzo W. Anderson has been released as president of the Norwegian mission, and Hyrum D. Jensen appointed to succeed him. Brother Jensen, I believe, left yesterday for his field of labor. He would have

liked very much to be here at this conference, but on account of the early sailing of the steamship, he left yesterday.

Alma G. Burton has been released as president of the Tahitian mission, and George W. Burbidge appointed to succeed him. Brother Burton has not yet left for home.

James H. Moyle has been appointed to succeed Brother Henry H. Rolapp as president of the Eastern States mission.

Miles L. Jones has been appointed president of the East Central States mission, a new mission, which includes a part of the territory heretofore belonging to the Southern States mission, presided over by Brother Charles A. Callis, and the state of West Virginia formerly being a part of the Eastern States mission.

New Ward Organizations—Mount Trumbull ward, St. George stake.

Lincoln ward, Granite stake.

Bishop, who has passed away during the past six months—Frank R. Smith of the Hillspring ward, Alberta stake.

Mission president who has passed away during the past six months—Joseph W. Booth of the Armenian mission.

We regret that the circumstances are such that up to date we have been unable to secure permission to bring the body of Brother Booth home, but we expect to secure permission to do so at some later date.

CHURCH INSTITUTES

Speaking of education in our seminaries, we rejoice in the erection during the past year of an institute at Moscow, Idaho, where the young Latter-day Saints who are attending the University of Idaho can receive education religiously. We rejoice that only last Sunday an institute was dedicated where the young people attending the Agricultural college at Logan can have the opportunity of receiving religious training.

IMPORTANCE OF RELIGIOUS TRAINING

One of the outstanding characters in the United States of America is Honorable James J. Davis, Secretary of Labor. He has this to say regarding religious training:

"Morality needs a religious base. A man can not be truly moral unless he is at the same time deeply religious. * * *

"Men may say what they will, but we shall never have a morality that respects the rights and integrity of others unless our morality has a religious sanction. To put morality on anything but a religious basis is to build on sand. It is religion that gives vision, strength, inspiration, and without it we are nothing. * * *

"I have children of my own, and I want them to grow up into men and women who believe that religion has a genuine message for them, as it has for me. I don't want them to develop into atheists and materialists. If there is no truth in the teachings of religion that have come down to us, of what earthly use would life be? If the world were under the control of blind forces operating without any direction, if there were no plan behind the creation of the world and man, and if after our little span of life here we

were to lie down for eternity in a dreamless sleep, then I do not see what inspiration life would have for any of us. * * *

"It is the plants we prize that need our care. So it is with the young. Nobody needs to train his son to be vicious. Let him go without training, and he will be that of his own accord. But virtue has to be cultivated, and we can never succeed in that if we let go our hold on religion.

"No nation ever lived and prospered without a religious faith of some sort. * * *

"No people has ever found a purely intellectual education enough in itself. A man may be ever so highly cultivated and still be a bad citizen. One of the greatest scholars of his day, Lord Bacon, took bribes as a judge on the bench, and eventually found himself a prisoner in the Tower of London. Probably the poet went too far in his indictment, but we see the wit in the judgment he passed on the man, as 'Brightest, wisest, meanest of mankind.' * * *

"As institutions where facts may be learned, our schools are worthy of all praise. But facts are not everything. They are not even the most important things in life. One might pack into his head every fact to be known, and yet never even glimpse the kingdom of truth.

"I would plead for a conception of education large enough to take into itself everything that deepens the human consciousness, that inspires the human soul, and gives one a vision of the eternities. This, a moral education, to use the word in the highest sense, will do. As every historian can show, morals divorced from religion are sorry affairs without any point. But morals not so divorced can rise to the height that religion itself has attained."

STATEMENT BY COOLIDGE

Ex-President Coolidge made the following statements:

"Our doctrine of equality and liberty, and humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. Unless our people are thoroughly instructed in its great truths they are not fitted either to understand our institutions or to provide them with adequate support. For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material and neglect the spiritual would be treason, not only to the cause for which they were founded but to man and to God."

"We cannot remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our domestic affairs, and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally, the fabric of our government itself, all rest on religion.

"Its importance cannot be stressed too often or emphasized too much."

THE VALUE OF THE GOSPEL

I believe that I can say without fear of contradiction that we, as a people demonstrate by our actions that our religion is dearer to us and of more actual value than is the religion of any other people in the world to them. Where can you find a people, 2,000 persons of whom are giving their time and their attention without money and without price, laboring to bring others to a knowledge of the Gospel? I am sure that we realize the force of the statement made in that wonderful and remarkable revelation given to David Whitmer and Oliver Cowdery:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me in the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

We are bringing many souls unto a knowledge of the Gospel. I rejoice beyond all the power which God has given me to express my feelings, that the Latter-day Saints in every land and in every clime, all over the wide world wherever the Gospel has gone, have been blessed with a testimony, with a knowledge of the divinity of the work in which we are engaged. I never have heard and never expect to hear the song, "We Thank Thee, O God, for a Prophet, to Guide Us in These Latter Days," but what my heart goes out in gratitude to God for choosing that wonderful young man, Joseph Smith, to restore to the earth again the Gospel of the Lord Jesus Christ, the plan of life and salvation. I rejoice that the missionaries who have been going out to proclaim this Gospel for ninety-nine long years have gone out under the inspiration of the living God, that they have declared that which they knew to be true; and that in every nation under heaven where the Gospel has gone, honest men and honest women, in answer to their own prayers and their supplications to God, have been blessed with the light and the knowledge of the Gospel, and of the divinity of the mission of Joseph Smith the prophet.

May God bless us during our assembly here today, and inspire all those who shall speak to us, is my humble prayer and I ask it in the name of Jesus Christ. Amen.

PRESIDENT ANTHONY W. IVINS

I desire first to express the sincere gratitude which I feel that I, as well as all of you who are assembled this morning, have been preserved through another year. That we are privileged to assemble here, as it is our custom to do, to commemorate the organization of the Church, to be informed regarding its development and growth, by the teachings of the Gospel which we receive in these general gatherings of the Church. It is for this purpose that we meet together.

PROTECTION FROM STORM

It is a stormy day. Looking out of the window to the south before getting up, it appeared that the storm had developed into a blizzard.

We thank the Lord for the rain and snow. We thank him for

clouds, as we do for sunshine, and know that as long as we continue to put our trust in him he will watch over and protect us. The mantle which is drawn about us through the influence of the Gospel of Christ will protect us from the storms of the world, just as this comfortable building does this morning from the storms which are raging without.

MISREPRESENTATION

From the organization of the Church to the present it has been customary for unbelievers to assail the Church until it has become a thing to be expected by us. Abortive efforts have been made to explain the reason for its existence. It has been ridiculed, it has been criticised by both unlearned and learned men. It has been referred to as an organization not Christian in its character. It has been referred to as an organization which perverts the doctrines of Christ as they are taught in the Bible. In fact, it would appear that there is no pretext that can be thought of which has not been resorted to in order that the true origin and purpose of the Church of Jesus Christ of Latter-day Saints might be misrepresented to the world. And it is strange, almost incomprehensible, that these statements which have been made, the reasonings which have been offered, have been accepted as true by intelligent, thoughtful people.

ONE OF THE OBJECTIONS

One of the objections commonly raised is that the Latter-day Saints accept the Book of Mormon, as we declare in our Articles of Faith, as coming from God. This book has been referred to as the "Golden Bible." It has been referred to as a book which the Latter-day Saints place before the Holy Scriptures as they are contained in the Bible. It is now nearly one hundred years since the book was published, and I do not know of a single argument, of a single theory, that has been advanced which has not been successfully met. I desire during the short time at my disposal to refer to some of these objections and call your attention to certain developments which have come under my observation during the past few years that tend to establish the divine authenticity of the book and the things which it teaches.

I am going to read first, in justification of the statement which I have just made, from a book that I now hold in my hand. It is entitled, "Sketches of Mexico," and is written by John W. Butler, a man whom I knew, a man who was in Mexico during my early experience as a missionary in that country. This is what he says in reviewing the origin of the Mexican people:

"The theory found in the Book of Mormon hardly merits mention. The story is given in Bancroft's *Native Races*, vol. v, and covers five pages (p. 96, et seq.) It is rather romantic and reaches from the Tower of Babel, soon after which it is claimed the first Mormons came to this continent, down to September 22, 1827, when Joseph Smith removed the buried book from the hill Cumorah, Ontario County, N. Y. The whole story is not only a pretentitious fraud but also a blasphemous perversion of Old Testament history.

"The learned John Fiske in his recent valuable work, 'The Discovery of America,' (Boston, 1892), well says: 'It is extremely difficult for an imposter to concoct a narrative without making blunders that can easily be detected by a critical scholar. For example, the Book of Mormon, in the passage cited, in supremely blissful ignorance introduces oxen and sheep, as well as the knowledge of smelting iron, into pre-Columbian America.'" (Vol. 1, p. 179.)

HIS OWN ARGUMENT

Undoubtedly no one can deny John Fiske's intelligence. No one can deny his good citizenship. No one can deny the sincerity of what he writes, but it would perhaps be not entirely inappropriate for me to call attention to his own argument:

"It is extremely difficult for an imposter to concoct a narrative without making blunders that can easily be detected by a critical scholar."

It is equally difficult for a critic to reach proper conclusions in discussing a subject upon which he is not well informed.

So I want to take John Fiske for just a few moments to some of the recent developments which touch upon the very things that he refers to and treats as impossible.

THE USE OF STEEL

I hold in my hand a story taken from the January number of "World's Work" a year ago. It is written by A. Hyatt Verrill, one of the foremost of our archaeologists. The article is headed "The Pompeii of Ancient America," telling of a vast city on the Isthmus of Panama which was destroyed centuries before Christ. He says:

"We believe that this article stands unique among accounts of modern archaeological discoveries. It is the story of an American city which flourished and probably was destroyed by a volcano centuries before Pompeii existed. We are finding that America is not so young after all. Moreover, the veteran explorer for the Museum of the American Indian, who discovered this ancient city and who writes this article, believes that he has made another interesting discovery—that steel implements were used in America centuries ago—a theory which was scoffed at until iron was found in King Tut-Ankh-Amon's tomb in Egypt, dating back to about 1350 B. C."

The entire article is exceedingly interesting to a student of the Book of Mormon. It is elaborately illustrated. I cannot take time to read the many things which have a direct bearing upon the Book of Mormon, but I ask your indulgence while I read the following:

Verrill says:

"I am thoroughly convinced that these people, as well as many other prehistoric races, possessed iron or steel tools, and I do not know of a single argument or fact to disprove this. The fact that no iron or steel tools have ever been found proves nothing. Iron is the most perishable of metals, and except under most unusual and peculiar conditions, all traces of small iron or steel tools would disappear completely in a few centuries. No doubt archaeologists will scoff at this theory and pooh-pooh the idea but scientists as well as laymen have a habit of scoffing at every theory until proof is forthcoming to place them in the wrong."

He then refers to the discovery of steel in the tomb of Tut-Ankh-Amon and continues:

"Indeed, less than two years ago I was scoffed at for suggesting that an entirely new and unknown culture of great antiquity had existed in Panama, but we now have undeniable proof of the fact. Moreover, at a depth of five and one-half feet below the surface, at the temple site, among broken pottery and imbedded in charcoal, I found a steel or hardened iron implement. The greater portion is almost completely destroyed by corrosion, but the chisel shaped end is in good condition. It is so hard that it is scarcely touched by a file and will scratch glass, and with such an implement it would be a simple matter to cut and carve the hardest stone."

He then proceeds to say that the stone work which he has uncovered there could not have been accomplished with anything but a hardened steel implement.

Thus, one of the objections which Mr. Fiske expresses in the book from which I have just read is disposed of. Joseph Smith had no knowledge of this, but he told us one hundred years ago, or the historian who wrote the Book of Mormon which Joseph Smith translated, told us that they became expert in the manufacture and use of steel.

ANIMALS OF ANCIENT AMERICA

Again, the objection is made by Mr. Fiske that sheep are referred to in the Book of Mormon. I do not think that this needs particular attention. The llama and alpaca of South America are of this species.

Fiske says oxen were referred to. I have in my hand a circular issued by the Los Angeles County Museum of History, Science and Art. On page 27 of the book is a picture of the skeleton of an ancient ox, mounted and complete. If you will go into the museum at Los Angeles, as I have done, you will see these mounted skeletons. This skeleton is said to be that of a prehistoric ox the remains of which have been taken from the asphalt beds near the city, associated with the remains of many other animals which once existed in America, and are now extinct.

On page twenty-six of the same book is the picture of a skeleton of a horse, said to differ slightly from our present horse, but fully as large taken from the same bed. The Book of Mormon tells us that there were horses and oxen here. This would appear to dispose of that criticism also.

FINE PEARLS

Another thing to which my attention has been called, and it has been very interesting to me, because it helps us in the conclusions reached in regard to several important matters contained in the Book of Mormon, is the following: (We are now dealing with a period nearly three hundred years after the birth of Christ.) The writer tells us:

"And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of fine pearls, and of the fine things of the world."

He does not refer to diamonds, nor rubies, nor sapphires, but to pearls. This also has been made a question of ridicule by critics of the Book of Mormon and the faith of the Latter-day Saints. I have in my hand a page which I tore from the "Courier-Journal" of Ohio in 1925. I wish you could all have it and read it, and also a page from the "Literary Digest." I can only read the headlines because time will not permit me to refer to the many interesting things which are contained in it. But this is what the headlines tell us: "America's Ancient Kings and Their Bushels of Pearls—Skeletons of a prehistoric family that ruled the mysterious people who built the mounds near Chillicothe, Ohio, where they were recently discovered. They are surrounded by bushels of pearls which evidently formed their burial robes."—"Newest remarkable discoveries about the Prehistoric People who built the huge earthen mounds and buried their Kings in Robes of Precious Stones."

I was in communication at this time with a friend in New York, who is a collector of Indian relics, and probably had one of the largest individual collections in the United States. He was well acquainted with the archaeologist who uncovered this remarkable burial place. The photographs contained in the article the headings of which I have just read show the form in which the skeletons were found and their surroundings. The article says that the fragment of clothing which they wore was shown to be of very fine quality. But more than all, this friend of mine said he had some of these pearls in his possession which had been sent to him, and they were very fine, ranging in size from a hickory nut to a pin head, all of which had been pierced and used evidently as ornaments.

WITHOUT KNOWLEDGE OF THE FUTURE

This may be considered a small thing by some people, but to me it is very important, because one hundred years ago that account was written into this record without knowledge of the future, without knowledge of these developments that are being made by archaeologists at the present time. I do not know that I can say that these things tend to strengthen our faith because our faith appears to have been definite and needs little strengthening, but it is a source of great satisfaction to us to know that these arguments which have been used, and used so effectually against the Book of Mormon, are gradually being displaced by the actual discoveries which are being made.

THE GOLDSMITH ART

The Book of Mormon is referred to as the Golden Bible of the Mormons, because of the fact that the record was made in reformed Egyptian characters upon plates which were of gold. I have in my hand a little book published by the Heye Foundation of the American Indian, from which I wish to read a paragraph or two. This book is written by Saville, one of our foremost students of archaeology. It is entitled

"The Goldsmith's Art in Ancient Mexico." The entire volume is devoted to this one subject, and tells us of the expert manner in which the Mexican Indians handled gold at the time of the conquests; that the goldsmiths of old Spain, which stood at the head of the world at that time, were amazed, and that they employed these Indians to convert the gold which was accumulated by the conquerors of Mexico into ingots that could be carried back to Spain.

MILLIONS IN GOLD

One of the first Spaniards to visit the coasts of the mainland was Juan de Grijalva. He left Cuba, coasted along Yucatan and Central America, and then returned to his starting point. He brought with him more than one hundred samples, which I have copied from this book, of ornaments made from gold. This excited the cupidity of the Spaniards, and other expeditions were immediately sent out for further investigation. One single article, it could not have been used as an ornament, undoubtedly having some religious signification, said to have been as large as a cart wheel, was brought out. It had a weight value in gold of thirty thousand dollars. Among the things which he brought were very beautiful representations of animals, of birds, of men, and other things. Prescott declared that there was collected by Cortez and those who were with him, six million three hundred thousand dollars worth of gold, the greater part of which was not used as a circulating medium, but for the adornment of the person, the representation of various forms of life, and the religious ideals of the people.

Among other things Montezuma had in his palace in Mexico City, a room wherein was represented every known bird and animal which could not be kept alive in the gardens just outside, made from gold, and said to have been so nearly perfect that it amazed these Spanish adventurers.

PLATES OF GOLD

That is not the particular thing to which I desire to call your attention. Mr. Saville has taken the contents of his book from the old inventories that are still available, reports which were made to the kings to whom one-fifth of all the booty which fell into the hands of the conquerors was sent. The amount not recorded he says no one can guess. Six million dollars would be but a bagatelle compared with what we believe was carried away by the conquistadors.

This is the thing which particularly interested me, and to which my attention was called by Professor Levi Edgar Young. The book that I hold in my hand is his property. I read from it as follows:

"Padre Gay mentions that the Mixtecan Indians 'sold to some European antiquarians, very thin plates of gold, evidently worked with the hammer which their ancestors had been able to preserve, and on which were engraved ancient hieroglyphics.'"

That is very significant to us, when considered in connection with

the declaration that the record from which the Book of Mormon was translated was written upon plates of gold.

A few days ago I received a letter from Dr. John A. Widtsoe who at present presides over the European mission. Among other things he says:

"Last fall as I was leaving London I spent an hour in the British museum almost at random. I entered the large room devoted to oriental manuscripts. I noticed at once in the first case to the right a series of very fine silver plates, perhaps three inches wide and eight inches long, held together by a silver ring. The plates were beautifully engraved with characters which the legend said gave Buddha's first sermon. In the next case was a sheet of extremely thin gold likewise engraved on both sides, which according to the legend was a letter from one ruler to another."

I thought again, my brethren and sisters, that this is very significant. It settles without controversy the fact that gold was used anciently for plates upon which records were kept. It illustrates clearly that sheets of metal used for that purpose were held together by rings, just as the prophet tells us the plates containing the Book of Mormon were held together.

NOT UNREASONABLE

How reasonable this is when you think of it. We know that gold is one of the most ductile, one of the most enduring of metals. We know that it does not tarnish. You may throw it into a river of muddy water; you may bury it in the earth. Go where you will today and wash from the gravel its grains as I have done, you will find that they are always bright. They retain their color. They are recognized at once. It is one of the softest of metals, not as soft as lead, but nearly so, and consequently would be a convenient metal upon which to keep a record. And if that record were especially valuable and sacred to the people how reasonable it would be that they should keep it upon plates of gold.

FAMILIARITY WITH THE BOOK REQUIRED

But I must not continue. I call your attention to these facts believing that they will be interesting to you. I appeal to all of the members of the Church to become familiar with the Book of Mormon. I would that all people, whether they be members of the Church or not, would familiarize themselves with that work. Not through rumors that have been circulated in regard to it, not from such statements as are made by Fiske, which I have read to you—an honest man without doubt, but misled because of what others had said, not familiar with the book itself. I would like to apply that same warning that he applies, to myself and to others, that we must be careful lest we, by writing on subjects that we do not understand, make the same mistake that he has made.

"It is extremely difficult for an imposter to concoct a narrative without making blunders."

Nothing more true than that was ever said. I paraphrase that statement by saying, it is extremely difficult for a critic to criticise that with which he is not familiar without making blunders.

Blunders have been made from the time of the publication of the book until the present, beginning with the old Spaulding Manuscript story, in the abortive attempts which have been made to account for the existence of the Book of Mormon, and the organization of the Church, and it is still being done by men who reside in our own communities, men who have the facilities at their command by which they may know the truth.

THE TEACHINGS OF THE BOOK OF MORMON

The Book of Mormon does not replace the Bible. We believe the Bible to be the word of God insofar as it is correctly translated. I could preach a sermon upon that subject and satisfy any reasonable man that it is the only correct statement that could be made. We also believe the Book of Mormon to be the word of God. It is a Christian book. The title page itself appeals to people to come unto Christ—Jew, Gentile, bond and free—that salvation may be obtained through him. The last chapter in the book makes the same appeal. You can scarcely open a page that does not bear witness to the fact that Christ is the Redeemer of the world, the Son of God, our Savior, our Elder Brother, our Advocate with the Father. He stands between us and the Father to plead our cause. Every message that comes to us from the Father comes through the Son. He came to do the will of the Father. He came to show us the personality of the Father, for he said he was in the exact image of his person.

So I say one by one criticisms which have been made regarding the Book of Mormon are falling by the way through the investigation of scientists who understand their business. I thank the Lord for them and that which they are undertaking to do. I have never had any fear that a thing would be discovered to disprove the truths contained in this book.

We must be careful in the conclusions that we reach. The Book of Mormon teaches the history of three distinct peoples, or two peoples and three different colonies of people, who came from the old world to this continent. It does not tell us that there was no one here before them. It does not tell us that people did not come after. And so if discoveries are made which suggest differences in race origins, it can very easily be accounted for, and reasonably, for we do believe that other people came to this continent. A thousand years had elapsed from the time the Book of Mormon closed until the discovery of America, and we know that other people came to America during that period.

NO DEFINITE SOLUTION

There is a great deal of talk about the geography of the Book of Mormon. Where was the land of Zarahemla? Where was the

City of Zarahemla? and other geographic matters. It does not make any difference to us. There has never been anything yet set forth that definitely settles that question. So the Church says we are just waiting until we discover the truth. All kinds of theories have been advanced. I have talked with at least half a dozen men that have found the very place where the City of Zarahemla stood, and notwithstanding the fact that they profess to be Book of Mormon students, they vary a thousand miles apart in the places they have located. We do not offer any definite solution. As you study the Book of Mormon keep these things in mind and do not make definite statements concerning things that have not been proven in advance to be true.

God bless you, my brethren and sisters, keep us all in the faith, and make it possible for us to withstand the assaults of the world, for they are coming just as they have come. They will come with greater force. Lucifer is not dead. He is opposed to Christ, our Lord. He has been opposed to him and fought him for the dominion of this earth since he was cast down to it, and the battle is not yet won. It will become fiercer and fiercer, but there is no doubt in regard to the ultimate termination. Christ will prevail. He will rule over this earth, the right of which he won by the shedding of his blood, and redemption will come to his covenant people. Every word spoken by the prophets inspired of God, as it applies to this land, to this people, and to this great dispensation, the greatest of all time, will be fulfilled. I bear witness of it, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

One great difficulty that we have always had in our conferences is to find sufficient time to hear from all whom we would like to have speak here. We will ask some of our missions presidents to speak briefly this morning, and ask that they occupy not to exceed ten minutes.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I sincerely trust that the spirit of the Lord may lead my thoughts at this time.

The principles of the Gospel as taught by the Church of Jesus Christ appeal to me; they are in strict accord with the holy scriptures; they are conclusive evidence to me that this Church is in harmony with that established by our Lord and Master in the meridian of time. In my experience I have not found any man or set of men who have successfully assailed any of the principles of the Gospel revealed to the Prophet Joseph Smith a century ago. During that period of time the Church has taught many glorious truths—among others, that our Eter-

nal Father has a body of flesh and bones; that men lived before they came into this world, in an ante-mortal state, where they developed under the inspiration and power of God, and where prophets were chosen and ordained. No sect or party of men has been able to prove these doctrines untrue.

On the other hand, I have listened hundreds of times to young men from the stakes of Zion, who have come into the world to preach the Gospel, proclaiming the same doctrines which were taught by the early elders of the Church. These young men have never heard these early sermons, they have never had an opportunity to read them, but they have taught the same principles and delivered almost verbatim the same sermons by the same power. This fact bears testimony to me that the Divine Teacher who taught the elders of this Church in the beginning is in the earth today teaching the children of men through the priesthood of the Son of God.

The power of the Holy Ghost is in the earth; God our Eternal Father rules and reigns; he governs and controls the destinies of men according to their obedience to his laws. The Savior of the world is guarding the interests of his Church and it shall stand in the earth to be here when he shall come in his own due time.

Men and women by the score have been gathered out from among the congregations of the earth and have borne testimony through the inspiration and power that God gives to baptized believers, that this work is true. Hundreds and thousands of copies of the Book of Mormon have been printed and distributed by our missionaries, and men and women have come into the Church through the divine testimony taught within the pages of that holy record, which record is a history of the hand-dealings of God with the children of men who lived on this American continent. It has been assailed again and again but unsuccessfully.

I glory in the work of God. There is nothing in the world that is of more interest than the teachings of the Gospel; nothing that will make men and women happier and bring them closer to our Father.

I am glad to be able to report to you the success of our mission, the Central States mission. The elders there and the sisters are happy in their work, and they are developing the testimony that came into the world with them, that will make them a power in this world. They will be the means of bringing many others into the Church. It is the work of God. I thank our Eternal Father for the light that he has given me, for the testimony that he has given me, for the privilege I have had of learning and teaching the principles of the Gospel to men and women in the earth and of being associated with holy men of God who bear his priesthood, his power and his authority, as leaders and prophets in the dispensation of time in which we live. It has been my salvation.

I pray God that he may continue to give light and truth to his children, that we may obey the inspiration that comes to us and glorify his name to the end; in the name of Jesus. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

It is my prayer that I may be able to occupy the short time allotted, in saying something that will be appropriate and profitable. It will be fifty years next July since, as a young boy, I went on a mission to the Southern States. I was reminded, by what President Grant read from the book of Doctrine and Covenants, of the joy that comes into one's life with the knowledge that he has been the means of bringing one honest soul to a knowledge of the truth. That truth and promise has come more forcibly to my mind than ever before while on my present mission. I have been reminded of the good souls to whom I carried the gospel message in my youth, and who went down with me into the waters of baptism; whose families are today splendid, honored Latter-day Saints, surrounded with greater comfort, with greater blessings than they would have possibly enjoyed where I found them.

The Eastern States mission is in excellent condition. A wonderful work is being done. Although the people generally are not so much interested in religion, yet there are many honest souls who may be reached, and wonderful possibilities exist in that mission.

There is one thing in particular to which I desire to call the attention of the presiding authorities of the Church, and a condition which I would have the mothers and fathers and the bishops of wards consider, though it may not be my prerogative to call attention to it particularly. That is the fact that in the Eastern States mission there are nine of the greatest educational institutions of America, great universities and almost innumerable colleges, and smaller universities, to which the young people from Utah and surrounding states, are going to obtain an education. I find that few if any of these young people carry with them transfers of their membership in the Church to the branches where they attend school. There may be some, but I do not know of any who do. What is the result? In each of the great university towns, excepting Cornell and Princeton, there are organized branches of the Church with splendid men and women carrying on a great work. These young people are not only needed there, but they need the assistance and the contact with these organizations. I find that many of them never attend any branch meetings or participate in any of the activities of the Church. As a rule the meetings are held in humble places, ill-favored physically, but blessed spiritually. These young people go to school and they say: "Well I am here for a few years, and I want to devote myself solely to my studies." Then I find again others, a few, who have contact with these branches of the Church, who associate with the elders, the missionaries and branch officers; and what is the result? They are cultivating and developing spirituality as well as intellectuality. Some of these young people will come home better Latter-day Saints than when they left their parents. I cannot help but refer to one as an illustrious

example. He came from the Eleventh Ward of this city, young Dr. Leroy Alvin Wirthlin, a graduate of Harvard University, who is doing interne work in Boston. He actively associated himself with the missionaries and members of the Boston branch, and has done everything in his power, while at school, to promote the work of the Lord. He has some additional or post graduate work to do, which only occupies a portion of his time; the balance of his time is spent in active missionary work. What is the result today? Without being called upon a mission, he is taking the place of a missionary, working with a missionary, devoting very largely all his spare time (and they all have spare time), during the few months that it is necessary for him to remain there. All the missionaries point to him as an illustration of what can be accomplished. He is using his exceptional qualities and efficiency in assisting in this great work of saving souls. He thoroughly enjoys the thrill that he receives from his contact with the missionaries and from the good he accomplishes.

I am reminded of the statement made to me by Presiding Bishop Cannon, that there will be an effort made to have bishops transfer the membership of our people, not only students, but all of our members who go east for employment or education or other purposes, when they are to remain away a year or more. By thus transferring their membership to our branches we have an opportunity of knowing these people. I found that the president of the Massachusetts district and the president of the branch of the Church there, did not even know young men who came from the very best of Latter-day Saint families here, who had been in Harvard for a year or two. They did not know they were there. What is the result? They associate themselves with students and friends who are not of our faith. They live in an atmosphere foreign to the Gospel. They breathe that atmosphere and it gradually becomes a part of them. We must work in the Gospel of Jesus Christ, if we are to progress and hold fast to the faith. If we stop using any of our limbs, what is the result? My arm, if unused long enough, would not perform its normal functions. It would wither and become useless. Just as we would lose the use of our limbs by non-use just so with the Latter-day Saints who cease to act as such, or to have contact with those who enjoy the Spirit of the Gospel. It matters not how well favored they may have been, if they cease to have contact with Latter-day Saints, if they cease to perform the duties that they can perform, and separate themselves from the Church and its associations, they lose the faith; and many of our young people, I find, in the East, have apparently lost their faith. One young man to whom I spoke recently, the vice-president of one of the large corporations of the East, who has been there a number of years, never attends Church. His wife is the daughter of a bishop in the Church, his grandfather was one of the pioneers of forty-seven. I asked him why he did not attend. "Well," he said, "I am so busy." That I find to be the statement generally. I said, "Has the faith of your father and mother faded out completely?" He said, "I can't say that." His mother is a splendid worker

in the Relief Society. Then I said to him: "Can we not induce you to come here and lend the strength of your personality, your reputation and standing, to help this little branch of the Church?" Think of what he could accomplish by spending a few hours with the saints on Sunday. Just before I left New York I was informed that there were fifteen doctors from Utah—and I suppose that means Idaho and these surrounding states—Latter-day Saints, practicing their profession in New York and its environs, fifteen of them, most of whom pay very little attention to Church work. We have many members in those great business and educational centers in almost every vocation in life. The great commercial, industrial and manufacturing industries of the East employ many of our people. Some of them are prominent professors and instructors in the great educational institutions. Some are in leading law offices. There is a migration which I think has been overlooked, from the West to the East. A comparative few of our people who have been reared here and who have been East long, are active in the Church. All, including our merchants, business men, and our young people who go East for various purposes, know of the opportunities for entertainment and amusement; they all find ample and abundant time for amusement. Too often they feel that they must in that time miss nothing, even the vicious and degenerating, and they forget and ignore that which is more vital and important, the Spirit of God. They go there feeling that they are relieved from restraint. They go there frequently not intending to stay, but they find employment and hundreds of them are there. More of them are there whose names are not upon the records of the Church than those who have their names upon the records. I importune the fathers and mothers and the bishops of the Church to see that these Church members have their records transferred, that we may be able to work with them. They can be transferred back when they come home. I will be glad to have parents correspond with me and cooperate with them. The General Electric Company has quite a number of our young men employed as engineers. For example, I think there are six of such at Schenectady, occupying responsible positions. Some of them are faithful Latter-day Saints. In Philadelphia, we have a great many doctors as well as others. Hundreds are in Washington. All these young people need the watchful care of parents and they need to be kept in contact with the Church, so that they will not drift away. Many of the choicest blood of Israel are drifting away through lack of contact with the Church. It is due, to some extent, to the fact that their parents are not sufficiently interested or advised.

Then we have another interesting situation. The German and Swiss saints, many of whom are hastening their departure from Europe because of changes soon to take effect in the immigration law, and finding it much easier and cheaper to stop in New York, are locating there. They think there are better opportunities for employment there also. They are coming every month. We anticipate something like two hundred will be coming within the next two months. We have several

hundred of these saints in the Brooklyn branch. There are a goodly number of them in the Manhattan branch and also in Union City. All these things present a problem that is worthy of serious thought.

I would like to make an appeal to prominent men and women of the Church who go to New York, that in place of spending all their time seeking amusement, they go to the branch meetings of the Church and lend the strength of their personality and their presence to help us build up the work of the Master, in which we are engaged. While we do not have sufficient numbers for a stake of Zion there now, we have the intelligence, the personality and an abundance of it, and I believe it will be but a short time before we will be ready to organize a stake in this greatest of all commercial centers of the world; the unquestioned metropolis of the world, where we should have more adequate facilities for carrying on this great work. Nevertheless it is progressing, and nothing can stay it.

I believe I have occupied my time; but there is one thing to which I will refer; that is in connection with the Book of Mormon. It has been to me a source of interesting study throughout my life. For many years I have been a member of the American Anthropological Society and the Archaeological Society, chiefly because of my interest in the Book of Mormon. During the war, it was my privilege to become very well acquainted and frequently to have luncheon with Doctor Spinden of the Peabody Museum of Boston, a professor of Archaeology in Harvard, and also Mr. Morley, the leading archaeologist of America, in making explorations in Central America. The latter has been financed for about twenty years by the Carnegie Institute of Washington; has spent as much as ten years in excavating the ruins of Copan. He has written voluminously. He has written one book of about a thousand pages on the explorations of that ancient but hidden city of Copan. Doctor Spinden, the leading authority on the subject, in the presence of Mr. Morley and myself, declared that he has made a special study of the manufacturing of cloth in ancient America, and he said that without question the ancient Peruvians had attained a higher degree of perfection in the manufacture of cloth than any other nation of their time. Dr. Morley seemed to concur in the fact. So perfect and complete had it been developed that nothing since has exceeded the skill and fineness that they demonstrated. If you will read in last month's "Art and Archaeology," the leading archaeological journal of the United States, on the front page, in the first paragraph, the leading article of that journal, you will find that it states that the cultural development of the aboriginal inhabitants in Central America, prior to Columbus, was equal to that of any nation of their time; that Babylon and Egypt did not exceed the culture that has been discovered in the ancient ruins of this continent. That culture and advancement did not exist in the days of Columbus. It was found in the ruins they left. Only the Book of Mormon tells the whole story.

It was presented to the world, before explorations of ancient cities of America had been made, when little or nothing had been written

about the subject in English, by a boy twenty-four years of age, whose life had been spent on the frontier, a mere backwoodsman, uneducated, always existing in and surrounded by poverty and adversity, having no contact with educated men or libraries. Its pages reveal to the world a detailed history of many nations, various peoples, great wars, the lives of good and great men, as well as wicked ones, the birth and growth of governments, nations, religions and civilizations. It presents the Gospel in its fulness and contains glorious teachings and prophetic predictions which are being fulfilled. Contrast that achievement with the results of the life work of the greatest scientific archaeological American explorer of our time, backed by Carnegie millions, who can only tell a small part of what happened in a few cities of a small section of Central America. The contrast is so striking that the Book of Mormon can only be admired because a hundred years of fierce opposition and effort at exposure have not affected it. And now it is read by the thousands, where it was only read by the hundreds a few years ago. Has not the Lord indeed taken the weak things of the world to confound the wisdom of the great and the wise?

My brethren and sisters, the thrill of being a servant of God, carrying his message to the world, the preaching of the Gospel, has stirred my soul. My whole heart is in this work, and while my physical comfort is not what it was at home, while my physical surroundings are not so comfortable, I do bear testimony to the fact that I never enjoyed myself more than when I suffered privation and even hunger as well as the brutal treatment of mobs, while on a mission in the Southern States in the days of my early youth. I was in the adjoining state to the one where the martyred James Standing suffered death, and where President Clawson was condemned to death by a ruthless mob, but was miraculously saved. I went through the experiences of that time and never enjoyed myself more, notwithstanding the hardships, for we traveled almost entirely on foot and without purse or scrip. To the stranger it would appear impossible, but the joy that came to me at that time has come back to me in this mission. It is priceless, and I am trying to duly sense the responsibility. I believe, and I expect as firmly as I know that I am here, that the joy and the pleasure of my contact with those splendid young people with whom I am laboring, will be such that the blessings of God will flow from it and will last throughout my remaining days, as a compensation and a joy that nothing else can give. That I may be the means of accomplishing some more good in the mission field and enjoy the blessing promised in the revelation read by President Grant, is the greatest desire of my heart, in Jesus' name. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

The President of the Church, in his address this morning, declared that the missionaries went forth preaching that which they knew to be true. I testify to the truth of this statement. The Lord says in a revelation contained in the Doctrine and Covenants, that the power is in them, referring to the men who should preach his glorious word. When the father of John Wesley was dying, he said to his famous son: "It is the inward witness, 'John, that sustains us in the knowledge of God.'" This Gospel is being preached in the power and demonstration of the Holy Ghost. The richest heritage that young people can possess in going into the world is to have the Holy Spirit as their abiding companion.

A young man, living near Salt Lake City, left for a mission in the Southern States a few years ago. Before he left he said to his mother: "If I do not receive a testimony before I have been in the mission one month, I am going to return home." The mother sweetly answered: "My son, you have a testimony. My prayers will ascend unto God that you will be made conscious of that testimony before you have been in the mission field a month." The young man was put to labor in the Georgia conference. Three weeks after he arrived there, he and his companion were chased by a mob of angry men. The elders discarded their mission grips. They found that their coats impeded their flight, and they threw them aside; but when they had outdistanced their pursuers this young man who had told his mother he would return home within a month if he did not receive a testimony of the truth of the Gospel, shook his fist in the direction of the mob and said: "I know this Gospel is true." But it took a mob to make him conscious of his testimony.—"Sweet are the uses of adversity."

A few days ago I received a telegram from a bishop in Zion stating that an elder's mother had died, and he desired that I should break the sad news to the young man. I took the young man to dinner: told him of the hardships, the griefs and the sorrows that had come to many missionaries. When I thought I had him at least partly prepared to hear the sad news, I said: "My son, your mother has passed away." He wept as only missionaries can do, laboring under that great sorrow, and I wept with him. His mother, on her death-bed, had made the request that her son fill his mission. The young missionary said: "Don't be too kind to me. I am afraid I will get homesick. I am going to fulfil my mother's wishes."

Brethren and sisters, did not that woman have the inward witness? Did her faith spring from a gospel that is not of God? The mission of her life, the mission of the Church burned in her heart, and she wanted to be one of God's children fulfilling his glorious purposes in her earth life. One cannot laugh away a statement like that. A court

of law will accept a dying statement in proof of the case under consideration. Is Oliver Cowdery's testimony, is David Whitmer's testimony, is Martin Harris' testimony to the truth of the Book of Mormon true? We know by the power of the Holy Ghost that those testimonies are true. It is my firm belief that this sainted mother, who upon her death-bed made the request that her son fill his mission—and she is only one of many who have made this request—is an angel of God, and that before she breathed her last she was an angel of God. I don't believe it takes death to transform men and women into angels of our Father. Her spirit went to the God who gave it, a blessed woman, one among the multitude of the mothers of Israel.

I pray God to bless us. Brethren and sisters, if you will have your children baptized when they reach the age of eight years, they will receive the gift of the Holy Ghost, under the hands of the authorized servants of God, to be an eternal abiding companion to them; and though they wander from the path, though they grow indifferent and sometimes tread the wrong path, it is my firm belief—and unshaken testimony, that the prayers of the fathers and mothers in Israel (as did the prayers of Alma's father), will reach their sons and daughters in the hour of their direst need, and this witness of the Holy Ghost will prompt them to return to the faith of their fathers and mothers. I bear testimony that the power of the Holy Ghost attends this Church, in the name of Jesus Christ. Amen.

The hymn, "O Ye Mountains High," was sung by the congregation.

The benediction was pronounced by President Henry H. Blood of the North Davis Stake.

The conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The meeting commenced promptly at 2 o'clock p. m.

President Heber J. Grant presided and announced that the congregation would join in singing the hymn, "Do what is Right."

After the singing, the opening prayer was offered by President Joseph M. Holt of the West Jordan Stake.

The congregation sang the hymn, "High on the Mountain Top."

PRESIDENT RUDGER CLAWSON

My brethren and sisters, I was very much edified at the morning meeting. The instructions given and the testimonies borne were thorough and spirited. It was an extremely enjoyable meeting. I trust that the Spirit of the Lord will be with us this afternoon to inspire what may be said and to give the congregation an understanding concerning matters pertaining to the Gospel of Jesus Christ.

WITNESSES WHO TESTIFY CONCERNING GOD'S WORK

I am quoting now from Second Corinthians, 13th chapter, 1st verse: "In the mouth of two or three witnesses shall every word be established."

We understand very well that in the courts of the land, when cases are brought forward and a verdict is to be rendered, if the matter can be established by two or three witnesses who speak under oath, it is regarded as a very strong case. And so it is in relation to matters pertaining to the Church and Kingdom of God. If those things that are claimed are sustained by two or three or more witnesses it becomes a strong case indeed.

In respect to the things which God puts forth regarding his work, he usually leaves the world without excuse by furnishing an abundance of evidence in the matter of witnesses. That is peculiarly the case in respect to the Gospel of Jesus Christ. We have very strong witnesses concerning the great work in which we are engaged, in the standard works of the Church. There is the Holy Bible, King James' translation, one of the standard works of the Church of Jesus Christ of Latter-day Saints. The truths set forth in the Bible are greatly reinforced and strengthened by the testimony of the Book of Mormon, of which we have heard at this conference. Much information was given to us in the discourse delivered by President Ivins respecting the Book of Mormon. And then we have the further witness of the truth in our Book of Doctrine and Covenants, and still again in the Pearl of Great Price. These four records constitute the standard works of the Church.

THE BIBLE AS A WITNESS

We know very well the value of the Bible which has come down to

us through the ages, and which is widely distributed throughout the world today. In nearly every room of the standard hotels of the country, in the large cities, there is a Bible for the consultation and study of the guests of the hotel. We find the Bible in the homes of hundreds and thousands of people. It is a wonderful record. It is a religious history of the people of God upon the eastern continent. It is the history of the children of Israel, who it seems have not been held in the highest repute by many Christian people during the last eighteen hundred years; and yet the world is indebted to the Jews, or the children of Israel, for this precious record. In this record they are called the people of God. Therein you will find an account of the holy prophets of old, how that they spake as they were moved upon by the Holy Ghost, and made many precious predictions.

In the Bible you will also find rather a full account of the life and works of the Savior and his Apostles, and there you read of the great atonement that was wrought out for the children of men. We do not always stop to consider that the Christ came to earth through the lineage of the children of Israel, but so it was. His Apostles were of that lineage, and in fact we believe as Latter-day Saints that we are of the same lineage. We realize as a Church that we are greatly indebted to the Jewish race for much information respecting the plan of redemption. We ought not to forget that. It appears to me that we should be kept in remembrance of it, and that we ought to feel an interest, and probably we do, in the Jewish people, because we believe that the time is not far distant when they will accept the Gospel, will acknowledge the divine birth of the Savior, and consequently will not be looking for another Messiah. This has been predicted by the prophets of old.

THE BOOK OF MORMON

Now, as to the Book of Mormon, the second witness mentioned. It is a wonderful book and it has come to us in a most remarkable way. The story reads almost like a romance and yet we know and testify that it is absolutely true. The Book of Mormon is a history of the ancient inhabitants of America, of whom the Lamanites, or the American Indians, are descendants. They have dwindled in unbelief and in many respects have become degraded. They have fallen from the high place they once occupied in the civilization of ancient America.

The title page of the Book of Mormon gives some idea of the character of the Book. It follows:

"The Book of Mormon, an account written by the hand of Mormon upon Plates taken from the Plates of Nephi.

"Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

"An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ."

The history of the people of Nephi began about six hundred years before Christ and ended four hundred and twenty years after Christ, covering a period of about one thousand years. It is a remarkable history and was hidden up by commandment of God, hidden in the earth to come forth at a later time. It has come forth. An angel came down from on high and appeared to a young man by the name of Joseph Smith and delivered to him this record which was taken out of the earth.

ANCIENT PREDICTIONS FULFILLED

The circumstance is referred to in the Bible, strange as it may seem. The Prophet Isaiah speaks of the matter and he alludes to it in an interesting way. If you will consult the twenty-ninth chapter of Isaiah you will find words to this effect:

"Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

"Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Now that is remarkable language, the speaking of something that shall come out of the ground, a voice, a message from the dead. It fits exactly the coming forth of the Book of Mormon, although the prophecy was uttered centuries before the book was revealed to the world.

The Lord speaks of the condition of the world at the time the book was destined to come forth. He says:

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

So Isaiah predicts that by reason of these whisperings that come out of the ground, the Lord will proceed to do a marvelous work and a wonder in that day. Well, fortunately, the Latter-day Saints by the will of God have come into possession of this wonderful record, the

Book of Mormon, and there is much evidence that goes with the record to show that it is a true work of God, and was translated by his marvelous power. There were four witnesses who saw the angel and who handled the plates from which the Book of Mormon was translated by divine power, and there were eight witnesses who did not see the angel, but they did see the plates and handled them and testified of the matter in a most solemn way. The testimonies of the eleven witnesses are published in the fore part of the Book.

So far as the Church of Jesus Christ of Latter-day Saints is concerned we have more real testimonies of the truth of the Book of Mormon than we have of the Bible, yet we accept the Bible as the word of God and we believe in it.

THE THIRD WITNESS

The third witness, which is known as the Book of Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, contains numerous revelations of God given to his people through Joseph Smith the Prophet, for truly he was a prophet of God, and these revelations bear the stamp of divine approval upon them. There is a spirit and a power that go with this book that is very impressive indeed, and to many people very convincing. It is a testimony to the world that the Latter-day Saints do believe in the principle of revelation and that we cannot very well see how the Church of God can be established upon the earth and how his purposes can be accomplished unless he speaks to his people. It is his Church. It is called by his name, called the Church of Jesus Christ, and it would seem highly important that he being the President of the Church should speak to his people, otherwise they would be left without proper direction. We must look to him for wisdom and understanding and inspiration. I testify to the world that the Book of Doctrine and Covenants throws very much light indeed upon the plan of salvation.

THE PEARL OF GREAT PRICE

The Pearl of Great Price, the fourth witness, like the other three sacred witnesses corresponds with them exactly in its teachings of the Gospel of Jesus Christ.

There is no variation except that it gives one a little fuller and clearer understanding of those teachings. The title page and contents read as follows: "The Pearl of Great Price, A Selection From the Revelations, Translations, and Narrations of Joseph Smith, First Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-Day Saints."

Contents: The Book of Moses—8 chapters. The Book of Abraham—5 chapters. Writings of Joseph Smith. The Articles of Faith.

WITNESSES WHOSE TESTIMONIES AGREE

I state without hesitation that these four testimonies agree perfectly in respect to the Gospel of Jesus Christ and the plan of redemption

which he instituted for the salvation of men. There is a difference of course in the history of the people who were responsible for these wonderful records, but no difference whatever in the plan of salvation therein set forth. For instance, the Holy Bible teaches with clearness, we think, that the first principles of the Gospel are faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. These constitute the fundamental principles of the Gospel.

The Book of Mormon certifies to the fact and agrees perfectly with the Bible in this matter, as do the Book of Doctrine and Covenants and the Pearl of Great Price. The organization of the Church as instituted by the Savior himself and which was composed in the main of apostles, prophets, evangelists, high priests, seventies, elders, bishops, priests, teachers and deacons, which constituted the Melchizedek priesthood and the Aaronic priesthood, is emphasized. This organization is strongly emphasized in the Bible as it is in the Book of Mormon, and as it is set forth also in the Book of Doctrine and Covenants and the Pearl of Great Price.

So we have these four witnesses that agree perfectly in respect to this matter, and, so far as we know, and so far as our history has gone and our experience, the testimony of the Three Witnesses as well as that of the Eight Witnesses has not been overthrown. The world will be judged by the evidence set forth in these precious records.

INDIVIDUAL TESTIMONY

I testify to you, my brethren and sisters, and rejoice in the knowledge, that I do know that this is the Church of Jesus Christ of Latter-day Saints, that Christ was the Savior of the world, that he suffered by atonement for the sins of the world, and that we must look to him, and as Latter-day Saints we do look to him, for salvation through our good works and by our faith.

I testify to you that I do know, as I know that I am standing here and speaking, that Joseph Smith was a true prophet of God, that he accomplished a mighty work, that he is better known and better understood by his people today than he was in the days when he lived upon the earth. I think we know him better than most anyone else, and we are just as close to him as any people ever were when he lived upon the earth. This is the Church and Kingdom of God seen by Daniel of old that was to be set up and should never be thrown down or given to other people, but must go on until the will of the Lord is accomplished and the world is saved by repentance and by faith. This is my testimony and I humbly bear it in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

I am very grateful to our Heavenly Father for membership in his Church. I am thankful for the privilege I have had of attending

the sessions of this conference thus far, and for the inspiration that has been felt as a result of the instruction we have received.

I fully sense the responsibility that attaches to one who occupies this position, and desire that the Lord will bless me, that I may be directed to say such things as will be profitable to us here upon this occasion.

PERILOUS TIMES

We are living in perilous times. The scriptures are being fulfilled, and as it appears to me this is the particular time when, if it were possible, the very elect would be deceived. It is remarkable how easy it is for those who desire to advance their financial interests in the world to find a reason for setting aside the plain teachings of the Lord with reference to our lives. And it is strange to me how many people fall into the habit of listening to those who say things that are contrary to the revealed will of our Heavenly Father.

This is a great institution with many organizations that are calculated to bless and benefit mankind. I fear that as members of the Church we depend too much upon the auxiliary organizations, and upon the advice and counsel of those outside our own households. We have already heard of many of the blessings that the Lord has given to us in the sacred records that have been kept until our day, and that contain the advice and counsel of an all-wise Father. It seems strange that so many of our people, with the opportunities offered, lack familiarity with the contents of these sacred records.

CONSERVATION ADVISED

We live in a rapid age; there is new development constantly. The Lord has warned us that there are certain requirements that are made of us, and that if we fail to take advantage of his advice and counsel, these other things that seem so important will be but a source of sorrow and regret to us. This people have been advised to conserve their energies and their means. We have been taught by those whom the Lord has raised up to instruct us that we should live within our income, that we should not follow the fashions of the world and expend as rapidly and even more rapidly than we can earn the money that comes into our hands, to take care of ourselves and our families.

I fear that the Latter-day Saints, in many cases, are blinded by their own vanity, by their desire to be what the world is; and we have been told in such plain language by our Heavenly Father that we cannot live as the world lives and enjoy his Spirit.

CONSISTENCY IN OUR LIVES

We read in the Old Testament scripture and in the New Testament, we read in the Book of Mormon and in the Doctrine and Covenants, the advice and counsel of our Heavenly Father through his servants that direct us to be consistent in our lives, not to be selfish, not to desire those things that belong to somebody else, to take care of our bodies, to have our houses in order, to exemplify in our lives those virtues that

will enrich us here and prepare us for eternal life in the Celestial kingdom. And if any of us fail it will not be because we have not been well taught.

THE THINGS OF THE WORLD

As I go out through the country and see the improvements that are made, as I look at the fine conveyances that our people are using, I observe the tendency to follow after the world in so many ways. I fear that if we are not careful we will be tempted beyond our power to resist and we will lose the gifts the Lord desires to bestow upon us. In his wisdom he has warned us that some things commonly used by the world are not good for us.

EVILS THAT AFFLICT MANKIND

For instance, we read in Section eighty-nine of the Doctrine and Covenants that in our day certain evils and designs would exist in the hearts of conspiring men; and as I see the increase in the use of tobacco among the people of the world, and realize its baneful effects upon the human family, I am concerned for our youth. If as members of the Church we fail to listen to the advice and counsel of our Heavenly Father we will not gain but we will lose our blessings. If as the head of a household I fail to influence the lives of my family to avoid the evils that afflict mankind; if by reason of my own carelessness or my indifference I fail to inspire in my children faith in God, surely I must know that sooner or later I may repent in sorrow.

The harmful use of stimulants and narcotics among the Latter-day Saints ought not to prevail. These habits should not be customary with us as they are in the world, for we have been better taught.

We ought not to be among those who violate the Sabbath day, because the Lord has told us plainly what we should do in order to properly honor his holy day.

We ought not to be among those who neglect their prayers and fail to seek the Lord for his advice and counsel, for he has told us that if we will come to him he will hear us and bless us; and if we in our families neglect our prayers the loss will be ours.

DIVINE INSTRUCTION

I do not feel like criticising people in the world, because of conduct that is prejudicial to good health and good morals, as much as I feel like criticising the members of this Church when we fail. We have been divinely instructed. Not only do we have the advice that has been given to the world through the Old and New Testament, but that has been supplemented in our day by teachings contained in other sacred records and by the inspired counsels of men that we have sustained as prophets, seers and revelators. With these things confronting us surely the members of this Church should ever be on the alert, we

should think seriously of our privileges and our opportunities, and we should not be willing to do what others do because it is popular.

DUTIES OF PARENTS

It is the duty of fathers and mothers to call their families together and instruct them. It is our duty to bow before the Lord in prayer in our homes. It is our duty to ask the blessing upon the food that we partake of and to thank Him who gives us all these things. It is our duty to be honest with our neighbor, not incur obligations thoughtlessly that we may not be able to meet. We should teach our children that honesty even in minor things is important if they are to obtain a place in the Celestial kingdom.

We should stress the necessity of morality among the rising generation. It is not safe for us to leave to our public schools and to other institutions outside of our homes the training of our boys and girls with reference to a proper conduct in life. If we do not teach them the sacredness of these bodies of ours, if we do not inspire in them a desire to build character that is beyond reproach, if we fail to impress upon them the danger that confronts them in their contact with the evils that afflict mankind, we will not be justified by saying that we did not realize how serious it was. God has warned us that we should teach our children to pray and to walk uprightly before him. He has given our schoolmasters after his own heart who have been instructing us from year to year in the things that we should do. If our children grow up in idleness we know that that is displeasing to the Lord. If those of our households neglect to hold in reverence the things of God, we must know that sooner or later sorrow will come into their lives; and if it comes into the lives of our children then we, too, must join them in sorrow and remorse.

INTEGRITY AND INDUSTRY IMPORTANT

I feel very much concerned, when I think of the temptations that are everywhere present. The very fact that so much wealth has been made available to many people gives the youth in some instances the feeling that because their parents are well-to-do, honest toil is not necessary or desirable; and yet I am satisfied that no people have ever lived upon the earth who have failed to earn their livelihood by integrity and industry, but have gone to decay.

I wish there were some way of inculcating into the minds of our boys and girls a greater feeling of appreciation for the advice and counsel of our Heavenly Father, and a desire to benefit by it.

HARMFUL LITERATURE

When we think of the large amount of information that is disseminated in our magazines and books, easily accessible to our boys and girls, much of which is harmful to those who read it, how important it is for us who have had years of experience to safeguard and direct

them by pointing out the dangers that confront them if they accept as desirable the vagaries and philosophies of men and women who do not believe in God.

THE SAFE COURSE

I am thinking of the time when ancient Israel went astray. They worshiped false gods. They listened to that which was popular, but false, and then destruction overtook them. We are in just as much danger, my brethren and sisters, as any people who have ever lived upon the earth, unless we listen to our Heavenly Father. His is the only voice, and the teachings of those whom he directs are the only teachings that we are safe in following. We know that the adversary is alert. If he can betray the rising generation, if he can lay pitfalls for their feet and ensnare them in evil his desire has been realized and their downfall is accomplished.

TEACHING IN THE HOME

It is important that in our home and by our own firesides we take more pains to teach our sons and our daughters those truths which the Lord has made plain to us are necessary for eternal salvation. What a wonderful privilege it is to live in an age such as this! No such opportunities were ever afforded the human family before. But with these opportunities and blessings there also comes temptation. It is everywhere present. We must not take too much for granted, but be alert. We must feel the importance of our duty as fathers and mothers and safeguard the future happiness of our youth.

I am grateful for the great Primary organization in this Church, for the Sabbath Schools, and the Mutual Improvement Associations. I am grateful for the Relief Society, and for our great Church school system. All of these things are making a contribution for the salvation of mankind. I am mindful of the advantage of missionary experiences that come to so many of our young men and women. All these things are calculated to draw us nearer to our Heavenly Father. But I feel like calling to the attention of the fathers and mothers of Israel today the fact that all these splendid helps are not sufficient. It is your duty and mine to see to it that in our own homes and at our own firesides the important lessons of life are taught to these children, not leaving them to the kindness of our brethren and sisters—and there is great kindness manifested by them. We must not depend upon them entirely. It is our duty—I should say it is our privilege as well as our duty to take sufficient time to surround our children with safeguards and to so love them and earn their love that they will be glad to listen to our advice and counsel. But if as a man holding the priesthood of the living God I so far forget myself as to violate the Sabbath day, can I say to my son that he shall not do that? If I violate the Word of Wisdom by using tea and coffee in my home, what influence have I with my boy or my girl when I say to them, you shall not use tobacco? These

difficulties that afflict us do not come all at once. They are insidious and they creep into our midst a little at a time, until after a while they become dominant in our thinking.

EVILS AND DESIGNS IN HEARTS OF CONSPIRING MEN

When I realize the harmfulness of the cigarette, and how great the effort that is being made to make its use universal by every means of advertising, I realize what our Father meant when he warned us to be on our guard.

Permit me to read what the Lord has said with reference to this matter. This revelation was given February 27th, 1833:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.—"

In that very chapter the Lord mentions the use of strong drinks. He tells us of the baneful influence of tobacco. He warns us against the very things that today are being championed by men who stand in high places, as being desirable to the children of men. Are we as a people to listen to these men who are misled by the adversary? Or shall we take for granted that what they say is true, when in the face of it, the Creator of the heavens and the earth, he who loves us and desires our salvation, has plainly told us that these things are not good for us?

JOY AND BLESSINGS THROUGH RIGHTEOUS LIVES

I hope and pray that as members of the Church we will be more diligent in the future than we have been in the past; that we will be more earnest than we have ever been in safe-guarding the youth against all manner of evil. If any of us in the past have ignored the kind and loving advice of our Heavenly Father with reference to these things that so many think are not important, let us repent of our sins, and ask forgiveness for our weakness. Then let us turn to him and obey his wise counsels; thereby enriching our lives and earning the right to the companionship of his Holy Spirit. We will then radiate an influence in the world for the blessing of all those with whom we come in contact.

I pray that the Lord will bless you good men and women who preside in the various departments of this great Church, you who give so much of your time for the blessing of mankind, that your physical and spiritual strength may be renewed unto you; that the joy that was expressed by one of our faithful brethren this morning when he referred to his mission experience, may fill your souls; and that we may all feel the sacred nearness of our Heavenly Father by reason of our righteous lives.

OUR FATHER'S WORK

This is our Father's work. He gave it to the world for the salva-

tion of the human family. He has counseled and advised us in loving tenderness, and now let us be wise, let us be consistent. Let us put our own houses in order; and then by the power that will come to us as a result of our faithfulness and devotion, let us carry the message of life and salvation unto the children of men with greater power, with greater strength, with greater determination than we have ever done before, to the honor and glory of God and the blessing of his children, to our own salvation and the salvation of those we love, I pray in the name of Jesus Christ. Amen.

A sacred solo, "Nature's Adoration," was sung by Charles O. Peterson.

ELDER NOAH S. POND

President of the Northern States Mission

My brethren and sisters, this is a blessed privilege and I am very happy to have this opportunity of briefly reporting the Northern States mission of the Church.

It is a pleasure indeed to advise you that there is not a single case of sickness or illness among the brethren and sisters laboring in that mission. During the past six months the flu and kindred diseases and complications have raged almost rampant. These diseases have claimed their victims by the hundreds, and deaths have ensued in many cases. Our missionaries have not wholly escaped these illnesses, but through the providences of our kind Heavenly Father, through administration and faith, we have had no serious results; and each one, so far as I am advised, is in the enjoyment of full and perfect health and strength.

We have had some wonderful manifestations of the power of God's priesthood. One of our aged brethren, a short-term missionary, who was not able to endure the rigors of the hard winter, was attacked by flu and double pneumonia. We got him placed comfortably in a hospital under good doctor's and nurses' care in the city of Milwaukee. The first and second days his condition was reported very favorable. On a Wednesday noon the mission office received a telephone message from the doctor in charge, advising me to come to Milwaukee at once, that this brother could not live the day out; and he advised me to communicate with his family and let them know how serious his condition was, or they would receive the word of his death before they knew of his illness. A son of this good brother was also a short-term missionary in one of our other states, and I communicated immediately with him, asking that he advise his folks at home in Idaho, and then hasten himself to his father's bedside, to which place I also would speed.

When we came there in the afternoon the old gentleman could scarcely breathe, but his unbounded faith, united with the faith of his associates, prevailed. He was administered to two or three times in the afternoon and evening. We stayed with him until a late hour at night,

and at midnight his son arrived. When the doctor came in the morning he could scarcely credit the improvement in the old gentleman's condition; and after he had given a thorough diagnosis of the case, examined him thoroughly and prescribed what he thought was necessary to be done and was ready to go, I told the doctor I would like to talk with him.

We went out into another room and in a fifteen or twenty minute interview I told him who we were, why we were, and our purposes as missionaries in the nations of the earth. I told him how our elders and our sisters traveled among the nations of the earth preaching the Gospel, and I asked him if we could depend upon him giving our brother his best services. He was very much impressed, and he assured me that he would not only give the best possible attention, but that he would be considerate in presenting the bill for his services, and that in the future whenever we had occasion to trust to his care any of our elders or missionaries that we might be certain they would be given the best of service.

It was a pleasure to deliver this kind of message to Dr. Gambling, one of the leading physicians and practitioners in the city of Milwaukee and in one of its fine hospitals. I also had the opportunity of delivering the same message to the superintendent of the hospital.

This brother who the doctor said could not live the day out continued to regain his strength until a period of two weeks time had elapsed, when we met him as he was transferring from one train to another in the city of Chicago, homeward bound. Through the grace and providence of our Heavenly Father his life was spared.

A very fine Latter-day Saint doctor, a former missionary in the Northern States, later a student and graduate, and now a practitioner of medicine and surgery in one of our great cities, recently married. He came to our office one afternoon and asked me if we would give his wife a mother's blessing preceding her confinement, and we were very pleased to assure him that we would do that. A few days afterwards he called me, very much alarmed and concerned, and said that very untoward evidences were manifest in the condition of his wife—high blood pressure, temperature, body filling with dropsy and a number of things that presaged a terrible condition. He asked if we could give his wife that mother's blessing that day. In the evening Sister Pond accompanied me to his home, which was five or six miles distant from the office. He told us of the terrible condition his wife was in. He had had experience, and he said he had seen a number of his own household die under confinement cases such as was imminent with his wife, and that he and another very eminent doctor did not propose to take any chances with regard to the life of his wife, that that night they were going to perform a Caesarian operation and take the baby dead or alive, but save the life of his wife. When we gave her a blessing we promised her that her delivery should be natural and normal and that she would have the blessing and privilege of nursing her baby. He drove us to our home, and when he returned matters

were moving rapidly. Labor had set in and he hurriedly secured the ambulance and took his wife to the hospital. Arriving there he was very much perturbed about not locating the other doctor. He could not get him on the telephone; so he took his car and rushed to his home and office in an endeavor to secure him. An hour and a half or two hours intervened, and when he came back after a futile search for the other doctor, his wife had been delivered of a beautiful baby and everything was natural and normal. The dropsy, the high blood pressure, and the other untoward evidences had disappeared. The baby was premature and was placed in an incubator. It is thriving beautifully.

This is a typical case. Our missionaries have had wonderful experiences. One of our short-term brethren visited and was kindly received by the governor of one of our great States, who invited him to come to the Capitol and later to visit his home. A few weeks ago one of our sister missionaries was kindly received and invited into a home, and when she was properly seated the lady of the home said:

"My husband is a grandson of Colonel Geddes, who as a member of the State militia drove the Mormon people out of Illinois. We have heard all about the anti-Mormon side of this history. I am so happy to meet you this afternoon. I want you to take off your things, sit down in my house, and tell me the truth from the Mormon standpoint."

This sister later had the opportunity of meeting this woman's husband, and they are now interested prospective investigators of the truth of the restored Gospel, and this divine Church.

I am pleased, my brethren and sisters, to know that our kind Heavenly Father never drew a geographical line of distinction with reference to his children. On the contrary, the scripture and the Gospel teach us that

"God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Paul taught the Athenians and the Romans that there was no difference between the Jew and the Greek, for the same God was Father over all, and would give his blessings to all those who would obey him and seek him. Paul continued by saying:

"How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

"And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Paul further declared, as did also Isaiah, that not all the world would receive the Gospel, but that it should be preached to them and they should have an opportunity of hearing it. As I observed, I am happy to know that our Father never drew a geographic line; he has never expressed love for one of his children simply because he was born in Great Britain, and hated one because he was born in Germany;

or loved one because he was born in the United States, and disliked one because he was born in Australia. But wherever our Father's children have obeyed him and sought him he has recognized them and given them the blessings of the Gospel.

I can testify to you that this Gospel is being preached to the nations of the earth in advance of the coming of our Lord and Savior. I have seen the fulfilment of that passage of scripture which says that he would take them one of a city and two of a family, and give them pastors after his own mind. In my youth I used to think that was wrong, or a misinterpretation of the scriptures, but I have seen it manifest where one single individual in a city or town or hamlet, and where two of a family, have accepted the Gospel. We glide from one State into another, as from Utah to Idaho, from Iowa to Illinois, from Illinois to Indiana, from Michigan and Wisconsin in the United States into Canada. Men and nations make the geographic line of distinction by an ocean, a sea, a river, a lake, a mountain range. But our Father draws no line of geography in the salvation of his children.

I am happy to report the excellent work of your sons and daughters, your brothers and sisters, elders and lady missionaries of the Northern States. I humbly pray for our Father's choicest blessings upon his servants, the First Presidency, the Council of the Twelve, and all the presiding quorums of the priesthood, you my brethren and sisters in the wards and stakes of Zion. You fathers and mothers, we are solicitous of co-operation with you in the fine working operations of your sons and daughters as missionaries.

I pray for our Father's blessings upon all his children in the name of Jesus Christ. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

My dear brethren and sisters, I certainly feel my weakness in standing before you this afternoon.

It has been only about two and one-half months since the East Central States mission was organized, and it has meant a great deal of hard work to get the organization completed and to get things in running order. But I am very pleased to state that with the wonderful help we have received from Elder Stephen L. Richards, President Charles A. Callis, President Henry H. Rolapp, and others, we have been able to gather the necessary information from time to time, so that we have been able to organize the mission so that it is now in a very good condition.

It took considerable time to decide just where to locate, and then to obtain headquarters. The East Central States mission comprises the following states which were taken from the Southern States mission: Kentucky, Tennessee, Virginia, and North Carolina. It also includes the state of West Virginia, which formerly belonged to the Eastern

States mission. Our headquarters are located in Louisville, Kentucky.

Your sons and your daughters who are laboring in that mission are all interested in their work. They are united and working together for the advancement of the cause in all parts of the mission. I am very pleased to report that at the present time we haven't an elder or lady missionary that is sick or afflicted in any way; they are all able to take care of their work and go about their duties, for which we are very thankful. During the past winter there have been many cases of influenza among our laboring force, as well as among the Saints; there has also been an epidemic of small-pox and one of diphtheria in that part of the world. But we have had very few fatalities among our people, for which we are very thankful. Today they are practically all enjoying health and strength and are enjoying their labors.

We have been blessed with a number of short-term missionaries—men of mature years, those who have had experience in the bishopric, in the stake presidency, as high councilors, and in other capacities—who have come into our midst; and they have been able to help the younger elders and lady missionaries. They have been able to lead into the waters of baptism people whom the younger missionaries have not been able to persuade to go that far.

Two weeks ago last Sunday we held a conference at New Martinsville, West Virginia. We had three very good meetings, well attended. A few days following that conference eleven honest souls entered the waters of baptism.

A week ago last Sunday we held a conference at Madisonville, Kentucky, in a part of the country that heretofore has been somewhat hostile, so to speak, to our people. The authorities of that city gave us the use of the court house, free of charge, and we had an attendance of 148 at the afternoon session, without counting the children. Of that number I should say that about one-third were representative citizens of that community who did not belong to the Church; and with but one exception they seemed to be well satisfied with that which they heard. During the course of my remarks that afternoon I referred to the love that the Lord has for his children, that instead of there being just a single dividing line so that certain ones would go either to eternal damnation and others to eternal exaltation and glory, every man, woman, and child would be judged according to his works here upon the earth, and would receive a reward such as they might merit. One gentleman took exception to that remark. He said, "According to your version no one goes to hell, or there is no hell." I told him that we were not preaching hell-fire and damnation, but that we were preaching salvation for the human family. After talking a few minutes I think I fairly well satisfied the gentleman that the views which the Latter-day Saints give to the world are logical and in accordance with the doctrines which the Lord has set forth here upon the earth.

Not long ago a professor in one of the schools in one of the states of our mission brought up the question as to the belief of the Mormon people. At the close of his remarks a little girl in the class, who, by the

way, is a member of the Church, raised her hand and wanted to correct him as to a certain statement that he had made; and she did correct his statement. He turned to her and said, "I would like to see you a few minutes after the close of the school." The young lady remained after school, and they conversed for some time in regard to Mormon teachings. Finally he said, "I have come to the conclusion that if I am going to learn anything about the Mormons I must go to a Morimon." He wanted some literature, and literature pertaining to the Gospel has been furnished him from time to time. Since my coming here, just a day or two ago, I received a letter from this gentleman in which he asked that some one be sent to his school to attend certain exercises that are to be held within the next week or ten days, and there present the views and teachings of our people to his class and also to another class or two that want to unite with his. I lost no time in answering that letter and directing the president of the district in which that school is located to go personally or to see that some elder is sent there to fill that appointment, and set forth to those students the things that the Latter-day Saints believe and teach.

I find that in our meetings in various places many people will talk with us and listen to that which we have to say. While it is a time when there is a great deal of indifference in the world, yet the seed is being planted from time to time, and some day it will spring forth and bear fruit. As was said by Paul, "God giveth the increase." So it is in the world today. I find in my conversations with people that when I ask them if they are satisfied within themselves with that which they have, almost without exception they say that they are not, that there is something lacking. They have the desire to worship God in some way, or in some form, but there is something lacking within their souls, and that is the message that we have for them.

Some of you who are corresponding with your sons and daughters from time to time, can, in your letters, to them, give them a word or two that will mean a great deal to them. I recall now a letter that was shown to me by one of the young ladies just before Christmas time, that she received from her mother in Downey, Idaho. I hope that mother is in the congregation today. In the letter she said, calling her daughter by name, "We would be glad if you could be with us during the Christmas festivities, but we would rather that you be where you are," expressing just what the mother felt. While she would have liked to have her daughter with her, yet she would rather that she be in the nations of the earth performing the work she was called to do, and carrying the message of salvation to those who sit in darkness.

I rejoice in the knowledge that I have of this work. I know as I know that I live that God lives, that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith was the humble instrument in the hands of the Almighty of again establishing his work here upon the earth; and that work will go forth until eventually it covers the entire earth.

I pray that God will bless us all, that we may have the spirit of

our work from time to time, and be able to magnify our callings in a way that will be pleasing in his sight, so that when we come to the end of mortal life we may receive the plaudit, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." May this be our happy lot, I ask in the name of Jesus Christ. Amen.

ELDER JOHN G. ALLRED

President of the North Central States Mission

The missionaries of the Church are perhaps putting forth more effort today than ever before in our history in the distribution of the Book of Mormon, about which so much has been said during this conference. Not long ago we received through the mail a little booklet written by a reverend gentleman who had acted as a missionary in this state. He said that on every page of the Book of Mormon was written "Fraud, Fraud, Fraud." He said Joseph Smith was so unlearned and ignorant that he misspelled the same word three times on one page. I thought as I read that tract: You should not only put Fraud upon every page of the Book of Mormon, but you should turn back into the Old Testament itself and write Fraud upon its pages; for Isaiah, as has been quoted here today, in declaring prophetically, six hundred years before Christ, the person who was to produce this book, said that that person would say he could not translate it because he was not learned. Our friend would have the Prophet Joseph Smith deny that prophetic statement which was uttered concerning him hundreds of years before his birth.

He said, "No matter how the Mormons dress this work up, you can always see the cloven foot sticking out." I thought: I wish I could talk with that man a little while and open the pages of this book, and read some things to him. And these words came to my mind: There is a passage in this book that says, speaking of the American continent, that it is a choice land, choice above all other lands. Whether that statement was made by that young Nephite prophet before he had ever seen this continent, while en route from the old world, or whether it was made by Joseph Smith when he published this book in 1830, it has been fulfilled. It has a prophetic fulfilment even in our day, for this nation of ours has really come to be a great nation; it is today a land choice above all other lands. When this book was published to the world in 1830, there were a few scant miles of railroad on the American continent. Today, after an hundred years, what do we find? Fifty per cent of the mileage of railroads of the world is in the United States. Seventy-five per cent of the telephone and telegraph lines of the world are in the United States. Ninety per cent of the automobiles of the world are in the United States. Would Joseph Smith have dared to say in 1830, when he published this record, that these conditions

would prevail, when so much depended upon their fulfilment so far as his future was concerned?

Again, twenty-nine years after this book was published the first oil well in the United States was driven in Pennsylvania. Today we have over three hundred thousand oil producing wells in the United States. During the year 1927 we produced 109,000,000 barrels of oil—sixty-six per cent of all the oil of the world. Did Joseph Smith know in 1830 that we would be producing sixty-six per cent of the oil of the world? Or did Nephi know it when he said, away back before he landed here, that this would be the condition? Surely this is a great and mighty nation.

This book further says:

“And I will fortify this land against all other nations.

“And he that fighteth against Zion shall perish, saith God.”

Let the nations of the world beware, for that nation that fights against Zion shall perish.

We are a great nation in many ways. Politically we are a great nation. President Hoover, in his speech in New Jersey last September, said: “The great American ideal is the equal opportunity of its citizens.” Nowhere else under the shining sun today is there opportunity equal to that which has been guaranteed and worked out for this nation. We recently voted for two men for the highest honor within the gift of the American people—one of them an orphaned newsboy, the other one an orphaned blacksmith’s son—and one of them is today seated in the United States presidential chair. He said in his inaugural speech: “If I am to succeed as the President of the United States, I must do it under the authority and power of God.”

“There shall be no kings upon this land,” says this book. Who would have dared to say that in 1830, when the Book of Mormon was published? Who knew that the nations of the old world would not overrun this nation and set up a kingdom? People may say that “we can dress up that book but the cloven foot sticks out,” but I am prepared to say, from the depth of my soul that you may picture all the cloven feet you want to but the points of eternal truth will stick out; and the youth of this people will discover, with their brethren and sisters who have gone forth and preached the Gospel, that this work is the work of God.

I bear witness today that the Lord knew what he was speaking about when he said that the words of this book should be carried to the learned, and they would say: I cannot translate it for it is sealed; and it would be carried back to the unlearned who would say: I cannot, for I am not learned. And then God would say: “Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me. * * * Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

I leave my witness with you, and wish that I could leave it with the world, that God our Father has restored to the earth the fulness of the Gospel of Jesus, in this sacred record; for it says on the fly-leaf that it has been brought forth for the convincing of the Jew and the Gentile that Jesus is the Christ. I testify to you today that the Book of Mormon is bearing witness in the hearts of the children of men as faithfully today as the record of the Jews has done in the past, that Jesus is the Christ; and I leave this witness with you in the name of Jesus. Amen.

The congregation sang "Now let us Rejoice in the day of Salvation," and after the closing prayer by President James R. Ware of the South Sevier Stake, the Conference adjourned until 10 o'clock a. m., Saturday, April 6th.

SECOND DAY

MORNING MEETING

President Heber J. Grant presided at the third session of the conference, which began at 10 o'clock a. m., Saturday, April 6, 1929.

The congregation sang the hymn, "How Firm a Foundation."

The invocation was offered by President T. Clark Callister of the Millard Stake.

The congregation sang "Redeemer of Israel."

ELDER JAMES E. TALMAGE

Speaking of the Book of Mormon, concerning which we heard very valuable instructions yesterday, I venture to emphasize the thought that we apply very diligently in our lives the principles and precepts set forth in that volume of scripture. The Book of Mormon is more than a book in the ordinary sense. It is the best of all the literature written in this Church for missionary work. For many years I have urged, as have my brethren likewise, that our missionaries strive to get the Book of Mormon into the hands of the people, both members and non-members of the Church. I am happy in the realization that while a few years ago we sold copies of the Book of Mormon in lots of tens and scores, sending them out to the missions, we now send them by thousands. The statistics regarding the sale and distribution of that work, particularly as reported by the mission presidents, furnish a testimony beyond all question of the pouring out of the Spirit of the Lord upon the people of the world.

AS TO BOOK OF MORMON LANDS

I sometimes think we pay a little undue attention to technicalities, and to questions that cannot be fully answered with respect to the Book of Mormon. It matters not to me just where this city or that camp was located. I have met a few of our Book of Mormon students who claim to be able to put a finger upon the map and indicate every land and city mentioned in the Book of Mormon. The fact is, the Book of Mormon does not give us precise and definite information whereby we can locate those places with certainty. I encourage and recommend all possible investigation, comparison and research in this matter. The more thinkers, investigators, workers we have in the field the better; but our brethren who devote themselves to that kind of research should remember that they must speak with caution and not declare as demonstrated truths points that are not really proved. There is enough truth in the Book of Mormon to occupy you and me for the rest of our lives, without our giving too much time and attention to these debatable matters.

HOW TO KNOW FOR ONE'S SELF

I speak specifically of the testimony that has come to the Latter-day Saints, and that will come to any members of the Church or other earnest investigator who will read the book rightly—as to its genuineness. The divinely-inspired promise written by Moroni has found literal fulfilment in scores of thousands of cases. I refer to his last word respecting the record which he was about to hide up unto the Lord. It is recorded in the tenth chapter of Moroni: “And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.” Then he very pertinently adds: “And by the power of the Holy Ghost ye may know the truth of all things.”

Many of us have received that testimony; but of those who have so received there are some who do not stand by it as they should. I think it well that we speak plainly to one another at times. There are those who forget what the Lord has said through the Book of Mormon, and who are led away into the jungle of error, much of which belongs to the marshy and uncertain ground preempted in the name of higher criticism. Permit me to give you an example; one may suffice.

THE BOOK OF ISAIAH AND THE BOOK OF MORMON

It has been declared and proclaimed by a certain school of Bible students, commentators and scholars, that the Book of Isaiah was written not entirely by Isaiah the Prophet, the son of Amoz—in many respects the greatest of the prophets of that age—but that the book is the work of at least two men, and perhaps of many, part of it written by Isaiah himself, and the other part by another man, without local habitation or name, who lived somewhere, near the end of the period of the Babylonian captivity or exile, fully a century after the death of Isaiah the Prophet. That idea concerning the duality of the Book of Isaiah has been exploited, and there are learned readers of the Bible, who, with superior air, point out certain chapters of the Book of Isaiah which they say were not written by Isaiah the Prophet, but by this “deutero” or second Isaiah. So he is called in view of even the scholars’ ignorance as to his true name or place of abode. The claim is made that the chapters of Isaiah from the second to the thirty-ninth inclusive, were really written by Isaiah, and that thence on to the end of the sixty-sixth chapter, the last in the book, the subject-matter is not the writing of Isaiah at all, but that of another man, who falsely ascribed the authorship to the Prophet.

Such is the speculation concerning the duality of authorship in that book; but, once started, these learned investigators have undertaken to dissect Isaiah and to spread before the gaze of the people both his gross and minute anatomy, to the extent of denying his authorship of other parts of chapters, and of certain verses, singling them out

from the rest, and they have left to the credit of the Prophet Isaiah only twenty-four and a half chapters of his book.

BOOK OF ISAIAH COMPLETE BEFORE 600 B. C.

I well remember when the positive and emphatic denial of the unity of the Book of Isaiah was put forth by the German school of theologians. So too I remember the many questions that arose among our people regarding it, not a few of such questions coming to me personally. To some of the inquirers I said: "Why trouble yourselves about the matter? I know that the claim is false." "Well, have you looked into it?" I was asked. "Sufficiently so," I replied, "for I have received the testimony promised by the Lord through the Prophet Moroni concerning the integrity and genuineness of the Book of Mormon."

In the Second Book of Nephi, I find transcriptions of several chapters of Isaiah, that is to say, chapters as the material is now divided and designated in our Bible—twelve chapters at least, taken from the brass plates of Laban, which plates were brought from Jerusalem to Lehi in the wilderness, as you know, 600 years before the birth of Christ. Laban was a rich man. He could afford to have books made of metal sheets, while others perhaps were content with poorer and less enduring material—just as some people can now afford to have *de luxe* editions and others are willing to accept poorer paper and bindings. But on those plates of brass, brought from Jerusalem in the year 600 B. C., you will find the writings of Isaiah, not only the early chapters allowed to Isaiah by modern scholars, but the later chapters as well, which are ascribed by the critics to the second or false Isaiah. Let us remember that we have in the Book of Mormon transcriptions from the brass plates of Laban, comprising the record of Isaiah, oft-times word for word the same as the translation appearing in the Bible, chapter after chapter. The entire Book of Isaiah must have been in existence at that time.

Abinadi, a Book of Mormon prophet, quoted from what is now called the fifty-third chapter of Isaiah to the priests of Noah; and the fifty-third chapter comes in that portion which is ascribed to the false Isaiah; but the Nephites had it, Lehi had it, Laban had it six hundred years before Christ; and my testimony as to the genuineness of the Book of Mormon is sufficient to set at rights with me any question as to the authorship of the Book of Isaiah.

INTEGRITY OF ISAIAH AFFIRMED BY THE RESURRECTED LORD

Would you have higher authority than that of mortal prophets of Book of Mormon record? Then take the words of the Lord Jesus Christ himself when he appeared a resurrected being amongst the Nephites. In preaching to them he quoted one entire chapter of Isaiah—as we find recorded in the twenty-second chapter of Third Nephi. That quotation by our Lord is practically identical with the fifty-fourth chapter of Isaiah. I speak of the chapters as we now have them. I repeat,

Jesus Christ quoted to the Nephites almost word for word what Isaiah had written in what we now know as the fifty-fourth chapter of his book. Then the Lord said: "And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah."

This is the testimony of the Lord Jesus Christ. In other places, before his death, he had cited Isaiah. While in the flesh he quoted from that prophet, and from the latter chapters of the book, which modern critics say are not the words of Isaiah. By way of further illustration read John 12:38, wherein we find the citation from the fifty-third chapter of Isaiah, which modern critics affirm was not written by Isaiah the Prophet; and in the fortieth verse of the same chapter appears a citation from the sixth chapter of Isaiah, which part the critics do ascribe to Isaiah himself.

But be it remembered that the critics who thus seek to rend, mutilate and generally discredit the Book of Isaiah are not the only ones whose voice should be heard in so important a matter. They have no monopoly of the truth, and when they die wisdom will not perish with them. A great institution of wide influence, The Philosophical Society of Great Britain, otherwise known as the Victoria Institute, has taken up the matter of the unity of Isaiah, and has pointed out the errors of the critics with respect to the claim of duality, thus registering its decision that the Book of Isaiah is a unit, written by the son of Amoz, the prophet whom the Lord verily loved.

STUDENTS AND TEACHERS, BE CONSISTENT AND TRUE TO YOUR TESTIMONY

Regretfully I find that in some of our theological classes, and in our seminaries, not only pupils but teachers are following after that false lead and are segregating the words of the Book of Isaiah, part as being his and other portions as the works of another. Could there be a grosser inconsistency than that of proclaiming a belief in the divine inconsistency than that of proclaiming a belief in the divine authenticity of the Book of Mormon while teaching or believing that the Book of Isaiah is other than what it purports to be—the writings of Isaiah the son of Amoz throughout?

I cannot feel those in our Church schools and seminaries who put the theories of men above the revelations of God have any rightful place among the teachers in our theological institutions, whether quorum classes, seminaries, or Church school of any name or grade.

DIFFERENCES IN STYLE OF WRITING

On what, you may ask, do these critics base this segregation of chapters and verses, as to authorship, in the Book of Isaiah? On two points: First comes the difference in style of composition. The only part of the Book of Isaiah, which is admitted to have been written by the prophet, is worded generally in a spirit of sadness; the tone or color is that of depression, dark presage, as befits the subject. The author is telling of the calamities that will come upon Israel unless they

repent and turn from their wicked ways. The picture is painted in dark colors. The latter part of the book, from the fortieth chapter on, is more joyous, much more cheerful. The author is speaking of the triumph that shall eventually come to God's people. The critics say that Isaiah could not have written in these strikingly different styles. Do you find any modern writer telling a sorrowful tale in happy and exultant words? Is it so that one writer cannot inscribe a story of grief and at another time a story of surpassing joy? Our literature contradicts the thought! Think of the two splendid poems by Milton, his twin pictures, "*L'Allegro*" and "*Il Penseroso*," known to most of our students of literature. One is a picture of pessimism, pensiveness, and gloom; the other a scene of optimism, joy and gaiety. There could not be greater contrast. Milton could adapt his style to his theme and did so splendidly; but Isaiah, preaching and speaking under the inspiration of the living God, could not do it, according to the critics who have assailed his work.

BE TRUE TO YOUR TESTIMONY!

To my younger brothers and sisters, to my student friends, I say stand by your testimony. When you have received it from the Lord, let it be your guide. It will be no handicap to you in your researches, your studies, your explorations and investigations. It will not detract from your reputation for learning, if you deserve any such reputation, provided you stand by the truth. As you know, in the Book of Mormon we have that wonderful story of the iron rod seen by Lehi. To those of you who want to explore I say, in all earnestness, tie fast your guide rope to the rod of iron, which is defined as the Word of God. Hold to it firmly, and you may venture out into the region of the unexplored in search of truth if you will; but do not loosen your hold on the rope; and remember that there is very little safety in holding to a rope that is loose at both ends.

By following this course I have had many satisfying explanations of questions that troubled me. Let me illustrate. It has been the general conception that certain animals known to have existed on the eastern hemisphere were not to be found on the western hemisphere in Nephite times; but in the Book of Mormon I find record, positive and simple, that certain of these animals were found by Lehi and his colony. Now, the testimony that the Lord had given me as to the integrity of the Book of Mormon did not furnish me with all details by which I could confront the evidence that was being gathered, which was all of a negative character, relating to the alleged non-existence of the horse and other animals upon the western continent at the time indicated. Some of you may say that as you do not find, ordinarily at least, the bones of buffaloes in this section, that buffaloes never lived here. But go search in the gravels of City Creek, and you may be lucky enough to find, as I have found, the bones and horns of buffaloes. One shred of positive evidence will nullify a volume of negative assumption; and the declarations made in the Book of Mormon, if not already verified, will surely be verified every whit.

The Book of Mormon is not to be judged according to the canons of criticism applicable to any book professing to be the product of a modern brain, any more than is the Holy Bible to be so judged. Each of these is a volume of scripture, profusely giving the revealed word of God.

REJECTION OF PROPHECY

The second objection made by the critics as to accepting Isaiah as a unit is based on the prophet's mention of King Cyrus, the Persian, a century and a half before Cyrus was born. As King Cyrus is named, the record containing the account of him, says the critics, could not have been written until after his birth, reign, and accomplishment of the divinely-appointed work ascribed to him by the prophet; in short, they say, that account must have been written by somebody who lived after Cyrus, the Persian king. Is there no prophecy? Are there no prophets? And, by the way, is Cyrus, the Persian, the only one whose name was given before birth? What of Ishmael, of Isaac, of John the Baptist? What of the Lord Christ himself? Their names were all prescribed and recorded long before their respective births.

Josephus, the Jewish historian, knew nothing of the alleged duality of the Book of Isaiah; for he tells us that Isaiah's prophecy was presented to King Cyrus, named therein, and "that the fact of his own name being in the text greatly encouraged him to carry out the prediction."

Some of us are very apt to be led away by a statement because we find it in a book bearing the name of some man assumed to be great. Let us read in a more discriminating way, and seek for the guidance of the Lord as we read.

I bear you witness, as witness has been borne before, and I speak it to you with all the assurance that the Three Witnesses and the Eight Witnesses put their testimony on record—that the Book of Mormon is just what it claims to be, as set forth by the ancient historian and prophet, the translation of whose words appears on the title page of the current work. There is nothing in the Book of Mormon to be explained away. The Book teaches, explains, and expounds; it will settle many of your problems, it will guide you in the path of truth. I know of what I speak for I have found it to be a reliable guide. Brethren and sisters, hold fast to the iron rod. May God help us so to do, I pray in the name of the Lord Jesus Christ. Amen.

A sacred solo, "Come Ye Blessed," was sung by Miss Rilla Wilson.

ELDER STEPHEN L. RICHARDS

THE LAW OF TITHING

My subject is tithing. I can scarcely hope to contribute a single new thought to this matter, but I have felt that the importance of it would serve to challenge your interest, and I have hoped that some good might result from a discussion of it. For some things that I may say

I acknowledge indebtedness to a little volume which has recently been placed in my hands called, "Dealing Squarely With God."

THE RELATIONSHIP OF MONEY AND PROPERTY TO CHRISTIANITY

"You can usually tell the sincerity of a man's interest in anything by the way he puts his money into it." Indeed it has been said that the measure of a man's Christianity may be determined by the way he gets and spends his money. It is said that Jesus had more to say about money and property, strange as it may seem, than about any other subject. In sixteen of thirty-eight of his parables money and property are made his theme.

MONEY AND MYSELF

After all, "Is not money myself? Money is the medium for which men exchange their abilities, ingenuity and labor. When a man gives his money he is giving himself, and the way a man gives his money is the way he gives himself. Money is myself. I am a laboring man, we will say, and can wield a pickaxe and hire myself out for a week at two dollars a day. At the close of the week I get twelve dollars and I put it in my pocket. What is that twelve dollars? It is a week's worth of my muscle put into greenbacks and pocketed. That is, I have got a week's worth of myself in my pocket." So, when a man gives the money that he has earned, he is giving literally of himself. Giving is worship. We are commanded "not to appear before the Lord empty-handed." Not that the Lord needs the gift, but that man needs to give.

TEST OF FAITH IS GIVING

The first principle of religion is recognition of God—faith. The real test of that recognition is giving. By that test we may judge with accuracy the religious attitude of our country. In a recent year statistics reveal the fact that more money was spent for face powders and cosmetics; more for ice cream, soft drinks and chewing gum; more for cigarettes, respectively, than the total sum expended to support all churches. May that not be a criterion by which we may safely judge the religious attitude, the deep-set religious feeling of the people of the country? Do not the words of Malachi seem pertinent:

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

SOVEREIGNTY OF GOD

We do not rob God by withholding our gift in the sense that we deprive him of the substance of earth. He always has that substance, never relinquishing it. But we rob him of the satisfaction and the joy that he must feel when his children respond to his mandates and open their hearts in giving and in worship. Someone has said, "God never gives a quit-claim deed, he only grants a leasehold estate, and he who receives the lease must ever return the rental."

BOUGHT WITH A PRICE

Now the Lord has commanded that a rental be returned for all the substance and for all the blessings which he has given to his children. Christ bought us with a price, so we are told in the scripture. Is it to be thought that we are to gain salvation without a price, without giving and paying for it? When we speak of paying in this sense we do not mean that pay which is given as if in barter, but we mean the return of substance which is committed to our stewardship and which we hold in trust for the one who has so blessed us.

PARTNERSHIP WITH GOD

I like to think of the Lord as a partner, because the essence of partnership is a sharing of profits. It is however indispensable in a partnership that there shall also be a sharing of the burdens of the enterprise. The honor and the satisfaction that come to one in realization that he lives his life in partnership with God is to me a lofty and exalting thought. One cannot hope to realize the profits from that venture without bearing his portion of the expense—the giving which is requisite.

PAYMENT OF DUES

The Church generally is probably the only society in the world where a man is not suspended from membership for failure to pay his dues. I think that in substantially every other organized body of men for social or material gain if a man fails to pay his stipulated contribution he is dropped. While the Church does not drop from membership those who fail to pay, I feel very certain that those who fail to pay their stipulated portion are automatically dropped from the real advantages of Church participation and the blessings that inure from inactivity within it.

THRIFT HABITS

“Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven,” speaking to those whom he had admonished to pay their tithes and offerings. What comes from the windows of heaven? Both temporal and spiritual blessings. Temporal blessings accrue largely from the cultivation of thrift habits. The payment of tithes of necessity compels an orderly arrangement of one’s affairs. Accounting is indispensable. Budgeting is necessary. Saving follows. All of which are necessary to financial success.

ECONOMY

It was Victor Hugo who said: “Above all, teach the children to save. Economy is the sure foundation for all virtues.” I heard a banker say not long ago that if tithing served no other purpose than to secure an orderly adjustment of one’s affairs, a budgeting of the income and expenses, it would be invaluable. I feel sure that he who pays his tithes not only has a better conception of economy, but he is indulging in a

practice which will bring him into better thrift habits and enable him to go forward toward financial prosperity.

SPIRITUAL POWER

Observance of tithing brings spiritual power, and after all that to me is the main thing. Religion is more than mere repose or relaxation. It is positive spiritual exercise. It makes for the growth of the soul, it cultivates all of the virtues. So one who is serious about religion will be willing to give to it the things which are necessary and the things which are vital to himself.

HONESTY

One who is honest with God is apt to be honest with his neighbor and with his employer. The need of honesty is attested everywhere and particularly in our own communities by defalcations, the extent and magnitude of which make us all blush with shame. I can scarcely conceive of a man who is honest with his God not being honest with his fellow man; and I can well advocate the payment of our tithing in a straightforward, square, honest way as being a safe foundation on which to build those principles of integrity that shall make honest men and women in the community.

NEED OF THE TITHE

The need of the tithe in the prosecution of God's work must be apparent to all of you. There are so many avenues in which sums may be expended to promote the work that I can scarcely take time to mention them. Not long ago I had the privilege of traveling in one of the missions of the Church. I was delighted to observe that in many rural sections which are not in the van of our progress and civilization the Church has caused to be erected inexpensive but beautiful small chapels. I could well conceive the influence that these chapels might exert not only in the furtherance of our religious views, but in their effect on the home life, the community life, the habits and practices of the people. These little chapels were clean and orderly, and I am sure they will bring an inspiration to many hundreds of home-owners to clean up their establishments, to live in an orderly and a more beautiful way. If the Church were endowed with sufficient means these little chapels could be extended throughout the whole land and would bring wonderfully beneficent results.

USE OF TITHING FUNDS

With our temples large sums of money are required. Think of the great work of redemption there performed. Our whole missionary cause is, in large measure, dependent upon the financial support that comes to the Church and also that which comes to those who are called on missions. There is a very definite relation between the finances of our people and the propagation of the Gospel of Christ. There is a very definite relation between missionary work and debt. I propose

this constructive principle of the Gospel embraced in the law of tithing as a solution for many of our financial problems, as a foundation upon which men may build to bring themselves in a position to accept the calls that come to them to spread the great truths which are committed to our custody.

ENJOYMENT OF TITHE PAYING

Every man who pays his tithing should enjoy it. The Gospel of Christ is a gospel of enjoyment. "Man is that he may have joy." When one pays his tithing without enjoyment he is robbed of a part of the blessing. He must learn to give cheerfully, willingly and joyfully, and his gift will be blessed. In order that he may receive more enjoyment he needs to pay more frequently. Why deprive oneself of the joy that comes from this voluntary giving until the end of the year, when by payments throughout the year we may increase and enhance not only the joy of our giving but the practice of it.

MONTHLY PAYMENTS

I have found it to be a very difficult problem in mathematics to pay one-tenth out of one-twelfth. I commend that thought to those who are receiving monthly stipends and who indulge the practice of paying their tithing at the close of the year. I am sure you will find it very difficult indeed to get the tenth out of the twelfth if your tithing remains for payment until the last month. I can heartily recommend to you the payment of your tithes as your funds come into your hands, not only because it will be easier, but because greater blessings will inure to you.

CONSECRATION

We consecrate our lives in this Church to the advancement of the cause of God. There is no higher evidence of that consecration than this giving which has been enjoined upon us by the Lord. "He who gives himself with his gift feeds three—himself, his hungering neighbor and me." So the law of tithing is the epitome of the Gospel. It is genuine worship and true recognition of the sovereignty of God. It is real consecration, the giving of the muscle and energy of life to the cause; and it begets the abundant life of love and service for which the Christ came. It is a measurement of true religion. By the extent of its observance every man may determine for himself the vitality of his own faith and love of God. A prophet has said, "The tenth shall be holy unto the Lord." It will be holy unto you, men and women of Israel, if you give it lovingly, joyfully, willingly, to the great cause. God help us so to do, I ask in the name of Jesus Christ. Amen.

Miss Bertha Sessions rendered a sacred solo entitled "Immortalis."

ELDER JOSEPH FIELDING SMITH

I trust that I may be led by the Spirit of the Lord to say something this afternoon that will be profitable.

A CRITICAL TIME

One of our speakers yesterday said that we were living in a very critical time. For many years we have been living in peace and comparative prosperity, we have had no contentions with our neighbors; on the surface at least their feelings have been kindly, and apparently everything has been in the nature of peace and prosperity. But these are the times when Latter-day Saints should take heed concerning the revelations of the Lord and desire to keep his commandments with full purpose of heart, more perhaps than at any other time.

The Lord said in a revelation given in the early days of the Church:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For ye shall live by every word that proceedeth forth from the mouth of God."

INGRATITUDE IN TIMES OF PROSPERITY

In the days of our prosperity, when we are at peace, when we have the luxuries as well as the necessities of life, there may be a tendency on our part to forget the Lord. This seems to be a failing of humanity. We are taught this lesson all down through the ages so far as the people of the Lord are concerned, as we read of them in the Holy Scriptures. In Palestine as well as upon this continent, when the people were prospered they forgot the Lord. They turned from him and felt self-sufficient rather than to feel the spirit of humility and to put faith in the Lord, and to thank him for his blessings.

The crime of ingratitude is one of the most prevalent and I might say at the same time one of the greatest with which mankind is afflicted. The more the Lord blesses us the less we love him. That is the way men show their gratitude unto the Lord for his mercies and his blessings towards them.

THE WORDS OF THE BOOK OF MORMON

I recommend to you, I shall not take time to refer further to it, the words of King Benjamin to his people as he gathered them around him, and taught them to keep the commandments of the Lord. You will find these things recorded in the first chapters of the book of Mosiah in the Book of Mormon.

I want to read, because I think these words are better than any that I might give you, from the 12th chapter of the Book of Helaman. These words, it would appear, were written by Mormon after recording some of the conflicts between the Nephites and the Lamanites and

the destruction which came upon the people because they had forsaken the Lord:

"And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

"Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare war against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

"And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him.

"O, how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!

"Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!

"Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide.

"O, how great is the nothingness of the children of men; yea, even they are less than the dust of the earth.

"For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God."

ALL THINGS OBEDIENT EXCEPT MAN

Now this prophet did not mean to say that the Lord has greater concern for and loves the dust of the earth more than he does his children. He did not mean to say that we, the children of the Lord, in his sight are considered less than the dust of the earth. The point he is making is that the dust of the earth is obedient. It moveth hither and thither at the command of the Lord. All things are in harmony with his laws. Everything in the universe obeys the law given unto it, so far as I know, except man. Everywhere you look you find law and order, the elements obeying the law given to them, true to their calling. But man rebels, and in this thing man is less than the dust of the earth because he rejects the counsels of the Lord, and the greater the blessings he receives, (this because of his agency), the more willingly does he turn from the source of those blessings, feeling self-sufficient, and puts his faith and his trust in the arm of flesh rather than in God.

KEEP THE COMMANDMENTS

I want to endorse the remarks that were made here yesterday, wherein we were instructed and reminded to keep the commandments of

the Lord, to observe the Sabbath day, to keep the Word of Wisdom, to pray, to attend to the various duties that are given unto us as members of the Church and men holding the priesthood; to live, in other words, in accordance with every word that proceeds forth from the mouth of God.

NECESSITY OF CONSTANT INSTRUCTIONS AND GUIDANCE

Why should we be under the necessity constantly of being reminded of the Word of Wisdom, of the law of tithing, the duty that is upon us to pray and thank our Father in heaven for his many blessings? Yet we find that it is necessary constantly to call the attention of the saints to these things, to instruct them, to guide them, so that we may be kept always in the path of duty and righteousness. Otherwise they fall into error. What a wonderful thing it is the Lord has given us by revelation, this privilege of meeting together in conference as we are now, and from time to time in the stake conferences and in the various other meetings, to be instructed! In these meetings we are taught the principles of the Gospel, and admonished when it is necessary. If we were not it would only be a short time until we would find the different branches of the Church and various stakes falling apart and doing things in different ways, and to some extent at least falling from grace, failing to keep the commandments of the Lord and to walk in his righteousness. The Lord has provided ample means by which we may be instructed and taught, that we may be one in all things.

BLESSINGS CONTINGENT UPON OBEDIENCE

Now, my brethren and sisters, in this time of peace—I do not know how long it will last—in this day of prosperity, let us be humble and remember the Lord and keep his commandments and feel that the dangers before us are far greater than they are in the days of trial and tribulation. Do not think for a moment that the days of trial are over. They are not. If we keep the commandments of the Lord we shall prosper, we shall be blessed; the plagues, the calamities that have been promised will be poured out upon the peoples of the earth and we shall escape them, yea, they shall pass us by. But remember the Lord says if we fail to keep his word, if we walk in the ways of the world, they will not pass us by, but we shall be visited with floods and with fire, with sword and with plague and destruction. We may escape these things through faithfulness. Israel of old might have escaped through faithfulness, but they refused to keep the commandments of the Lord and they were not saved. Therefore I plead with you: pay your tithing, keep the Word of Wisdom, pray unto the Lord, honor him in all things by keeping his commandments, that his blessings may be poured out and that we may receive them in abundance, and in humility we may walk before him and be entitled not only to the blessings that come to us in this mortal life, but to the blessings of eternal life, the greatest gift of God. So I pray in the name of Jesus Christ. Amen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

I have enjoyed the spirit of this conference. I am happy to represent before you the work as it is progressing in the Northwestern States mission.

We sang as the second hymn yesterday morning, "Guide us, O Thou great Jehovah, Guide us to the Promised land." Then, as we sang the second stanza: "Open, Jesus, Zion's fountains, Let her richest blessings come," I could not help but feel, surely the blessings and the rich blessings have come to this people.

A year and a half ago, in holding conferences with my missionaries, I asked these questions of each group: "What has your mission done for you? What have you done for the mission?" One elder reported: "President Sloan, I sat down the other evening and I wrote page upon page of the things that my mission has done for me. Then," he said, "when I tried to write: 'What have I done for the mission?' I could scarcely fill one page." If that question were put to us individually: "What has the Church done for us?" I wonder if the richer blessings, many of them, have not come. I see before me these wonderful volumes, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price; I see a great organization with ten hundred eighty-four wards, with one hundred one stakes of Zion. I see a great growth of buildings, chapels, schools, and seminaries throughout all the land, an evidence of God's blessings to us as his children. Brethren and sisters, what are we doing for the Church?

A few months ago, one of our splendid good girls in Portland, working for a large firm, received her pay-check and as she was returning home she lost her hand-bag. Upon reaching her home she discovered the loss. It contained her money, the earnings of a month's work. She felt very sorrowful about it, but advertised in the paper. Two or three days later the telephone rang. She answered the phone, and a lady at the other end asked her name, so on and so forth. She had found her hand-bag. She said: "As I looked through it I found your money and I found receipts, and among other receipts I found one for tithing to your Church. I thought 'If that little girl is honest enough to pay her tithing, I can't keep this money from her.'" She said further: "I had made up my mind that I would not return the purse, but I am returning it to you now, happily."

May I be personal just a minute and recount an experience of my own. On the 19th of October, 1926, I was invited into the office of President Grant and his counselors. I don't know if you may have had that experience, but to me it was new. I shall never be able to recount my feelings as I went and sat in the presence of these wonderful, good men. When the presidency had revealed to me the purpose for which they had invited me there, that it was to ask me to preside over a mission, I can never describe my feelings. Then I returned home, and I did so in tears, all the way. That night when we retired, I lay in my bed not

able to close my eyes in sleep. Sleep had vanished, and I wrestled with the Lord, in tears, all night. I pleaded with the Father, "What can I, a weak mortal, do in such a mission as that?" The prayer was answered, and a voice spoke to me as I am speaking to you: "The Book of Mormon." My prayer was answered.

A month and a half later I went to the mission. When I heard the reports read in conference at Seattle on the 19th of December of that year, I found that we had distributed 1850 copies of the Book of Mormon. President Young said: "President Sloan, would you like to speak a few minutes?" I said, "Yes." I arose. The Spirit came, and I told the missionaries that for 1927 we would expect 18,000 copies of that book distributed in the mission. I shall never forget the reaction as it came to me. It seemed to me as if I sat alone, except for the Spirit of the Lord, as it had been given. At the end of the year, brethren and sisters, we had succeeded, the Lord had blessed us; and in 1928, I am happy to tell you, our mission distributed approximately 21,000 copies of that wonderful book. I want to tell you that there is no book in all the world from which a man or woman can gain the spirit of the Gospel more than by reading that wonderful volume.

My time is up. I am happy to report and to bring the love and confidence of the missionaries of the Northwestern States. They are a noble, sweet, wonderful group of young men and women. They are working hard. I bring you this report, fathers and mothers, from the mission.

When President George F. Richards was in Portland, laying the corner stone of our new chapel, we asked Doctor Irvine, the blind editor of the *Portland Journal*, to be one of our speakers. That most wonderful man stood there and paid tribute to this Church and to our achievements. In his closing remarks this is what he said: "Your creed, my freinds, is a gentle, sweet, lovable creed. Your doctrines are beautiful as if they came from the hand of God." So I bear testimony that this work is not of man, but it is of God, and it will succeed through his help. For this I pray, in the name of Jesus Christ. Amen.

ELDER HENRY H. ROLAPP

Former President of the Eastern States Mission

Dear brethren and sisters, I stand before you as a recently-released president of the Eastern States mission. I have been succeeded by President James H. Moyle whom you heard yesterday. I was appointed to succeed President B. H. Roberts who had filled that mission so wonderfully well. I report to you that when I left the mission it was in excellent condition. We have done wonderfully well. In that mission we have baptized about two hundred non-Mormons during each year, in addition to many of the children of the saints.

The Lord has not blessed me with any ability to make great speeches, but I had an excellent corps of young men and young women to do that for me. I just traveled around amongst them and heard of

our progress and of the little things of the Gospel I used to talk to them about. I talked to them about the value of prayer, and I am sure that I have never seen greater evidences of improvement in that direction than I did during my time in the Eastern States mission. I talked to them about observing the Sabbath day, and I am confident that among the Latter-day Saints of that mission there was a strict observance of the Lord's Day. I talked to them about keeping the Word of Wisdom, and I want to say to you that in my opinion that word was thoroughly observed in the Eastern States mission. I talked to the missionaries about their loyalty and faithfulness, and it has been a great satisfaction to me to find that the testimony of the Gospel has come to those young missionaries after they have been in the mission a comparatively short time.

I want to say to you fathers and mothers that those missionaries, those boys and those girls, and those older men who came as short term missionaries have done a wonderfully fine work. They thoroughly believed in the Gospel, and they had a testimony of it, after they had been in the mission a very short time. Fortunately most of the young people that came into the mission had been good Sunday School people. They had been good model people, but they knew comparatively little about the Gospel of Christ. Yet, by some miracle the Lord permitted his Spirit to come upon them, and I am sure that in ninety-seven cases, if not more, out of every hundred, within one year they could stand up and preach the Gospel, knowingly.

I talked to them about the law of tithing, and it is observed in the Eastern States mission averagely better than it is in Zion. The Saints in the Eastern States mission are paying a higher percentage of tithing than they are anywhere in the Church in Zion. To me the law of tithing is one of the great things of the Church. It is not a recommendation; it is a command. I find that ninety per cent of what I am permitted to receive is quite sufficient for me. There is not one of you who actually receives only ninety per cent of what he is earning that is not wholly satisfied. That other tenth does not belong to you; it belongs to the Lord. I taught that to the saints there.

We have a number of Germans coming into New York and into Brooklyn, hundreds of them. They constitute more than sixty per cent of the saints in Brooklyn, and about forty per cent of the saints in New York. They have done wonderfully well. Their little tithing comes in each Saturday night. They go and deliver it to their branch president, and he gives them their receipt. I cannot think of a thousand people among the many thousands we have in that mission who are not full tithe-payers. I honor them, and I glory in it. I have found that the Lord has blessed me each year with just a little bit more, because I was willing to observe that law. I have told that to the saints, and they believed it.

I am thankful to the First Presidency for calling me on a mission, and I am indeed thankful to the Lord that I was called on a mission. It has given me a greater insight into the work of the missionaries and

into the faith of the Latter-day Saints than I could have received in any other way. I am delighted to have been on a mission. I feel sure that the testimony that I have will continue with me during the few years that I shall yet live. I am glad that I have had this opportunity. It will be a heritage to my sons, to know that their father has been on a mission, as they have been on missions, and that we have done our part in furthering the work of the Lord. God grant that the spirit of serving God may always be strong in the hearts of the saints, that there may always be a desire to do the will of the Lord, and they shall be blessed. God grant us this spirit, for Christ's sake. Amen.

ELDER ERNEST C. ROSSITER

Former President of the French Mission

My brethren and sisters and kind friends, I feel honored, and I am indeed happy this morning in being called to the stand to report on my labors during the time that I was in the French mission, and to bear my testimony to the truthfulness of this Gospel.

I am happy to see such a vast congregation this morning, the largest that it has been my privilege to address. I assure you that I feel my weakness and pray that God will be merciful to me in the few remarks which I may have to make this morning.

I feel that it is an honor to be a member of this Church, and especially so, to be able to go out into the world and preach unto the people, many thousands of whom are seeking after the truth which we have to give unto them.

The French mission today is in a very prosperous condition. We are getting into the hearts of the real French people. I am happy to tell you that we are not only converting the Protestants among the French, but also a great many of the devout Catholic people, many of them very well educated. The First Presidency have been very kind to us in giving us a greater number of missionaries the last three years, which has enabled us to expand into France. Heretofore our efforts have been confined to Belgium and Swiss Roman. There are in France a great many people who have the blood of Israel in their veins. We feel that we are developing a very splendid mission in that country, and that it will be only a few years hence when we will be able to make a very splendid showing and that the French mission will come to the fore, as have all the other European missions. At the time I left the mission field we had about fifty-three missionaries, and all of them are real missionaries, doing a splendid work, learning the language in a remarkable way. That has been one of our tasks, to persuade our missionaries to learn the French language and speak it to the people in an intelligent and pleasing way to them, because in that way we are able to please the people and make friends of them.

France has produced some very splendid people throughout the world in the Protestant field as well as in the Catholic field. The

Huguenots came from France largely, went into Switzerland, some into the new world, and thousands of them have accepted the Gospel. The Normans who were in Northern France, went to England, many of them; and it is from that class of people that my family has come. I am therefore very much interested in the French people, because I have French blood in my veins.

During the last three years I believe we have made more progress in the French mission than in many years previous, from the fact that we have had more opportunity to reach out among the French people. We have opened up new ways and means to find them, preaching the Book of Mormon, that wonderful book which was so well explained to you by Doctor Talmage this morning. I was very much interested in his remarks. That is getting into the hearts of the French people. The stereoptican views have attracted thousands of people to our meetings. That is one means we have of showing people the real facts about Salt Lake and Zion. The French people have always had an erroneous opinion of our people, having heard only of the evil, the bad side, the false reports. Only recently we held a mission presidents' conference in Paris, which resulted in a vast amount of good. The newspapers opened up their columns to fair publication of our doctrines, which resulted in a wider investigation, and that publication was spread throughout the world. We received many inquiries through letters and personal inquiries from people asking how they could become members of the Church. We feel that the work is just getting a fair start among the French people. Your missionaries who have been called to that land can consider themselves blessed and honored. There is no greater opportunity for any missionary than can come to him through a call to the French mission. The progress, the advancement, the education, the learning of a modern language, for which he can get credit in his school, and the personal development which comes to him, are wonderful things. The fathers and mothers of the boys in the French mission can consider themselves blessed through having their sons in that mission at the present time.

I wish to bear my testimony to the divinity of this work. I know, my brethren and sisters, that God lives and that he is a remunerator of all those who diligently seek him. I do know that this Gospel is true. God has revealed it to me through his Holy Spirit. I can truthfully say that I have a burning testimony within my bosom of this great work and only hope that I may be able to retain that testimony to the end of my days, when I shall again see my Maker, meet him face to face and talk with him. I bear you my testimony that our present presidency, the prophets of this Church, are indeed inspired to carry on this work, and I stand ready at any time to serve them as best I can, because in serving I know that great blessings come to those who will do it willingly. I desire to continue on in this work the best I know how. May God bless us all in our endeavors to serve him, I ask it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I wish to announce that Brother Rossiter who has just spoken to you is forty-six years of age, and that he has spent thirteen years of his life as a missionary, or over twenty-five per cent of his life thus far. If you will deduct the years of his childhood and teens you will find that the greater portion of his life has been given to proclaiming the Gospel of Jesus Christ.

I am convinced that service of this kind is one of the strongest testimonies of the divinity of this work that can come to a thoughtful man. It seems to me that nothing short of an abiding knowledge of the divinity of the work in which we are engaged would cause a man to give so much of his life's labor—giving the very best that is in him—for the spread of the truth.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

I am very grateful that it has been my privilege to be called into the ministry and particularly into the mission field, and for the experience of associating with the saints who reside in the branches scattered throughout the missions, and with the elders and sisters who have been called there as missionaries. We are trying to appreciate the privileges Gospel to the people of the Western States district. We rely upon to make ourselves feel and understand that we are instruments—poorly prepared though we may be—through which our heavenly Father expects to carry on the work of bringing the message of the Gospel to the people of the Western States District. We rely upon the blessings of the Lord rather than upon our own intelligence or learning. We have learned and are learning by experience, that if we may enjoy the association of the Holy Ghost and its inspiration and guidance we will be more successful than if we attempt to rely upon ourselves. If the Lord is to perform a marvelous work and a wonder, which he is doing, it will have to be performed through the material that is available; and if the material available is willing to serve, willing to try to do what the Lord wants us to do by his great power and wisdom, he will have no great difficulty in performing the marvelous work and a wonder.

The Lord has blessed us in the Western States mission. We are meeting with success in our labors. Our tithing has increased this year over last year, up to the end of this first quarter, even as it did last year over the previous year. We are able to, and are distributing more pamphlets and selling and loaning more copies of the Book of Mormon than we did last year. We are grateful for the opportunity that is given us to do it.

We have little prejudice to contend with. Generally speaking, the people receive us with great kindness, very little abuse. I was thinking of what Elder Joseph Fielding Smith stated this morning with reference

to that. I have wondered why we meet with so little opposition and with practically no persecution. I have tried to caution first myself and then my associates against a feeling of security, the feeling that all is well with us, because we seem to get along so well. I sincerely hope that we will never feel so secure that we will forget the protecting care of the Lord which is over us, or forget his blessings.

The Lord is blessing our branches. The branches of the Western States mission are growing in interest, in attendance and in activity. I wish to relate to you one incident which has to me been very faith-inspiring. I will not name the branch. That is unnecessary. Suffice it to say, one of our branches has received a great financial blessing at the hands of the Lord, by being obedient to his requirements. The history of this branch has been rather unfortunate. There was contention among its members, lack of appreciation of each other's virtues, a falling down in their payment of tithes and offerings, sometimes a lack of attendance at their meetings; and the branch had in a measure divided itself, so that there were two factions in it. We, (myself and associate missionaries), were holding a conference there last June. The Spirit of the Lord seemed to say to me: "Prophecy to this people that if they will love each other and keep the commandments of the Lord, the Lord will bless them." I was fearful that it was not the Spirit of the Lord directing me; therefore, I did not give voice to the impressions that came to me until the last meeting we held. By the way, we stayed there three days. At the close of the last meeting, I could no longer resist the feeling that seemed to be upon me. I promised those people in the name of the Lord, by prophecy, that if they would repent of their weaknesses, if they would love each other, and support each other, if they would pay their tithes and their offerings, the Lord would relieve them of their financial distress. They had a large dam and a reservoir without water in it. The impression came to me very distinctly; "Do not promise them that the reservoir will be filled." I said: "I do not promise you that the reservoir will be filled, but I do promise you that the way will be opened that your crops will be irrigated; you will be prospered and you will be happy if you will do these things." They sincerely accepted what I said. I went away from there feeling very humble. I can tell you now after nine months have passed by, that the reservoir has not been filled, but the legislature of the state in which they reside has appropriated \$25,000.00 to help them build another reservoir. They are building on a stream that flows into their fields. Another party has given one of them a contract to get out three million feet of timber. They increased their tithing in 1928 nearly fifty per cent over the previous year. The Lord is answering with a blessing upon their heads. The president of that district wrote me a letter, giving me these facts, with great appreciation. The Lord's protecting care is over us, he is blessing us, and we are grateful to be under his dominion.

I pray that he will bless the Church and every member thereof, and above all, his servants who preside in the Church, that the work

of the Lord may be carried on as he would have it, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We try always, at these conferences, to hear from all the General Authorities, also from mission presidents who have been recently released, and from those who have come in from their mission fields for conference and will return thereto. We have at the present time forty-two General Authorities, recently retired mission presidents, and presidents who will return to their respective missions. We therefore find it necessary to ask the speakers to be brief in their remarks.

President Grant, in announcing the closing hymn, "O Say, What is Truth?" to be sung by the congregation, said: "This hymn was written by one of the most loyal and faithful members of the Church, the late John Jacques, and was the favorite hymn of our well-beloved departed President, Anthon H. Lund."

After the singing of the hymn the benediction was pronounced by Elder Danford M. Bickmore, President of the Hyrum Stake.

Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The meeting commenced at 2 o'clock p. m.

President Heber J. Grant presided.

The congregation sang the hymn, "Come, Come, Ye Saints."

Elder Charles S. Clark of the Cassia Stake offered the invocation.

The Chaminade Ladies' Chorus, under the direction of Prof. Anthony C. Lund, sang a sacred selection, "Holy Father."

ELDER MELVIN J. BALLARD

I am reading from Paul's epistle to the Galatians:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Years ago, Sister Snow, one of our gifted poetesses, wrote a hymn, the first lines of which are:

"The trials of the present day
Require the Saints to watch and pray,
That they may keep the narrow way
To the Celestial glory."

The trials which she referred to were not the kind we are now familiar with. The trials of her day were of mob violence, of hardship, of struggle and strife.

As we heard this morning, we have passed beyond that period of the Church's history, and yet we are not without our trials. They are of a different character, and still they require the saints to watch and pray if we are to preserve ourselves in the way to celestial glory.

THE PRESENT GENERATION

I am not one of those who find pleasure in condemning this generation. I have a deep sympathy for the young people of our time. I believe they are as good at heart as their parents. Indeed I feel that God has kept them in reserve, as he did their fathers and mothers, to come forth in an age when he needs them; and that they also can be made true and faithful. I feel, however, that no other generation has ever needed wisdom, guidance, and help as much as does this generation of young people. They are in a new world, face to face with conditions quite unlike those that obtained in the time of their parents. So that my quarrel shall not be with them so much as with conditions that they must meet. I have a spirit of patience and of charity towards them. Yet I feel in my heart an anxious desire to awaken the members of the Church to the need of lending parental aid and assistance to these boys and girls, such aid and assistance as perhaps no other generation has really needed.

CORRUPTION OF MORALS BRINGS DESTRUCTION OF FAITH

I remember in my early childhood being considerably shocked by a statement which appeared in this city from an enemy of the Church. After having attempted to convert the young people of the Church from the faith of their fathers and having failed, the suggestion was made, that if you want to convert the young people of the Mormon Church you cannot argue with them, you cannot attack the Book of Mormon or Joseph Smith—but if you really want to convert them corrupt them, build brothels, get them into these institutions, and have their morals destroyed; then you can easily turn them from their faith.

I believe that this is true, that the easiest way to destroy a man's faith is to destroy his morality; that when his morals are corrupted his faith totters; he cannot stand, except he repent, of course.

METHODS OF THE ADVERSARY

So that I believe that while the enemy is not arraying men and nations against the Church, he has not quit the field. Let us not be deceived. With new methods, quite different from those employed in the days of our fathers, he is diligently at work, using more effective means to destroy, to corrupt, than he has ever used before; and the assaults that he is making are against the individual himself.

I found in the mission field it was utterly impossible for any man to successfully attack the doctrines of this Church. When the elder was thoroughly familiar with the teachings of the Church he could defend the Church's position. I have never been afraid of such assaults, I have never been afraid of mob violence nor of disasters that should

come from the elements; but I have been afraid of the power of the evil one to hurt this cause when he could corrupt the missionaries; and his favorite means of stopping the missionary is to get him to commit sin. He was never more successful in stopping the Lord's work than when he could induce the bearer of the message to sin and to transgress. I have discovered in my own experience with hundreds of missionaries that when the devil lays a snare for the feet of a missionary, he generally baits the hook with a woman.

THE TRIALS OF PEACE AND PROSPERITY

We are in the age of self-indulgence. It is not peculiar to this Church; it is in the world. The spirit of it is rampant everywhere. It beats upon our shores from all points. It enters into the midst of the people. It is a deadly siege in an attempt to destroy that which persecution, mob violence, privation and hardship failed to destroy,—the integrity of this people. I am not a pessimist either. While I recognize the storms that are raging against our standards, I am as sure as that I live that the promises of the Lord will be fulfilled, and that this work shall not fail, nor shall it be given to another people. I recognize however, with my brethren, that the sorest trials that have ever come to the Church in any age of the world are the trials of peace and prosperity. But we are to do a new thing, a thing that never has before been done—We are to take the Church of Christ not only through the age of persecution and mob violence, but through the age of peace and prosperity. For we must learn to endure faithfully even in peace and prosperity.

I am not praying for the return of persecution and poverty; I am praying for peace and prosperity; but above all things for strength and power to endure this test. For it was not the design and the intention of the Lord to have this people always in suffering in bondage and distress. They shall come to peace and prosperity, but it is the sorest trial that will come to them.

SNARES OF THE EVIL ONE

I recognize that there are some things connected with this subject that need to be brought to the attention of parents and of the watchmen presiding in the various stakes, wards and missions of the Church, watchmen who ought to distinguish, and they do I am sure, the presence of evil, and set up a defense for the people of the Church, particularly the young people.

I believe that there is need for greater care over our young people during the period of their courtship. I have been grateful for all the blessings and joys of the automobile, but with it has come also dangers. The courtship of too many goes forward in the automobile, and there lurks a danger to many, because, unchaperoned and out of reach of parents, away from all restraint, they seem to think they are alone. But they are not, for the devil is often there to lay snares for their feet,

to destroy their own happiness and to darken their spirits by leading them to sin and transgression.

During the war I saw the breaking down of what seemed to me to be the most precious thing that the girls and women of this nation have, maidenly modesty, until now it has come to be a sort of custom among many young people (I regret to say even among us), that they feel at liberty to promiscuously engage in embracing and kissing each other when there is no thought of anything serious so far as engagement or marriage is concerned—only the thrill they get. I protest against it and say to you that there is danger in it, and that the fire will burn those who play with it.

The sacredness of the kiss and affectionate relationships belong only to the engaged and married state, and ought not to be indulged in by those who are only seeking the thrill of the moment. There will come danger if we do not guard and keep, by all the strength and power we have, these splendid young people in the path of rectitude and safety.

A PECULIAR PEOPLE

I believe that virtue is its own reward. We are to be a peculiar people. I do not think the Lord meant we were to be freaks or in any sense ugly or undesirable; but our peculiarities shall consist in that we are different from other people in some of these most desirable things. I remember, while on my first mission more than thirty years ago, meeting a gentleman who could not believe that these Mormon missionaries were clean and undefiled. He said, "You do not mean to tell me that married men will go upon a mission and stay for two years and keep themselves morally clean." I said: "I certainly do. That is our standard." "Well," he said, "You won't find it anywhere else."

THE SINGLE STANDARD

I feel sure that this is true. Our standard that requires a young man to be as clean and as chaste and as pure as the girl he asks to be his wife, the mother of his children, is peculiar. We do not find it generally in the world. When I think of the assaults that are coming I recognize the weakness of the world's position because of its double standard. It required a higher standard of women than of men, and now it has given to women equal rights with men, not only in the franchise, but in other things. Some women are coming to ask the same privilege to sow their wild oats that men have, and then expect honorable marriage.

We have no such double standard. We ought to be able to succeed under these circumstances better than others, because we have a single standard for men and for women. We expect our boys to be as good as our girls, and as clean. The Master said, in answer to the question, Who is guilty of committing adultery? that whosoever looked upon a woman to lust after her had committed adultery already with her in his heart;

and the Prophet Joseph Smith said that unless such a one repents he will lose the Spirit. It is the quickest way to lose the Spirit.

PROTECTION THROUGH MODESTY

There never has been a day perhaps since these words were uttered by the Master when there was greater temptation for men to think evil than in this age with its immodesty, in almost every avenue of life. I am not crying for reform in dress, but I do plead with the mothers of Zion to undertake modesty in dress. We may like to follow the fashion, but let us follow it in modesty. The most precious thing that a girl has is her modesty and if she preserves this in dress, in speech, in action, it will arm, and protect her as nothing else will. But let her lose her modesty, and she becomes a victim of those who pursue her, as the hare is of the hound; and she will not be able to stand unless she preserves her modesty.

PATTERN MAKERS FOR THE WORLD

I am therefore of the opinion that there is no peril that is threatening us today such as this peril of immorality. It is in the world. The standards that have long been maintained are being questioned and by many discarded. Are we also to succumb? No. If that day comes, and it will, when the people from the ends of the earth will say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob," it will be to learn of the ways of this people. If we act and live like the world, why need they come here? They are to find something different here. It is easy for us to drift with the tide. It doesn't take much courage to do that, but it is difficult to go against the current. God has called upon this people to be pattern-makers for the whole world, to hold up an ensign that shall attract the attention of the ends of the earth. Is it not worth fighting for to be admired and respected by all the good and the great? This is the battle that is before us, to preserve our standards.

MARRIAGE FOR A HOLY AND SACRED PURPOSE

Then when we come to the question of marriage, our standards invite young men and women to live worthy to enter into the holy contract of matrimony for time and for all eternity; and that involves upon them another sacred obligation, which is to fulfil the first great commandment of God, "multiply and replenish the earth." Not companionate marriage, no, but marriage with a given and definite purpose. I plead with you parents and teachers in Zion to hold up the ideal and the standard before our young people that they enter marriage for a holy and sacred purpose. Not that they are to use these glorious bodies with their God-given power of procreation as mere harps of pleasure. If they do they shall reap disgust for each other and stand condemned before God.

I do not know of course what we agreed to before we came into this life, but I have a deep conviction that we promised our Father's children who long had been waiting for the privilege and opportunity

to come into mortal life that we would remember them when we came into life ourselves. If we wilfully and deliberately neglect that promise and forget them and determinedly live a childless life, we shall stand condemned in the presence of those to whom we have made sacred promises and before God himself.

POVERTY NOT A BAN

Are poverty and the expense of raising children to be a ban that shall deter us from maintaining the high standards of our fathers and mothers? No. Poverty never was a ban against children rising to eminence. Lincoln was not held back from the highest office within the gift of the people because he was born of poor parents in a log house. Nor need it be in this age of liberty, education and great opportunity for even the poor. Let us not be afraid to assume the full obligations and receive the blessings that God has promised to those who keep this first great commandment.

As far as the nations of the earth are concerned, I have made some study of their statistics and they show that going hand in hand with a decreasing birth rate is an increasing divorce rate. The cement that binds hearts together, children, is lacking, and as a result dissolution comes; and as the family institution begins to crumble, so will the government and the Church.

THE CRIME OF SEXUAL IMPURITY

I plead with you, therefore, my brethren and sisters, that we rally to our standards. Certainly our teachers were right when they held up an ideal that virtue was as sacred as life itself, and that we had better lose our lives than lose our virtue. That was the teaching I received; and next to the crime of murder itself is the crime of sexual impurity. The boy who would deliberately look upon a clean, chaste, and pure girl to rob her of her virtue is almost as guilty as though he contemplated sending a knife into her heart to destroy her; for when she loses her virtue she loses that which is more precious than life itself. If she does lose her virtue the devil is apt to deceive her, for he often does, and make her believe, and a young man also, that now he or she has committed this sin they are lost forever. Repentance is in order always, and mercy for the sinner.

THE WAGES OF SIN

I was saying to a young woman who was confessing her own sins recently, wondering if there were any hope for her, that if she continued the sale of her glorious body for the filthy lucre of this world she soon would come to the end of her career, and, like an old worn-out shoe, be cast aside, and die prematurely, full of disease, in some charitable institution.

REWARD OF THE VIRTUOUS

When you contrast that condition with the glorious privilege God

has offered to the sons and daughters of Zion who keep themselves clean and pure and undefiled, to go into the temples of God to receive a companion for time and eternity, that they may be worthy to pass on, by the angels and the Gods, to their glory and inheritance and attain unto the power of endless increase, is it not inducement enough to call for sacrifices, for cleanliness of life, for purity, so that we may reap these glorious blessings and holy privileges?

A WORTHY EXAMPLE

I believe that the strength and the power is in every boy to be as good as was Joseph our forefather who was sold into Egypt. From the time of my childhood the story of his life has appealed to me. When he, comely and desirable, was sought after by the wife of the ruler, he resisted her again and again; and when she seized upon him he fled from her presence, though he left part of his clothing in her possession. Condemned falsely, he still stood true to his convictions, and God vindicated him.

Let the young men of Israel, the descendants of this Joseph, look upon their ancestor and be inspired to die rather than to be defiled, that they may be worthy to come into the great heritage that God has for his faithful sons and daughters. For if this generation shall keep themselves clean and undefiled they shall reap honors and distinction like unto which their fathers who subdued the deserts and made it blossom never attained. We shall indeed be peculiar.

REQUIREMENTS TO WEATHER THE STORM

I have confidence and a faith that the great majority of this people shall weather the storm, but it will require the closing in of our ranks. It will require closer co-operation between parents and children. It will require every effort and every power that this people can put forth to preserve this generation in purity. God give us the strength and the power to do it, that we may receive the great distinction and blessing and the eternal joy that shall come as a result of achievement and accomplishment, I humbly pray in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I have been very greatly impressed, my brethren and sisters, by the spirit of the conference so far, and I feel strengthened and built up in my faith by reason of the instructions and admonitions and the testimonies that have been given. I am thankful to my Heavenly Father that I am accounted worthy of membership in the Church; that I have been accounted worthy to labor in the vineyard of the Lord. My missionary labors have been a source of very great joy to me, and they continue to be so.

I rejoice in the opportunity of laboring with the noble young men and women who are called from out the ranks of the Church and who

are now and have been for the past years laboring with me in the mission field. They grow and develop in a degree that is marvelous, in their contact with the world, in their contact with opposition, and even in their contact with the indifference that they encounter in the world. I think someone said yesterday that they are born seemingly with a testimony, and as soon as they begin to labor and to study and to reflect, this testimony springs into real life and activity and they grow and develop in a wonderful way. Their spirit of obedience is very remarkable, my brethren and sisters. Those who have labored with me, in nearly every instance have not hesitated at all to go where they were directed to go, or to stay whatever length of time they were asked to stay. If we had no difficulty about elders going home other than that which we have from the elders in the field our difficulties would be few indeed. We do, I am sorry to say, have some little difficulty in keeping our very fine missionaries in the field, because of the attitude assumed by friends and relatives, and in some instances presiding officers, at home. I wish that it could be understood by the people of the Church generally, as we mission presidents understand it, and we have our understanding from the General Authorities of the Church, that a mission in the world is not for any stipulated length of time. Some may be honorably released at a year's expiration, and others may stay well beyond the two year mark, even in some instances running into three and five years in some missions. It would make it very much easier for your missionary boys and girls if you could maintain them there as long as the Lord requires them to remain; and that duration of time shall be indicated through the servants of the Lord whom he has entrusted to preside over your young men and young women in the missionary field.

In our particular field of labor the work is progressing very satisfactorily, considering conditions and all concerned, even more satisfactorily than one could well hope for. We are thankful to the Lord for this and feel a desire to continue our labors and to work zealously for the redemption of that particular branch of the house of Israel with which we are laboring, namely, the Lamanite people, who are descendants of Joseph and who have resided upon this land of America.

I have been particularly impressed during this conference by the reference that has been made to the Book of Mormon. It has made my heart rejoice to hear the strong testimonies given in favor of its divine authenticity, and it is a source of joy to know that the men of science, archaeologists, who are delving into the ruins of the past, are developing only things that corroborate the divine authenticity of the Book of Mormon; for in very deed all that is coming forth is in favor of it. So far as my studies and observations are concerned I have found nothing that in any way controverts the claim that we make for the divinity of the Book of Mormon.

It has been my good pleasure, my brethren and sisters, to travel a very great deal in Book of Mormon lands, and it would have been strange indeed if I had not taken some interest and had I not found some

things that to me are evidences of the divine authenticity of that book. I have not been among those who have tried to place or locate certain cities, or even definitely certain lands; but I have read in the Book of Mormon of a mighty civilization that has existed upon this continent in the remote past—the Jaredite civilization, preceding even the Nephite civilization. I have read in the Book of Mormon of their spreading out upon the face of the whole land. I have read about the wonderful buildings they have left, the wonderful temples that they have erected, the extent of their great cities. I have studied about the materials used in the construction of those cities; and it has been my happy pleasure, my brethren and sisters, to see verily demonstrated before me the fact that there has lived in the remote past upon this continent a civilization that exceeded in every way that found even by the Spanish conquerors in Mexico and by the Spanish conquerors in Peru, who conquered the most highly civilized nations found here by European conquerors.

I have stood in amazement at the immense dimensions of the stones used in the construction of great buildings in Mexico. I have seen juttied together as lintels over three great doorways that led into a great hall from a courtyard, stones that were five by six by twenty-five feet in dimension. Brother Ballard and I, in returning from our missionary sojourn in Buenos Aires, came by the great ruined city of Tiahuanaco, at the extreme southern end of Lake Titicaca, at the great elevation of 12,500 feet above the sea level; where we actually measured stones that were six by eight by twenty-five feet, and they were fitted together in buildings, without mortar, in a system of dry masonry. So well fitted and adjusted were some of these huge stones, that even after all the ages that have passed since they were placed there, you cannot insert a knife blade between the joints.

I have seen many things that demonstrate to me that the Book of Mormon is true. It is not a difficult thing for me to believe in inscriptions on plates of gold. When Brother Ballard and I were returning from South America we had the opportunity of going ashore at Lima, Peru, the capital of the Peruvian government. There we had access to a national museum where a great collection had been made, which was being housed in new quarters that were not open to the public. We secured entrance, through the good offices of our ambassador to that country, and after witnessing many archaeological wonders we came to a glass case that was perfectly filled with gold ornaments. There were cups and candlesticks seemingly, of very curious workmanship. They were wonderful indeed. They were a few of the great things that had been left after the cupidity of the Spanish conquerors had robbed that country of all the gold that could be found, but yet some was left behind. After examining through the glass case many of the objects, our attention was attracted to a pile of gold leaf in one corner. As near as I could calculate its dimensions, it was about the same size as our *Juvenile Instructor*, and the pile was about as high as half a dozen *Juveniles*. The thickness of the leaves, it seemed to me, was similar to

the outside cover of that magazine. They were of pure gold leaf. All you would need to do would be to insert a ring through the edges of them to have a set of plates that would contain at least as much as we have in the abridgment of the Book of Mormon that was brought to us through the instrumentality of the Prophet Joseph Smith.

I do not say these things to be sensational or to boast, but I tell you that my eyes have beheld them. I do not doubt the story of the Book of Mormon because of these things. I have delved a very great deal into old Spanish literature during the great number of years I have resided in Latin American countries, and I have been able to search out many curious traditions concerning the belief of the ancient people, as they were recorded by the early chroniclers that came with the conquest of Mexico; things that bespeak the fact that the people must have had a knowledge of the creation and of the flood that was in every particular coincident with or exactly like the account given in the Bible. The story of the creation is not recited very much in detail in the Book of Mormon, but one cannot but understand from that record that the people had a knowledge of it precisely as the Jews had it, because of the fact that the Nephites brought with them the first five books of Moses, upon which plates perhaps, as they were spoken of this morning by Elder Talmage, were contained these writings. They had this record precisely as it is in the Bible.

I have in my possession some pamphlets from which I have made a few extracts that I should like to refer to. One is in regard to the flood. These pamphlets are in Spanish, and I have made a hasty translation of them into English, but I would like to call them to your attention.

You remember that it is recorded in Genesis that the Lord commanded that the waters from above be separated from the waters beneath, and the account goes on to tell how they were arranged in their proper places. There is a tradition that was recorded by Padre Pedro de los Rios (Codice Rios (Vaticano A.), folio 12, anverso) speaking of Quetzalcoatl, a great being traditional among them, to whom they attributed the creation of the world and many other things. And this is said about him by Padre Rios as he recorded the tradition that he found among the Indians:

"This is the image of the first Lord that the world had, who, when it pleased him, breathed and separated the waters of the heavens from those of the earth, the which had before been together, and he it is that arranged them as they now are."

You will see a close analogy, my brethren and sisters, between this tradition and the account given in Genesis, which account truly must have been had among the people of this land, if it so be that the Book of Mormon is true.

There is a tradition among these people concerning the destruction of the world by the flood; and furthermore, they recount that in the traditions of the native people there was an account of the destruction

of the world at another time. This excited the curiosity of one Diego Munoz Camargo. You will find this account written in his History of Tlaxcala, published in 1892, on pages 153 and 154. He says:

“There being a very great error among these natives, and very general throughout this new Spain, because they said this world had had two endings or two windings up, and that one had been by deluges and tempestuous waters, and that the earth had been turned upside down, and that those who had lived at that time had been giants, whose bones are found in the broken places.

You will recall, my brethren and sisters, that the Genesis account also states that there were giants living in those days. The tradition says:

“And those who lived at that time were giants whose bones are now found in the broken places.”

“They also say that there had been another ending of the world, and that it was caused by winds and hurricanes that were so great that everything in the world was destroyed, even the trees and plants of the mountains; and that the men of that time were taken up from the ground and were lost to sight. And they hold as a certainty, furthermore, that there is to be another ending of the world and it is to be by fire.”

If you will take the pains, my brethren and sisters, to look up these references you will find that my statement in regard to this is true. These things attract my attention very greatly, and there are innumerable things of this kind that could be recited that are just as wonderful as these that I have mentioned.

I would like to recount just one more tradition, which is in regard to the miraculous conception of Jesus Christ or Quetzalcoatl. Our account of the conception and birth of Jesus Christ and that of the conception and birth of Quetzalcoatl, who was their great Deity, are almost the same. You will find this in the *Codice Telleriano Remensis*.

“Quetzalcoatl was born in Chiuenauicatl, which is where the hand is—He it is that was born of the virgin that is called Chimalman in the heavens. This Quetzalcoatl is he of whom it is said, ‘He made the world,’ because they say that this Tonacatecuhtli (the supreme God who resides in the most high heaven) when it pleased him breathed and begot this Quetzalcoatl; and he, (Quetzalcoatl), they say it was that made the first man.”

This is very remarkable, my brethren and sisters, taken in connection with the account given in the New Testament, of the conception of Jesus Christ; and if you will couple that also with the first chapter of John, wherein it says that the Son of the Most High God, who was with the Father from the very beginning, was the Creator of the earth, and that by him and through him and of him all things that were made were made, you will see that we have ample reason to accept, even from these external evidences, the fact that the Book of Mormon is the word of God:

Now to me it is a reality. It is my faith and belief in this Book of Mormon that has kept me going throughout all the dark years of my missionary service in Mexico. For it seems that no more obstacles could

be placed in the way of missionary progress than have been, because of conditions that have reigned in that land. But the Book of Mormon recounts to us that the people of the land, the descendants of those who wrote these great prophecies of the Lord, are a covenant people of the Lord and they are to be redeemed.

I want to read to you something that has given to me a great deal of faith and hope, and if the book is true as we declare it to be, these promises that have not yet had their fulfilment will most surely be fulfilled in behalf of that people. I read to you now from the thirtieth chapter of *Second Nephi*, beginning with the third verse:

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many who shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

"And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"And the Gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people."

I believe that prediction. I am working earnestly, my brethren and sisters, for its fulfilment. It would be almost easier, looking at the thing from a natural standpoint, to believe in the extermination of the people rather than that any of them would be spared. But they are to enjoy this great redemption.

I would like to refer to statistics that reveal the fact that since the coming of the Spanish conquerors among the Indian people,—at least speaking of those south of the Rio Grande, clear on through Mexico and down to Central and South America,—nine-tenths of them have succumbed. That is in a period of about four hundred years. Mathematically calculating it would not take long for the other one-tenth to be wiped out, for it seems that the same condition of strife and war and bloodshed prevails among them. Looking at it naturally it almost looks as though not even a remnant of them might be left. But in this respect, and in order that my faith may not falter, I take courage from the word of the Lord as it came to *Nephi* concerning this very thing; for verily he was shown just what would happen among this people, that his own branch should be destroyed at the hands of their brethren, and that his brethren should dwindle in darkness and unbelief, and that there should be wars and strife among them for generation after generation. But the Lord said to him something that must have been very consoling to him, and indeed, my brethren and sisters, it is very consoling to me. Speaking of the great Gentile nation that should be brought in to bring them down and to inhabit the land, the Lord maintains that it is the land of the inheritance of the sons and

daughters and the descendants of Lehi, to whom he gave this land as a perpetual inheritance. And in this connection the Lord says to Nephi as recorded in the thirteenth chapter of first Nephi:

"Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord hath covenanted with thy father that his seed should have for the land of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren. Neither will he suffer that the Gentiles shall destroy the seed of thy brethren."

So I take it, my brethren and sisters, that these prophecies and promises are valid. The Lord intends to redeem that people. He intends to redeem them through those of us who are brought out from among the Gentile nations and who in very deed believe the words of the book that has come to us. I testify to you with those who have testified before me that it is the word of God. It has been revealed through the instrumentality of the greatest prophet that has resided in this world, save it be the Son of God himself; and it will stand the test of time. It will stand the test of any investigation that can be brought to bear and in the end it will triumph. The Lord help us to believe it and help us to act well our part in carrying out the work assigned to us in this great work of the Lord, I humbly ask in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

An ancient prophecy, in the second chapter of Isaiah, contains, in the first four verses, two notable predictions. In the fifth verse the prophet makes this telling appeal to the people of Jacob: "O house of Jacob, come ye, and let us walk in the light of the Lord."—Isaiah 2:5.

WHAT PEOPLE DESIRE TO KNOW

I received a letter the other day from Evanston, Wyoming. The writer said that in recent remarks in this tabernacle I indicated that there are characteristic differences between the Church of Jesus Christ of Latter-day Saints and other churches. My correspondent adds that I failed to point out the differences. I attempted then to point out that our missionary system is one of the characteristic features of our Church work. I hope this afternoon briefly to indicate another outstanding feature.

In the ninth chapter of the Acts of the Apostles, it is said:

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest.

"And desired of him letters to Damascus to the synagogues, that if he found any of this way"—that is, any who are disciples of the Lord, any of the believers in the Gospel of Jesus Christ—"men or women, he might bring them bound unto Jerusalem."

THE LIGHT AND THE VOICE

"And as he journeyed, he came near to Damascus: and suddenly there shined round about him a light from heaven:

"And he fell to the earth and heard a voice."—Acts 9:1-4.

He saw a light and he heard a voice. Later, Paul the Apostle appears before King Agrippa in his own defense: and, standing before this great king, he said, telling this same story:

"Whereupon, as I went to Damascus with authority and commission from the chief priests,

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed, with me.

"And when we were all fallen to the earth, I heard a voice speaking unto me."—Acts 26:13, 14.

Notice that he says: "I saw a light," "I heard a voice." It was a vision.

EFFECTS OF THE VISION

We have seen that Isaiah says:

"O house of Jacob, come ye, and let us walk in the light of the Lord."
—Isaiah 2:5.

That light from heaven which shone into the life and soul of Saul transformed him from a man who was persecuting the followers of the meek and lowly Nazarene to one who thereafter gave them his most loyal and ardent support. It changed him from a man of hate to a man of love. It is that spirit—something that comes into the human heart—that we believe in these days results when one in authority, placing his hands upon those who are faithful and repentant, says to them, "Receive ye the Holy Ghost."

Ours is a land of liberty and freedom, especially a land of religious freedom. Its motto, "In God we trust," might well have come from that remarkable picture—that scene of which we all have read—Jesus the Son of God, in the Garden of Gethsemane upon his knees. That is the spirit which has characterized leading people of the United States in the entire history of our nation.

THE SPIRIT OF AMERICA

Have you examined the special stamp issued in 1928 by the United States government? In the left-hand corner is this inscription: "1778"; in the right-hand corner, "1928"—one hundred and fifty years later. Between these two dates are the words "Valley Forge"; and on the stamp, the stamp of the United States government, officially made in the year of our Lord 1928, is Washington, the father of his country, upon his knees. The motto of our country, as it appears upon our dollar, is: "In God We Trust." To this land of liberty—of religious freedom—people came that they might worship God according to the dictates of their own conscience. During the first critical period, they

were led by George Washington, who frequently and effectively sought divine aid.

THE WISDOM OF FRANKLIN

Standing in the Constitutional Convention, Benjamin Franklin said :

"Mr. President, I perceive that we are not in condition to pursue this business any further. Our blood is too hot. We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of governments and examined the different forms of those republics which, having been formed with the seeds of their own dissolution, now no longer exist. In this situation of this assembly, groping as it were in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of light to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible to danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard; and they were graciously answered.

"To that kind Providence we owe this happy opportunity of consulting, in peace, on the means of establishing our future national felicity; and have we now forgotten that powerful Friend? Or do we imagine that we no longer need his assistance? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men."

THE FAITH OF LINCOLN

No less a man than Abraham Lincoln, foremost and most typical of Americans, was wont to retire into his office, and there, behind a locked door, to appeal to divine providence for help and guidance. While the fearful Civil War was raging, Lincoln issued a proclamation setting apart the 30th day of April, 1863, as a day of fasting and prayer. In this choice land, "choice above all other lands" (II Nephi 1:5), he appealed to the people to go into their various places of worship, to assemble around their own hearthstones, and to appeal to the Most High for divine direction :

"Whereas it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

"And, insomuch as we know that by his divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our own hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity

of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

"Now, therefore, in compliance with the request, and fully concurring in the views, of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national fasting and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

"All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard, on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace."

THE POWERS OF HEAVEN

The spirit of America, the spirit of Lincoln, is most distinctively that spirit which appeals to the powers of heaven.

Considering now a time more recent, have you not all read the words written during the last sixty days by Calvin Coolidge, until recently President of the United States? He, an American with the American spirit, tells us just what he did when he learned officially of the death of President Harding. The word came to him in the night. He says: "I arose and put on my clothing"—and then, to quote his exact words—"before leaving that room I knelt down * * * and asked God to bless the American people, and to give me power to serve them." That act illustrates anew the spirit of our country.

One month and two days ago today, in the city of Washington, I had the genuine pleasure of listening to the inaugural address of President Hoover. His closing words were: "I ask the help of Almighty God in the service of my country." Do we not find in these words the spirit of America? That spirit is found not only in words that were uttered long ago; for these words express the actual spirit of America today. Our land has been made sacred by the prayers of its people.

ANOTHER MODERN INSTANCE

Can anyone be surprised, therefore, that a hundred years ago, a boy fourteen years old, no more, seriously religious, and given to reading the scriptures, was led, like these leaders, by the same American spirit? For when he came to the words of Scripture (James 1:5), "If any of you lack wisdom, let him ask of God, * * * and it shall be given him," he followed this advice and sought his Heavenly Father in prayer.

How appropriate it was that in this religious country, following the example of its great men, he should go straightway into the sacred grove and there make his appeal to the Most High.

VISIONS OF LONG AGO

Saul of Tarsus, afterwards Paul the Apostle, saw a light, heard a

voice, beheld a vision. Since visions and revelations were possible then, are they not possible now? To those who accept this book called the Bible, to those who believe its words concerning Paul, may I not ask again: Since it was possible for him to hear a voice, to see a light, was it not possible for this boy, believing and hoping, also to see a light, to hear a voice, to receive a vision? We hold that as a result of this boy's visions, the inspiring prophecies I quoted at the beginning are now being fulfilled.

Consider another Scripture: John the divine heard a voice that said: "Come up hither, and I will show thee things which must be hereafter."—Rev. 4:1.

This is a strong statement: Not things that may be; not things that will probably be; but "things which *must* be hereafter."

John adds this declaration:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14:6.

We hold that the fulfilment of that prophecy came as the result of an appeal made by a boy with faith believing, as he knelt in the sacred grove. John the Revelator, with inspired insight had the vision, and drew the picture; and the angel he beheld has flown through the midst of heaven, bringing the everlasting Gospel to be preached to all people.

IN THE TOPS OF THE MOUNTAINS

We have seen that Paul saw a light, heard a voice. Joseph Smith saw a light and heard a voice; and as a result of his vision these prophecies have been and are being fulfilled.

Let us now return to the two quotations referred to in the beginning: "And it shall come to pass in the last days"—I draw attention to "the last days"—"that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—Isaiah 2:2.

Over the radio or otherwise, you who desire to know something that is peculiar to the Church of Jesus Christ of Latter-day Saints, may take this as one of the characteristic things: The mountain of the Lord's house is established in the top of the mountains. It is here, exalted above the hills. Unto it all nations have already come. If I were to call the names of all the nations this afternoon and were to ask those to stand who have descended from people of these various nations, I believe there would be a demonstration that this outstanding prophecy has been and is being fulfilled.

THE PRESENT SPIRIT OF PEACE

That is the first part. Consider now the second:

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into

pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:3, 4.

That also is a prophecy now being fulfilled. Then come the words already referred to: "O house of Jacob, come ye, and let us walk in the light of the Lord."

Our papers, our literature, our magazines, have been filled during recent years with articles that endeavor to point out the way to peace. Peace is in practically every issue. In the *Deseret News* last night I noticed an article, asking whether or not the entrance of the United States into the World Court will be given consideration in the coming special session of Congress. The League of Nations—see what it is accomplishing. Statesmen, scholars, educators, men of money, in every country are struggling to bring peace to the world. Clearly in fulfillment of this prophecy are the following: the Locarno pact, a marvelous step forward in the interest of peace; the effort put forth by the United States in the virile words, "The outlawing of war," in the Briand-Kellogg peace pact, made for the express purpose of renouncing war; the United States going into the World Court. The article that I read last night indicates that the President of the United States, while he has publicly expressed no definite opinion, has such an intense interest in the World Court that the new formula prepared by Elihu Root and the jurists of the nations will, without doubt, be acceptable to him.

"IN THE LAST DAYS"

In all this we are not talking about the peace of one nation, nor of a few, but of many nations—all the countries of the world, the jurists of the nations, the wise men of our day. "In the last days, the mountain of the Lord's house shall be established in the top of the mountains."

The Lord is to judge among the nations, and to rebuke many people. They are to beat their swords into plowshares, their spears into pruning-hooks. Nations are not to take up swords against nations any more.

This is the place. This is the time. This is the Church. These prophecies are being fulfilled. I say unto you, who have gathered in the top of the mountains, where the mountain of the Lord's house is exalted above the hills, let us, in the language of Isaiah, walk together in the light of the Lord, that we may be united and walk in purity, love, honesty, and truth; that all prophecies made concerning us may be fulfilled.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

The sincere prayer in my heart this moment, my brethren and sisters, is that I may be inspired and directed by the Spirit of the Lord to say something to you that will comfort you if you mourn; to say something that will encourage you if you are discouraged. "Thou shalt

love the Lord thy God with all thy heart * * * and thy neighbor as thyself." If each individual knows and feels this truth to be fundamental and lives it, much of our energy will be released to develop our gifts and spiritual lives. We will be patient with our neighbor's faults and excuse them as we do our own. We will help him; we will be kind to him; we will be strictly honest in our dealings with him. We will live a life that will be an example to him.

We have this afternoon some distinguished visitors from Denmark, sitting in the congregation. We bid them welcome to these services. They may recall that above the gate of the University of Denmark at Copenhagen, there is a beautiful eagle with out-stretched wings. Underneath the eagle is a Latin inscription which in English reads: "The eagle is looking toward the celestial light." A lovely and inspiring thought for the youth of Denmark. So we too, my friends are looking toward the celestial light; we are humbly striving with you toward perfection.

My life's work has brought me into close contact with the youth; with young men and young women in colleges and universities. They wish to talk honestly about what life has meant so far, and what it may mean. They are young, intelligent, cultured people; but many of them are taking no part in a spiritual development for themselves; nor are they helping others in this regard. They need awakening religiously. They need to be shown the way, the truth, and the life; and then be given an opportunity for intelligent expressional activity. They must be converted and filled with a spirit of influencing their friends and companions and associates. Besides, these young people write to me from all nations and tongues for help and information and spiritual guidance.

I meet on this Temple Block mission the travelers, the tourists, the students, the professional people, the humble individual who is out for pleasure. All are eager to hear the message of Christ's Gospel—the brotherly Christian religion. They all want to know the history, and the religion of this people. Preachers and ministers of all Christian sects hear us and invite us to come to their churches in their cities and speak to their congregations. I have had invitations to speak in many cities in the United States and in Europe, Japan, and India. The people who come to us are impressed with our lives, our ideals, our religion; and they want it explained to their followers. They want us to do for them what Paul did for Timothy, when he said:

"Wherefore, I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

"Be not thou therefore ashamed of the testimony of our Lord; * * * but be thou partaker of the afflictions of the gospel according to the power of God;

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began."

We are able to speak plainly with the people of the world. We must proclaim religion as a way of life, rather than a set of ethical mandates. As Latter-day Saints, we are not left in doubt concerning the things that really spell value and that endure. Unfortunately, in the religious controversies of the day, secondary issues have been exalted above primary truths. The Gospel of Jesus Christ has primary truths that must forever and ever regulate human souls unto divine guidance. We cannot very well mistake religion so long as it upbuilds and makes the Christian man. "Righteousness anywhere and everywhere is the paramount sovereign and effectual witness of Christian souls." So on this Temple Block where thousands of people come to visit us, we try to show with love for God and his children that the Church of Jesus Christ of Latter-day Saints upholds the witness that God lives, that Jesus is the Christ, and that the priesthood of God has been restored in this day. This cannot help being the inextinguishable light to all nations and people.

As missionaries, we proclaim religion as a way of life, rather than a set of ethical mandates. As Latter-day Saints we are not left in doubt concerning the things that really spell value and endure. Unfortunately, in the religious controversies of today, secondary issues have been exalted above primary truths. The Gospel of Jesus Christ has primary truths that must forever regulate souls unto divine guidance. We cannot very well mistake religion so long as it upbuilds and makes the Christian man. The Church of Jesus Christ upholds the witness that God lives, that Jesus is the Christ, and that the priesthood of God has been restored in this day. This cannot help being an inextinguishable light to all nations and ages.

I think we should proclaim more and more the standard Church works which are the Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. In them do we find the principles of eternal life; and the holy commandments that teach us to love God, and our neighbors as ourselves. "Love your enemies, * * * do good to them that hate you, and pray for them which despitefully use you." In these books do we have the superb procession of idealists which the world needs today. As Latter-day Saints, we should know and keep ever in mind the teachings of the Savior of mankind, and let Jesus Christ be our Guide and our Light. We all realize that life is a struggle, and is filled with so many hardships and pains; so many sorrows and trials. So the supreme power in all this struggle is prayer—the turning to God through Jesus Christ, and adding the force of the eternal to the petty cares of life.

We may well turn to our sacred books from now on more and more, and receive the teachings that they hold for us, for in them do we find eternal life. A word now about our holy books.

The Holy Bible contains the richest and most enlightened thought concerning man and God that has ever been written. The work taken as a whole teaches the fatherhood of God and the great plan of salvation for the human race. God is the Creator of the world and all things

therein, and has established through revelation a bond of divine relationship with his children.

Great prophets like Moses, Isaiah, Hosea, Micah, Jeremiah, and Ezekiel sought to raise the spiritual life of the times in which they lived. They inspired the people of their countries to believe in God, and to hope for a Redeemer of the world.

The Bible tells of people who became acquainted with each other through international commerce and trade with foreign civilization. It tells about the industrial and civic life of peoples of ancient days, and how they kept alive a monotheism, and morality based on belief in God. They had the highest possible idea of God, who gave to his servants the highest knowledge of moral and religious laws. The New Testament comprises the writings of the Apostles and disciples of Jesus Christ our Lord. These divinely inspired men taught the Kingdom of God and its coming: the Fatherhood of God and the infinite value of the human soul and the higher righteousness and the law of love. These are all to be obtained by obeying the laws and commandments of God, which are fundamentally, faith in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost; the principles of repentance and holy baptism by immersion by one having divine authority; and the conferring of the Holy Ghost by the laying on of hands by one holding the priesthood of God. The Bible teaches the sanctity of the Church, because only through the incorporation of religion with the Church does religion gain a full actuality for man. The Bible is the first of the standard works of the Church of Jesus Christ of Latter-day Saints.

The Book of Mormon teaches that the same Semitic institutions which the forefathers of the American Indians had in their native country in Asia were brought to America, and under new environment and conditions, were developed in this land. Like the Bible, the Book of Mormon makes God and immortality subjects of faith; and public and private righteousness matters of practice. It identifies God with the principle of morality, and goes farther by identifying God with the story of human progress and life, in which mankind is redeemed from evil. It teaches the deeper consciousness between the Almighty and the individual soul, and unfolds the divine purpose in the rise, fall, and progress of nations.

The Book of Mormon tells how the ancient peoples of America built cities and developed a rich religious and political life, and in time how Jesus the Christ gave his teachings to the people, just as his message of salvation was given to the Jews, Greeks, and Romans. The Church of Christ was established on this continent, and his holy priesthood given to those who were chosen for his work. Prophets wrote the history of the people, and their most important message is that God is the Father and Creator of the world and mankind.

The religious teaching of the Book of Mormon is monotheistic, and embodies the revelations of God to his people on this the American continent. Likeness to God is its supreme aim, and the highest duty

of man is, "Ye shall be perfect, even as your Heavenly Father is perfect."

The Pearl of Great Price embodies the visions of Moses as revealed to Joseph Smith the Prophet in 1830. It also comprises the Book of Abraham which is a translation of some ancient records from the catacombs of Egypt, to which are added the writings of Joseph Smith concerning his first vision and revelation, and his baptism and ordination. The principal part of the Book of Moses treats of the work of God in the creation of the world and of man. God is the Creator of the Universe and the Father of the race, and in God's image man is created.

The teachings of the Pearl of Great Price are in complete harmony with the Holy Bible. Man has fallen below his higher self and the divine principle of the moral law has been lost. There is the same pure monotheism, the same personal conception and moral character of God; and his command to his children to recognize the supremacy of the law of salvation through Jesus Christ our Lord. It shows the importance of the lofty conception of one living God, who reveals himself to man and enters into gracious relation with him as God and Father.

The Pearl of Great Price gives the true idea of the nature of God. It shows how God became an intense reality in the minds of the ancient Hebrews; and the sublime central thought of the book is that man does not search after God alone, but God draws graciously near to man and manifests himself in person and by his holy influence.

The Doctrine and Covenants contains the revelations of God the Father to Joseph Smith and other prophets of God in this dispensation. It was first published in 1835. It tells about the restoration of the plan of God in the salvation of the human race. It is largely ethical in its message, and, like the Book of Mormon, makes public and private righteousness matters of practice. The book opens by telling of a mighty work that is about to be ushered into the world. This is the restoration of the Gospel of Jesus Christ, with the giving to man of the holy priesthood of God, the Aaronic and Melchizedek, as it existed in the days of the prophets of Israel and at the time of Christ. The outstanding truth of the book is that God is identified as the Father of the race, and the Gospel of Jesus Christ is restored in this day with all its gifts and blessings. It puts the principle of righteousness through obedience to the plan of salvation into the foreground; and all its teachings grow out of the principle that for man to attain the highest development he must place his faith in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, and receive by divine authority the priesthood of God. It also emphasizes the importance of man's spiritual life, and his great mission on earth; as well as the glory of immortality and the power of eternal progression in the hereafter.

May we go on with life more unafraid, and come to a realization of our best selves. I pray God's blessing upon us all. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers, and General Auxiliary Officers, who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers, and Revelators.

FIRST COUNCIL OF SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Rulon S. Wells

Joseph W. McMurrin

Charles H. Hart

Levi Edgar Young

Rey L. Pratt

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|--|-----------------------|
| Heber J. Grant | Joseph Fielding Smith |
| Anthony W. Ivins | David O. McKay |
| Charles W. Nibley | Stephen L. Richards |
| Willard Young | Richard R. Lyman |
| Rudger Clawson | John A. Widtsoe |
| Orson F. Whitney | Adam S. Bennion |
| Joseph F. Merrill | |
| Arthur Winter, Secretary and Treasurer | |

COMMISSIONER OF EDUCATION

Joseph F. Merrill

AUDITING COMMITTEE

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| Henry H. Rolapp | Peter G. Johnston |
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| Anthony C. Lund, Conductor | B. Cecil Gates, Assist. Conductor |
| David A. Smith, President | George C. Smith, Secretary |

ORGANISTS

| | |
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| Edward P. Kimball | Alexander Schreiner |
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CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Julia A. Child, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, 1st Asst. Gen'l Supt.
 George D. Pyper, 2nd Asst. Gen'l Supt.
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, 1st Asst. Gen'l Superintendent
 Melvin J. Ballard, 2nd Asst. Gen'l Superintendent
 with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
Lucy Grant Cannon, First Counselor
Clarissa Beesley, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President
Sadie G. Pack, First Counselor
Isabelle S. Ross, Second Counselor
with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

There are a number of returned mission presidents whom we would have liked to hear, but time will not permit.

We wish to state that Brother Joseph Wilford Booth, who passed away in Armenia, gave seventeen years of his life as a missionary in that section of the country. No more faithful, God-fearing, humble, splendid man have we had pass away in the mission field.

Sister Martha Horne Tingey has given most splendid work as the president of the Young Ladies' Mutual Improvement Association for many years, and as a counselor in the presidency while Sister Elmina S. Taylor presided for many years previous to that time. She retires with the love, the confidence and the blessing of the General Authorities of the Church, and with the love and confidence of all the members of her General Board. All who favor extending to Sister Tingey a vote of appreciation for her most splendid labors will manifest it. (The congregation raised their right hands.)

I think the hands were raised higher for her than for any of the rest of us.

The congregation sang, "Praise God from Whom all Blessings Flow."

The closing prayer was offered by Elder M. Ezra Sorensen, President of the Bannock Stake.

Conference adjourned until 10 o'clock Sunday morning.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, April 7th, 1929, at 10 o'clock a. m., President Heber J. Grant presiding.

All the seats in the great Tabernacle were taken, and the aisles of the building were crowded with people who stood during the services. Many who were unable to get inside the Tabernacle listened to the services as they were broadcast by radio in the Assembly Hall on the Tabernacle grounds.

The choir and congregation sang the hymn, "Praise to the man who communed with Jehovah."

President Clifford E. Young of the Alpine Stake offered the opening prayer.

The choir sang the anthem, "The Morning Breaks, the Shadows Flee."

PRESIDENT CHARLES W. NIBLEY

My dear brethren and sisters, I approach this task in fear and trembling. That is not a pleasantry or a figure of speech; it is an actual fact. I need your sympathy and faith, and the sustaining influence that it gives.

THE SPIRIT OF TRUTH

We have had a great deal of excellent instruction during our conference. The Spirit of the Lord has accompanied the teachings of the elders, from the President of the Church throughout the whole list of speakers. I have noticed that there has run through their teachings this distinctive thought, that it is only by the Spirit of the Lord that the Church can be built up. I would like to read from the Doctrine and Covenants a few words in respect to that idea. In a revelation found in Section 50, commencing at the 17th verse:

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

"And if it be by some other way it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God.

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter until the perfect day."

The Lord here makes it plain that, in bringing converts into the Church, the teacher must have the Spirit of the Comforter, the Spirit of truth, the light of truth. And the one that receives that testimony must also partake of that same Spirit. Both then, are edified; both are enlightened by the power of the Spirit of the Lord, the one that teaches and the one that receives.

THE SPIRIT OF EVIL

Science has pretty nearly banished a belief in the devil from among thinking people. Irreligious people of the world tell us "that was good enough to frighten children with, a hundred years ago or five hundred year ago; but there is no such power or influence in the world, at all." But they will not tell us, and it cannot be said, that evil does not exist. The origin of evil has been discussed by thinkers of the world for many hundreds of years; but evil is still here, the spirit of evil that which tempts us and leads us away from righteousness. That is here, whether it be of the devil or not; call it devil or satan, or just a general influence extant all over the world. The spirit of good is here, too; the spirit of righteousness is here; it is existant over the entire earth, and I suppose in the universe everywhere.

CONTENDING INFLUENCES

So these two contending influences are here. St. Paul said: "When I would do good, evil is present with me." Have you not found it so? You elders, and you sisters also, in governing in your homes—you brethren in governing in your wards and stakes and missions, have you not found the spirit of evil extant, the spirit of Satan that fights against God? He is not yet conquered; he will be in time. We are told in the revelation of St. John that when we pass on to an exalted state there will be no death, no sorrow, no evil, because Satan will not have power to tempt the saints of God any more but that day has not come yet. That evil one is still wrestling with us. You find it every day. A man goes to the bishop to settle his tithing. He figures it up himself; he settles it in his own mind. Have you ever felt the temptation, something running through your mind like this: "Now, I gave so and so at such and such a time; ought I not to take that out of my tithing?" If you receive a call to go on a mission, have you not felt: "Well now, I have been on a mission; I have been working in the ward, I don't feel that I can go on a mission now?" So, all through the activities of life and the activities of the Church, that tempter abides more or less with us, except as we banish him by the power of the living God, the power of truth by which we receive the truth, that Spirit which I have read to you, that Spirit which leads to life, which makes me say, or you say, if we listen to it: "Why, of course, I will pay my full tithing. Of course I will go on a mission if you brethren want me. That is first all the time."

IF ONLY TO DECEIVE

In Los Angeles a week or two ago I counted, in a newspaper adver-

tisement, thirteen different churches where there were meetings of spiritualists; people who believe that we are operated upon, in our affairs, by these spiritualistic influences. We are told that they do have some kind of communication with these unseen agencies very often. There have been such manifestations for many years in the world, and many notable people who believe in them. One of the most distinguished of these, a great scientist, Sir Arthur Conan Doyle, lectured on the subject from this stand. We heard what he had to say, but he brought forth nothing new. I don't know of a single new principle distinctive or of value, I don't know of any truth that makes for the upbuilding and strengthening and the betterment of mankind that has come from that source. And yet those spirits or those influences may sometimes tell us truths, if only to deceive us. Carlyle said of Shakespeare that his intellect was the greatest that this world has yet been blessed with, in any human being; and Shakespeare makes Banquo say regarding these spirits, the witches that appeared to Macbeth: "But 'tis strange and oftentimes to win us to our harm the instruments of darkness tell us truths,"—let me repeat that by way of emphasis—"the instruments of darkness tell us truths,—win us with honest trifles to betray us in deepest consequence."

In another scene of the same great play we are told that Macbeth listened to the voice of the evil one through these same witches who led him on and on toward his ruin, until he saw how he was being deceived, and then he uttered these words: "I pull in resolution and begin to doubt the equivocation of the fiend who lies like truth."

GRACE BEING ADDED TO GRACE

Not so with the Spirit of the Lord, the Spirit of righteousness, the Spirit of this work of which I have read. It leads us the other way. We receive the truth, and more than the truth as reasoned out by man. We receive the light and truth of the Holy Spirit, of the Comforter, which leads to God. Yet have we not at times had some experience with these influences that are trying to draw us away from the Lord, influences of such a character that they are lying like truth? Against them we are constantly warned and must be constantly on guard. They will deceive the very elect, if it is possible, if we listen to them. But if we listen to the other power, then our salvation is sure and certain. We become, as I have read to you, more and more in that spirit which leads to God, grace being added to grace. In another section, on the same subject, are these words:

"I give unto you these things that you may understand and know how to worship, that you may come unto the Father, in my name, and in due time receive of his fulness."

"For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."

INTELLIGENCE—LIGHT AND TRUTH

Then can we say truly: "I have received of that witness and testi-

mony, that I know this is the work of God;" and partake of that same spirit which is spoken of a little further on in the same revelation: "The glory of God is intelligence"—not merely intelligence as we understand intelligence—but "in other words, light and truth." What kind of light and truth? What kind of intelligence? Is it the intelligence which men acquire and which we perhaps think is comprised in book learning, or the intelligence which the natural man is capable of acquiring? No, not at all. The glory of God is that intelligence which comprises light and truth. What does this light and truth do for us? "Light and truth forsake that evil one." That is the kind of intelligence; that is the kind of light and truth that is meant—that which forsakes evil and cleaves to good. And so the wayfaring man, the unlettered man, may receive that Spirit of light and intelligence which pertains to the glory of God, and be filled with it. Obeying all the commandments of God he is more intelligent than those even though they may be learned, who do not partake of that Spirit. A man with that intelligence can be taken on and on until he receives a fulness of glory, and he becomes like unto God.

IN NO OTHER WAY

Now, I want to say, in closing, that the presidency of this Church, the Twelve Apostles, the Seventies, the leading brethren in the stakes and wards and missions, can build up this Church only by the Spirit about which I have read to you. In no other way can it be built up; assuredly not by the spirit of man. Churches may be established. Lodges may be organized, many organizations formed for the help and benefit of man—and many of them do much good too, and are praiseworthy; but they have not this distinctive feature that this Church has, which was revealed in the beginning and is emphasized, iterated and reiterated all through the revelations, namely, that without that Spirit of light and truth, that Spirit of the Lord, that Spirit of the Comforter, that power of the Holy Ghost, his Church cannot be built up. If it be attempted by any other way than the Lord speaks of here in the passages which I have read, then it is not of God. So, my brethren and sisters, let us take it to heart; all of us who labor for Zion must know and understand that we must keep that influence and that power which comes from God in our hearts, the light of his Spirit burning in our souls. It is illustrated in what Brother Harris said last night in the priesthood meeting, and what we have often heard, respecting what President Young told Brother Karl G. Maeser when he sent him to take charge of the Brigham Young Academy at Provo. President Young said: "Brother Maeser, I don't want you to try to teach even the multiplication table without the Spirit and influence of the power of God."

You brethren, you sisters—sisters of the Relief Society, those at the head of it, and the sisters of the Primary, and the Young Ladies—you brethren in all the quorums of priesthood, let us get this into our hearts, minds and souls, that we are charged with the responsi-

bility to oversee some portion of the work of the Lord. Get this into our hearts, that by the Spirit of the living God, and only by that power and Spirit, can this work grow and prosper and be established. That power and Spirit does not come from the wisdom of man. It pertains to the glory of God, which is intelligence, the kind of intelligence which forsaketh that evil one. May we keep that, my brethren and sisters, in our minds firmly; get it rooted in our hearts and souls; and then work in humility, in faith, and he will increase our power, by which means, as I have read to you, we will be helped to go from grace to grace until we become filled with that Spirit to the fulness of power and glory, filled with the Spirit of power which forsakes that evil one to walk in the light of God's countenance, to his glory and honor. By that influence and power, and by none other, will this work prosper and his kingdom come.

The Lord bless us all, I pray, through Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

It is a cause of rejoicing to me, my brethren and sisters, to be privileged to meet with you in this grand conference. The instructions that have been given and the spirit and power that have been manifest have been a source of great joy and satisfaction to me.

I am very grateful for the fellowship of my brethren of the First Presidency and the other General Authorities, and of these brethren who preside in the stakes and wards, and of all the members of this Church. I rejoice in the faith and devotion of the Latter-day Saints, and the spirit of love and kindliness which characterizes their lives and actions.

VITAL STATISTICS KNOWN ABROAD

In President Grant's opening discourse he cited some vital statistics of the Latter-day Saints. In listening to them I was reminded of the fact that these statistics, which are collected by the Church, are recognized abroad. For instance, President Grant called attention to the fact that our birth rate is about 30 per thousand, and our death rate about 7.5 per thousand. I think that during the past year it was 7.8 per thousand. For the last three or four years previously the ratio has been about four births per death.

Recently, Dr. Max Haenle of the University of Erlangen, Germany, who had been visiting in the United States for some time, called upon us and told us that a number of the prominent sociologists of Germany were interested in these figures and could hardly believe that among the Latter-day Saints, or among any people, there could be such a high ratio of births to deaths. Because, ordinarily, where people have a high birth rate they also have a high death rate.

EXTENT OF CHARITY ASSISTANCE

President Grant also referred in his discourse to the work that is being done by the Latter-day Saints in the way of charity and the dis-

tribution of funds for the welfare of those in need. I should like this morning for a few moments to discuss some phases of this work that is being carried on by the Church.

The Lord Jesus Christ, while he was upon the earth, stressed the importance of helping those who are in need. In these latter days, through the revelations of the Lord, it has been made plain to us that the poor should be looked after; and that we should give of our means to help them. There should be manifest on our part proper consideration and interest in the welfare of others.

FASTING AND FAST DONATIONS

In this connection I would like to call your attention to the importance of a principle that I believe we are neglecting. That is the principle of fasting and the giving of fast donations. The reports of the Church as a whole last year indicate that the average per capita fast offering was twenty-two cents per year. This is based on the total membership. Actually about one-eighth of the members paid fast donations, and the average amount for those who donated was \$1.70 per capita for the year. I am inclined to think that many of us are failing to observe the principle of fasting. Fasting in moderation is a sound health principle. It is also a principle that promotes faith and spirituality. It is a powerful means, in connection with prayer, for the gaining of desired blessings. The Lord Jesus Christ emphasized this fact. Also, in the revelations given to us in these days, he has declared that fasting and prayer will bring results that otherwise may not be obtained. If every one of us were to fast and were to give the equivalent in value of our fast one day per month it would provide sufficient means in the Church to take care of all those who are in need. I believe that if this same principle were observed throughout the United States there would be ample funds to provide for all the charity requirements of the nation. I am sure that when we fast our hearts are more open to consider those who are in need. I commend, therefore, to the Latter-day Saints and to the presidents of stakes and bishoprics of wards the importance of stressing the observance of the fast day and of directing the thoughts and minds of the people towards those things that are for the mutual welfare and blessing of the Church as a whole.

THE CHURCH AND SOCIAL WELFARE

The Latter-day Saints are recognized by the people of the world as being greatly interested in the welfare of those who are in need. We are giving, I believe, in proportion to our membership, more attention and greater service to those who are in need of help than any other community in all the world.

I am reminded of a statement that was made by a rather prominent official who came here some time ago,—a representative of one of the prominent national welfare organizations. He made some investigations in this city and state, and after his return east he wrote a letter of which the following is an extract:

"The Church is certainly doing a great deal for its people and I would like to say to you some things that I have said ever since my return to New York,—I believe that your Church group as a whole has the most socialized outlook on welfare matters of any group with which I have come in contact."

RESPONSIBILITY FOR THOSE IN NEED

As the Lord has given this responsibility to the Church of looking after those who are in need, we recognize the importance of it. Yet the primary responsibility for the welfare and care of those in need is not upon the Church. You remember the Apostle Paul said upon one occasion:

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Not only the moral responsibility rests upon those who are related to the family proper, to take care of those who are in need, but in this state at least, the legal responsibility rests upon them to take care of their relations. I can hardly conceive of parents, who have the means, expecting the Church or the state to take care of their children who may be in need. Nor can I see how children who have means can feel that the Church or the state should be responsible for the care of their parents if they are in need. In this connection let me state that statistics show that, generally speaking, those Latter-day Saints who observe the principle of tithing are less dependent in their old age than are those who are not faithful in the observance of this commandment. Next to the relatives, the state law recognizes that the counties are responsible for the care of the poor.

DANGERS OF INDISCRIMINATE GIVING

The Church, while it has no legal responsibility, does undertake to supervise and to help to see that no one suffers. That is the spirit of this work. It is important that in our charity work we should learn how to act in such a way as to promote the greatest welfare of those who are in need, and at the same time to avoid that indiscriminate giving which tends to cause dependence rather than promote independence. The spirit of the Gospel and the policy of the Church have always been to try to help people to help themselves, to endeavor to place them in a position where they can be relieved of dependence and of difficulty and secure conditions which will promote progress and prosperity.

FAMILY THE BASIC UNIT

The family is the basic unit of society and of the Church. We should all strive to maintain happy normal families to the end that there may be perfect unity, happiness and peace, and that the religious influence and the spirit of the Gospel, may prevail in all these homes.

CARE OF ORPHANS AND DEPENDENT CHILDREN

Among other things the care of the orphan is upon us as well as upon the state. Of course the responsibility rests primarily upon public

institutions. We recognize the fact, however, that it is better that orphan children should be placed in foster homes than in institutions. In general it is found that a home is far better for a child than any institution can be. And so, with the approval of the First Presidency and in a modest way, we are inaugurating the policy of endeavoring to take care of orphan boys. We are also seeking to find foster homes for neglected children who cannot be properly taken care of in their own homes. This is being done in co-operation with the Relief Society. We have the Lund Home for boys and are undertaking now to make that more of a clearing house for boys than an institution where they will be kept continuously for long periods. We are trying to place them in suitable homes with kind and loving foster parents, members of the Church, who will seek to train them in righteousness and have an influence over them in the home that they cannot obtain elsewhere. In like manner we are planning to help orphan girls, or those who are dependent or neglected, to place them in other suitable homes if they cannot be taken care of in their own homes.

REQUIREMENTS FOR NORMAL FAMILY LIFE

Students of social welfare recognize five essential factors to a normal, happy family life. These factors are, first, health; second, employment; third, education; fourth, recreation; and fifth, spiritual welfare. The causes of poverty may be various unfavorable conditions such as sickness, unemployment, infirmity, improvidence, injury or mental or physical deficiency. Now we are concerned in the Church with seeing to it that so far as possible all those who are in need are aided to gain permanent relief. Not that they should be given financial help only, but have other careful attention. An investigation should be made in kindness, in sympathy and wisdom, and under the influence of the Spirit of the Lord, as expressed by President Nibley this morning, to determine what their needs may be. If they are suffering from ill health we should provide suitable medical or nursing care and see also that they receive the healing ordinances of the Gospel. If they are lacking employment we should try to obtain suitable employment for them through the co-operative supervision of the Bishopric and the Relief Society. In case of improvidence, if people are spending more than they earn, of course that spells ruin,—it means failure. It is important that they should be taught how to budget their accounts. As President Nibley has sometimes said, they must spend less than they earn. Otherwise they cannot expect to make progress and gain success. If they are lacking in education we should plan ways and means for them to gain education. Also it is very desirable that proper recreation shall be provided the membership that they shall be trained in spiritual things and become established in the truth of the Gospel.

VOCATIONAL TRAINING

With regard to the matter of employment, it seems to me that the training of our young people generally in vocational education,—in the

learning of trades and professions,—is of vital importance. We find that many of those who seek employment are without any specialized training, and yet this is an age of specialization. Increasing specialization is being required in all of the various vocations and professions. It is a wonderful thing for our young people to be trained and developed in those lines of activity whereby they may be able to gain a useful, successful livelihood, and make steady progress in the affairs of life.

PROVIDING OF EMPLOYMENT

Responsibility rests upon the various agencies to endeavor to secure and provide employment for those in need. In times of slack private industrial undertakings and enterprises, it is the responsibility of the cities and counties and states, to provide public work for those who are in need in order to avoid having to give help without return. Otherwise, people become dependent and do not develop the responsibility that they should carry. The dole system in England is evidence of the kind of policy that is wrong in principle. On the other hand, if provision can be made for more extensive public work in slack times by the public corporations, a great deal can be done to help men to help themselves and to make them feel that independence which everyone ought to have.

BISHOPRICS, RELIEF SOCIETY, AND SOCIAL SERVICE

Now, with regard to the matter of investigation of those in need: We feel that it is very desirable that the bishoprics throughout the Church call upon the Relief Societies to assist them by rendering that service for which they are preparing under the direction of the General Board of Relief Society. Every case of need should be investigated carefully, tactfully and sympathetically. Following the investigation the bishopric and Relief Society can determine what is needed to relieve the conditions, thereupon the form of relief needed should be provided. It should be kept in mind that while the Church agencies are doing all of this work, any financial help should first be sought from those who are responsible therefor.

We are desirous that in all of the wards throughout the Church the officers of the Relief Society who are being trained in the essentials of social welfare work, in common sense and good judgment, shall, in kindness, endeavor to help those who are in need to solve their problems, in order that they may become more useful and successful members of the Church and of society. I am sure that every one of us realizes the importance of striving to so prepare ourselves, and to so qualify for the labors of life, that we may be able not only to be free of any help from the Church, but that, on the contrary, we may be able to be of service to the Church in a spiritual way, and also to help in a financial way to advance the purposes which the Lord has in view in the formation of this great work. It requires not only labor, it requires also means. If every one of us can qualify and be placed in such position that we can help rather than be helped we shall feel much

happier. We shall rejoice, the Lord will bless us, and we will go forward as united, happy families. I desire to suggest therefore, that if the bishops of wards will place greater responsibility upon the Relief Society, under their direction, they will be relieved of much detail. At the same time the Relief Society can function in one of the great objectives for which this organization has been formed.

DEVELOPMENT OF INDUSTRIES

In order to provide more employment we need more industries. We should all seek in our various communities to develop those industries that shall be for the welfare of the people and for our own progress and prosperity. So far as possible no raw material should be shipped out from our midst. We should take the available raw materials and put them in finished state for consumptive use. If we will do these things we will be prospered and blessed, and greater headway will be made, and greater satisfaction prevail in the various communities of the Church.

Our ideal in all these efforts should be generally to secure happy, prosperous, religious homes. That the Lord may help and bless us to sense our responsibility, that we may endeavor to act wisely in all these things, and partake of the spirit and power of the Gospel, I ask in the name of Jesus Christ. Amen.

A duet, "An Angel from on high," was sung by Cyril Martin and Ida Hepworth, the choir joining with them in singing the chorus.

ELDER DAVID O. McKAY

As I have anticipated the discharging of this great responsibility my mind has continually dwelt upon the value of true religion and of right thinking as the important factor in a truly religious life.

I was pleased to hear President Grant in his all too brief address at the opening of this conference stress the necessity of religion in life. I am in perfect accord with all he said and with the entire proceedings of this Conference.

TRUE RELIGION

I believe that the most important need of the world today is true religion.

True religion has three manifestations; first, the thought, the feeling, the mental and spiritual attitude of the individual toward his God; second, worship; and third, service to one's fellows. Evidently a man may conform to the outward forms of worship yet not be religious. But a man must be religious if he direct his thoughts and his words towards God and let his worship and acts among his fellows follow in accordance therewith.

WRONG THINKING

Charles Foster Kent in his *Life of Jesus*, speaks of "The Fatal Crime of Wrong Thinking;" and approximately two thousand years

ago one of the greatest leaders and one of the ablest and wisest of men said: "As a man thinketh in his heart, so is he." No one emphasizes this truth more strongly than did Jesus. "With him," says Kent, "the deadly sins were not neglect of the ritual, nor even crime punishable by the laws of all civilized nations, but wrong ideas, motives and feelings. He decried the fatal effect of hatred and jealousy in the mind of the individual more vehemently than he did the act that hate and jealousy prompt."

Let me cite two instances. On one occasion Jesus said regarding the evil effect of harboring anger:

"Ye have heard that it was said by them of old Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment;

"But I say unto you, That he who is angry with his brother without a cause shall be in danger of the judgment."

Thus the Savior emphasized the fatal effect of wrong thinking. He knew that if the mind could be directed rightly, if the evil thought and tendency could be resisted, as President Nibley mentioned this morning, the evil act would be minimized. Jesus does not lessen the seriousness of these acts, or say that we should not punish them, but he emphasizes the greater need of keeping the thoughts clean, the mind pure. An evil tree will bring forth evil fruit; a good tree will bring forth good fruit. Keep the tree pure, the thoughts pure, and the fruit will be pure and the life pure.

Again, he decried the evil of cherishing anger.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother."

Note how that is worded:

"If thou rememberest that thy brother hath ought against thee"—not only if thou hast ought against thy brother.

A double meaning in that. A man at the altar who would truly keep his life in harmony with the fundamental principle of religion should go to his brother who might be harboring ill will against him, and before rendering the act of worship, seek understanding and reconciliation. In similar phrases the Savior emphasizes time and time again the necessity of thinking right and the evil of wrong thinking. This is the case in his admonition not to condemn one another: "Judge not (or condemn not) that ye be not condemned."

Now, brethren and sisters, these illustrations will suffice to emphasize the point I have in mind, that in true religion, the fundamental thing is to keep our thoughts right towards our God and towards our fellow men.

UNSTABLE OPINIONS

Now what are the sinful influences around us that tend to divert young people's minds, from this right channel? We are living in an age

which, measured by the standards of the Gospel, is full of unstable opinions; and into that world of shifting uncertainty our young people are thrown. Think for a moment how their thoughts are diverted from our standards as they read some of the articles in current magazines.

From a leading magazine of the last month, I have culled, just at random, this in relation to religion:

Academic scholars who are shaping the thoughts of youth are declaring that one religious faith is just as good or just as useless, according to the professor's particular viewpoint, as another. "Buddhism, Hinduism, Judaism, Christianity, all spring from the same source, and in the ultimate analysis mean the same thing."

That is one of the things which I call unstable, and which threaten young people with an influence that will throw them into the fatal crime of wrong thinking. In customs, and fashions, what was considered bad taste yesterday, has become quite acceptable today.

In regard to the ideals of success and the standards that lead to success, I quote this surprising statement:

"Success is not the result of hard work, clean living and personal integrity. The vulgar, proud and haughty, not the meek, inherit the earth."

Young men and young women read those things, and their minds are diverted from the channel of right thinking and right living. Unstable opinions, shifting uncertainties!

SINFUL INFLUENCES

Again the wholesomeness of our ancestral home-life is questioned. That thought too is leading our young people to think in a wrong direction.

Modesty, "that diamond setting to female beauty," is in some circles considered prudish, puritanic; and the influence is leading astray some of our girls who are susceptible to the influence of society.

Ride along the highway, see the obnoxious and sometimes obscene advertisements, how they flaunt themselves in the face of every traveler; and even obnoxious advertisements steal into our homes over the radio.

Now, the important question with us today is, what are we doing to counteract this tendency towards fatal wrong thinking? I am going to name only three common phases of our Church which I think are fundamental toward right thinking and right living.

A SENSE OF RESPONSIBILITY TOWARD OTHERS

I should like to name first the duty that rests upon every parent and upon every teacher within this Church to arouse within the mind of the child a sense of responsibility toward other individuals and towards society. The sacredness of personality is a fundamental teaching of Jesus Christ. One great writer in this age, Harry Emerson Fosdick, is right when he says, "Christ thought of personality as the central fact in the universe and used it as a medium of interpretation of all other parts." In the thought he approaches the more sublime teaching of the Lord given through the Prophet Joseph:

"This is my work and my glory, to bring to pass the immortality and eternal life of man."

In this truth is found a fundamental principle of true religion, and it touches the very heart of the government of society and the peace of the home. Let the child in the home realize that there are certain things which he cannot do to gratify his own appetite, if in doing so he brings sorrow or inconvenience to other members of the household. A sense of duty to others should be a governing factor in his actions. Let me illustrate: In the paper the other morning was an account of a tragedy of a sixty-five year old mother who ended her life after a struggle of years to keep her boy from the clutches of the law. She did save him until just the other day. The law could not touch him, and she spent her fortune and her life and even scrubbed floors of offices to gratify that boy's selfishness and indulgence. Well, he passed many years without coming in contact with the law, but the crime of wrong thinking was his years ago when he thought that that mother should sacrifice herself to gratify his own indulgence.

O, youth of the land, think of the responsibility of keeping your name unsullied! Think of bringing comfort and happiness to the mother who bore you! There is the fundamental thought that will lead you towards God and worship in true religion. He is a recreant indeed who, to gratify his appetite or his passions, will bring a stain upon the honored name he bears or sorrow to the heart of his mother. If a man come from such a home, with such right thoughts as respecting the rights of other persons and of society, he will not go far wrong in his acts toward his fellowmen.

PRAYER

I wish to name as the second principle a little simple thing which even in the naming this morning will indicate to you perhaps how many have wandered from it, the simple principles of prayer. There are men in our midst who say that prayer is not efficacious. Unfortunately some of our young people believe such fallacious remarks. Prayer is a fundamental principle of religion, the Christian religion particularly, and prayer is a force for good. A praying man is a growing man. He is a powerful man, as we have heard throughout this conference already. Christ said:

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

It is said of a superior officer in the great war, that when he was a youth his mind had been so diverted from the truth that he thought prayer was a presumption. One day he found himself engaged in a conflict in which earth and heaven seemed to mix. He felt his senses reel, and in the midst of the conflict he found himself crying from his heart: "O God, let me not lose my head, for my men's sake!" He wrote afterwards: "That prayer was answered, and the D. S. O. which

I now wear is the result of God's answering that prayer. I sometimes think I should deposit it in some church, but when I look at that bit of ribbon it reminds me of my prayer."

We are not in a great conflict of nations as were that soldier and his comrades; we are not seeking the life-blood of each other, but I tell you every day that we start out on our daily work and mingle with our fellows we enter into conflict, and it is the appropriate thing for every young man in the world to say in secret, to think and feel in his heart, "O, let me not lose my head this day as I meet temptation, as I am tempted to misjudge my fellows. Keep me from trespassing upon the rights of others."

REVERENCE

A third principle that contributes to right religious attitude is reverence—reverence for the Sabbath day and all things sacred. Reverence directs thought toward God. Without it there is no religion. Let us not make Sunday a holiday. It is a holy day, and on that day we should go to the house of worship and seek our God. If we seek him on the Sabbath day, get into his presence on that day, we shall find it less difficult to be in his presence the following days of the week. There should be more reverence for the house of worship. I am offended when I see in Sunday School, or perhaps in Mutual, members leave the service after having rendered a musical number. Undoubtedly, they go to some other place to render the same service. Even that is not sufficient justification for the mark of seeming irreverence in leaving a worshipping assembly. Better secure somebody who can stay throughout the service, for the assembly in a dedicated chapel is in the presence of God. All are supposed to have come to meet him and worship him, and there should be present that spirit of order and reverence which will direct the worshipers' thoughts in the right channel.

God help us to serve him with our minds, might and strength. With kind consideration for all mankind and particularly for those who have given us honored names and pure lives; with prayer and reverence in our hearts, may we seek first the kingdom of God and his righteousness, that all other things may be given to us, I pray in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I confess I am taken somewhat by surprise in being called upon to occupy this position, for, as I saw the time of the General Conference rapidly slipping away and contemplated the great number of those yet, presumably, to be heard from, I thought surely I can quietly retain my seat without fear of being called upon to face this vast congregation; but now that I am called I sincerely hope that I may enjoy the favor of the Lord while I stand before you.

President Grant emphasized in his opening address the importance of religion and quoted from some eminent authorities an opinion that religion is the true basis of all morality. I heartily concur in that opinion. I do not believe that there is any morality independent of religion. The present policy of the Church, as announced by President Grant, in withdrawing from secular education, must not be construed by the people as a withdrawal from the great cause of education; but it does seem like an unnecessary duplication of work for the Church to undertake to do, in an adequate way, what is already being so well done by our public schools.

The greatest work of the Almighty is to educate his children. This Church itself is a great institution of learning and is charged with the responsibility of educating the world, and, in this connection, with particular reference to our secular education, our public schools are rendering to us and to our Church in common with our fellow citizens of other religious views and their churches, a splendid service in the accomplishment of this divine purpose, namely, the education of mankind.

That education, from our point of view, is primarily the work of the Church is fully borne out by these illuminating aphorisms found in our own modern scriptures and the writings of the Prophet Joseph Smith: "The glory of God is intelligence." "No man can be saved in ignorance," and "A man is saved no faster than he gets knowledge." From which we may assume that the great work of the Master is one of education. From the very beginning it has been so. Our first parents were led to partake of the fruit of the tree of knowledge of good and evil, a very important part of our education. Was that a calamity to the world or to them? No! On the contrary it was a wonderful blessing. Cast out of the Garden of Eden where all was peace and tranquility, for its governing law had been violated; but admitted into this world of struggle and strife—this school of experience where we are still partaking of the fruit of that tree. Blessed are we if, with the knowledge thus obtained, we choose the good and reject the evil.

Education then is manifold. It has to do with everything pertaining to the growth and development of mankind. It is secular but also spiritual, mental and physical; moral and religious education go hand in hand—the training of the heart and of the hand—all are included in the curriculum of "God's Great School."

In our quest for knowledge it is strange, but interesting, to observe its reaction upon the human mind as manifested in the varying attitudes of mankind towards God and religion. Some have become atheists—some agnostics, some believers. Atheists who deny the existence of God, who say there is no God, how foolish! How can one look out into this natural world where everything bears the impress of divinity and continue to maintain such an attitude? Is such a condition of mind due to superior knowledge? Is it not more likely due to the lack of it?

"A little learning is a dangerous thing.
Drink deep or taste not the Pierian spring."

What benefit comes from such an attitude? Does it produce happiness? Or promote morality? Or in any way benefit mankind? Certainly not! It sets God aside and thus removes the very basic principle of all true morality. It having no reverence leads to profanity and defiance, thence rebellion against God and hence leads to profanity and defiance, thence rebellion against God and his counsels and disregard of one's fellow man, for the love of God and the love of man are inseparable. What is the basis of such morality as may be found among atheists? Not the fear of God for they say there is none. What then? Let me answer that question: It is the fear of Man. Society imposes penalties upon evil doers. Jails and penitentiaries are built for them. So if they desire to mingle in society and avoid the penalties they must maintain a certain degree of morality and decency; but those whose morality is built upon this foundation say to themselves: "If the law does not forbid (and there are many evils which the law does not forbid) or if we can only gratify our evil desires without being found out, then we may carry on, without compunction, to our hearts content." What a miserable basis upon which to build the moral life—the fear of man! How foolish! "The fool hath said in his heart, there is no God." But when a man fears God and has an abiding faith in him, he knows that his all-seeing eye will penetrate into the deepest recesses of the heart—he knows that God will find him out. Then we may well say: "Be not afraid of the face of man but fear God and keep his commandments."

The apparent conflict, and let me say it is only apparent, between religion and science, arises from two definite causes. An imperfect knowledge of science on the one hand and an imperfect knowledge of religion on the other. True science is knowledge classified and must be true, hence it is a part of true religion which embraces and accepts all truth. How I rejoice in the wonderful development of science and invention, and I hope I may ever have an open mind ready to receive all knowledge let it come from whence it will, for it has but one source; it comes from God who is the fountain of all truth.

Revelation is truth made known whether that truth be religious or secular. Every invention or discovery, in fact all our understanding comes from God, for "there is a spirit in man; and the inspiration of the Almighty giveth them understanding." It does not detract from the glory due to the inventor to say that God uses him as an instrument in his hands in bringing truth to light. God sends us his prophets to teach us in the way of life; he also sends us scientists, inventors and discoverers. They too are servants of God and have a part in the great work of educating mankind.

I am not an atheist and deny that knowledge leads to atheism, nor am I an agnostic who holds that nothing can be known beyond material phenomena, who regards faith as a positive weakness, mistaking it for

credulity, thus pulling down the blinds and shutting out from his soul the light of faith while he gropes around in darkness and despair. No, I am neither one nor the other. God forbid! I thank the Lord that I have a believing heart and see his hand in all that lies about me. Whether I look out into the starry heavens or watch the budding of the trees and the unfolding of their leaves or whether in my secret chamber where no human eye can see me, I am holding converse with my Maker; I feel and sense his presence in every fibre of my being, and my heart is filled with joy and gladness for the testimony he has given me of the truth of his glorious Gospel as restored to earth in all its primitive purity in these last days, through Joseph Smith the Prophet.

I think sometimes that I am perhaps a philosopher. But do not let that be taken to mean that I am professing great learning, for such is not the case. But if we may say that to be a philosopher means what its classic origin indicates—a lover of wisdom, then am I indeed a philosopher, for I love wisdom; no matter how much I may lack or be wanting in wisdom, yet nevertheless I love it and I want more wisdom. There is no wisdom in denying God or in shutting out the light of faith or in closing one's heart against the whispering of the Holy Spirit. It is rebellion against the Creator of heaven and earth. "The beginning of wisdom is the fear of the Lord," and we are living in the day spoken of by John the Revelator wherein he says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Here then is wisdom. O ye inhabitants of the earth, hearken to the words of the prophets. Open your ears and your hearts to that means of knowledge and understanding which God has given unto us through his great teacher, the Holy Spirit, that is striving with all the children of men to bring them back to God, after we shall obtain the education that he has provided for us in this earth-life which we are now living. May God help us to learn our lessons well and to prepare ourselves for that which he has in store for us if we will only accept it; for great is the knowledge, the learning, the education—even the knowledge of the things of God whom to know is life eternal—if we will only be wise in our searching after truth.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

May we then receive our diplomas through our diligence and faith in this great school, even the "crown of life which the Lord hath promised to them that love him." Amen.

ELDER JOSEPH W. McMURRIN

*Of the First Council of Seventy, and President of the
California Mission*

I feel, my brethren and sisters, that this is a very wonderful privilege that has come to me, and as has already been said by a previous speaker, a tremendous responsibility. I sincerely trust that the Lord's good Spirit, that influence that has been manifested through the proceedings of this conference thus far, may be with me in the few moments that I occupy.

My thoughts naturally dwell upon matters pertaining to missionary work, as my responsibility is in the mission field. I have had a rather unusual and remarkable experience, I feel, while laboring in California. My appointment to that field of labor took place just a little prior to a period of depression in a business way in the states of Utah and Idaho and in other sections, while in California there was a great degree of business activity. Great buildings were being erected, thousands of homes were being built, and new divisions in the great city were being opened up. Men who were out of employment were attracted from many other states and came to California hunting for work. In the days that I have in mind they were quite generally successful in finding employment, and in turn they communicated with their friends and relatives. The result has been a great influx of Latter-day Saints into the state of California.

When I took up my missionary work we had on the records of the California mission about four thousand souls. At the present time we have over ten thousand souls, and there has been taken from the mission some twelve or fifteen thousand members who are in the three stakes that have been organized in California. So our responsibility and our labors to a considerable degree have been to look after these Latter-day Saints who have come there in such large numbers, and it has been necessary to organize fifty, sixty, or seventy branches of the Church. Of course thirty or possibly more of those organizations are now in the stakes that have been established in Los Angeles and San Francisco. But there are people still coming to California. Many of them are disappointed when they arrive, for the reason that opportunities for employment are not as they have been in times gone by: and there are a good many idle men who are anxious to work but who cannot find employment.

This great influx of people has made it necessary to do a large amount of building, and building operations have been made possible by the generous attitude of the Presidency of the Church of Jesus Christ of Latter-day Saints. I suppose that some of the people do not know that from the funds of the Church liberal contributions are made for the erection of chapel buildings, not only in the stakes of Zion but throughout the missions of the world. We have usually received from the First Presidency from the general funds of the Church at least fifty per cent of the cost of the chapel buildings that have been erected in the

California mission, and this fifty per cent, speaking roughly, is sufficient to buy the material that goes into the buildings. The result has been that many buildings have been erected, probably thirty chapels, representing a value of six or seven hundred thousand dollars. Nine of those buildings were commenced during the past year and will be occupied, all of them, during the present year.

The people have operated to a considerable extent in the same manner that this sort of thing was done in pioneer days. Aside from the assistance to which I have referred, the people who make up the branches have given of their skill, (and many of them are mechanics), and they have labored faithfully to build these buildings; sometimes going after the regular day's work was over and working four or five hours, away into the night, that they might have places in which to worship the Lord our God.

We have had wonderful assistance from the missionaries who have been sent to us. I have looked into the faces of stake presidents—Brother Chipman, formerly president of the Alpine stake, Thomas Clark Callister of the Millard stake, President Wayne H. Redd of the San Juan stake,—they have all been in California. President Miles L. Jones, who has now been called to preside over one of the missions in America, and other men, some of them members of stake presidencies, have been with us in California. One of these men said to me yesterday, when I invited him to come again to California: "O, Brother Joseph, I could never again have such a joyful time as I had while I was with you in California." But I am sure he could have just as joyful a time again.

I have been wondering, as I have looked into the faces of these splendid men who are here in this congregation, how these stake presidents came to receive these missionary appointments? My understanding is that they offered their services in response to the call made by the Presidency of the Church of Jesus Christ of Latter-day Saints. I understand that there has been a suggestion made by the Presidency that short-term missionaries may in some cases come from the ranks of stake presidents, from the ranks of bishops, and from high councils in the various stakes of Zion. I am sure that these men whom I have named and other men whom I could name, have accomplished a marvelous work in the California mission. I very much doubt if they realize how great has been their ministry and how wonderful their influence. Some of these men when they got into this labor became tremendously interested, so much so that when the usual period of a short-term mission of six months had passed by they did not want to return home and they doubled the period. We have had short-term missionaries who have actually suggested, when it was necessary for them to return, that they be not released. They had the spirit of this work upon them, they felt its importance, and in some instances we have left their names upon the record, and they have come back and have again taken up the work of preaching the Gospel, all at their own expense. Surely God's work is great and marvelous.

We find occasionally new evidences coming to our attention to

strengthen us in the work of God. I would like to read an item that has had a remarkable bearing upon my own feelings in regard to the wonder of the work of the latter days. This clipping is from the *Los Angeles Examiner*, I think of July, 1927. It says:

"Dr. Robert A. Millikan, head of the California Institute of Technology, at Pasadena, yesterday made some startling statements, showing that the question of the existence and traits of these cosmic rays may be considered as scientifically determined, together with the fact that about one-tenth of the energy in the heat and light given forth by our sun and stars is returned from space by these rays. This was of such a striking nature, it opened such perspectives to the imagination and vision of the astronomical and physical features of the universe that the reporter persuaded Dr. Millikan himself to write just his thought, and the doctor wrote: 'It is a legitimate speculation, that since we now have evidence that the sun and stars are actually radiating away their masses in the form of heat and light, somewhere in the universe the reverse of that process is going on, and light and heat are condensing back again into ordinary matter, new stars thus being in the process of forming as old ones disappear.'

"Coming from the one whom many learned men consider the foremost physicist of the world, these statements carry immense weight and portend future research endeavors of a phase new to science and new to all the world."

And then, listen, my brethren and sisters, to this quotation from the Pearl of Great Price, the Book of Moses, as given in vision and translated by the Prophet Joseph Smith:

"And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

"And the Lord spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words."

The great scientist, or the commentator on his words, declared that the forming of new planets as suggested was new to science and new to all the world; and yet the great prophet of the latter times, not a scientist, made declaration through this vision that the very doctrine that is dawning upon the minds of men was revealed by the Lord God of heaven. Praise to his name!

I hope that we will take the admonitions that have been given, and that our testimonies will hold us secure in the work of God, no matter what information may be presented that may be difficult for us to explain. May God help us to be true to our testimonies and to his cause for ever and ever, I humbly pray in the name of Jesus Christ. Amen.

An anthem, "Let the mountains shout for joy," was sung by a quartet consisting of Hyrum Christiansen, Pearl K. Davis, James N. Astin, and Jessie Williams, with the choir.

The closing prayer was offered by Elder Anchor C. Schow, President of the Lehi Stake.

Conference adjourned until 2:00 p. m.

AFTERNOON MEETING

The closing session of the Conference commenced promptly at 2:00 p. m. President Heber J. Grant presided.

The choral music of the meeting was furnished by the combined Salt Lake and Ogden Tabernacle Choirs, under the direction of Prof. Anthony C. Lund.

The congregation and combined choirs sang the hymn, "The Spirit of God like a fire is burning."

Elder Wilford W. Warnick, President of the Timpanogos Stake, offered the opening prayer.

The combined choirs rendered the sacred anthem, "How lovely are the messengers."

ELDER ORSON F. WHITNEY

Some splendid things have been said during this Conference, and I am happy to find myself in hearty accord with them all. It may be supposed that differences of opinion have been expressed by certain speakers. But I do not recognize any such differences. It seems to me that there has been a wonderful unanimity of thought and utterance in the remarks of those who have addressed us.

DIFFERENCES OF VIEWPOINT

What appear to be differences in the teachings of the Lord's servants at times, are not differences in principle, nor in conviction, but only differences of viewpoint. We are all looking at the same object, but not through the same pair of eyes. The splendid discourse of Elder Ballard and the equally interesting talk of President Harris (the latter at the Priesthood meeting) set me to thinking along this line.

MOTHER AND DAUGHTER

I recall a trip to Rigby stake that I took some years ago, in company with my kinsman, Elder J. Golden Kimball. We were to attend a conference on Saturday and Sunday, but arrived at Rigby in the afternoon of Friday. A woman's meeting was in progress in the basement of the Tabernacle, and one of the sisters was holding forth to a large assemblage of mothers, wives and daughters. As we went in these words fell from her lips: "The girls of today are just as good as their mothers were when they were young—only they know more." And to clinch her argument she quoted a dialogue between a mother and a daughter, in which the mother said: "I never *thought* of doing such things when I was a girl." "No," answered the daughter, "if you *had* you'd have done them."

ELDER KIMBALL'S PRO AND CON

The conference opened in due season, and Brother Kimball arose to speak. The first thing he said that interested me was this: "There isn't one man in a thousand that knows how to treat a woman." And the sisters all over the house looked at each other and nodded their heads approvingly. Then Golden fired off the other barrel: "And there isn't one woman in a thousand that knows when she's well treated." I came home more than ever convinced that there are two sides to every question.

THE YOUTH OF ZION

I have faith in the young people of this Church—not because I believe them without fault, nor because I think all are walking in the ways of wisdom and shunning the downward road. I have faith in them because of the character of their parents, because of the ancestry from which they have sprung, and because of the promise made by the God of Heaven, that "this Kingdom shall never be thrown down nor given to another people."

A WORD FOR THE WAYWARD

You parents of the wilful and the wayward! Don't give them up. Don't cast them off. They are not utterly lost. The Shepherd will find his sheep. They were his before they were yours—long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend.

A PRECIOUS PROMISE

The Prophet Joseph Smith declared—and he never taught more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.

Who are these straying sheep—these wayward sons and daughters? They are children of the Covenant, heirs to the promises, and have re-

ceived, if baptized, the gift of the Holy Ghost, which makes manifest the things of God. Could all that go for naught?

Something that President Nibley said much impressed me. As I interpreted him, he was reminding us of how Latter-day Saints are made, and how we must build up the Church and Kingdom of God.

A SCENE FROM SHAKESPEARE

Shakespeare, in that wonderful play, "The Merchant of Venice"—I presume you are all familiar with it—pictures a court scene in which Shylock, a Jew money-lender, is suing Antonio, a Christian merchant, whom he hates and would fain destroy. Shylock holds a bond from Antonio for a loan of three thousand ducats, which bond, if the loan be not paid within a certain time, permits the Jew to cut a pound of flesh from the merchant's body, nearest his heart, that being the penalty of the forfeiture. The money not being paid on time—Antonio's ships having been lost at sea—Shylock demands the strict fulfilment of the bond.

Portia, a beautiful and talented lady, disguised as a lawyer, represents Antonio and entreats the Jew to be merciful. Shylock spurns the thought, and insists upon his pound of flesh. Portia then tells him to take it, but warns him to shed no blood, lest he violate the law of Venice, which severely punishes an alien for seeking the life of a citizen. "Take your pound of flesh, but if in the taking of it you shed one drop of Christian blood, or cut off more or less than just one pound of flesh, thou diest, and all thy goods are confiscate." Shylock now tries to recede, but the law still holds him. For contriving, though indirectly, against the merchant's life, all his goods are confiscated—half to the State and half to Antonio—and his life "lies in the mercy of the Duke." Then comes a most wonderful decision—wonderful in its supreme absurdity. The Duke, who is the Judge, gives the Jew his life on condition that he "presently become a Christian."

It is hard for me to believe that Shakespeare wrote those words—unless his purpose was to satirize the State of Venice and its method of dispensing justice to Jews. Shakespeare was noted for his rare good sense, and I have always been told that good law is good sense. But where was the good sense of trying to convert a Jew into a Christian by a decree of court? Up to that point the logic is faultless, the wisdom abundantly manifest; after that, it is conspicuous by its absence. Christians, real Christians, are not made that way.

A COLONIZING PROPOSITION

I place beside this fancied incident an experience of my own. I was on a train in the State of Idaho, and had just taken breakfast and resumed my seat in the Pullman coach, when a gentleman came and sat beside me. Said he: "I gathered from your conversation in the diner that you are a Mormon." I nodded assent, and he continued: "I have long desired to talk with some of your leading men. I know only one prominent Mormon"—and he named Rulon S. Wells as the man. "I

am deeply interested in colonization, and regard the Mormon people as the most successful colonizers in the world. I have noted the vain attempts made by Baron Hirsch and other wealthy Hebrew philanthropists, to colonize poor Jews from the large Eastern cities upon arid lands in the West; a project upon which they have spent millions, and failed because of the utter lack of experience as colonizers on the part of those whom they have sought to benefit. Now, if the Mormon leaders would form a co-partnership with Baron Hirsch and his colleagues—they to furnish the millions, you the skill as colonizers—what a magnificent work might be accomplished! And mind you, you could stipulate in the contract, that every Jew thus colonized should become a Mormon! And just see how that would build up your Church!" I remained silent, thinking of poor old Shylock and his proposed conversion to Christianity. Does any Latter-day Saint or latter-day sinner within the sound of my voice, believe that this Church could be built up by a colonizing contract or anything else of a commercial character? No; "Mormons" are not made that way.

HOW MADE

There is but one way to build up the Church of God—and that is God's way, not man's. Faith, repentance, baptism by immersion for the remission of sins, and the reception of the Holy Ghost under the hands of divinely authorized ministers of the Gospel—these are essentials in the process. That gift of God which imparts a testimony of the Truth, supplemented by toil and sacrifice and continued obedience to the divine will—that is what makes true Latter-day Saints. Divine revelation is the rock upon which this Church is built, and the gates of hell cannot prevail against it.

AS DICKENS SAW THEM

What was the character of the early converts to "Mormonism"? They were stigmatized as ignorant and malicious. It was ignorance and malice that so stigmatized them. "Scum of the earth." "off-scourings of civilization"—these were some of the pet names bestowed upon them by their enemies. How utterly unjust, how grotesquely misapplied these epithets, must be apparent to everyone who has any knowledge of the facts. The great Charles Dickens, then a reporter on a London newspaper, after visiting an emigrant ship anchored in the Thames, a ship loaded with Latter-day Saints and about to sail for America, described them as "in their degree the pick and flower of England." And if that be true of England, it is true of America, and true of all the countries from which the Saints of latter days have come. As a matter of fact, they were among the best men and women of their time. Many were descended from the Pilgrims and the Patriots who founded this Nation, and in their veins, as sons and daughters of Israel, flowed the blood of priests and kings, illustrious through a thousand generations.

AN ENGLISH HEROINE

A few years ago I spoke at the funeral of an aged English woman

in the town of Payson. She had been at one time a member of the Eighteenth Ward in Salt Lake City, and I was her Bishop. Born in far-away Gloucestershire, as a young girl she joined the Church after hearing the first "Mormon" sermon to which she had ever listened. She went home a Latter-day Saint, and her parents turned her from the door. She had disgraced them, they said, by connecting herself with a people, who, like the early Christians, were everywhere spoken against—the unpopular and despised "Mormons." From that hour she earned her own living, earned it honestly, virtuously, and within ten years, her father, mother, brothers and sisters, by the mercy of God and influenced, no doubt, by her heroic example, had all been gathered into the Church. They emigrated to Utah, and here she continued her good work in the Temple, redeeming hundreds of her dead ancestors and becoming literally a savior to her father's house. Is it not amazing that a little slip of a girl, only nineteen years of age, could manifest such strength of character, such devotion to principle? "Scum of the earth," forsooth! Would to heaven there were more like her! And there *are* many like her in this Church, many thousands of them, just as true and steadfast as she. They are the mothers, present or prospective, of our boys and girls, men and women of the future.

"I CANNOT MAKE THE SACRIFICE"

Let me now cite a different example. In the State of Ohio in the year 1877, while on my first mission, I formed the acquaintance of a very estimable lady, the widow of a Union officer who had fallen in battle during the Civil War. She loved her departed husband, revered his memory, and expressed for him the fondest, deepest devotion. When I told her of the doctrines of salvation for the dead, marriage for eternity, and the sacred sealings that pertain to the Hereafter—explaining that these were among the purposes for which the Latter-day Saints build temples and officiate therein—she was wonderfully interested. "Do you mean to tell me," she asked, "that if I become a Latter-day Saint I can have such work done for my dear husband, and be his wife in Eternity?" "Yes," said I, and she exclaimed: "I have never heard anything so beautiful, so sublime. Convince me of its truth, and I will be baptized if it were in a lake of living fire." Those were her very words.

"I cannot convince you," I said, "but the Lord can, and will if you ask him." "I will ask him," was her hearty response; and no doubt she did, for she wrote me in a few days to this effect: "The Lord has given me the testimony that I desired, and I am now ready to be baptized." Overjoyed, I answered telling her that I would make up a little party and meet her at a certain point on the shore of Lake Erie, and there baptize her.

The party was made up and about ready to start, when I received another note from her, reading as follows: "I never knew before what a poor, weak, frail creature I am. I thought myself strong enough, brave enough, to take this step—but I am not. If I should become a

Mormon, all my friends would forsake me, I would lose my social standing, and my name would be cast out as evil. I cannot make the sacrifice. And yet I believe the doctrines that you have laid before me, and regard you as a true servant of God. I hope the day will come when we can stand upon the same plane as brother and sister in the Church; but I cannot do that now."

I felt no anger—only disappointment and pity. How like the impetuous Peter, I thought, who said to Jesus, "Though all men forsake thee, I will not forsake thee;" and yet, when danger threatened, he denied him thrice—denied that he knew his Savior. But Peter repented, and the Holy Ghost, descending upon him, banished all timidity and made of him a brave man, ready to die for the Master. It is said that when about to be crucified, he begged the boon that it be with his head downward, not deeming himself worthy to die as his Lord had died.

This good woman—for she was a good woman, a child of Israel, no doubt, else why did she believe?—had she been baptized she would have received the Holy Ghost, and it would have heartened and sustained her through every trial. She thought herself brave enough to be baptized in a lake of fire. But when weighed in the balance she was found wanting. It has taken braver women to build up the Church of Jesus Christ of Latter-day Saints.

THE IMPELLING MOTIVES

The motives that impelled the founders and early members of this Church were vastly different from the motives generally imputed to them. It was not for gold and silver, houses and lands, nor any of "the good things of this world," that they forsook home and country, crossed the stormy ocean, dragged rickety hand-carts over sun-parched plains and snow-clad mountains, to settle in a wilderness and suffer hardships and privations innumerable, while redeeming the waste and filling it with farms, vine-yards and happy homes. No; it was for God and his Kingdom—nothing less. It was the love of Truth that inspired and impelled them. And they did not wait for Truth to become popular before espousing her cause. The poet Lowell little knew how admirably he was painting their portrait when he penned these glowing lines:

Then to side with Truth is noble,
 When we share her wretched crust,
 Ere her cause bring fame and profit,
 And 'tis prosperous to be just;
 Then it is the brave man chooses,
 While the coward stands aside,
 Doubting in his abject spirit
 Till his Lord is crucified,
 And the multitude make virtue
 Of the faith they had denied.

Perhaps a little verse of my own may not be deemed unworthy of association with Lowell's heroic stanza. I wrote it as an inscription for a bronze statue, "The Hand-Cart Family," a work of our gifted

Norwegian brother, Torleif Knaphus, unveiled some time ago by President Grant at the Bureau of Information:

Nor gold, nor glory, their exalted quest,
Who won for East the wide unconquered West.

They toiled o'er frozen crest, o'er parching plain,
Eternal wealth in higher worlds to gain.

Forever in remembrance let them be,
Who gave their all for Truth and Liberty!

And like begets like! Fear not for Zion's future. The sons and daughters of the heroes and heroines who laid the foundations of this work, will build thereon and bear off the Kingdom triumphantly. When put to the test, they will "show the mettle of their pasture."

ELDER GEORGE F. RICHARDS

Notwithstanding the anxiety I have had since the commencement of this conference, anticipating the call to speak, I appreciate the invitation extended by the President of the Church for me to occupy a few moments of the time in this, the concluding session of our conference. I realize that I must be very careful not to offend by trespassing upon the time, for I realize there are a number of brethren whom it is desired to hear before the conclusion of the meeting.

I have enjoyed this conference very greatly, notwithstanding the anxiety I have experienced. In fact, I have thought it to be one of the best conferences we have ever had, and as I looked upon the congregations of saints assembled here to receive the word of the Lord, and remembered that by the use of these amplifiers and radios there would be many thousands of other members of the Church and non-members who would hear what has been said, I have been greatly pleased and have been made to rejoice. But when I contrast the number here assembled with the total membership of the Church, which I understand is about 655,000, I am made to realize that there is but a very small percentage of the people that get the benefit directly from this conference.

THE CONFERENCE PAMPHLET

I have a thought in mind that I desire to express, a plan by which these splendid discourses may reach a greater number of our people. The proceedings of these meetings have been kept and will be printed verbatim and appear in a pamphlet or booklet known as The Conference Pamphlet, for distribution. I think that these pamphlets ought to be found more generally in the homes of the saints. I think we should publish a very great many more of them than we have had need for in the past. I have thought, during this conference, that some of these discourses were real gems. The Spirit of the Lord has been poured out upon us. The speakers have been magnified. They have given us the word of the Lord in such impressive, convincing manner that I have felt that we ought to provide means by which these

words might have a wider circulation. Take, for example, the talk made by Elder Stephen L. Richards on the subject of tithing, one that is usually spoken of as a very dry subject.—He dressed that subject in such attractive attire that it was made beautiful, impressive and convincing. That discourse should be read in the homes of all the saints by all those who have not had the privilege of hearing it.

THE IMPORTANCE OF TITHE-PAYING

The subject of tithing has claimed considerable of the time of this conference. A most excellent discourse upon that subject was delivered at the priesthood meeting by President Grant—very impressive indeed. The importance of the subject demands that it have consideration in our conferences and that it have consideration in our homes. I desire my family to be blessed of the Lord. I therefore desire that they pay their tithing. This Gospel which we have received is one of sacrifice all along the line—In order to be disciples, worthy of the Master, we must be willing that all of our substance be used as far as necessary for the carrying on of the work of the Lord. We must be willing to lay down our lives if need be for the Gospel's sake. We may not be called upon to make such great sacrifices but we are called upon to give one-tenth of our interest annually as a tithe with which to assist in carrying on the work of the Lord, looking to the saving of souls; and sacrifices of this kind bring forth the blessings of heaven: I have proved it. Others have proved it. I know it is true. It brings a peace, a joy, a hope, and an assurance of the blessings of the Lord and his favor that scarcely anything else will do.

Now, this places a responsibility upon parents. I have an unmarried son; not because he does not believe in the law of tithing do I want him to read that discourse, because he does believe in it, and practices it to the extent that he has means, interest or income; it is not that I think the young people of Zion do not believe in the principle of tithing or that the saints generally do not believe in it,—but it is that we may have understanding of the obligations resting upon us, and the blessings that may accrue to us by faithfully performing that duty.

GEMS OF INFORMATION

I call attention to another discourse, that delivered by Elder Ballard. I thought it was a wonderful discourse. He never could have delivered it without the help of the Lord, and I endorse it fully. It is what we might call a delicate subject, referring to the subject of sex, purity of life, and so forth; but in a most masterful manner that discourse was delivered, in words that could be understood and yet would not offend the delicate sensibilities of any young woman. I desire that the young people of Zion who are not present shall have opportunity of reading that discourse. The Lord has blessed the Church with some very efficient teachers of his word and will and I appreciate them, and I would like the members of the Church to have the opportunity of

receiving these gems of information and truth. If I can leave this word impressed upon the minds of Latter-day Saints in such a way that they will secure the Conference Pamphlet, and possibly in their home evenings consider it with their sons and daughters, then I shall feel that my remarks have not been made in vain.

“A MARVELOUS WORK AND A WONDER”

Brethren and sisters, we are reminded that yesterday was the ninety-ninth birthday anniversary of The Church of Jesus Christ of Latter-day Saints. Already preparations are being made for a grand centennial celebration, suited to the occasion to take place one year hence. There have been ninety-nine years of wonderful accomplishments in the earth. A wonderful work, a marvelous work and a wonder among the children of men. A reform has been wrought in the minds and lives of many thousands of people. A reform has been wrought in the religious creeds of this world; and the reformation of the future, I am sure, will be very much greater so far as respects the creeds of this world. Think of it. Hundreds of thousands of honest souls have found a life of happiness, joy, hope—yea, assurance of eternal life,—through yielding obedience to the laws and ordinances of this Gospel, and have passed on to their reward; the reward of the faithful; the reward of eternal life. And there are now in the Church, in the neighborhood of 655,000 souls enjoying the blessings of the Gospel, happy in serving the Lord, in making the sacrifices, having a testimony and a knowledge of the truth of this work, so that they are not in doubt. The future is clear before them. If they can but continue true and faithful to the cause and the covenants and obligations they have entered-into, the reward of eternal life is certain. Ninety-nine years of accomplishments. These accomplishments will be portrayed in an impressive manner at the end of a hundred years.

APPRECIATION OF BLESSINGS

In your presence, my brethren and sisters, I feel to acknowledge the hand of God and his blessings unto me and unto my people whom I love. For I love the Latter-day Saints and I love the Lord and his great work. I appreciate the Gospel, its blessings and ordinances, as of course you do. I appreciate my membership in the Church, the fellowship I have with the Latter-day Saints, and the association I have with them. I appreciate my association with the leaders of this Church whom I know personally and well, and know them to be servants of God, worthy of their calling. I am thankful to be permitted to labor with them in the midst of this people, to contribute a little, that which I am able to do, towards the advancement of the work of the Lord here upon the earth. I am thankful for his sustaining power that has attended me in my humble administrations. If I could have done many many times more than I have for this cause, I would still be indebted to the Church. The Church owes me nothing. It owes no man anything. No man who ever became a member of this Church has fully paid the

debt of obligation that he owes to God and to this Church and his religion, no matter how faithful he may have been.

DILIGENCE AND FAITHFULNESS URGED

Brethren and sisters, do not be discouraged with the duties and obligations resting upon you; of paying your tithes, offerings, contributions, necessary in the labor of the ministry at home or abroad. If we attend to these regularly and faithfully, they will tie us closer and closer and anchor our faith and our souls, and we will be sure of salvation as long as we continue so to do. It is only those who understand these things and have not the faith to yield obedience and make the sacrifices that the Gospel entails, who are unhappy or disappointed in any degree. We cannot afford, brethren and sisters, to be indifferent in this great work or to neglect a single duty.

I know that this work is true as I know that I live. I desire to be true and faithful to the end, and in order to be so, I know that I must have the help of the Lord; and the assurance I have is that if I do my daily duty I will have his help and I will be able to remain faithful. I pray the Lord to help me and you, my brethren and sisters, to be faithful and appreciative of his love, kindness and mercy, and I do it in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith No. 9.)

One of the things that has greatly delighted me in this conference has been the prominence given to the Book of Mormon and to the importance of it as a means of acquainting the world with that system of truth for which we stand. But the passage from our articles of faith just repeated reminds me that the Book of Mormon is only one out of very many things that may aid us in this work of making God's message known to the world.

We seldom hear the Doctrine and Covenants spoken of as a volume of scripture and important as a help in convincing the world of the truth of our message. Perhaps I can present the thought I hold in my mind upon that subject by relating a circumstance that happened very many years ago in the Southern States. On one of the branch streams of the Tennessee river in one of our conference districts, there lived a woman of some considerable local fame, I may say, noted for her strong character, her intelligence and her religious sincerity. It so happened that she invited us to her home on one of our visits to induce her to read the Book of Mormon and to pay attention to the doctrines we had explained. Several of the local ministers who rather depended

upon her as something of a pillar in one of their churches, heard with alarm the fact that she was reading the Book of Mormon, and called upon her to persuade her to give up her perusal of it; and gave her the stereotyped idea used by opponents of the book at that time, and brought to her pamphlets and articles from periodicals to show that the Book of Mormon was fiction and originated in the Spaulding Romance. They urged her to read this testimony against the book, and she promised them she would do so. In the course of a week or two they returned to her to inquire the progress she was making, and she answered them in substance in this way: "I am somewhat confused in relation to this Book of Mormon. The Mormon elders tell one story of its origin and you tell another, and I must confess I am somewhat perplexed about it; but," said she, "here is another book that the Mormon elders have presented to me and which I have read. They call it the Doctrine and Covenants. It purports to contain a number of revelations to Joseph Smith which he is said to have received. It is nearly equal in volume to the Book of Mormon, and there is no question at all in relation to the authorship of this book. None of you questions, that Joseph Smith wrote it. He is the author of it, and claims everything in it to be inspired of God; and I wish to state to you," said she, "that this book,—the revelations that are in it—contains as much evidence, and even more evidence, that the man who produced it was inspired of God than does the Book of Mormon that it was written by inspiration. Now what have you to say to that, and how will you explain away that?" Of course they had no explanation. The Book of Doctrine and Covenants stands unquestioned as to its authorship, and I wish to express a belief that there is evidence of inspiration in it equal to that of the Book of Mormon.

Let me just hurriedly call your attention to a few of the prominent revelations of the Book. If I had time I would read some of them but that is out of the question. A number of men came to the Prophet Joseph while he was yet engaged in translating the Book of Mormon, and asked him to use the sacred instruments to inquire of the Lord for them. Most of them wanted to know what was to be their lot and part in this great institution that they saw coming into existence. The answer to those inquiries is contained in some eight or ten of the early revelations received as I have described; and in every case they were told that those who were inspired of the Lord with desires to help in bringing forth this work, must proceed upon the lines of faith, and hope and charity, with an eye single to the glory of God, and with an honest desire and purpose to bring to pass the salvation of the souls of men; and that humility united with these other qualifications equipped them for this great and wonderful work that God was about to bring forth. In no single instance were they promised the honors of men or the reward of personal prosperity and fame. That, to me, is one of the clearest evidences that the Prophet was inspired of God.

Following through the Doctrine and Covenants you will come to the wonderful revelation in the 20th Section, in which is outlined the

doctrine, and being, and character of God; the ordinances of the Gospel; the moral law in part, together with the arrangement for the first simple step in the organization of the quorums of the holy priesthood; and the exact terms of the ordinances of the Gospel, including that most masterful prayer which consecrates the holy sacrament. In the first part of it is the great and eternal doctrine of our faith in God, the Eternal Father, and in Jesus Christ his Son; and these emblems associated with the prayer bear witness of their being the symbols of man's salvation. In the second part is named the covenants which man makes with God, bringing about that union with God by which man may participate in the enjoyment of his Spirit and always have it to be with him. Then I might mention the section read by President Nibley this morning, Section 50, containing the beautiful doctrine which he expounded. Section 68, laying the foundation for the inspiration and real force of the priesthood within the Church. Section 84, with its doctrine of God's assurance that he will be with his servants. Section 89, the health law of the Church as given by the Lord in the Word of Wisdom. Section 88, the revelation in which the "imminence of God," in the universe; the Spirit that proceeds forth from him, bearing upon it all the attributes and powers of God, creative power, world-sustaining power, vital force, intelligence-inspiring power, the love-manifesting power through Jesus Christ, and harmonizing as no other revelations harmonize, the great universe of God and the union of our world with that universe. Section 107 should not be omitted, which is the doctrine of the priesthood, and which portrays the relationship and operations of the several quorums of the priesthood. All these things are set forth, and it is the record of the living voice of God as it has been manifested in bringing forth this great Church of Jesus Christ of Latter-day Saints, and bears the impress of God's inspiration upon it.

Perhaps I might call your attention to the fourth book of scripture which the Church accepts officially and by which it is willing to be judged.—The Pearl of Great Price. The Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price are prized by us above all other books. If the world but had the Pearl of Great Price, and the knowledge it conveys, it would shed a penetrating light upon all the scriptures that our Christian friends acknowledge, and make known the truth of God; how, from the beginning, instead of dealing with mere fragments and hints at the plan of salvation, it would set forth the whole plan clearly. About all the world has in the Old Testament about the Gospel is the statement in Genesis that the seed of the woman should bruise the serpent's head—wound him in a vital part, overcome him; and the implication that is to be seen in the offering of Abel, and the rejection of the offering by Cain; with here and there an indication of information that underlaid the testimony of those patriarchs that they had some knowledge of the Gospel of Jesus Christ. But from the book of Moses and in the Book of Abraham, in the Pearl of Great Price, we get revelation of the plan of salvation that was instituted in heaven among the spirits that were the children of God,

and an explanation of the earth life of man that is truly enlightening. Patriarchs from Adam to Noah have been some of the mightiest servants of God and the greatest prophets. They knew very much more than the fragmentary knowledge that has come to the world in our day.

For instance, how helpful it would be if the Christian religious world of today could have such a summary of the Gospel as it was known among the ancients, according to the Book of Moses, and that rather mysterious and unknown character, Enoch, who represents God as giving the following revelation to Adam:

An Ancient Discourse on the Gospel—

"And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

"And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

"And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

"And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

"And he heard a voice, out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

"And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity"

"Behold, thou art one in me, a son of God; and thus may all become my sons." (Pearl of Great Price, Book of Moses, 6:62-68.)

This is an outline of the Gospel which Adam knew, which Enoch preached, which Noah plead with the people to accept in his day; and it proves that the patriarchal ages were not as blind to the things of God as the world imagines them to have been.

Permit me to say that the Book of Moses from which I have read, was brought forth by the Prophet Joseph Smith—who received it as a revelation from God—beginning as early as June, 1830, about three months after he completed the Book of Mormon; and by the close of December of that year the whole book as we know it was completed. If the world would only accept the knowledge of the Gospel as it was in ancient times among the inhabitants of the earth, we would find the matter of convincing them of our truth very much improved.

This book of Scripture, the Book of Moses, as well as the Book of Mormon, then, brings light and truth into the world for the salvation of men. God grant that this light and truth may be extended among the nations, is my prayer in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful, my brethren and sisters, to have this privilege of seeing this house so well filled in another annual conference of the Church. I heartily accord with the wonderful testimonies and teachings which have been given during the conference, and am grateful for the privilege of bearing my testimony, thus mingling my voice with the voices of my brethren.

OUR BLESSINGS

Many of the brethren have expressed appreciation for the blessings which have come to the Church, each one of them having said something pertaining to our great blessings; and I have thought during the singing and the speaking of the conference that surely the Lord has guided and blessed it.

I would like to refer to one verse of the beautiful song that was sung today by the choir, which points particularly to the thought of our blessings. These lines have clung to my memory:

"The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand."

I have wondered what claim we hold upon those wonderful blessings, and yet each one of the brethren has explained and borne testimony to the kindness and mercy of the Lord in bringing about these particular times in which we live and the promises of the Lord to his chosen Israel throughout the different times of the world.

THE BLESSINGS OF EPHRAIM AND MANASSEH

I am trying to bring to you a thought that has been prevalent in my own mind relative to these important promises, and I have in mind the great blessings which were given by the great patriarch Jacob to his grandsons Ephraim and Manasseh. When these two lads were taken to their grandfather for their blessings, their grandfather was feeble and dim of sight because of his age. There seems to have been a peculiar custom in those times that when a thing of this kind happened the older son was to receive the blessing of the right hand and the younger son the blessing of the left hand. But for some reason which was not explained, only that the patriarch said that he knew what he was doing, when his son Joseph was perturbed in his feelings Jacob in blessing these two boys crossed his arms, placing his right hand upon the younger and his left hand upon the older, and blessed Ephraim first. In his explanation to Joseph, the father of these boys, Jacob said: Manasseh shall become great, and he shall receive his blessings; but Ephraim shall become greater, and he shall be a multitude of nations.

You heard in the report made by the President of the Church

relative to the growth of the Church, that there are today more than one hundred stakes of Zion. It is the policy and order of the Church at the present time to have at least one patriarch, who is authorized to bless the members of the stake, and in so doing, declare their lineage, in a similar way to the manner in which Jacob blessed his grandsons, and his own sons. At the present time in the Church the great majority of those receiving their blessings are declared to be of the house and lineage of Ephraim, while many others are designated as members of the house of Manasseh; but up to the present time we have discovered that those who are leaders in Israel, no matter where they come from, no matter what nation they have come out of, are of Ephraim; while the blood of Manasseh is found in the tribes and nations of the Indians of North and South America. They are great, they are wonderfully blessed, but Ephraim seems to prevail in the greater blessings, greater in responsibility, and in faithfulness to the Lord's work. And so people have wondered about it. Why do the patriarchs declare that most of us are of Ephraim?

THE DAY OF EPHRAIM

It is my testimony that "today" is the day of Ephraim. It is the day which the Lord has set to fulfil his promises made in the times of the ancient patriarchs, when he said that he would scatter Israel to the four corners of the world, and that Ephraim should be scattered in all the nations, and then in the "last days" be gathered out again. Many are being gathered out by our missionaries, as "one of a family and two of a city;" and they are found here, gathered into a gathering place appointed of the Lord, and they are receiving his blessings. This is why so many of us are declared to be of Ephraim. If there were time I would like to speak further about our blessings. The Prophet Joseph Smith, was declared to be of this house of Joseph, a chosen vessel. Read II Nephi, chapter 3, relative to the promises made regarding him. But the principal point I have in mind at the present time is the fact that we may discover our lineage, or where we stand in Israel.

There have been discovered also, a few of the house of Israel who belong to the tribe of Levi,—an ancient priest. There are also a few of some other tribes of Israel, but very few except those of the house of Jacob, as represented by Ephraim in the great multitudes who are enjoying the blessings of the Church, and those who are of Manasseh—the great multitudes of Indians in North and South America.

THE LORD'S PROMISE UNTO NEPHI

The Prophet Nephi (a Manassehite), who was privileged to witness the progress and even the destruction of his people, received a particular promise from the Lord, wherein he was comforted in the fact that though his people would be chastised and destroyed they would not be utterly destroyed, but that they should be mixed with his brethren so that the blood and the blessings of the prophets of that people would not be utterly lost.—Through my experience in meeting up

with some of our visitors from the islands of the Pacific Ocean, I was able to discover that the natives of New Zealand and the natives of the Hawaiian Islands are chiefly of that mixed blood which the Lord promised should not be utterly destroyed, but that in the last days, through their faithfulness, should receive the blessings of the Lord and even become a white and delightsome people.

The promises of the Lord are being fulfilled and the blessings are being administered under his counsel through his holy servants.

I pray that the Lord will bless us and that he will continue to inspire the leaders of the Church to lead us in the ways that he would have us go, and that the promises that the Lord has made concerning Israel, (the Jews and others in the great house of Israel) may be rapidly realized.

"JUDAH'S REMNANT"

The Jews are preparing to return to the land that was given to them for their inheritance. Many of them have already returned. So "Judah's remnant will receive their blessings in their promised Canaan." However a few of the Jews have come into the Church.

THE LAW OF ADOPTION

We have also a number in the Church, who, so far as we are able to judge and learn, did not originally belong to the house of Israel at all. Then you say, where do they get their blessings? What is their lineage? Well, I explain that in this way: When you adopt a child that does not belong to you originally, and that child grows up in your family, it obtains its blessings the same as other members of your family. It is the same as your own. If I adopt a child that is born in the world I share my blessings with that child, as he shares his blessings with me. In my household I am responsible, he partakes at the same "table," the same blessings. By the law of adoption that child receives his right to the blessings of my household, and therefore he belongs to my household through the law of adoption. Through our faithfulness we are all adopted into the fold of Christ. We are his and his blessings are upon us, through our faithfulness in obeying the laws of his Gospel. And so, if other people outside of the house of Israel have faith and obedience enough to come into the Church they will receive their lineage and blessings according to the house which they enter. If they enter into the family of Israel they will receive the same lineage as the house or tribe that adopted them, just the same as the adopted child receives the blessings of the family that adopted him.

That is my idea. I hope that I have made it clear. And so today we are discovering, through the kindness and mercy of the Lord, that his promises are being fulfilled and that his blessings are being received by those who are observing his laws and keeping his commandments.

TESTIMONY AND BLESSING

I have a testimony that this is the work of the Lord; that the

Prophet Joseph Smith was a prophet in very deed, the descendant of Joseph who was sold into Egypt, through the lineage of Ephraim, a promised vessel in the hands of the Lord; and that those who have succeeded him in the advancement and progress of the Church have also been inspired and blessed as chosen vessels in the hands of the Lord. I am very grateful for the testimony I have of the divinity of this work. I pray the Lord's blessing upon those who carry responsibility in the work entrusted to them,—President Grant and his associates, the General Authorities, you men and women who are laboring throughout the stakes and wards, in the Church schools and in the temples, also the brethren and sisters who are laboring in the mission field. I pray God's blessings upon you all and upon the entire Church and its membership and those who befriend it,—the honest in heart and the worthy throughout the world. May God's blessings go with you to your homes, and help you to serve the Lord and keep his commandments, and help to bring about his holy purposes, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

One of the regrets that we nearly always have in our conferences is that we do not seem to have quite time enough to hear from all of those whom we would like to hear. As you will see by the clock there are only twenty minutes left and we have yet four speakers. We will ask Brothers Charles H. Hart and J. Golden Kimball to occupy fifteen minutes between them, and we shall not have time to hear the others.

ELDER CHARLES H. HART

*Of the First Council of Seventy and President of the
Canadian Mission*

While traveling through the State of Vermont, last summer, territory newly added to the Canadian mission, while visiting the granite works at Barre, Vermont, my attention was called to an issue of *The Granite Cutter's Journal*, published in Quincy, Massachusetts, containing a splendid article entitled "The Mormon Battalion Monument", illustrated by four full pages of photographs of the monument. The editor said that one look at the photographs of the monument and he "realized that a single view of it would not be sufficient to bring out its great merit;" therefore all four photographs were reproduced.

A letter from the Secretary of the American Granite Association was quoted in part as follows:

"I think the monument is one of the finest things that has ever come to our attention in this office. It is strikingly original in the matter of design, and the photographs show that the carving around the base is executed with unusual delicacy and accuracy. Insofar as the photograph shows, I do not believe that there is another piece of granite carving anywhere in the country done in such delicate detail unless it is the Robert Burns Monument in Barre, Vermont."

The secretary stated that the Salt Lake monument is good proof of the fact "that anything that can be carved in marble can be carved in granite if it is seamed, designed and executed with proper knowledge of the cutting of granite." He then presented descriptive matter as to each panel. As to the panel "The Enlistment," the article states:

"Upon the north side of the monument is shown 'The Enlistment' of the Mormon Battalion under the flag of the United States of America. Dominating this scene is the central figure representing the eager, fearless and aggressive spirit of youth. A prominent feature of the scene is a portrait of Brigham Young in high relief. Captain James Allen is shown in the background, as are also the youths grouped around the enlistment table. This is the scene of farewell, which sentiment is expressed in all of its poignancy in the grief of the lover, and in the parting of the volunteer with his wife and children."

Then there is presented other descriptions and the inscriptions also upon the monument.

Inasmuch as it became my duty under the appointment of his Excellency, the Governor, and two of his predecessors, to share with others particularly in the raising of the last twelve or fifteen thousand dollars that had to be obtained by popular subscription, and inasmuch as I have never had the opportunity before of expressing my thanks to those people who so generously came to the support of the committee at that time, although I realize that this was purely a civic enterprise, I am wondering whether it would not be in place to extend thanks to the many thousands that I know are within the sound of my voice, for their response to the requests by telephone and personal appeal for the raising of these last thousands.

In passing through the city of Chicago the other day I was reminded of our M. I. A. slogan, "We stand for law, for the people who live it, and for the officers who enforce it." At Springfield, Illinois, there appeared before the judiciary committee the noted criminal lawyer, Mr. Clarence S. Darrow, in opposition to a bill which had been sponsored by the Advisory Council of Chicago, and by the Bar Association of Chicago. Mr. Darrow received about the same cordial reception at the hands of State Senator Roy C. Woods and Judge Harry M. Fisher of the Circuit Court of Chicago, that Goliath of Gath received at the hands of the shepherd boy David. Bishop Whitney has asked the question—some of you may have heard it—"Why was Goliath surprised at the sling-shot thrown by David?" and the answer was, "Because nothing of that kind had ever entered his head before." (Laughter.) I am sure that this modern Philistine received a salutary lesson from the reception which he received at Springfield the other day.

Judge Fisher said that the criminal situation in Chicago is due to the "continuous vilification of our courts; to the impotence of those courts under our law that has led to a belief among the criminal element that it may safely come to Chicago and practice its business and escape punishment."

I wish that the sentiment of the M. I. A. slogan recited in concert

in the Church during the past six months, pledging support in sustaining law might be recited in concert not only by our members and others in the State of Illinois, but elsewhere throughout the country.

The work in the Canadian mission is going forward in a way that cultivates the faith of our missionaries. I thought of them as the combined choirs sang so beautifully this afternoon in reference to the messengers who bring the gospel of peace. When major operations were necessary our missionaries have gone to the operating table with calmness and with a faith that has been surprising to the attendants. They have been diligent in circulating the Book of Mormon. One elder just wrote me that he put out forty-five copies in two days, and he gave to each of the state officials of one state a copy of the Book of Mormon. The elders have been very free in presenting their testimony of the Gospel to ministers, school teachers, and other leading people. Hundreds of intelligent people in one province are said to be now ready to listen to the Gospel if we had missionaries to bear that word to them. Our missionaries are very few in number in that province.

May the Lord bless us, I pray in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I often tell a story when called up to speak just as we are about to close the meeting, which happens to me occasionally.

A little fellow was sick and he went to the doctor who was a herbalist. The doctor gave him four herbs and told him to boil them in a quart of water and drink it all. The little fellow said: "I can't. I only hold a pint." I am wondering how much you people hold?

I have enjoyed the conference. I have not had much peace here for a considerable length of time. The President has been calling people up from all around me.

I trust, my brethren and sisters, that in the few words I speak I may be able to impress the people of this Church with the fact, as I am quite sure I have done in the past, that I am frank and honest and sincere in my faith as a Latter-day Saint.

I believe all that has been revealed. I have no doubt whatsoever of the truth of this work. I have gone out like others have done, and have found God, and God has answered my prayers. I have heard that still small voice, and I have an assurance, and as much knowledge as has been given to me by the influence of the Holy Spirit, that this is God's work.

I pray the Lord to bless the people. I have no grievance. No man can ever be treated better than I have been. If I have been corrected once or twice it has done me more good than anything else that has happened to me. The Lord bless you. Amen.

PRESIDENT HEBER J. GRANT

From the way we have nearly always been crowded in the conferences that have been held during the past ten years, at which I have had the privilege of presiding, I am wondering if it would not be advisable, as I am sure we dislike very much not to hear from all of the General Authorities, to arrange to hold a conference meeting the night before the usual conference sessions. I thought that inasmuch as two of the brethren, Elders Reed Smoot and John A. Widtsoe, are not here, there might be ten or fifteen minutes left for me. But in some way when people start to talk on the Gospel they get warmed up, and although the clock is right in front of them, they very frequently do not see it.

In my opening remarks I occupied ten minutes, in addition to the time required to give the statistics of the Church, and I was in hopes that I might have some little time in which to speak to you before the close of the conference. I have made up my mind to take it notwithstanding the usual time of closing has arrived.

THE TESTIMONY OF TWELVE WITNESSES

The theme of this conference has been the Book of Mormon. I do not believe that in any court of justice in the world if a man was being tried for murder and twelve reputable citizens testified of their knowledge of the circumstances leading to the murder, and there was no one who could testify against what they said, there would be a failure to convict the man. We have the testimony of Joseph Smith and the testimony of three witnesses to the effect that God gave them a knowledge regarding the Book of Mormon, that an angel of God declared from heaven that the book had been translated by the gift and power of God. These men were Oliver Cowdery, David Whitmer and Martin Harris. They left the Church, but to the day of their death they maintained their testimony regarding the declaration of the angel, and that they were commanded to bear witness of the divinity of this book, and they did so. Eight men, some of whom were excommunicated from the Church, maintained their testimony that they had seen and handled the plates from which the Book of Mormon was translated, and they remained true to that testimony to the day of their death. The disbelief of all the world does not prove that those men did not tell the truth, because there are no witnesses on the other side.

A TRUE WITNESS FOR GOD

It has been said that the Book of Mormon has fraud written upon every page of it. The Book of Mormon is in absolute harmony from start to finish with other sacred scriptures. There is not a doctrine taught in it that does not harmonize with the teachings of Jesus Christ. There is not one single expression in the Book of Mormon that would wound in the slightest degree the sensitiveness of any individual. There

is not a thing in it but what is for the benefit and uplift of mankind. It is in every way a true witness for God, and it sustains the Bible and is in harmony with the Bible. No group of men can write a book of six or seven hundred pages that is a fraud and have it in harmony in every particular with the scriptures that were given to us by the prophets of God and by Jesus Christ and his Apostles.

A gentleman told me that he had read Joseph Smith's own story. He said that no liar ever told such a story. No liar could write such a book; and the evidences of the book's truthfulness are coming to light day by day.

THE USE OF CEMENT

I have often said and desire to repeat here that when I was a young unmarried man, another young man who had received a doctor's degree ridiculed me for believing in the Book of Mormon. He said he could point out two lies in that book. One was that the people had built their homes out of cement and that they were very skilful in the use of cement. He said there had never been found and never would be found, a house built of cement by the ancient inhabitants of this country, because the people in that early age knew nothing about cement. He said that should be enough to make one disbelieve the book. I said: "That does not affect my faith one particle. I read the Book of Mormon prayerfully and supplicated God for a testimony in my heart and soul of the divinity of it, and I have accepted it and believe it with all my heart." I also said to him, "If my children do not find cement houses, I expect that my grandchildren will." He said, "Well, what is the good of talking with a fool like that?" Now, since that time houses made of cement and massive structures of the same material have been uncovered.

Not very far from the City of Mexico there is a monument two hundred and ten feet high, built of cement, that was supposed to be a big hill. My first counselor has stood on that monument. You could put forty tabernacles like this one inside of it. It covers more than ten acres of ground and is two and a half times higher than this building. From the top of that monument one can see small mounds, and as these mounds are being uncovered they are found to be wonderfully built cement houses, with drain pipes of cement, showing skill and ability, superior almost to anything we have today so far as the use of cement is concerned.

THE VOICE OF THE SAVIOR

Another statement that this doctor made was this: that the voice of man can only carry a few hundred feet, and yet the Book of Mormon teaches that when Jesus Christ was resurrected and came to this country he spoke to the people and his voice was heard all over the land, not alone by the people that were near, but all over the land. "That is a lie," said he, "and you know it." I said, "That is no lie at all. Jesus Christ, under God, was the Creator of this earth, and

if he had the power and ability to create the earth I believe that he could arrange for his voice to carry all over the world at one and the same time."

The radio is doing what? I read the other day that a song had been heard nine thousand miles away, not only every word of it, but every note. (There are several notes in every word.) We had four letters from New Zealand or Australia, I have forgotten which, to the effect that people there had heard perfectly the programs that had been broadcast over the radio by the Martha Washington Candy Company. In that program the announcement was made that if anybody in a foreign land who heard the program would so indicate there would be sent to him a pound box of candy, and four people wrote for the boxes of candy. It takes the sun eighteen and one half hours to travel that far, yet the voice carried that distance as quickly as you can snap your finger.

I said to this man: "The voice of the Savior could go all over the world if he so arranged it." The radio has proven what I said. Faith is a gift of God, and I thank God for the faith in and the knowledge of the divinity of the Book of Mormon which I had in my youthful days, and that these two alleged scientific facts, which are now known to be fallacies, did not destroy my faith.

LISTENERS IN DISTANT PLACES

I rejoice in the wonderful time that we have had together here. I want to request our people and any that are not of our faith who are listening in distant places to what I am saying, to send a postal card informing us of that fact. If there is a little gathering of a dozen or more people in a home, or in a meeting-house, in any part of the country from Canada to Mexico, listening over the radio to these services, please send a postal card to the Bishop's Office telling how many were listening to the services. And if there are any who are not of our faith who are listening in we would appreciate it if they, too, would notify us that they have heard the services. We would like to know how many people have heard the testimonies that have been borne during this conference, given by men who are devoting their lives and all that is in them for the advancement of truth and the spread of righteousness.

BLESSINGS INVOKED

I pray God to bless each and every soul on the face of the earth that believes in God, and for those who do not, I pray that God may help them to obtain a testimony that he lives, that he is the Father of our spirits, that Jesus Christ is the Son of the Living God, the Redeemer of the world.

SHOULD LIVE THE GOSPEL

I hope and pray that the saints will live the Gospel of Jesus Christ. I hope that they will listen to the teachings of the presidents

of stakes and bishops of wards. I want to say that we expect every president of a stake and every bishop of a ward to teach the people the truth. We want them to tell the people that they are expected to obey the Word of Wisdom, to be honest tithe-payers, to remember the covenants that they make in the temples of God, and not mutilate their garments: that we expect them to quit playing cards; and that we expect them to do their duty as saints, and to preach the Gospel by living it.

May God help each and every one of us that has a testimony of this Gospel to live it, is my earnest prayer. I pray God to bless the Latter-day Saints and the honest the world over, and I do it in humility and in the name of the Lord Jesus Christ, our Redeemer. Amen.

An anthem, "Worthy the Lamb," was sung by the combined choirs.

The benediction was pronounced by Elder William R. Smith, President of the Woodruff Stake.

Conference adjourned for six months.

Professor Anthony C. Lund conducted the singing. Accompaniments and interludes were played on the great organ by Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner, and Frank W. Asper.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,

Clerk of the Conference.

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One Hundredth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundredth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5 and 6, 1929.

The entire proceedings of the Conference were broadcast by radio for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, *, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman and Melvin J. Ballard, **.

Presiding Patriarch: †

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, and Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, Brigham H. Roberts, ‡, and Junius F. Wells.

Presidents of stakes and their counselors were well represented from the one hundred and three stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies, and elders, from all parts of the Church, were in attendance. Members of the Board of Education, and general, stake, and ward officers of the auxiliary organizations were present.

Mission Presidents as follows were in attendance: James H. Moyle, Eastern States; Noah S. Pond, Northern States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Elias S. Woodruff, Western States; Charles H. Hart, Canada; William R. Sloan, Northwestern States; Joseph W. McMurrin, California; Rey L. Pratt, Mexico; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

*Reed Smoot was absent, in Washington, D. C.

**John A. Widtsoe was absent, presiding over the European Mission.

†Hyrum G. Smith was absent because of illness.

‡A. William Lund was absent, presiding over the British Mission.

FIRST DAY

MORNING MEETING

The opening session of the Conference commenced promptly at 10 o'clock Friday morning, October 4th, the large auditorium and galleries of the great tabernacle being well occupied with people from all parts of the Church.

President Heber J. Grant presided.

The congregation joined in singing the hymn, "Hail to the Brightness of Zion's Glad Morning."

Opening prayer was offered by Elder Thomas W. Richards, President of the Malad Stake.

The hymn, "Come, let us Anew," was sung by the congregation.

PRESIDENT HEBER J. GRANT

I rejoice in the opportunity of again meeting with the saints in general conference. I am grateful for the blessings that we as a people have enjoyed during the past six months.

As is customary we announce in our opening meeting some of the changes that have taken place during this period.

PRESENTS CHANGES

Changes in stake and mission officers since last April conference:
New stakes organized:

Moroni stake, formerly a part of North Sanpete stake, James L. Nielsen appointed president of the new stake.

Sharon stake, formerly a part of Utah stake, Arthur V. Watkins appointed president of the new stake.

Stake presidents appointed:

A. Richard Peterson has been appointed president of the Emery stake to succeed Lars P. Ovesen.

Wilford A. Beesley has been appointed president of the Salt Lake stake to succeed Nephi L. Morris.

Ralph B. Keeler has been appointed president of the Juarez stake to succeed Joseph C. Bentley.

Joseph T. Finlinson has been appointed president of the Deseret stake, to succeed Alonzo A. Hinckley.

New mission presidents:

John G. Allred has been released as president of the North Central States mission, and Arthur Welling appointed to succeed him.

Hyrum W. Valentine has been released as president of the German-Austrian mission, and Edward P. Kimball appointed to succeed him.

John P. Lillywhite has been released as president of the Netherlands mission, and Frank I. Kooyman appointed to succeed him.

Joseph L. Peterson has been released as president of the Danish mission, and Holger M. Larsen appointed to succeed him.

A new mission has been organized in Czecho-Slovakia, with Arthur Gaeth as president:

New wards organized:

Spanish Fork Fifth ward, Palmyra stake.

Diamond City ward, Lethbridge stake.

STAKE PRESIDENT DIES

Stake president who has passed away:

Since our last conference President Fred A. Caine of the Idaho Falls stake has passed away. It fell to my lot to labor for three years with Brother Caine in the Japan mission, and to be intimately acquainted with him from then until the time of his death. I wish to bear witness that it has not been my privilege to ever be associated with a more sincere, God-fearing, capable, faithful man than was Brother Fred A. Caine.

Bishop who has passed away:

Elmer H. Johnson, Alterra ward, Roosevelt stake.

At the present time we have:

| | |
|----------------------------|-----|
| Stakes | 103 |
| Wards | 933 |
| Independent branches | 70 |

Independent branches are presided over by a president and two counselors and are practically, to all intents and purposes, wards; they are not, however, considered quite large enough to be regularly organized as such.

There are also at the present time:

| | |
|---|-----|
| Dependent branches | 41 |
| Missions | 28 |
| Branches in Missions | 783 |
| Making in round numbers nearly 2,000 organizations in the Church. | |

APPROPRIATIONS INCREASE

The new appropriations made to the stakes and wards for the building of meeting houses during the first nine months of last year amounted to \$868,125.00, and this year, for the same period, they amount to \$886,780.00.

NEW HOTEL ERECTED

As you perhaps all know, we have erected a hotel building on the corner opposite this block on the southwest, on some vacant land that has been held by the Church for many years. We feel the necessity of having

a building where many of our saints who come here, from Canada to Mexico and from the various missions, can secure accommodations at a more reasonable rate than at the splendid hotel which we erected many years ago, facing this building across the street to the east.

It is only fair to say to the people that we have not utilized any of the means in the nature of tithing that have come into the hands of the Presidency of the Church for the erection of this building. Nor only has all of the money that has been paid as tithes during the last nine months been returned to the stakes of Zion, but even more has been appropriated to them. We have disposed of property and securities that the Church was in possession of, in order to erect this building for the accommodation principally of our people. The drafts upon the Church have been far greater during the last nine months than during any similar period while I have presided over the Church.

BLESSINGS THROUGH PAYMENT OF TITHES

I regret to say that there are a great many of the people who are not paying their tithing. To me it is a marvel that any man having a testimony of the divinity of the work in which we are engaged as Latter-day Saints can sing lullabies to his conscience, figuratively speaking, and not be absolutely honest with the Lord in the payment of his tithes.

Tithing is a law of God and the payment of tithes brings peace and joy to the Latter-day Saint who does it. There is a satisfaction that comes into the heart of the man who is absolutely honest with the Lord in contributing of his means to the building up of the Church of Christ, and into the heart of every true, full tithe-payer. Each and every blessing that you and I enjoy comes from God. We are under obligations to him for the very breath of life, and he gives us everything that we have. He asks us to show our appreciation and acknowledgment to him his goodness, by returning to the Church for its benefit and for the spreading of the gospel at home and abroad, one-tenth of that which we receive, all of which comes from him.

APPEALS FOR HONESTY

Again I say it is beyond my comprehension how any man who is absolutely honest in his dealings with his fellow men and would not think of such a thing as compromising his store bill if he were able to pay, would compromise his obligations to God. I can speak upon the payment of tithing because from my childhood every dollar that has come into my hands has been tithed, and I have endeavored in addition to be as liberal as any of my associates have been in contributing for the various public enterprises that have been required of us—the erection of ward houses, school houses, etc., etc.

I appeal to the Latter-day Saints to be honest with the Lord and I promise them that peace, prosperity and financial success will attend those who are honest with our Heavenly Father, because they are ful-

filling the law and an obligation, and he will bless them for doing so. And being strictly honest with the Lord is the most splendid way to teach your children faith in the Gospel of Jesus Christ. The most tender portion of the human anatomy of the male variety of the species, it has been said, is the pocket, and there is something to it. When we set our hearts upon the things of this world and fail to be strictly honest with the Lord we do not grow in the light and power and strength of the gospel as we otherwise would do.

WARD AND STAKE BUILDINGS DEDICATED

It has fallen to my lot during the past year, in April, to be present and assist in the dedication of the new Hollywood stake and Wilshire ward building. It is one of the very finest buildings that we have ever erected in any of the stakes of Zion for stake and ward purposes, and I am sure it will give us a very splendid standing in that section of the country. I rejoice in the beauty of the building and in the surroundings, as well as in the great accomplishment there.

In May, I had the pleasure of dedicating the Dimond ward chapel. The Dimond ward is in the San Francisco stake of Zion. The chapel is a very beautiful one and a great credit to the people of that ward. I was astonished that so small a ward could build such a splendid building.

VISITS WINTERS GRAVE

Also in May of this year I went to Scott's Bluff, Nebraska, with members of my family, where I attended services in connection with the placing of a marker by the Daughters of the American Revolution, at the grave of Rebecca Winters. Rebecca Winters died while crossing the plains, and some fifty years later, the Burlington railroad, in surveying on the north side of the Platte river, came to a broken wagon tire upon which was chiseled "Rebecca Winters, aged fifty years."

They very kindly made a detour so as to miss the grave, and the Burlington Railroad company has since erected a fence around the grave and has kept the ground in the enclosure in very nice condition, having put down a well for the express purpose of securing water with which to water the grass around the grave.

It has been my privilege and that of my wife and some other members of our family, to visit that spot upon three different occasions. On this last occasion the Burlington railroad carried ten carloads of people from Scottsbluff to the grave, which is a mile or two distant from that city. Rebecca Winters was the daughter of a Revolutionary soldier, and in Utah, Idaho and this intermountain country, she has nearly six hundred descendants.

NEW STAKE BUILDING

In June I dedicated the Los Angeles stake building at Huntington Park. The chapel and amusement hall are a very splendid and re-

markable structure and a very great credit to the people. I rejoice that we have it. The accommodations are very fine indeed, equal, I think, to any of our stake houses. The building is not quite so expensive as the one in Hollywood, but it is equally as commodious and a very splendid structure.

COLORADO RIVER BRIDGE

In company with President Ivins, I was present at the dedication of the bridge across the Colorado river, which will join Utah and Arizona more closely in the future than it has been possible for them to be joined in the past. Formerly it required travel of nearly a thousand miles to get around from the north rim of the Grand Canyon to the county seat, in order to pay your taxes if you wanted to do so in person, in case you owned property in what is known as the Arizona strip on the north rim of the canyon. I can only hope that Arizona will build a good road to the bridge and from the bridge to the Utah line, something that is very greatly lacking at the present time. It is about the worst piece of road from the Utah line to the bridge that it has fallen to my lot for many years to ride over.

VISITS WARDS AND MISSIONS

I have had the pleasure of attending some ward meetings and also some stake conferences during the past six months.

In June I had the privilege of dedicating a fine ward house in Jerome, Idaho. The people there have had a great struggle through many years in constructing this building. It was rather beyond the capacity of the small ward, but the people have done themselves credit, and I rejoice that the work is finally completed and the building dedicated.

In July I visited the Elwood ward in Bear River stake, and dedicated a small chapel there, which is a very creditable structure. They have placed pressed bricks around their old ward meeting house and turned it into an amusement hall, and it looks as fine as though it were an expensive building. The amusement hall and chapel are very creditable, and I congratulate the people on having them.

I had the pleasure of visiting the Elmhurst ward in the San Francisco stake. I expected to be at the dedication of their new building but was unable to do so on account of sickness in my family.

In the past six months I have attended a meeting in the San Jose branch of the California mission. We have a very good chapel at San Jose.

In September I visited Pittsburgh with President James H. Moyle of the Eastern States mission, and there dedicated a fine little chapel, which is a very suitable structure for our purposes.

COAST MEMBERS INCREASE

During the past two weeks I have had the pleasure of speaking

in the Sacramento branch of the California mission, and also in the Long Beach ward of Los Angeles stake. When I was in Sacramento only a few years ago we had only two hundred members of the Church there. Today we have over twelve hundred members in that city, and also a great increase in the number of Latter-day Saints in Long Beach.

The work of the Lord is progressing satisfactorily. I am pleased to tell you that from all of the various missions we are receiving calls for more help. The reports that we receive are favorable, and the call for additional missionaries, I believe, comes from every mission that we have. There are something over two thousand of our young men and women out in the world at the present time preaching the gospel. The work of the Lord is spreading, and we are grateful for his blessings that are attending our labors.

QUOTES FROM REVELATIONS

In thinking of what I would like to say today I was reminded of the fact that probably twice if not three times during the past six months in speaking I have quoted the eleventh section of the Doctrine and Covenants. I know of no finer section, it being a revelation to the father of our beloved President Joseph F. Smith. Not only is it a revelation to Hyrum Smith, the Patriarch, but the remarks therein, as the revelation says, are applicable to all the saints who have the right spirit and desire to spread the gospel. This revelation was given eleven months before the organization of the Church.

When the Prophet Joseph was engaged in translating the Book of Mormon there were a great many leading influential men who came to him and asked what the Lord would like them to do. He inquired of the Lord, through the Urim and Thummim, and many revelations were received, telling of the great and marvelous work that was about to come forth, and this is one of them. Many of the men desired to go forth and preach, but you will find that the Lord tells them to wait.

"KEEP COMMANDMENTS"

"A great and marvelous work is about to come forth among the children of men.

"Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

"Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

"Yea, whosoever will thrust in his sickle and reap, the same is called of God.

"Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

"Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion."

I have heard a great deal of criticism in my life about our re-

peating over and over and over again the many things that the Lord has revealed to us, and appealing to the people to keep the commandments of the Lord. And yet we find that the Lord, in this revelation, repeats this declaration time and time again: "Keep my commandments."

"Seek not for riches but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

"Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation."

And every Latter-day Saint ought to have a desire in his or her heart to do all the good within his or her power for the advancement of the work of God.

"Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

"Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power, which speaketh unto thee;

"For behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

SPIRIT WILL LEAD

"And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

"Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy!

"And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

"Behold, I command you that you need not suppose that you are called to preach until you are called.

"Wait a little longer, until you shall have my word, my rock, my Church, and my gospel, that you may know of a surety my doctrine.

"And then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

"Keep my commandments: hold your peace; appeal unto my Spirit;"

PATIENCE AND STUDY NECESSARY

"Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the translation of my work; be patient until you shall accomplish it."

Remember the Prophet was engaged in the translation of the Book of Mormon at this time.

Behold, this is your work, to keep my commandments, yea with all your might, mind and strength.

"Seek not to declare my word, but seek first to obtain my word, and then

shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

"But now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto.

"Behold, thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just.

"Build upon my rock, which is my gospel;

"Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things;

"Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

"Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

"I am the same who came unto mine own and mine own received me not;

"But verily, verily, I say unto you, that as many as will receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen."

A MARVELOUS WORK AND A WONDER

This "marvelous work and a wonder" has come to pass and has spread all over the world where there has been religious liberty; and from every land and from every clime honest, faithful, God-fearing men and women have heard the sound of the true voice of the shepherd through his servants who have gone forth to proclaim the gospel. And men of great influence have been gathered into this Church. Men like John Taylor who presided over the Church, heard the gospel in a foreign land; the parents of George Q. Cannon, and many other leaders in this Church, heard the sound of this gospel and embraced it and gathered to Zion and labored with all the power and ability that they possessed for the advancement of God's kingdom. Year by year this great and wonderful work has rolled on and we are becoming known as a God-fearing people, as a people with a destiny that is sure to be fulfilled.

THANKFUL FOR TESTIMONY

I thank God for a knowledge that he lives, that Jesus is the Christ, the Savior of the world, and that Joseph Smith was his prophet. I rejoice in the knowledge that we are being blessed of Almighty God and being led by the inspiration of his Spirit in all of our labors. May God inspire all who shall speak here during this conference; may we go home carrying the message of life and salvation under the inspiration of the Spirit of the living God that is poured out upon this occasion during this conference, is my humble prayer, and I ask it in the name of Jesus Christ our Redeemer, Amen.

ELDER DAVID O. McKAY

"It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus."

THE JOY OF FRIENDSHIP

I came to this conference at about ten minutes to the opening hour, and had the privilege of greeting many friends, among whom were at least a half dozen of life-long standing, and others whom I have met in the mission field. My soul was made happy as I shook hands with these dear friends. I esteem it a great privilege to renew the warmth of that friendship. Among these missionary friends is one who, in one sentence, seemed to link this opening session of conference with those held in pioneer days. Commenting on the fact that he left his home in Cache valley only two hours before he was sitting in this tabernacle, he said, "I have taken four days to travel that distance to come to conference with an ox team." Just that remark awakened renewed appreciation in my heart for the work of our pioneers; and it made me appreciate, too, the privilege of living in this most wonderful time in the world's history when we have the enjoyment and blessing of so many marvelous inventions and discoveries, particularly the radio by means of which the British Premier this morning greeted the people of the United States, and everybody who tuned in heard his voice instantly. How easily the gospel may yet be preached to every people!

Well, it is good to meet friends. This conference affords us an opportunity to do so; and our souls are made happy as we shake each other's hands in confidence and brotherhood. In contrast, my soul is chilled and my faculties inhibited if I meet one who I think is magnifying my weaknesses and who seems almost to rejoice in them—who turns his head rather than to shake hands. Such a man makes life chilly.

MEETING GOD

In the house of God, however, we have the opportunity not only of meeting friends and of rejoicing in the strength and encouragement that comes from that meeting, but also of meeting God our Father through his Holy Spirit. We rejoice in his presence. He is here today, and he has inspired President Grant. You felt President Grant's spirit in his opening remarks, you felt his faith, his confidence in his brethren and in this work of God; and if we had nothing else but these blessings to which I have referred we could go away with our souls well fed.

IN THE BROTHERHOOD OF CHRIST

I wonder if the Lord did not have some such thought as this in mind when he said, "It is expedient that the Church meet together

often." We meet in the house of God not as mere acquaintances suspicious of one another, but as brethren in the brotherhood of Christ. We meet in the presence of him who has said, "Love one another." I look forward to the time when the membership of our quorums will approach their quorum meetings in anticipation of that brotherhood and experience that fraternal feeling which strengthens the soul and which inspires all to render greater service to their fellowmen.

SACRAMENT MEETINGS

I believe in meetings. I desire to say this morning that I feel impressed to emphasize what the Lord has designated as the most important meeting in the Church, and that is the sacrament meeting. In this very text which I have read, given to Joseph Smith by revelation, the Lord refers to that special meeting. "It is expedient that the church meet together often." Not for these general purposes to which I have made brief reference, but for the specific purpose of partaking of the sacrament. He has designated a particular prayer to be offered on that occasion. He has prescribed for us only a few set prayers, one of which is the blessing on the bread and water.

THE LORD'S SUPPER

Let us first consider the importance of this sacrament. It is not the only sacrament in the Church. It is particularly designated "The Lord's Supper." But if you will recall the occasion on which that was given or instituted you will agree with me that the Lord himself, the Savior, attached great importance to it. He had met with his twelve disciples in the upper room in Jerusalem on that memorable night of the betrayal. He had pointed out the traitor. He had partaken of the passover with them in accordance with the Jewish practice, and then he took bread and brake it and said, "Take, eat; this is my body, which is broken for you." He took the cup and blessed it, and said, "Drink ye all of it in remembrance of the blood which is shed for you, and this do in remembrance of me till I come; till we eat and drink in the kingdom of the Father." That was given just a few hours before his crucifixion. That alone establishes its importance, but if we put the proper interpretation upon the phrase in Corinthians, 11th chapter, which Paul used when he was teaching this principle to the Corinthians, we learn further that the Lord himself revealed the significance of the sacrament to Paul, and Paul gave specific instructions to the Church at Corinth, in regard to the partaking of these important and sacred emblems. Again in this dispensation the Lord revealed specifically how this part of the worship should be conducted. All God's ordinances and ceremonies are sacred but it seems to me that there is more importance attached to this than perhaps to any other sacrament or ceremony in the Church of Christ. So much for its importance.

THE SIGNIFICANCE OF THE SACRAMENT

Now, what does it signify? You will find first that the sacrament

is a memorial of Christ's life and death. When we think of his life we think of sacrifice. Not a moment of his existence on earth did Christ think more of himself than he did of his brethren and the people whom he came to save, always losing himself for the good of others, and finally giving his life for the redemption of mankind. When we partake of the sacrament in his presence we remember him, his life of sacrifice, and service; and we are inspired by that thought and memory. There is nothing won in this life without sacrifice. I am thrilled when I study carefully any principle of the gospel of Jesus Christ, and find that it is part of the whole, or rather that it comprehends the whole. Truly, truth is the sum of existence. So we can associate this sacrament, with all truth, all life. It is all-comprehensive. No thing worth while is obtained in this life without sacrificing, without putting forth effort. The evil one thrusts things upon us but God asks us to reach out and get that which he offers. "Teach self-denial," says Walter Scott, "and make it pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

THE BOND OF BROTHERHOOD

A second significance or a second principle associated with the administering of the sacrament is the bond of brotherhood to which I have made mention. In the early establishment of the Church of Christ the brethren met, we are told, often at day-break, to partake of this sacrament as in the bond of brotherhood, of oneness. They met, as it were, under oath, comparatively as the Roman soldiers were bound in unit. In the Church at Corinth, when Paul wrote to them regarding their abuse of this holy sacrament, they held, previous to the administering of the sacrament, a love feast in which the rich and the poor met. They brought their food with them,—the rich plenty, of which the poor partook. That was at the beginning, carrying out the passover and the sacrament which followed. But when Paul wrote to them he found that those who had plenty were eating by themselves and those who were poor had nothing. This practice he condemned, saying that it was not part of the sacrament. He told them to satisfy their appetites and partake of the sacrament in remembrance of the body and blood of the Christ.

However, the element of brotherhood has been associated with it always. I remember when I was a boy that there was emphasized even more than we hear emphasized now the necessity of no one's partaking of the sacrament who had ill feelings toward another, and I have heard more than one man say: "I am sorry that I hurt brother so-and-so's feelings, and I ask his forgiveness." He felt it necessary to do that before he was worthy to partake of the sacrament of the Lord's Supper.

We meet in the brotherhood of Christ, all on the same level, each expressing confidence in the other and all in one another. Oh, the strength of brotherhood! Sin divides us. Righteousness unites.

COMMUNION WITH CHRIST

The partaking of the sacrament indicates also how communion with Christ may be secured. It cannot be obtained by Sunday righteousness and week-day indulgence. It implies that we will remember Christ always. "If we show the Lord's death at communion we must show the Lord's life in the world."

DIVINE GUIDANCE

And the fourth great significance is the promise that it is a means of receiving divine guidance. "If a friend is one who summons us to our best, then is not Jesus Christ our best friend? and should we not think of the communion as one of the chief appeals to us to be our best? The Lord's Supper looks not back to our past with a critical eye, but to our future with a helpful one."

THE SACRAMENT PRAYER

May I call attention to the great obligation which every member of the Church assumes when he first partakes of the sacrament on the Lord's day. Think of the prayer revealed in this dispensation: "Oh, God the Eternal Father." What an invocation! An acknowledgment of God as our Creator; the giver of all good; the bestower of all blessings; in whom is all power and all glory; and yet, our *Father*, and we his children. The Fatherhood of God and the brotherhood of man! "We ask thee in the name of thy beloved son Jesus Christ," who is interceding for us, through whom all blessings are obtained,— "to bless and sanctify this bread to the souls of all those who partake of it."

Bless the bread! It is only bread. There may be a mystery about the sacrament, but that mystery does not consist in the changing of that bread to the actual body of the Christ. As President Brigham Young has said, the thought is a repulsive one. But it is a symbol, and we ask God to bless it to the souls of all those who partake of it, who *witness* — oh, there is the point. Recall in this regard President Grant's appeal this morning to be honest with the Lord in all your dealings. What a fundamental virtue is honesty! the roundation of all character. It is said to be the mother of a whole family of true virtues. Well, that principle is associated with this great sacrament. We witness, that is, solemnly covenant in the presence of one another, in that great assembly, and "unto thee, O God the Eternal Father"—What?

A GENTLEMAN'S WORD OF HONOR

Before we specify, think of what it means to make a promise. Your word is more sacred than your bond. I like to think of that English gentleman who, finding himself distressed financially, borrowed from a friend, to whom he gave his written note; but before the gentleman received his competence, he was again in financial distress and

borrowed from another friend, to whom he gave only his promise. Both these lenders knew when the gentleman received his money and both called for the return of their money. The first, who held the gentleman's note, was surprised to hear the gentleman say, "I will pay the second first." The first one protested saying, "I loaned you that money first, your lordship."

"Yes, that is true, replied the English gentleman, but you hold my note. This friend has only my word of honor. I will redeem my promise first."

The first gentleman taking the note from his pocket, tore it into pieces, threw it into the waste-basket, and said, "There, your lordship, I have only your promise."

"Since you place it upon that basis you shall have your money first."

A mere incident emphasizing the importance that a gentleman places upon his word of honor.

OUR OBLIGATION

My brethren and sisters, do we always stop to think, on that sacred Sabbath day when we meet together to partake of the sacrament, that we witness, promise, obligate ourselves, in the presence of one another, and in the presence of God, that we will do certain things? Note them. I have time merely to mention them.

The first: That we are willing to take upon ourselves the name of the Son. In so doing we choose him as our leader and our ideal; and he is the one perfect character in all the world. It is a glorious thing to be a member of the Church of Christ and to be called a Christian in the true sense of the term; and we promise that we should like to be that, that we are willing to do it.

Secondly, that we will always remember 'him. Not just on Sunday, but on Monday, in our daily acts, in our self-control. When our brother hurts us we are going to try to master our feelings and not retaliate in the same spirit of anger. When a brother treats us with contempt we are going to try to return kindness. That's the spirit of the Christ and that's what we have promised,—that we will do our best to achieve these high standards of Christianity, true Christian principles.

The third: We promise to "keep the commandments which he has given." Tithing, fast offerings, the Word of Wisdom, kindness, forgiveness, love. The obligation of a member of the Church of Christ is great, but it is as glorious as it is great, because obedience to these principles gives life, eternal life. On the other hand, the man who seeks to live by violating the principles is deceived by the adversary and goes the way to death.

ADDING SIN TO SIN

To partake of the sacrament unworthily is to take a step toward

spiritual death. No man can be dishonest within himself without deadening the susceptibility of his spirit. Sin can stun the conscience as a blow on the head can stun the physical senses. He who promises one thing and deliberately fails to keep his word, adds sin to sin. On natural principles such a man "eats and drinks condemnation to his soul."

We die in this world before our hearts stop beating, as we live and partake of eternal life before we pass into the other world; for this is part of life eternal, and true life consists in obedience to the principles of the gospel. We promise every Sabbath day to keep those principles.

THE BLESSING

And what is the blessing? "That they may always have his Spirit to be with them." What a divine guidance! And I testify to you that divine inspiration is a reality. Men and women who obey the principles of life and salvation, sincerely repent of their sins, and as sincerely strive to live in accordance with the principles of the gospel, are guided and inspired by the Holy Ghost, and are shown things to come. I testify that that guidance is with this Church and has been since the Prophet Joseph Smith established it. I bear you witness too, that this Church is the power of God unto salvation, the gospel of Jesus Christ.

SUMMING UP

To sum up then, the operation of the law of cause and effect is as constant in the spiritual realm as it is in the material world. You obey the principle and you receive the blessing, and the keeping of each promise made in relation to the sacrament brings the results and the blessings as sure as the sun brings light. Order, reverence, attention to divine promises,—the promise to enter into the fold of Christ, to cherish virtues mentioned in the gospel of Christ, to keep them ever in mind, to love the Lord whole-heartedly, and to labor, even at the sacrifice of self, for the brotherhood of man—these and all kindred virtues are associated with the partaking of the Lord's supper. It is good to meet together and especially to renew our covenants with God in that holy eucharist. "Help us O, God, to realize the great atoning sacrifice, the gift of thy beloved Son, the Prince of peace, the Holy One."

GRATITUDE FOR MEMBERSHIP IN THE CHURCH

My heart is full of rejoicing this morning for my membership in the Church, for the privilege I have of meeting you my fellow workers in the Church of Christ. I prize the privilege of associating with the First Presidency of this Church and the Twelve Apostles, the First Council of Seventy and the Presiding Bishopric and the Stake Presidencies. Oh, it is a glorious thing to be one in the brotherhood of Christ! God strengthen us that we may go out and make the sacrament each Sunday that we partake of it what God intends it to be,—the means of strengthening the saints, of eradicating ill will, hard

feelings and back-biting, of establishing unity, love and strength, and keeping the commandments of God, I pray, in the name of Jesus Christ, Amen.

ELDER JOSEPH W. McMURRIN

of the First Council of Seventy, and President of the California Mission

I esteem this a very great privilege, my brethren and sisters, and at the same time, at this moment, it is a very great surprise. I am thankful, however, that I feel in my soul that I am in harmony with the counsels that have already been imparted in this conference and that I believe most sincerely in the doctrines that have been presented for our consideration.

I come up, my brethren and sisters, from the mission field in California, where I have had the privilege of laboring for some time in seeking to spread the truth as it has been revealed in the dispensation in which we live. I am happy to be associated with the young men and women who have been assigned to that field of labor. Generally speaking, the missionaries are all young men, or young women. Occasionally, through the system that has been introduced during recent years, a few men of experience and one or two women of experience have come into the California Mission, as short term missionaries. We have rejoiced very greatly in the companionship of these men and women who have had development and experience for a goodly period of time in the work of the Lord.

You have just learned from the remarks made by President Heber J. Grant that California has been blessed with his presence and with his ministry, both in the stakes that have been established in that great state, and in the branches that belong to the California Mission. The people are always glad in their hearts when they have the privilege of meeting with the President of the Church, and of listening to his testimony which has always been so strong and sure that the work which is under his direction as the President of the Church has been revealed and established by the Lord our God.

We have been blessed just recently, for about five months, with the presence of Doctor James E. Talmage, who has been giving some very remarkable and inspiring discourses over the radio in Los Angeles; and many people, we have discovered, who are not of our faith, have been giving attention to those discourses. We have not only rejoiced in his ministry, as he has delivered the word of the Lord and the doctrines of the gospel over the radio, but we have rejoiced also in his companionship in the wards, and in the branches, that he has visited quite thoroughly throughout the state of California. We feel that we have been very greatly blessed by his presence, by his counsel, and by the doctrines that he has presented for the consideration of the people, both members and non-members of the Church.

We have been blessed also with the ministry of Brother George

Albert Smith, of the Council of the Apostles, who was appointed in the early part of the year to visit the California Mission. He gave counsel that was very greatly to the advantage of the people who make up the membership of the Church in the mission.

I am glad, my brethren and sisters, that our faith in the work of God remains unshaken, and we feel from our experiences that we receive constantly renewed evidences confirming the truth as it has been revealed. I was impressed with the wonderful character of the work established in this dispensation, in reading in the editorial column of the *Los Angeles Examiner* of Sunday, September 29th,

"The great majority of preachers no longer teach that the earth as we know it, was created merely by the expression of Divine Will in a period of six days. Practically all religious teachers now interpret the six days to mean six PERIODS OF TIME, six 'geological ages' reaching over periods inconceivable to our mind."

When I read this, my brethren and sisters, I could not but feel how wonderful are the inspired teachings of the Prophet Joseph Smith, who in no way professed to have scientific information, but who always taught that he delivered the word of the Lord as that word was given to him. It surely is wonderful that he should have declared almost at the very opening of this dispensation, that which is now beginning to dawn upon the minds of men in relation to the creation of the world. The Prophet taught this doctrine very clearly, as you can read in the Pearl of Great Price. I do not know just how long ago the Book of Abraham was translated. I have in my possession a copy of that work that I believe was published in Liverpool in 1851. so it has been in print for a long period of time. Surely the lad Joseph Smith, the farmer's youth, the man without scholastic attainment, could not have conceived of the great truth to which I have referred, and taught it so correctly, had it not been impressed upon him by the inspiration and revelation of the Lord our God.

I am happy to say, my brethren and sisters, that we are endeavoring to the best of our ability to declare the glad tidings of great joy that have been revealed for the salvation of the human family. We believe most devoutly in the mission of the Redeemer of the world; that he is the very Son of God; that he in his time, chose mortal men and conferred upon them the authority of priesthood, the power to minister in his own great name and in the name of the Eternal Father. He sent those men forth to preach the gospel, gave them commandment to go into all the world and preach the gospel to every creature, and made the promise that every soul who would hearken, who would accept of the message, should find salvation in the presence of God; and of course, those who would not accept would take the consequences of condemnation. We believe, and we teach to our fellow men, that in this last dispensation, in fulfillment of the promises that have been made by the mouths of holy prophets, that same Eternal Father, that same Redeemer of the world, have sent holy messengers to confer upon mortal men the authority of priesthood; and by that authority, it having been

given to us by new revelation in the dispensation of the fulness of times, we go out among the people, not because of the commission given to the apostles in the meridian of time, but because the Lord God of heaven has said to men in this dispensation, "Go ye into all the world and preach the gospel to every creature." I am very happy to say the missionaries so teach, although it may be at times in halting words, and in fear and trembling. Men and women are delivering this message and are bearing witness that through the power of God, through the inspiration of the Spirit of the Lord, they know whereof they speak. I thank the Lord that I have the confidence in my own soul that I am not preaching the doctrine of men. I am not laboring for the glory of man nor for the plaudits of men. I am laboring in the fear of God, because upon me that divine authority has been conferred, and I am under obligation to cry repentance, to the best of my power, among the children of men and to help lead men, if possible, from the darkness that is in the world, to the truth that has been revealed. In doing that, with my companions, I have partaken of that joy with them that passeth understanding, and we do know that we are trying to bring to mankind a glorious message that is for their benefit and salvation.

May God help us all to love the truth, believe in it and maintain it in our conduct here and in our speech before the people for ever and ever, I humbly pray in the name of Jesus Christ, Amen.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I sincerely trust, my brethren and sisters, that I may have the benefit of your faith and prayers and that the Spirit of the Lord may actuate me while I shall speak to you for a few moments this morning. Sometimes we are so taken by surprise that our breath nearly leaves us; but I have an implicit and abiding faith in the Lord that if we put our trust in him and labor to the best of our ability he will prepare the way for us whereby we may accomplish the things that he commands us to do.

I take it, my brethren and sisters, that, as people having the gospel of Jesus Christ and a testimony of it, the Lord calls upon us to bear that testimony and make known his word to the world, and to bear testimony one to another of the inspiration of the Lord and the knowledge that has come to us concerning this great gospel plan that is instituted in the world for the salvation of men.

During the past six months my mind has been centered very much upon the Book of Mormon. It has fallen to my lot to publish an edition of that book in the Spanish language. Our work is now completed, so far as the printing of the book is concerned. I think the last form was printed yesterday, and we have now only the binding to attend to. We shall soon have in circulation the third edition of the Book of Mormon in the Spanish language. My hope and desire is that this

edition may soon be exhausted and that the circulation of that book among the Spanish-speaking people may increase, for in the Spanish language are to be reached the descendants, many millions of them, of those people who wrote the book. It seems to me that in the work that I have been engaged in—getting out this particular edition of the book—there has come a vision of a very wide distribution of that book among the seed of Father Lehi, who dwell in the land south of us. Many thousands of copies have been distributed in the past, and a very great many people have been made to know of the truthfulness of that record.

In this connection my mind reverts to the promise of the great Prophet Moroni concerning the obtaining of a testimony of the divinity of that book, and I should like to read that to you this morning. You will find it recorded in the tenth chapter of the book called Moroni:

“And now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites, and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

“And I seal up these records, after I have spoken a few words by way of exhortation unto you.

“Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your heart.

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

“And by the power of the Holy Ghost ye may know the truth of all things.”

I have always believed in the Book of Mormon, my brethren and sisters. Before I ever read the Book of Mormon, I believed that it was a divine record. It was taught to me by my parents, and it was taught to me in the Sunday School and in the Primary classes that I attended as a little boy. I have read this book many, many times. It seems to me that I have considered it from most every angle; and,—I say it with a great deal of thankfulness,—I have been placed in a position in my missionary labors to challenge the book from an archaeological standpoint, and have been able to see firsthand the remains of former civilizations that have dwelt upon this continent. I have stood in the shadows of the mighty ruins of the past, that are stupendous in their magnitude and in their grandeur. I have visualized the people that built those great buildings, and it has seemed to me, beyond any question of a doubt, that they could justly be associated with the Book of Mormon people. From that angle has come to me a great bolstering faith and knowledge that the Book of Mormon is true. I have thought that I had read it with a prayerful heart in years that have passed, and felt sure that I had received the inspiration of the Spirit of the Lord that this book is a divine record. But I wish to bear you my testimony that during the last few months, since May,

especially, when I have been so particularly engaged in bringing out this work, I have prayed to the Lord anew that he would evidence to me, even more strongly than ever before, if such were possible, the divinity of this work; and I stand before you, my brethren and sisters, and testify, after having read the book five consecutive times since May, that I know beyond all doubt that the Book of Mormon is what it purports to be. It is the divine record of a forgotten people, brought forth through the instrumentality of Joseph Smith. The Holy Ghost has witnessed this unto me and I wish that I could make you sense the spirit in which I feel it. It is consuming in its nature. It makes me tremble to contemplate what this knowledge means to me.

My brethren and sisters, the Book of Mormon is one of the greatest works in all the world. With the witness that I speak of there has come to me other knowledge, without which the testimony of the divinity of the Book of Mormon would not be of much value; but, the Book of Mormon being true, the truthfulness of it having been borne in upon my soul, I know through that as one medium—and I know, it through other mediums—that God lives as an entity, a tangible being, in whose form I am fashioned and in whose likeness I am made. I know, beyond all peradventure of a doubt, that he is in very deed my Father, that I can call upon him as such, and that when I come before him in prayer, in sympathy, he will hear; and if my prayers are for righteous things he will grant unto me those things for which I ask. Through this book, knowing that it is true, I also have this witness, and to me it is valid, that Jesus is the Son of God; that he is the Redeemer of the world; that he was born of woman and lived in the world among men and ministered unto them and established the gospel; that he was nailed upon a cross and suffered for the sins of all men, redeemed them from the grave, broke the bonds of death, and instituted the resurrection, becoming the first fruits of it; and he lives, for this book testifies that he lives.

I know, by this same process of reasoning, that if the book is true, he, through whose instrumentality it was brought forth, is and was a prophet of God. So I have no hesitancy in testifying that Joseph Smith, the man whom the Lord chose to bring forth this book, and to open up this greatest of all gospel dispensations, was his prophet and that he spoke as a chosen instrument in the hands of God. If he was a prophet of God, the revelations that through him have come and which are recorded in the Doctrine and Covenants, are likewise the word of God. If he were instrumental in the hands of God in translating this great work, which is true, he was likewise instrumental in the hands of God in bringing forth the Pearl of Great Price and the precious gems of religious thought, knowledge and history, that we have in that wonderful book which constitutes, with the Bible, the Book of Mormon and the Doctrine and Covenants, the standard Church works to which we refer in points of doctrine and in points of history pertaining to the Lord's great work in the world.

I know that these things are true, my brethren and sisters. I

rejoice in them, and I have an abiding faith and a strong testimony, that is as strong as my knowledge that I live and speak to you today, that not only was Joseph Smith a prophet of the Lord, but that each one who has succeeded him in the presidency of this Church is likewise and has been, a prophet of the Lord.

I bear you my witness, my brethren and sisters, that I know that the gospel is upon the earth and that God's Church exists, fully organized and fully authorized. There has been a restoration of the holy priesthood. There has been a restoration of the keys of the kingdom of God upon the earth, and those keys are here in our midst. I want to leave you my testimony, my brethren and sisters, that I know that the Church today is guided by the spirit of inspiration and by the spirit of revelation and by the spirit of prophecy just as much as it ever has been guided in any age or at any time, including all former gospel dispensations, even in this greatest of all gospel dispensations, opened by the Lord through the Prophet Joseph Smith. I bear you my witness that it stands us all in hand to give heed to the teachings, admonitions, and advice of the servants of the Lord by him authorized and by him acknowledged to minister in the Church and keep it in order. I raise my voice in warning against those who presume, because of any motive, be it whatever it may, to better the conditions in this Church other than through sustaining the authority that the Lord has given, through whom will come the revelations to guide and to direct this Church.

I pray for the blessings of the Lord to be upon this people. I pray for the blessings of the Lord to be upon the missionaries who are in the world, laboring so valiantly. Those young men and those young women are fine characters. They are laboring zealously for the spread of truth. They need your assistance, and the world needs their teachings, for they are teaching the gospel that has been restored. Not only does the world need the teachings and the ministry of those who are out there, but, my brethren and sisters, if you could only see what we see, who are out on the firing line, you would know that we do not repeat it as a mere form when we say that there is a crying need for thousands more to be in the ministry of the Lord, to take care of the ministry in the world. I have cried that from my standpoint in the Mexican Mission for years, and we have had the support that I believe could be rightly given us; but recently for the past two months while in Independence, I have had occasion to visit with President Bennion in some of the nearby branches of his mission, and have held conference with him nearly every Sunday that I have been down there. It has not interfered with my week-day work, and I have been pleased to visit with him in the great mission over which he presides. In many of these trips we would start out late Saturday evening through the country by automobile, or by train. I have made inquiry of President Bennion, "What about missionaries through all of these towns, through all of these villages, through all this country-side?" And he has remarked, "Brother Pratt, we haven't them here. We haven't the

men to take care of the work that there is for us to do." I have talked with a great many people who would be anxious to have missionaries come into their midst. The harvest, my brethren and sisters, truly is great. The work is great. The necessity for sincerity, calling for honest effort, is apparent everywhere in the Lord's work. May we acquit ourselves as men and as women having this great knowledge, and bear off our responsibilities; for, as I frequently say to the missionaries in our mission, "Brethren and sisters, the responsibility of teaching the gospel in this mission is upon you right now. It is no use for you to criticize what is in the past, nor will it do any good for you to be particularly worried about what shall follow after you leave; but the responsibility of preaching the gospel, right now and here, is upon the little group that is gathered together in this mission." So likewise the responsibility of this work today, my brethren and sisters, rests upon the membership of the Church today, and the Lord will hold us accountable for our stewardship, for our participation, and for our faithfulness in his work.

May he continue to add his blessings to us, I humbly pray in the name of Jesus Christ, Amen.

ELDER GEORGE ALBERT SMITH

I have rejoiced beyond my power to express, at what I have heard and what I have felt this morning. As the good brother who was hard of hearing remarked, upon one occasion, when somebody asked him why he went to church when he couldn't hear a word, "It isn't what you hear, it is what you feel that makes you better." I have enjoyed the influences that are present. My memory has gone back to the time when this building was first erected and as a child I helped to decorate the roof with festoons of paper flowers,—at least I helped make the flowers. I have seen the improvement in its lighting go on from then until now. I remember the old gas jets around the gallery that were used to illuminate this building. I think we have now arrived at perfection of lighting for the comfort of all who assemble, and I congratulate those who have installed the fine system that makes this room as delightful as it is possible for it to be, as far as light is concerned.

GRATITUDE FOR BLESSINGS OF THE GOSPEL

The testimonies that have been borne this morning have rejoiced my soul. I am thankful that I belong to a church that numbers among its members men and women who know that God lives, that Jesus is the Christ, that in this latter-day he has spoken again from the heavens, that the authority of his holy priesthood has been conferred upon men, and that we who are members of this Church have taken the preparatory step toward a home in his celestial kingdom. I am thankful for this knowledge, and when I listened this morning to the report of our beloved President, telling of the progress and development of the Church in a material way, I was greatly pleased.

Some of our associates have recently been called home. The Lord has said to them, "It is enough, you have finished your work on earth." Those who have been called to succeed them are in the service of the Lord in different stations. The appeals of the mission presidents remind us of the fact that disseminating the truth is not the responsibility of someone else, but it is your responsibility and mine to see that the gospel of Jesus Christ in its purity is taught to the children of men. Doesn't it make you feel grateful? Isn't there a sense of appreciation welling up in your souls when you realize that we are numbered among the comparatively few of all God's children who believe in him and know that he is?

A PURE ATMOSPHERE

I have been sitting here this morning wishing that my relatives who are not here might be under the sound of the voices of the brethren who have spoken, that they, too, might partake of this influence that comes from our Heavenly Father. I have wished that conditions were such that all Israel might, not only at annual and semi-annual conferences and stake conferences, but at all times live in such an atmosphere that it would not be possible for them to do wrong.

I remember a number of years ago a good man who was at that time chairman of the board of control of the Universalist Church of America. He came here to visit our city and attended two of our Sunday schools. In one of the kindergarten classes he became much interested. Eventually, when the school was about to close, the superintendent said, "Wouldn't you like to say a few words to the school?" He had informed me in the other Sunday school, for he visited two, that he didn't feel to say anything; but when in the second school the superintendent asked him to speak, he said, "I would like to say a few words." He said, "If I could only live in the atmosphere that I found in that little kindergarten class in this Sabbath school this morning, I couldn't help but be a good man." I have thought of that a good many times. We choose carefully the atmosphere that we breathe, that we may live in health. But sometimes, in our carelessness, we place ourselves in subjection to immoral influences that destroy our resistance of evil, and we are led to do things that we ought not to do and would not do if under the influence of the Lord. If we would only be humble, if we would only be prayerful, if we would only live in such a way that each hour of our lives we could truthfully say, "Father in heaven, I am willing and anxious to do what thou wouldst have me do," our lives every day would be enriched as we go through this earth experience.

OUR LIVES ENRICHED BY SERVICE

Twenty-six years I have been privileged, and honored, to occupy this stand as one of the General Authorities of the Church; yet it seems but a short time to me since I was ordained an apostle and

became a member of the Quorum of the Twelve. During that time, all but three of those who were among the General Authorities of the Church have passed to the other side, and I realize that only a few years more and my summons will come. It may be only a few days. That's not important. The important thing to all of us is, that when the summons comes, when the Lord calls, we can say, like one of old, "Lord here am I, and I am ready."

Our ministry is one of love. Our service is one which enriches our lives. The opportunity of those who preside in the stakes and wards of Zion or elsewhere, is one beyond all price, and if we are living as God intends that we should live, if we are ministering as he desires that we should minister, every day of our lives is enriched by the influence of his Spirit, our love of our fellowmen increases and our souls are enlarged until we feel that we could take into our arms all of God's children, with a desire to bless them and bring them to an understanding of the truth.

EACH SHOULD DO HIS PART

When I think of the burdens that are carried by the President of this Church and his counselors, and realize the responsibilities that are placed upon their shoulders, with all my heart I desire to help them, that I may not be an incumbrance, but that in the position to which I have been called, with you, my brethren and my sisters, we may each take our place and carry our portion of the load and magnify our calling to the honor and glory of God.

THANKFUL FOR LOVE OF ASSOCIATES AND FRIENDS

I have associated with a large number of men who have presided in the Church as Presidents and Counselors, as members of the Quorum of the Twelve, the First Council of Seventy, the Presiding Bishopric and Patriarchs. I have associated with many presidents of stakes and bishops of wards. I have associated with many who have presided over mission fields and auxiliary organizations. I want to say that all these men and women of prominence, without exception as far as I can recall now, have been an inspiration to me to serve God and to be a better man. I thank my family that they have made it possible for me to do the things that have been assigned to me—my good wife who has carried the burden at home; my children who have never once discouraged me from doing the work that has been assigned to me, but have encouraged me and blessed me, not only by permitting me to do my part but by striving to do their part as they have had it called to their attention by those who preside over them. I am grateful to the men with whom I associate, my brethren, for their love and kindness and gentleness to me; for of the twenty-six years I have referred to several of those years have been years of illness, of inability to do the things that were in my heart to do, but not one word of reproach or of unkindness has come from one of these, my

brethren. From all Israel, from every corner where I have gone I have felt that there has been a desire that I might live, that I might magnify my calling, that I might be worthy of the high position to which I have been called. The members of my quorum have performed my work, apparently gladly and willingly, when I was unable to perform it; and now in the Mutual Improvement organization, my counselors and the board members have stood by me and have carried the burden, and in their anxiety have taken the load that ordinarily falls to the presiding officer. The result has been that wherever I go I feel love and kindness. In the homes of the Latter-day Saints, in all parts of the Church where I have been permitted to go, the spirit of prayer and thanksgiving has been present. My life has been illumined by the power of God and I have seen the beauties of the gospel of Jesus Christ as they have been made manifest in the lives of these wonderful men and women.

THE LORD'S WORK

Brethren and sisters, this is the Lord's work. Men could not have carried it forward successfully as it has been done by the simple means employed by us. Ordinary man could not have brought into your souls the knowledge that you possess. Neither can we as men inspire those in the world with the assurance that God lives and that this is his Church, but if we will do our part, our Heavenly Father will bless our effort. If we will sustain those who are called to lead us, if we will pray for and uphold those who preside in the various stakes and wards of this Church, nothing can stop our progress. The Lord will make it possible for his children to understand, if they are worthy to understand, and our blessings will be in proportion to the efforts we put forth to bring them to a knowledge of the truth.

This day, with all my heart, I thank him for life, for being, for membership in this Church. I thank him for the Word of Wisdom. I thank him for the Ten Commandments. I thank him for all the ordinances of the House of the Lord that I have received, each one of which has been intended not for me alone but I have been permitted to receive a portion of that which has been intended for all his children, wherever they may be, if they are willing to receive what he offers to them, without money and without price.

Brethren and sisters, let us go to our homes rejoicing when this wonderful conference is finished. No doubt when it is concluded we will say, "It is the best one that we have ever had." Why? Because while we are basking in the sunshine of the Spirit of God we forget our sorrows and our distresses. While our lives are illumined by his power, our souls are enriched, and we know that we are blessed of the Lord. The gospel teaches us that if we take advantage of our opportunities, all the time we may enjoy those blessings, and all the time the love that we now have in our hearts for our fellowmen will abide with us.

This is God's work. I know it, as well as I know that I live, and I bear witness of it, in the name of Jesus Christ, Amen.

The congregation sang the hymn, "Zion Stands with Hills Surrounded."

Elder Joseph F. Merrill, Commissioner of Education for the Church, pronounced the benediction, after which the Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

Conference was continued in the Tabernacle at 2 o'clock p. m.

President Grant, who presided, announced that the congregation would sing, as the opening hymn, "Come, Come Ye Saints."

After the singing, Elder Harry Edward Sutton, President of the Oquirrh Stake, offered the invocation.

The hymn, "Though Deepening Trials," was sung by the congregation.

PRESIDENT HEBER J. GRANT

Amplifying sets have been arranged to accommodate the deaf. Those not having ear phones may secure them for each session, upon application to the Bureau of Information. Those desiring further information regarding them may secure it from the Bureau of Information. Seats will be reserved in the rear of the building for the deaf.

ELDER ORSON F. WHITNEY

I am happy to be at home once more after a brief absence in the East. I have seen nothing, heard nothing, found nothing, in my travels that could wean me away from the love of my mountain home; from my dear ones who dwell here; and from my kindred and friends of the Church of Jesus Christ of Latter-day Saints.

LAND OF BEAUTY

When I was in Switzerland, the loveliest land I was ever in, I told the people there that I had come from the Switzerland of America, and I congratulated them on living in the Utah of Europe. This is a beautiful land, beautiful by nature, and beautiful in spirit. It is the home of the Saints of God, the home of the prophets of God, the home of a people who possess the powers of the Priesthood and the fulness of the Everlasting Gospel. That is what makes it so beautiful.

IN THE NORTHERN STATES

During the month of September, in company with Elder Noah

S. Pond, the able and amiable president of the Northern States Mission, I traversed six states of the Union, namely, Iowa, Illinois, Indiana, Ohio, Michigan and Wisconsin. We held forty meetings with the missionaries, saints and investigators, and addressed in the aggregate fully fifty percent of the Latter-day Saint population of those states. We dedicated two chapels in Ohio, one at Cincinnati, the other at Dayton, and organized a branch in that town. We also organized an Elder's quorum in Chicago, the first quorum of its kind known in any of the missions of the Church, so far as I am informed. I much enjoyed my labors, and the Lord was with us in our journeyings and in our work.

ADDRESSING THE ROTARIANS

On the 10th of September, I had the honor of addressing the Chicago Rotary Club, a distinguished body of professional and business men, at their regular luncheon in the Sherman Hotel, having been invited to deliver the invocation. I was billed upon the program as "Bishop Orson F. Whitney of the Mormon Temple, Salt Lake City," the maker of the program evidently thinking of the temple as a church, with me as its pastor. My daughter Margaret (Mrs. Lester C. Essig), who resides in Chicago, was asked by an outside friend, "Who is this Mormon priest that's going to pray at the club luncheon?" Margaret answered: "It happens to be my father"—and there was silence in that vicinity (if not in heaven) "for the space of half an hour."

I was given a most cordial reception, a Jewish rabbi being particularly gracious in greeting me. After I had spoken, for I made a little prefatory talk before offering the prayer, a gentleman sitting near leaned over to tell me that he was well acquainted with President Heber J. Grant and prized his friendship highly. He also spoke kindly of my deceased brother, Horace G. Whitney. I do not recall the gentleman's name, but doubtless the President will. He said the President's autographed photo hung upon the wall of his office in San Francisco.

I sat upon the chairman's platform, right next to Colonel Archer, the speaker of the occasion, who gave a splendid talk on "Sanitation and Civilization." He began thus:

"While Bishop Whitney was speaking, I was reminded of the story of the two oysters at a church festival. One of them inquired, 'Where are we?' The other replied, 'We are in the soup at a church festival.' 'Must be some mistake,' said the first, 'what need had they for both of us?'"

BRISBANE'S ADMISSION

And now, to change the subject. Some months ago, I clipped from a newspaper a paragraph, part of a column furnished to the syndicate press by Mr. Arthur Brisbane, who is said to be the highest-priced editorial writer in all the world. Speaking of Supreme Court Justice Holmes and quoting the latter's motto, "Rest is not the destiny of man," Mr. Brisbane added this comment:

"A big monument would reward Justice Holmes if he could tell us what the destiny of man really is; how we got here; whence we came; whither we go from here; what happens after we go. But about such questions a learned Supreme Court Justice knows as little as an Eskimo watching for seals in an ice-hole."

"An honest confession is good for the soul." So runs an old proverb. I admire Mr. Brisbane, not only for his vast learning and his brilliant writings, but for his courage and candor in admitting that there are some things he does not know. For what he says of Justice Holmes applies inferentially to himself. I would not put either of these learned men on a level with an Eskimo watching for seals in an ice-hole, but if Mr. B. confesses to a lack of information as to man's origin, destiny and the purpose of his creation, I for one shall not dispute him, but content myself with honoring his frank and open admission.

Whether he was authorized to speak for Justice Holmes upon this momentous question, I know not, but this I know: he cannot speak for me nor for the Latter-day Saints in general. I know of a man who told the world long ago, told them in the name of the Lord concerning man's origin and destiny; and they rewarded him, not with a monument, but with a martyr's grave! I refer, of course, to the Prophet Joseph Smith. Here is one pronouncement upon the subject under discussion, taken from his translation of the Book of Abraham:

MAN'S PRE-EXISTENCE AND ETERNAL DESTINY

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:22-26.)

Those who wish to pursue the subject further should read the Prophet's marvelous description of the vision seen by him and Sidney Rigdon, February 16, 1832, and recorded in Section 76 of the book of Doctrine and Covenants. Time will not permit me to treat of it here.

How did Joseph Smith get hold of these things? Not by watching for seals in an ice-hole; not by reading newspapers, nor by going to college. He received them by divine revelation, through the gift of the Holy Ghost, manifesting the things of God in the fulness of the everlasting gospel.

THE "MORMON" ATTITUDE

About a year ago I was traveling through the Eastern States Mission with President Henry H. Rolapp. One of our meetings was in Huntington Hall, Boston. At the close of the service many came forward to shake hands with the speakers and ply us with questions. One young man, approaching me, asked respectfully: "What is your attitude toward the other churches?" I replied, "They are all doing good, but they are without the fulness of the Gospel;" and he walked away thoughtfully.

This I believe to be our true position. There is some truth in all religions, in heathendom as well as in Christendom. And it is the truth in those systems that perpetuates them, not the errors with which the truth is mixed. There are millions of good, honest people all over the world, in all the churches, but they have not the fulness of the Gospel. The Church of Jesus Christ of Latter-day Saints is its one depository. This is the claim we make. This is the "Mormon" attitude.

REGARDING INDUCEMENTS

Many years ago, when I was bishop of the Eighteenth Ward in this city, I was invited to meet, at the home of one of the ward members, a learned medical gentleman from Philadelphia. Elder B. H. Roberts was also there, and we spent a very pleasant evening. Brother Roberts told the visitor all about the Book of Mormon, and he listened intently. So did I. The gentleman then turned to me and said: "Bishop Whitney, will you please tell me why I ought to be a Latter-day Saint, in preference to being a Methodist, a Baptist, a Presbyterian, a Catholic, or anything else in religion?"

I answered him in much the same language as I used with that young man in Boston, though with greater elaboration. "It is," said I, "because we have the fulness of the Gospel, and the other churches have only parts of it. If you were seeking the wealth of this world; its gold and silver, houses and lands, flocks and herds, and so on, I would not advise you to become a Latter-day Saint. You might acquire riches as an indirect result of joining this Church, and you might not. I have known of men emigrating hither from foreign lands in early days, who, if they had remained in their own country, would never have owned an inch of ground, would have continued to live in rented homes, with no prospect before them in old age but the poorhouse. They joined the Church and came to Utah because the spirit of the gathering was upon them, the gathering of scattered Israel, preparatory to the coming of the God of Israel to reign over the earth. And as an indirect result of their immigration, they became well to do. They took up land of their own, had flocks and herds of their own, and prospered in temporal as in spiritual things, some of them rising to wealth and affluence. But the Church had not promised those things to induce their conversion. We have never bribed people to come into the Church. If the Lord chooses to bless the Saints with riches, we are

glad of it—glad to see our brethren and sisters prosper, but we don't guarantee such things.

"Again, if you were seeking office and authority, I would advise you to pass us by. You might, by joining the Church, become a bishop, a stake president, an apostle, or even one of the First Presidency—if the Lord so willed; but we don't promise it. We don't hold that out as an inducement. Such things, if they come at all, come as a gift from God and not because they are sought after."

Digressing for a moment, I remember hearing a young man say concerning our beloved brother, Senator Reed Smoot, that he had achieved every object for which he had set out in his youth, and among these was included the Apostleship. "Young man," said I, "please omit from that list of achievements the holy Apostleship. Men don't get that by aiming for it, and Reed Smoot never made such a claim, neither would he make it."

There are some things that ought not to be aimed at. They are not to be achieved by man's effort, and ought not to be boasted of as trophies of human skill. The Apostleship is one of them.

Resuming as to that gentleman from Philadelphia, said I to him in conclusion:

"If you were seeking honors of that kind you would very likely be disappointed. Or, if you desired the love of the world, its applause and good will, you would be doomed to disappointment by joining this Church; for you would simply inherit your share of the Savior's promise to his disciples: 'You shall be hated of all men for my name's sake.'"

"But if you want the fulness of the Everlasting Gospel, the powers of the eternal priesthood, and the illumination of your soul, so that you can know beyond all doubt why you are here, whence you came, what God expects of you, and what awaits you in the great Hereafter,—if this knowledge is of any value to you, then embrace what the world calls 'Mormonism' and these blessings shall be yours."

GOD'S GREATEST GIFT

God's greatest gift is eternal life, but that pertains to Eternity. The greatest blessing that our Heavenly Father can bestow upon us in time, or while we are here, is the power to lay hold upon eternal life. The Everlasting Gospel, through obedience to its every requirement, and the gift of the Holy Ghost, gives this power. It not only saves—it exalts men to where God and Christ dwell in the fulness of Celestial Glory. Such, in substance, was my testimony to that gentleman to whom I refer, and this is my testimony to you, my dear brethren and sisters, in the name of the Lord Jesus. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

There is a saying among the German people that runs like this: "All good things are three." We have in a material way the three

dimensions: length, breadth and thickness. We have the three component parts of this mundane sphere: land, water and air; also solids, liquids and gases, the three forms of matter. We have the three classes of heavenly bodies that fill the sidereal universe: suns, planets and satellites. And in a spiritual way it may also be pointed out that we have the three degrees of glory—celestial, terrestrial and telestial, symbolized by the sun, the moon and stars, on account of their comparative brightness. I mention these things, and might mention many more, not because they have, particularly, any bearing upon what I may say, but more because I have another three in mind, to a consideration of which I would like to devote the few moments that I stand before you.

There are three things which are indispensably important to our wellbeing and are naturally inherent to all mankind. We inherit them from our divine parents. They are divine attributes transmitted to us as the offspring of Deity. They are, in this, like the inalienable rights of man, another three: life, liberty and the pursuit of happiness, of which we read in the Declaration of Independence. These three things are emotional qualities of the mind and heart of man and of our natures, that may and should be carefully cultivated; but they may and often do exist in a very perverted and distorted form—and we are under necessity of choosing between these divine and noble attributes as they are naturally inherent to us, and their ignoble and perverted counterfeits which can only be acquired by ignoble and unnatural effort. It is a question of choice between good and evil.

These three to which I refer are faith, hope and charity. Whether they be virtues or vices depends upon the form they take. If they assume their natural and hence divine form they are virtues, but if they are perverted or counterfeited then they become vices. Some people regard faith as a weakness, a positive vice. To believe everything you hear, how foolish! They have simply mistaken credulity, the devil's counterfeit, for faith; they are not alike. Credulity is no more like faith than lust, another devilish counterfeit, is like love.

All good things are counterfeited. Our government issues currency in various denominations. It is known as the legal tender wherever we may use it, but it is capable of being counterfeited and palmed off on an unwary public sometimes as the genuine thing, but it is counterfeit. They make coins in various denominations, but some devil will obtain a baser metal and gild it over with gold and palm it off for genuine. Religion is sometimes falsely understood. It, too, has its counterfeit. But let us not despise the pure gold of religion because the devil makes a counterfeit of it in hypocrisy.

What must we believe or in whom must we have faith? are vital questions if we are to choose the true, the genuine faith, and reject the false, the counterfeit. It must be obvious to everyone who thinks that if there is a plan of salvation, a plan whereby mankind can be redeemed from its fallen state and from death and the grave; whereby

it can be exalted into a state of never ending joy where sin shall be no more, a state wherein there shall be a continuation of happy associations of loved ones, husbands and wives, parents and children, such plan must, of necessity, emanate from heaven, for only God can give us such salvation. Surely this is something for which we earnestly hope, or as the poet tells us, "A consummation devoutly to be wished." Do we hope for salvation or do we only hope for the sordid things of worldly pleasures and the gratification of sensual desires? Therein lies the difference between good and evil hopes.

How then may we learn of such a plan, if plan there be? In answer let me say, only as God shall make it known. There is no other way. And how? By revelation, the very foundation upon which he builds his church. He reveals his secrets unto his servants the prophets. Then hearken unto these messengers of life and salvation, these bearers of the glad tidings of great joy. "Believe on the Lord Jesus Christ and thou shalt be saved," for as we read still further in holy writ, "God so loved the world that he sent his only begotten Son that whosoever believeth on him shall not perish but have everlasting life." Herein are these three attributes combined, faith, hope and charity. Paul says, "Now faith is the substance (or assurance) of things hoped for, the evidence of things not seen;" but again we read, "Faith is not unto every man, it is the gift of God." Then we may well say it is the assurance which God gives us that our exalted hopes shall be realized. All our hopes of a glorious resurrection, of a future life in celestial glory, are based upon our faith in him, whom God sent into this world, even our Savior, and in his servants and messengers, the prophets and apostles through whom he makes known the glorious plan of life and salvation which dispels the gloom of death and the grave, and fills our hearts with hope. But says one: I have no faith in God and no hope in a future life. How unnatural! How such a one must have resisted every natural impulse of the heart to have fallen into such an abnormal state of mind! No faith, no hope. Spiritual deformities. To look upon a man who is deformed or maimed for life, —a dislocated jaw, a broken nose or an eye knocked out—is naturally revolting. How unsightly and ugly! But not half so hideous or so repulsive is he who is thus physically deformed as he who is spiritually deformed, wanting in these Christian qualities so inherent and natural to all mankind. No faith: he does not ask and hence does not receive; he does not seek and hence he does not find; he does not knock and therefore the door is not opened unto him.

No hope. How unnatural! Pope says:

"Hope springs eternal in the human breast,
Man never is but always to be blessed."

And another poet, after telling us of the pleasures of hope, exclaims:

"Cease every joy to glimmer on my mind,
But leave, O leave the light of hope behind."

Young women, you daughters of Zion, who delight in making yourselves look fair, I shall not censure you or find fault, you were created so; but if you would be beautiful indeed then garnish your minds, your inner selves, with these virtues, with faith, hope and charity; and lift up your souls in grateful adoration to God, the giver of every good. Then shall these virtues permeate your whole being and shine forth in a matchless beauty that may not be acquired in any other way. Young men, cultivate these virtues; then shall godlike nobility be indelibly engraved upon your countenances, and that intelligence which is the glory of God shall fill your souls with joy and gladness even to overflowing.

"Now abideth faith, hope, charity, these three; but the greatest of these is charity." Thus writes the Apostle Paul to the Corinthian saints. Then what is charity? Is it pity? Compassion? Alms giving? Mercy? Yes, all these, but still more besides. The dictionary defines it as "universal love." The Prophet Joseph Smith says it is "the pure love of Christ." The Savior tells us that all the law and the prophets hang on these two commandments: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind," and "thou shalt love thy neighbor as thyself." This then is charity, which is the fulfilment of the law. This is the greatest thing of all. This achieved will sanctify us from all unrighteousness and prepare us for celestial glory. All else is merely the means to this desired end. This then is "that which is perfect," the rest is "that which is in part." Or as Paul further writes to the Corinthians:

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away."

For the accomplishment of this end the gospel of the Lord Jesus Christ has been revealed, through obedience to which we manifest our faith in him as the Savior of the world and receive the assurance that our hope for a glorious future life will be realized. No other name is given under heaven whereby eternal life, God's greatest gift to man, may be attained, other than the name of the Lord Jesus Christ the very Son of God, whom he sent into the world to be our Savior.

Let us then believe in him and cultivate his divine attributes as they are naturally inherent within us, even the true, the genuine, and reject the false, the counterfeit; then shall we grow in the knowledge of God and good works day by day and eventually receive the crown of eternal life which the Lord hath promised to them that love him. Amen.

ELDER DAVID A. SMITH*of the Presiding Bishopric*

My brethren and sisters, I assure you I appreciate the privilege of standing before you today. I fully realize that this is a difficult position to occupy. Not that it is difficult to bear testimony of the things of God, but one standing in this position and realizing the great responsibility, fears that he may not do justice to his subject. In the spirit of humility I approach this task and humbly pray our Heavenly Father that he will bless me in my attempt to address you.

I was greatly impressed this morning with the remarks of President Grant. I had a feeling of joy come over me when he promised that if we would obey the law of tithing God would bless us. I am wondering how many of us are going to take this promise seriously. The Lord has made a similar promise before and has also reminded us that we have many things to do and repent of, for we are not pardoned because we seek to counsel in our own way. (D. and C. 56:13, 14.) Is it not worthwhile to receive these promises sincerely and with faith in their fulfillment through obedience to the laws of God? Surely none of us doubts that President Grant has a right to make this promise, and we should have no doubt that it will be fulfilled. May we take the spirit of this promise to our homes that we may be encouraged and encourage others in attempting to keep the commandments of the Lord.

I was happy to hear President Grant read Section 11 of the Doctrine and Covenants and comment upon it. This section has always been interesting to me. I was attracted to it at first because it is a revelation given through the prophet Joseph Smith to my grandfather. To me this revelation contains a wonderful sermon which in my opinion was not intended for him alone but for all those who receive the priesthood. May I explain why I reached this conclusion? Since the beginning of the Church, men have been chosen and sent into the mission field to preach the gospel of Jesus Christ. They have not been chosen because of their educational attainments, but because of their humility and willingness to serve the Lord to the best of their ability. One of the many evidences that this is the work of the Lord is seen in the results of their labors. Very few have failed in their effort and we have no record of an elder, while serving as a missionary, leaving the Church to join another. We have looked upon this condition as being normal and in keeping with the gospel plan. Many times have I heard Church members say, in some cases as an excuse for not supporting the priesthood quorums, the Sabbath school or the Seminary work, that the Lord does not require men of great learning to preach the gospel, for he has promised to establish the gospel through the weak things of the world; and they point to the success of our missionaries to justify themselves in their failure to take advantage of the many opportunities afforded them to gain a better knowledge of

the gospel of Jesus Christ, which, with the spirit of humility and faith, qualify them for this service. For faith, humility and knowledge are the weapons to be used in defense of truth and righteousness. Have we been guilty of "counseling in our own way?" In this interpretation is it not an attempt to justify ourselves? Did the Lord intend to convey to his children the thought that they should wholly depend upon him? Are they not required to prepare themselves by storing up useful knowledge? To my mind these questions are of vital importance to us and I believe a careful examination of the scriptures will convince those in doubt that the Lord expects much of his servants by way of preparation on their part to qualify them to render efficient service, which preparation must come through a sincere desire to gain a knowledge of the gospel through diligent research carried on in the spirit of faith and humility.

Referring to Section 1:19 and Section 35:13 of the Doctrine and Covenants, who are the weak things referred to? The answer given is he who does not "counsel his fellow man, neither trust in the arm of flesh." How are they to thrash the nations? and the answer "by the power of my Spirit." How are they to receive that power? The words of the Lord to Hyrum Smith in Section 11 give us the answer: "Therefore if you will ask of me you shall receive; if you will knock it shall be opened unto you." "Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich." (D. and C. 11:5, 7.)

About eight years after this revelation was given the Lord said to Joseph Smith, "Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made; for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth. (D. and C. 124:1.)

We will recall that when the Prophet Joseph Smith was first called to this work he was a boy, unlearned but intelligent and capable of understanding the words of God. He was not a man of letters and had not learned to "counsel his fellowmen nor put his trust in the arm of flesh." Realizing that there was something lacking in the teachings of men and believing in the promises made by God to his children, as recorded in the scriptures, he went to the Lord to ask. His prayers were answered. That weakness, "speaking in the language of men," became strength, showing forth the wisdom of the Lord through the weak things of the earth. And it took years of patient study, intelligent research, and unquestioned faith, to prepare him for this great service. And through him the Lord has given us his word to direct us in our effort to prepare for his service. The following quotation from Doctrine and Covenants 84:106-110 is a notable example:

"And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

"Therefore, take with you those who are ordained unto the lesser priesthood,

and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.

"Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect."

It would appear that many of us have neglected to follow this instruction.

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand."

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. and C. 88:77-79; 118.)

This quotation also gives us a better understanding of the need of preparation for service in his great Church.

The time is limited; it would therefore be unwise to comment longer upon these passages. May I therefore read a few passages from the Bible having a bearing upon this subject? Let us consider Paul's advice to Timothy.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works, ready to distribute, willing to communicate;

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

"Which some professing have erred concerning the faith. Grace be with thee. Amen." (I Tim. 6:17-21.)

"It is a faithful saying: For if we be dead with him, we shall also live with him:

"If we suffer, we shall also reign with him: if we deny him, he also will deny us:

"If we believe not, yet he abideth faithful: he cannot deny himself.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

"But shun profane and vain babblings: for they will increase unto more ungodliness." (II Tim. 2:11-16.)

Also Paul's instructions to the Corinthians found in I Cor. 1:17-31.

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

"For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"For the Jews require a sign, and the Greeks seek after wisdom:

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are:

"That no flesh should glory in his presence.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

"That, according as it is written, he that glorieth, let him glory in the Lord."

Solomon calls our attention to the need of such training for we read in Proverbs 1:2-7:

"To know wisdom and instruction; to perceive the words of understanding;

"To receive the instruction of wisdom, justice, and judgment, and equity;

"To give subtilty to the simple, to the young man knowledge and discretion.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

"To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."

Now, my brethren and sisters, it seems to me the Lord has given us his plan in clearness, and our duty is clearly defined and definite. Ample provision has been made available for such training for all who should be prepared to engage in the work of the Lord. For years we have urged that young men serve as Ward Teachers that they might have an opportunity to discuss gospel principles in the homes of the saints, thus applying in actual service the information gained through study in their quorum and auxiliary meetings. We have also urged that we carry out the commandment of the Lord in requiring the priest to "preach, teach, expound, exhort and baptize." It is such experiences that give to those who go into the mission field a burning testimony of the gospel, and which sometimes, I am sorry to say, some lose after their return, because of lack of proper Church activity and spiritual food. How much more successful would the work be if all missionaries were sent out with the training and testimony found in

those who return. In certain sections this is being done. Why not in all? Surely we are left without excuse when we fail, and how much easier would be the task for the mission presidents who are constantly pleading for missionaries, as well as for the missionary himself, if such interest were taken in him before his departure.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7.)

May the Lord bless you. I rejoice in his great work. I am thankful to him that I bear his holy priesthood and that I am permitted to labor with you in this great cause. May God bless us and help us to carry on this great work and responsibility which he has placed upon us, I pray in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

It shall be my purpose, brethren and sisters, in the brief period allotted to me this afternoon, to introduce to you two great characters with whom you are more or less acquainted and whose power and influence has actuated the minds, the hearts and lives of the people of this world from the beginning. I desire also to bring to your attention the work and purpose of each of these great characters which, I may say, are diametrically opposed to each other. I read to you from the first chapter of the Book of Moses:

THE WORKS OF GOD

"The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,

"And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

"And God spake unto Moses, saying: "Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this endless?

"And, behold, thou art my son; wherefore, look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease.

"Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory and afterwards remain in the flesh on the earth.

"And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.

"And now, behold, this one thing I show unto thee, Moses, my son; for thou art in the world, and now I show it unto thee.

"And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are and which were created; of the same he greatly marveled and wondered.

"And the presence of God withdrew from Moses, that His glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth;

"And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed.

"But now mine own eyes have beheld God; but not my natural but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.

TEMPTED OF SATAN

"And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying: Moses, son of man, worship me.

"And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?

"For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so, surely?

"Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: Worship God, for him only shalt thou serve.

"Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten.

"And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me.

"And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. Depart hence, Satan.

"And now, when Moses had said these words, Satan cried with a loud voice, and rent upon the earth, and commanded, saying: I am the Only Begotten, worship me.

"And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of Glory.

"And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of the Only Begotten, depart hence, Satan.

"And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not."

Continuing further until we come to the thirty-ninth verse, we find that the Lord appeared again to Moses, after this great temptation, and made known to him his work and purpose, the end he had in view. Said he, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

If we have not already learned what the work and purpose of Satan is, we will perhaps learn it as we proceed.

MAN TO HAVE FREE AGENCY

I will now introduce to you, brethren and sisters, another great character in connection with these two of which I have been reading and speaking. This is from the fourth chapter of Moses:

"And I, the Lord God, spake unto Moses saying: That Satan, whom thou

hast commanded, in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

"But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done and the glory be thine forever.

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down.

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, to lead them captive at his will, even as many as would not hearken unto my voice."

These two great influences being wrought upon us, and having our agency, we are to be judged by the exercise of this agency, whether we exercise it in righteousness unto salvation and exaltation or in unrighteousness unto our condemnation.

SATAN'S DESIGNS AND PURPOSES

In the fifth chapter of the Book of Moses; we read as follows:

"And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters;"—preached the gospel to them, of course.

"And Satan came among them, saying: I am also a son of God; and he commanded them saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish."

"And Satan said unto Cain:" (A few verses farther in the chapter.) "swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

"And Satan swore unto Cain that he would do according to his commands. And all these things were done in secret."

This shows also, the machinations of Satan, his designs, and purposes upon the lives of men and women as pertaining to this life and the life to come.

We also have an account in the first few chapters of Genesis of the creation and how that Adam and Eve, when they were placed in the garden of Eden, were tempted of this same individual, Satan.

When the Savior came here upon the earth, and after his fasting forty days and nights, he also was tempted of Satan. Again Satan failed in his purpose.

In this the dispensation of the fulness of times when the boy Joseph Smith went into the woods to pray, Satan was there. Evidently knowing what our Father in heaven designed to accomplish in the last days, through the instrumentality of this boy, Satan tried to destroy him.

The Prophet Joseph is of record as having said that, "All beings who have bodies have power over those who have not—the devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power. * * * All men have power to resist the devil." (Compendium, p. 288.)

A WARNING TO THE LATTER-DAY SAINTS

Brethren and sisters, these two powers are operating upon the minds and the hearts of the children of men today in the Church and out of the Church. Many of us are tainted, more or less, having been influenced by Satan, having yielded to his temptations, here a little and there a little; and brethren and sisters, we are to be warned, and I desire in my brief talk here to lift a warning voice to the Latter-day Saints, for the time is to come in the last days that the very elect, if possible, will be deceived. Choose ye therefore this day whom ye will serve.

There are some who seem to be willing to be the emissaries of this great being, Satan, to assist him in his work. It is a notable fact that those who have arraigned themselves against God's work and purposes, fire their darts at the head of the Church; and we have a great many people now, some in the Church and some outside, who are trying their utmost to destroy the influence of the President of this Church; and I believe at the bottom of it they would destroy this work if possible. They are enemies to God, but they will surely find sooner or later that it is hard to kick against the pricks. We have known of men circulating literature among the saints, calculated to destroy confidence in the authorities of the Church, particularly in the head of the Church. Fault is found with the way they handle the means that are entrusted to their care, the tithes of the Church. Others are circulating literature calculated to encourage people to perpetuate practices which are by the Church forbidden. It is the purpose of the authorities of this Church to live, and teach this people to obey, the constitutional laws of these United States; and there are people here who take the opposite course, criticizing and doing all they can in opposition to the attitude taken upon these questions by the authorities of the Church. These people, I think, are becoming the emissaries of Satan, and if they should succeed, no doubt Satan would rejoice exceedingly. I want to say to the Latter-day Saints, we do not fear any power or influence that can be brought upon this work or the authorities of this Church from the outside. The most powerful influence with its most dire effects is that which comes from members within the Church; and when it is known that men arraign themselves against this work, or the authorities of this Church, if they will not repent, they should be dealt with, and that speedily. "It is better that one man shall perish than that a whole nation should dwindle in unbelief," notwithstanding we should be full of charity toward all men as well as toward the household of faith. I want to say to you, brethren and sisters, you should not follow such a lead.

A SURE AND SAFE LEAD

I want to give you a guide that is sure and safe. If you will be one with the Presidency of this Church, and with the twelve apostles, you will never go astray. You will be on firm footing. There has

never been a moment since the organization of this Church when the President of the Church and the Twelve Apostles or a majority of the Twelve Apostles have gone astray. You are safe to follow their lead.

And now, another thing to make you safe and secure: live your religion, brethren and sisters. I do not know what better advice and counsel I can give than to repeat what President Grant has already given us in this conference: Keep the commandments of the Lord. Obey all his laws. The law of tithing? Yes. Consecration? Yes. Shall we obey the command that we love the Lord our God with all our heart, soul and mind? Yes. And our neighbors as ourselves? Yes. And if we do this, surely we can do all the other things that are required of us. The Lord knows best and if we will listen to the promptings of his Holy Spirit and live our religion, we shall not be deceived, but shall know the truth, whether written or spoken, for we will be on firm footing.

TRIUMPH OF GOD'S WORK ASSURED

I know that this work is true. It is God's work and not man's. No man can succeed in this work without the help of the Lord, and no man can succeed on the outside against this work, or the authorities of this Church, for in their efforts so to do they are opposing the Lord. I know that Heber J. Grant, the present President of this Church, is a prophet of God, the mouthpiece of God to this people and to the whole world, at this time. He is a man of inspiration, a mortal man indeed, but a man who seeks the mind and will of God our Father on all important matters, a man who seeks the advice and counsel of those whom the Lord has given him as counselors, a man who is leading this people in righteousness; and I know that this work will succeed and triumph. It has been established for the purpose of preparing for the coming of our Lord and Savior Jesus Christ, who is to take this Church and kingdom and reign a millennial reign of peace here upon the earth; and the time of his coming is not far distant. I bear this testimony to you, knowing whereof I speak by the power of the Holy Ghost, in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I have been greatly impressed, my brethren and sisters, by the wonderful spirit and power of the instructions and testimonies borne during the sessions of this conference thus far. I rejoice with you in the progress that is being made by this people. I listened with great interest to the remarks made by President Grant—the statement of the various advances being made in the Church and the building up of the work of the Lord. I was impressed with his statement with regard to the observance of the principle of tithing.

SUSTAINING THE AUTHORITIES

I rejoice in the faith which I possess of the divinity of this work. I sustain with all my heart the Presidency of the Church. I know, as has been stated here by President Richards, that President Grant is inspired of the Lord—that he is the Lord's mouthpiece—and that his counselors are inspired. I sustain the brethren who compose the Council of the Twelve and all of the General Authorities. I have confidence in these presidencies of the stakes. They are men who are called to direct the various divisions of the Church that are organized and established. I have confidence in these mission presidents who are putting forth such great efforts in that important work of the Church—the spread of the gospel—and the building up of the Church throughout the world. I sustain the bishoprics. I realize the wonderful work that is being done by these men who preside over the various wards throughout the Church. I am impressed continually with the tremendous power that is here for good and for righteousness. I am sure that we, every one of us, ought to take as our motto that statement made in the revelation which was read by the President this morning, that we walk humbly, deal justly and judge righteously. Those things are important to every one of us.

CHAPEL BUILDING COSTS

Sometimes I have felt that in the building of our chapels and meeting houses, beautiful as they are, there has been a little too much competition or rivalry among some of the wards, by the bishoprics and the building committees, to make their new meeting houses a little finer than others in the same locality. It seems to me important that great care and economy should be exercised; so that, while we accomplish what we require in the way of providing sufficient accommodations, at the same time every effort be made to spend as little as is possible of the means raised locally by the people and that appropriated by the First Presidency.

INCREASE IN TITHING

With regard to the principle of tithing, I believe that the tithes paid by the saints throughout the Church thus far this year amount in total to more than has ever been paid before during a similar period. Yet, as has been stated, the demands upon the Church for the vital things that concern the welfare and growth of this great work require more means to be used for its advancement. There are some wards throughout the Church that have as tithepayers practically the average quota of those that should pay tithing. It has been calculated that on the average about forty percent of the membership of the Church, including children, are potential tithepayers. That is, they are people who are earning means. This varies, of course, in certain localities and under different conditions. There are some wards, I say, where there are practically forty percent of the membership that are observing this principle.

A FULL TITHING

Tithing means the payment of one-tenth of our interest annually. It is not the amount, primarily, that is important, but the observance of the principle in its fulness. If we cultivate the spirit of obedience to this principle we shall, even though our tithing be small in amount to begin with, grow in spirit and power and ability to pay, and the Lord will bless us and enable us to increase our tithes as we go forward. I know that this principle is true. It is a means of progress, growth and development.

TRAIN YOUNG PEOPLE TO BECOME TITHEPAYERS

I would like to suggest to these brethren who preside over the various stakes, wards and missions throughout the Church, that they endeavor to teach, as far as possible, all the members of the Church directly, and particularly the young people, to pay their tithes. In our own families, as soon as our children reach the age of eight years and are baptized, we should encourage them to observe this principle, even though the amount which they pay annually may be very small; and even though we may have to start them by paying for them. As children get far enough along so that they can earn a little means they should be taught obedience to the law of tithing, the purpose of it and the way in which the funds derived therefrom are employed. If this is done, children of the Latter-day Saints will grow up with faith, I am sure, in this principle. It will become a source of strength to them. It will develop in them stability and power for the observance of every other principle of the gospel.

DIVINE PRINCIPLES PROMOTE DEVELOPMENT

I was impressed with the statement made also with regard to our obedience to the commandments of the Lord generally. I believe that the observance of divine instructions is the most effective means for the best development of men and women. Recently a man declared to me that he believed that in this community there is the making of the finest civilization the world has ever seen. He referred to the wonderful principles which are being taught the Latter-day Saints, and called attention to the fact that though these principles are not being as fully observed as they should be, yet the extent of their observance is such that the people are brought to higher standards than otherwise.

YOUNG PEOPLE THE GREATEST RESOURCE

Some time ago a prominent banker in this state made a declaration with reference to the resources of the state. In effect he said that the finest and most important resource of this state is not the agricultural crop, not the mining industries, not the banking or other organizations, not the commercial progress of the state—but the boys and girls. It seems to me, if we realize the fact that the faith and devotion of the individual members is the source of the greatest possible strength and

progress in the Church, then we shall devote our efforts to the training and development of these young people in the living of the gospel.

FACTORS OF CIVILIZATION

What is it that constitutes the finest civilization? Is it physical development? That is important in every instance. The Greeks were famed for their splendid physical prowess. They developed a high civilization, based in part upon their physical training and upon their architectural progress. Other nations have developed civilizations based upon military power. Others again, upon the glorification of the ruling power through oppression of the masses; and still others upon material achievements through inventions and discoveries. It would appear that the finest civilization must be founded upon the development of high ideals in a number of fundamentals, such as physical development, education, progress in the arts, moral standards, industrial progress, fair dealing and faith in God.

PHYSICAL WELFARE

Let us consider for a moment that, living in this nation, possessed of a high civilization, we are greatly favored, in addition, in having an understanding of divine principles which will promote still higher standards in all of those who observe them. For instance, we have in the Word of Wisdom the finest guide possible for the physical welfare of man. Again, we are taught that in spirit we are the sons and daughters of God; and that our physical bodies are created in his image, so our faith will tend to cause us to keep these bodies clean and sound and strong.

MORAL STANDARDS

Again, in the matter of moral progress, I think there is no people anywhere who receive such excellent instruction and such practical training in high moral standards as the Latter-day Saints. Among us there is no double standard of virtue. Every man and every boy is expected to be just as virtuous and clean in his life as every girl and every woman is expected to be. Marriage is a sacred obligation and privilege. But the Lord has declared that licentiousness is most degrading and that it will limit our progress here and hereafter. If we fail in this vital principle of morality it will not be for lack of instruction and guidance.

EDUCATION

Also, in education the Latter-day Saints have proven by their works that intellectual advancement is of most vital concern to all the membership of this Church. The standards of education prevailing in those states which are populated largely by the Latter-day Saints, are among the highest in comparison with the other states throughout the Union. The Latter-day Saint students in universities and elsewhere

have demonstrated their comparative ability and capacity. Along with intellectual development we realize that religious training is just as vital.

ARTS AND INDUSTRIES

With respect to progress in the arts and material achievements the history of this people is evidence of the important part these phases of civilization have played in our progress. Yet, I believe that we are not generally giving as earnest attention as we should to the vocational training of our young people and to the industrial development in our communities. This is an age of industry. We are concerned with our material as well as our spiritual growth. I recommend to these men who are leaders in the various communities that they endeavor to encourage our young people to qualify in all of the vocations which shall be most helpful in the various communities. Through this training and the development of suitable industries, our communities can be made desirable and attractive for these young people, so that they may be able to remain at home and help to make all sections of the Church prosperous and successful.

UNSELFISHNESS AND FAIR DEALING

Wholehearted obedience to the principle of tithing inculcates in man the spirit of unselfishness. It promotes the spirit of church and community welfare. It encourages fair dealing, for if a man is true in his obligations toward God, he cannot be otherwise than straightforward in his dealings with his fellowman. It helps to cultivate economy and living within our means. Thus we may gain material happiness. I think it was Benjamin Franklin who declared that there are two ways to be happy. One is to increase your income and the other is to diminish your expenses. Either one will promote happiness. It has been said that the first lesson in the art of being happy is to learn to do without and like it. I want to testify to you that that is true with regard to this, as well as with regard to every other principle of the gospel. Training in moderate self-denial is important to every human being, so that we may learn to control our appetites and our improper desires. Therein is strength and power. In like manner the principle of fasting and fast donations promotes the spirit of humility, charity and equality in the hearts of those who observe it. Surely if there is a principle upon which the stability of any civilization rests, it is that of mutual consideration among the members thereof. Pride and high-mindedness have been a fruitful source of destruction in nations of the past.

SPIRITUAL GROWTH

Finally, faith in God and a lively sense of his providences is a great source of strength in the maintenance of any civilization. The Latter-day Saints are privileged to enjoy a fulness of the gospel through obedience to the commandments of the Lord. If we keep these commandments we shall enjoy the influence of that Spirit which leads us into all truth, and helps us to grow in all respects that will make us

stronger and better men and women. It promotes integrity and purpose. It develops stability and sound judgment.

I am reminded of that interesting experience of the Prophet Elijah. You remember when King Ahab had decreed his death and Jezebel had also declared that the dogs should eat the flesh of his body, that Elijah was discouraged. He went into the desert where the angel of the Lord appeared and instructed him to proceed further. So he went on to Mount Horeb and there the evidences of the powers of the elements were made visible to him; in the wind storm; in the lightning and thunder; in the earthquake; and after all of these things, the still small voice! That testimony comes to everyone who observes to keep these commandments. Thereby we shall be able to understand what is expected of us and walk forward clearly and definitely in the path of righteousness that leads to eternal life.

I do not fear for the observance of the principle of tithing or any other principle of the gospel if the Latter-day Saints are converted to the truth of the whole, and become possessed of a testimony of the divinity of this work through the influence and power of the Holy Spirit.

THE WORK IS GROWING

I testify to you, my brethren and sisters, that this work is progressing. I have occasion to know of many things that are being done under the direction of the General Authorities to advance this work. I do not doubt that in time there will be stakes organized in other parts of this great nation which will help to stabilize the work of the Lord in those parts. I have faith that divine instructions will be given to us from time to time as we are prepared to accept and obey them. I know that the gospel is true. I rejoice in the privilege that has come to me to work in this position. I pray the Lord to help every one of us to live in conformity with these principles that we may gain the benefits and blessings resulting therefrom, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The following telegram has been received:

"We are highly appreciating the conference. Every word is distinct.
Students of American Fork Seminary,
E. Ray Gardner, Principal."

The congregation sang the hymn, "O say, What is Truth?"

The closing prayer was offered by Elder Wilford A. Beesley, President of the Salt Lake Stake.

Conference adjourned until the following morning at ten o'clock.

SECOND DAY

MORNING MEETING

The third session of the Conference commenced promptly at ten o'clock Saturday morning, October 5, 1929, with President Heber J. Grant presiding.

The congregation joined in singing the hymn, "How Firm a Foundation," after which the opening prayer was offered by Elder Leo J. Muir, President of the Los Angeles Stake.

The hymn, "Do What is Right," was sung by the congregation.

ELDER MELVIN J. BALLARD

I am sure, my brethren and sisters, we were all cheered yesterday morning as we listened to the report of our President concerning the growth of the Church. I was particularly impressed with it because it stands out in such contrast to the reports that are coming from government statistics with reference to other churches in this country. Judging from the records of twenty-three churches and their status between the years 1916 and 1926, six of these twenty-three leading denominations in the United States suffered an actual loss in membership; and while the balance showed an increase, there is none of them whose percentage of increase is greater than that of the Church of Jesus Christ of Latter-day Saints.

STRENGTH AND GROWTH OF THE CHURCH

The record shows that so far as our Church is concerned the amount expended for meeting houses during the past nine months exceeds that for any similar period. This stands in contrast to the record of churches in the United States. On good authority we are informed there are twenty-five thousand vacant churches in the United States without a pastor or a congregation; while here there is growth such as the Church has never had before, with increase and prosperity attending the membership of the Church.

It is delightful to know that in an age when churches are being tested and tried and shaken, and doubt and uncertainty are developing, here there is strength, here there is power, here there is solidity; and in the most enlightened age that the world has ever known for this Church to be making its most rapid progress, surely is hopeful.

But I am not so much concerned with the material growth of the Church or its increase in membership as I am with its growth in good works, in righteousness. I am sure if the Latter-day Saints can be induced to live up to that high standard which God has established for us,

we need not worry about the Church's growth in membership nor its material strength.

"WE BELIEVE IN BEING HONEST"

I want to read the thirteenth Article of Faith, because there is in it something I would like to speak about, as I feel that the attention of the Latter-day Saints needs to be called to it because of conditions that obtain in the world that will naturally affect us.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

It is that first declaration of the Prophet in announcing items in the faith of the Latter-day Saints that I wish to speak of:

"We believe in being honest."

Why I speak of this is because we are in an age of self-indulgence so far as the world is concerned, and men are endeavoring to accomplish their ends not always with honest methods. Short cuts are being taken to secure those desirable ends. The records of the United States for the last year show, for instance, that there was stolen from the citizens of this country by hold-ups, at the point of a gun, two billion six hundred and fifty millions of dollars, all of course unlawfully taken. No spirit of honesty here. In stock swindling sales, wherein dishonesty is practiced, and sometimes within the law, there was taken from the people of the United States over six billions of dollars last year. There was lost through trusted employees committing forgeries and thefts one hundred million dollars. The total of these three items for one year is something like nine billions of dollars. How long could this order of things continue to increase as it has been doing until this would no longer be a land of safety and security, but of unsafety and insecurity? If the spirit of dishonesty is in the world naturally we will be influenced by its effects, because we live in a very small world today. What affects any portion of this country or the world, naturally affects us. Recently surety companies guaranteeing the honesty and integrity of men in positions of trust have doubled their rates because of the increasing number who are untrue to their trust.

It all impresses me, my brethren and sisters, with the need of our harking back to that high standard of old rugged honesty established by the men who laid the foundations of this work. It is here yet, yes; but if we preserve it we must be vigilant, or we shall succumb to the influences that are in the world to corrupt men.

MR. STUDEBAKER'S TRIBUTE.

I remember being impressed years ago with the standard of Mormon honesty and integrity, when at the close of a street meeting in the city of South Bend, Indiana, an elderly gentleman wearing a high silk hat, who had driven up in a carriage, asked permission to speak,

He was given the privilege and said to the people of that city: "I want you to be kind to these Mormon elders. Their people are my friends. I have known them for many years. They have a motto that appeals to me, and I have discovered that they are living up to their motto, which is that "a Mormon's word is as good as his bond." He remarked that he had sold President Young his first cutter and carriage after arriving in the valley, and that he had sold millions of dollars worth of vehicles to the Mormon people. He declared that he had not lost a single dollar on a Mormon. He further remarked, "I cannot say that of any other community where my company is doing business."

The old gentleman was Mr. Studebaker, the founder of Studebaker Brothers. I was thrilled to hear his testimony after years of association with our people, that he had discovered that their word was as good as their bond. I believe it will be a word in good season to ask the membership of the Church to preserve sacredly this high standard. I believe that the great majority of the Latter-day Saints are doing so.

A RULE OF CONDUCT

I have been thinking about what in this connection I might give as a rule of conduct to follow to preserve this spirit of honesty; and the thing that has impressed me is that God, in the establishment of the law of tithing, of which President Grant spoke yesterday morning, was laying down a course for the Latter-day Saints to follow that would lead them to be honest with Him first. And I believe that it is essential that we shall be honest with God in order to be fully honest with our fellow men. I believe that the man who understands the law of tithing and accepts it as the word of the Lord and is not true to it will find it easy not only to rob the Lord but to be untrue to his fellow men. I believe that the first step that men take toward disregarding the laws of man is to disregard the laws of God.

When France sought to maintain her government, her civilization, by appealing to the rule of Reason, and God was out of the question, she soon came to difficulty. No nation can fully preserve its institutions and wholly disregard God. This government, mighty as it is, and greater as it may become, shall still have to observe and to honor the laws of God, the God of this land, who is Jesus Christ, according to the Book of Mormon prophets, or it cannot stand. So I believe that one of the finest practices to inculcate into the very hearts of men true, genuine honesty is to teach them to be honest before God. "Will a man rob God"? He asked of the children of Israel of old, and yet He charged them with having robbed Him in tithes and in offerings.

Here is a chance for men to develop honesty without fear of oppression, without fear of being sued; for the Lord will not sue a man. He gives him the privilege of practicing the principle of honesty out of the high motives of his own heart, impelled towards justice to God, with only the highest principles moving him, and without fear of the collector. I believe therefore that the Latter-day Saints will do

well to consider this law as the foundation upon which genuine honesty may be built, not only between God and man, but between man and his fellow man.

GOD'S RENTAL

Surely this is a righteous law. It is merely God's rental. A man who gives you right to possess property and the privilege of receiving returns from that property, naturally expects a rental for the use of the land. But what does he guarantee? That the sun will shine; that the moisture will come; that the frost will be stayed; that the soil will germinate? No, he guarantees none of these things, — only right and title to the land. And still we expect to pay rental for that right and title. Who supplies these more essential things — the moisture, the fertility of the soil, the sunshine, the harvest? God Almighty, who provided the earth itself, the proprietor. He wants men to recognize that He is the proprietor, through observing the law of tithing. Any man who fails to pay his just tribute to the provider of these more important and essential things for the sustenance of life, is robbing the Lord and is not just in his dealings.

A HIGHER LAW

When the Lord gave this Church the correct principles that shall ultimately be established, known as the Order of Enoch, or the United Order, it was a high ideal for them to aim towards, something to work for, but they lacked preparation for it. When he introduced the law of tithing, he called it a schoolmaster to bring us to that higher law. Men and women who can live up to this law of tithing will be better prepared for that day to come, for come it will, when there will be some prepared and ready to maintain that higher law which shall be established in the just economy of God, when Christ reigns with men upon earth.

THE LAW OF INHERITANCE

And further than that, do we not hope and expect to have an inheritance in the celestial kingdom, even upon this earth in its redeemed and sanctified state? What are the terms under which we may obtain that inheritance? The law of tithing is the law of inheritance. It leads to it. No man may hope or expect to have an inheritance on this celestial globe who has failed to pay his tithing. By the payment of his honest tithing he is establishing a right and a title to this inheritance, and he cannot secure it upon any other terms but by complying with this and other just requirements; and this is one of the very essential things.

THEY WHO ENTER THE CELESTIAL KINGDOM.

I was asked by one of my brethren recently, as he closed the vaults of one of the great banks, to lock up the treasures, whether I thought the day would ever come when treasures could be and would be preserved without fear of being stolen and it would not be necessary

to lock them up. I remarked that surely that day will come, for all those who will enter into the celestial kingdom will be so honest that they could live and walk within hand's reach of that which is not theirs with nothing to prevent them from possessing it, following that high standard established in the gospel of Christ, and the rectitude of their own intentions being worked out in actual living. For they who enter that state will be so honest that God can pave the streets with gold and set the walls with jasper and diamonds, without any fear of their being stolen. Yes, there will come such a day. Now, however, we are being proven to see whether we are worthy to enter into these high and holy privileges.

When Pope said that "an honest man is the noblest work of God," he uttered a truth. I care not how many privileges and blessings come to men, what their ordinations and baptisms may have been, there is no possibility of their entering into the presence of God by dishonest means.

Peter said unto the baptized saints in his day, that unto their baptism, they must add faith, virtue, knowledge, temperance, patience, godliness. What is godliness? It is honesty, integrity, purity and virtue. These qualities must be added if men shall seek to gain admittance into that high presence. We cannot for a moment consent to the conceptions of many in the world, that mere ceremonies and ordinances, important as they are, are the all-fundamental and important things. They are fundamental, they are important, but the more important thing is the living of the gospel, preparing to enter into that presence by receiving the training necessary and essential; and one of those essential things is to develop within us the spirit of honesty, so that we will be honest with God and honest with our fellow men.

THE BANKRUPTCY LAW

There is a law called into existence for the relief of men who are oppressed because of their creditors, and through taking bankruptcy men may be released from their obligations. I have many times been asked the question, who is justified in taking bankruptcy to avoid an obligation? My answer has been—and I would like to make it here, and if I am wrong I stand to be corrected—that no Latter-day Saint, so long as his creditors give him the chance, the faintest chance, to work out and meet his obligations, ought to resort to accepting the law of bankruptcy. It is only for those who are oppressed, those who have no chance, no hope, and nothing but oppression following them. They may be justified, but surely no one who can possibly work out his problems with his creditors, ought to resort to this means of relieving himself of his obligations.

A PRECIOUS HERITAGE

When my father died he was a poor man with a large family, but he left us a credit that I have counted as worth more than millions. I never knew him to do a dishonest thing in all his life, nor would I be

ashamed for the whole world to see his acts revealed. I confess to you that has been a greater joy and strength to me than money would have been. I plead with you to leave that kind of an inheritance to your sons and your daughters, that they may be stimulated and inspired by your honesty, by your integrity, by your dependability, to be honest with God and with their fellow men; that that heritage may be left with them that may inspire them to go on and perpetuate these high standards in preparation for the more glorious things that are to come to those who can maintain such high ideals.

God bless the Latter-day Saints that we may not forget, in this season of harvesting our bountiful crops, to settle with the Lord and to settle honestly and justly and fully; that we may see growing in ourselves that spirit of honesty that shall support and sustain us during these perilous times that are upon us and that shall come. I pray for it in the name of Jesus Christ, Amen.

ELDER JOHN WELLS

of the Presiding Bishopric

I desire to express appreciation for my membership in this Church and how thankful I am that the gospel found me in my youth; how glad I am to be in the service of the Lord, and my desire is to be loyal to my brethren.

The Lord has blessed me with a testimony of the truth. I am so thankful that I am not tossed about with every wind of doctrine that blows. I firmly believe in my God, the Father; and in my Redeemer, Jesus Christ; and in the divine mission of the Prophet Joseph Smith.

I want to call attention to an incident in the life of our Master. This was the last day of his public ministry. He was in Jerusalem on that fateful Tuesday before his crucifixion. There, near the Temple treasury, he was questioned by Pharisees, Sadducees and scribes. First, the Pharisees asked him this question: "Is it lawful to pay tribute to Cæsar?" Then a group of Sadducees questioned him concerning a woman who had seven husbands and whose wife 'would shall be in the resurrection? Then there came to him out of the crowd a lawyer or scribe who propounded a very important question. May I quote from the 12th chapter of the gospel of St Mark:

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is' one Lord:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he;

"And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

If our deep sense of responsibility to our God and to our fellow-men were understood as our Master intended it to be, there would be few other laws needed. There would be no occasion for the states of the Union to enact thirteen thousand laws a year if we were living the two great laws given by Jesus.

To love one's neighbor is to be a brother to him in the largest, deepest and most serious sense of the term. Neighborliness is helpfulness, sympathy, kindness and good will, without any expectation of reward. To expect a reward would defeat the very ideals of neighborliness.

Men and women throughout the United States and in this great Latter-day Saint Church of ours are trying to apply this law. Rich men are disposing of their wealth so that it will be helpful to their neighbors. There are some wonderful examples in this country, of the distribution of great wealth to help those less fortunate.

Among the Latter-day Saints the principle of neighborliness has prevailed. Years ago I listened to a discourse by President Anthon H. Lund. He emphasized the fact that all mankind are our neighbors, but particularly those of the household of faith.

Every person should be given an opportunity to live a normal life, and bishops are anxious that the members of their respective wards should have this opportunity. Organizations and societies, particularly the great Relief Society, are always helping men and women to live a normal life. To live such a life it is necessary that the individual have health, an occupation, recreation, an education, and a love of the gospel of Jesus Christ. The man without employment is not living a normal life. Every man should be earning a livelihood for the maintenance of his family. If he does not do this, then someone else must do it, and this frequently leads to the loss of self-respect and pauperism.

The early pioneers came here almost destitute, but with courage and determination they wrung from the soil the necessities for their sustenance. They took the wool from the sheep; hides were tanned into leather; cotton was cultivated; and clothing was made, mostly at home. Later factories developed. These were small community industries, but they answered the purpose and provided clothing and other necessities for the people. Later came an effort to establish the United Order, but the Latter-day Saints were not prepared for this system of living. Then that great statesman and prophet, Brigham Young, established in many of the communities of the Latter-day

Saints a cooperative system of buying and selling. Some of these stores are still doing business. Now we are in a competitive era or epoch where great aggregations of capital controlling highly specialized industries, practically dominate the avenues of production. This has compelled men and women to sell their handicraft and ability—what we call labor—for wages upon which they live. Now we have the chain system of buying and selling. What the future holds for the working man is difficult to foresee.

One of the greatest problems, however, is that of employment, especially for our brethren and sisters who have passed middle age. The other day I read of one great establishment employing fifty thousand men and women. The average age of these employees is thirty-two years. Today is the young man's day. Our older brethren are having quite a struggle. Some of them have reared families, sent boys and girls into the mission field, and haven't been able to accumulate means to sustain themselves in their old age. Tragedy comes into the lives of these men when notice is given them that their services are no longer needed.

There are quite a number of our people who have failed in their little communities. They become despondent, and, seeing rosy advertisements in the newspapers, think that if they could only get to Salt Lake City they could obtain employment. Many of them suffer disappointment.

Then there is the problem of the young missionary, nearly a thousand of whom return from the missions each year and find it very hard to establish themselves in the communities where they formerly lived. There is also the problem of the widow left with a family to rear, whose only possession may be a little home and lot. She feels that if she could get to Salt Lake she would be able to do housework, cleaning, etc. Most of this class are disappointed. There are many other angles to this situation which time will not permit me to mention.

Winter is coming and many who are now employed will soon be discharged. They will come to the bishops and others for help. As much as possible is being done by the employment department of the Presiding Bishop's Office and by the General Board of Relief Society, but this is largely local. It furnishes help to those only who live within a small radius. There are thousands of others who need assistance. In order to reduce this unemployment, may I make a few suggestions. First, that the presidents of the stakes and high councils, in their monthly meetings, discuss the local situation and try to furnish employment for people who are out of work in their own stakes. Second, the bishoprics of wards at their monthly meetings with the ward teachers should inquire of those in need of employment in the various districts. Then every member of that ward should try to furnish it. Third, at the regular bishopric meeting, which should be held every week, the bishopric of the ward should discuss and if possible provide ways and means of helping those who are seeking employment. Fourth, the

quorums of the Melchizedek Priesthood should also help. Their meetings should be something more than calling rolls and discussing doctrine, important as such work may be. If the one hundred and three quorums of high priests, the one hundred quorums of seventy, and nearly five hundred quorums of elders, would make it their business to look after the temporal welfare of their members, marvelous things could be done. There are approximately two thousand classes of high priests, seventies and elders in the various wards, some of these units being quite small, others large, and if they made it a part of their business to find out who is seeking employment, no doubt many could be found employment. All it needs is a little more sympathy, a little more kindness, a little more helpfulness, so that we may show our Master that we are trying to love our neighbor.

There is another story of the Master on that fateful Tuesday that I desire to mention. After he had left the temple he went with his disciples upon the Mount of Olives and made this statement concerning the future:

"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger and took thee in? or naked and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Lord has not blessed all with the same power and ability to acquire wealth. Let us have sympathy for our unfortunate brethren. The unemployment problem would not be a serious one if the members of this great Church of ours would all lend a helping hand and make every effort to retain in the wards not only elderly persons and widows, but the young men and women who frequently leave the community to seek employment and who are so badly needed in the communities where they were reared.

May the Lord add his blessings to these thoughts. May we think seriously of the suggestions I have made, and may the power and strength of this great congregation be applied as the Master desires—in service to our fellowmen. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I am very glad and happy that we as a people have passed safely over another six months period.

I desire to say to you that my life is being crystallized into a very few things that are important to me. The great hope that I have is to be saved in the kingdom of God. I have a great desire to be true and faithful and devoted in my work; to be honest, frank and straightforward with the people. I know of no other way. I can see no other outlook, and I have no other desire than to sustain the priesthood of God, to uphold those whom we sustain as prophets, seers and revelators in the Church of Christ. If there is not safety in this there is no safety for the Latter-day Saint people.

I have never in all my travelings and teachings among the people been told what to say. I realize the importance of this occasion. I understand what time means. At the conference six months ago I was fortunate in being called upon, and I occupied three minutes. To my surprise I was complimented everywhere I went. People say it was the best sermon I ever preached. Of course, did I believe what they said to me I would close now; but I have what I think is a message, at least I desire to call your attention to a certain matter that transpired with me this year.

About the fourteenth or fifteenth of August Dr. George W. Middleton, together with Elder Levi Edgar Young and the doctor's son, (I was an invited guest), went by auto to Casper, Wyoming, 515 miles distant from Salt Lake City. The purpose of the meeting which we there attended, was to honor the pioneers. It was held under the auspices of the Oregon Trail Memorial Association. The officers of this Memorial Association are as follows: President, Howard R. Driggs; Vice-President, David G. Wylie; Secretary, Ellen Eaton; Treasurer, Guthrie Y. Barber. There are also fifteen directors. Dr. Middleton is appointed to look after the markers in Utah.

I now read the parting words of Mr. Meeker:

"'I am not quite ready to go; my work is unfinished,' were at once a benediction and a request to the Memorial Association. They reflect the inner spirit of the foundation of the Oregon Trail Memorial Association. At the same time they lay sacredly upon us the great cause for which he gave his last full measure of devotion."

It is not my purpose to enlarge upon this Oregon Trail subject. Never before, strange to say, (and I was born soon after the people arrived in this valley) did I get the spirit of what it all meant. I have never understood, I have never comprehended, what it all meant to our fathers and mothers, the pioneers. But I confess to you that I have had that feeling burning within my bosom, that desire, to do honor to those great men and great women who made it possible in this day for us to enjoy all the comforts of life.

I quote from Professor Driggs:

"We are brought a little closer to the tragic cause of it all when we realize that fully twenty thousand lost their lives in an effort to reach the Golden West. They had no means of marking the graves of the dead in those prairie stretches. Only one grave out of all of the twenty thousand, so far as we know, is surely marked. I refer here to the grave of the pioneer mother near Scott's Bluff, Nebraska. When Rebecca Winters passed away one of the company had the forethought to pick up an old wagon tire that lay along the trail. Bending it into an oval he set the tire within the grave. On the top of the tire was chiseled the mother's name and age. A party of surveyors laying out the railroad along the North Platte happened by mere chance to run their line right over the mother's grave. Then the surveyors, with a touch sympathy that is beautiful to think of, went back for twenty miles and changed the line of survey, that it might miss the mother's grave."

That is the purpose of this organization, and they contemplate in the year 1930 a great gathering at Independence Rock. They desire to make that a national marker in the United States. It is a great barren rock. I have read of it many times but never saw it before. These markers will call the attention of the people to what has been accomplished by these pioneers, a thing that many people know very little about. I desire to be one among the number to honor such men and women.

At Casper we held a meeting Friday evening. I think there were something like two hundred people assembled, who were among the best and choicest of the people of that community. Professor Driggs, Elder Levi Edgar Young and Dr. Middleton talked. The people were friendly, they were courteous, they were in sympathy with the Mormon pioneer people as well as the Memorial Association of the Oregon trail.

There is a story—it is beautiful—I love to make an effort to tell it. The history of the West sounds like tales of the Arabian Nights; but as far as I know only parts of it have ever been told.

Dr. Driggs asks: "Will the warp hold? It will hold providing we can keep alive the sacred stories of the pioneer builders of this nation in the hearts of American boys and girls."

Coincident with the Mormon Pioneer movement their prophet prophesied they would go to the Rocky Mountains, and, in a way, they were forced to go west. They started out not for conquest, not intent upon spoil, but to worship God, build up cities, do mighty deeds and to build for greater happiness.

Had it not been for great spiritual leaders this barren wilderness could never have been peopled in so short a time, and it would not have gained much momentum had it not been for immigration. It would appear that this people threw themselves almost blindly into what would seem to the natural man, impossible, but under the leadership of inspired men they accomplished the unbelievable.

We must not forget to remind the next generations of the glorious strength of faith, hope, courage and the love of God they possessed.

Try to remember that the pioneer, no matter of what race, is fast disappearing. Often he is a tragic figure. History is leaving him

behind. Few of us are so gifted as to be able to attract and to converse intelligently with our own children. A parent must be a genius to tell of the days of their strength, the days of their suffering, sorrows and defeats, and yet make clear how they won glorious victories.

The next generation cannot feel, neither can they understand, sense or appreciate what it all means, surrounded as they are with ease, comforts and luxuries. They are unmindful, and it should be burned into their souls and memories, to respect the doting pioneer, tottering with old age, to remember their minds are stored with the richest experience and historic lore.

We have no way of testing and proving the next generation, through trials, sacrifices and suffering; neither can we force these historical truths upon them, and to reason would seem fruitless. It is said: "People shape their lives largely the way we are today living."

I have thought a great deal about our fathers and mothers and their great object, and I have wondered what it was that the Latter-day Saint people had—the desire, the ambition, the faith and the hope—that enabled them to sacrifice, suffer and die for the gospel of Jesus Christ. I am made to understand what their great objective was. Something new had transpired. God the Father and Jesus Christ the Son had appeared to that young man Joseph; and also the everlasting gospel, a knowledge of the truth as it is in Jesus Christ and the power of God unto salvation, had been revealed. The restoration of the gospel, the restoring of the priesthood with all its keys and its powers and authorities were conferred upon these men; also the eternity of the marriage covenant, including a plurality of wives.

The bringing forth of the Book of Mormon, the redemption of Zion, and the building up the City of Jerusalem, and the gathering of the Ten Tribes—these were the great objectives that were placed before our fathers and mothers.

I often think of mother, and while she was a very practical woman, a woman who lived by faith, a woman who had suffered and sacrificed, a woman who had left her whole race of people and was the only one we know of who has ever been converted from her immediate family, yet mother had that great vision of the celestial glory, of becoming a queen. And surely she is a queen, because when I visited her people I brought to her over one hundred names of her ancestors, and we went into the temple at Logan and did the work for that good mother of ours.

That was the dream, that was the great vision, that they had of the future; and that was why they were sustained in their suffering and in their sacrifices and in their troubles and in their tragedies.

My dear brethren and sisters, what is your objective? That question has been put to me more than once. Our objective is to carry out the will of God and through the direction of his servants the prophets to fulfil every prophecy and every revelation that we find written in the Doctrine and Covenants; for surely God will not forsake his people if they will repent of their sins. It is needless for me to say more.

For the past week or so I have read the Book of Mormon through,

and I was surprised how deeply interested I became in the people who inhabited this continent. I discovered that whenever they served God and kept his commandments they prospered in the land; and whenever they failed (and I hope we will never fail) then came their destruction, until that people became extinct.

I pray God to bless you. I pray God to be with each and all of us, for I do not believe that a man can remain faithful in this Church and devoted and true to his covenants, who fails to keep the commandments and who has not a testimony that Jesus is the Christ. To this end I pray that the blessings of the Lord may rest upon us, in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

I realize that I am standing in the presence of the strength of Israel; in the presence of men who have been tried and proved; who have been called to responsible positions in the Church, in stakes, in wards, and in missions. These calls have come because of integrity and obedience to the principles of the gospel and the kingdom of God.

DUTIES OF WATCHMEN ON THE TOWERS

I desire to address myself more particularly to you, my brethren. We are watchmen on the towers of Zion. The Lord has placed in our hands great and wonderful responsibilities. No men anywhere in all the earth, no matter what their calling, hold responsibility equal to that which we have received, for we have had conferred upon us the priesthood of God. We are possessed of divine authority and have been set apart as his servants and watchmen upon the towers of Zion. Our duty is to teach, to guide and direct the members of the Church in the path of righteousness. Our duty is to set examples before the world, that they, seeing our good works, may glorify our Father in heaven, and have faith and confidence in us. It is our duty to warn all men and endeavor to teach them the truth, so that those who will not hearken may be left without excuse.

I endorse all that has been said at this conference and I hope that the things we have been taught will find place in our hearts and that they may never be removed. Something has been said, very timely, very necessarily, in regard to the sacrament, in regard to the Word of Wisdom, the payment of tithing and offerings, in regard to fasting and other principles of the gospel. There are one or two thoughts that I desire to present in relation to the question of the sacrament, more particularly in regard to the meetings that have been set apart in the Church by revelation, by commandment of the Lord, for the partaking of these emblems representing the body and the blood of Jesus Christ.

THE INTRODUCTION OF THE SACRAMENT

In my judgment the sacrament meeting is the most sacred, the most holy, of all the meetings of the Church. When I reflect upon

the gathering of the Savior and his apostles on that memorable night when he introduced the sacrament; when I think of that solemn occasion my heart is filled with wonderment and my feelings are touched. I consider that gathering one of the most solemn and wonderful since the beginning of time. There the Savior taught them of his coming sacrifice, which in their bewilderment they could not understand. He plainly told them of his death and that his blood should be shed, and this was said in the very hour of his agony for the sins of the world. It was a very solemn occasion; there the sacrament was instituted, and the disciples were commanded to meet together often and commemorate the death and sufferings of Jesus Christ, for his sacrifice was for the redemption of the world. He was about to take upon him the responsibility of paying the debt brought upon the world through the fall, that men might be redeemed from death and from hell. He had taught the people that he was to be lifted up that he might draw all men unto him, and that all who would repent and believe in him, keeping his commandments, should not suffer for he would take upon himself their sins.

THE PURPOSE OF SACRAMENT MEETINGS

We have been called upon to commemorate this great event and to keep it in mind constantly. For this purpose we are called together once each week to partake of these emblems, witnessing that we do remember our Lord, that we are willing to take upon us his name and that we will keep his commandments. This covenant we are called upon to renew each week and we cannot retain the Spirit of the Lord if we do not consistently comply with this commandment. If we love the Lord we will be present at these meetings in the spirit of worship and prayer, remembering the Lord and the covenant we are to renew each week through this sacrament as he has required it of us.

APPROPRIATE SERVICES

I do not believe that the Lord is pleased with us when we turn this sacred meeting into a concert. I do not believe that he is pleased with us if we assemble in this meeting in a spirit of levity and not solemnity. I am sure he is not pleased when men are called to speak in these services whose hearts are not touched by the principles of the gospel, and when they have no faith in the mission of Jesus Christ, and when they cast doubts upon the efficacy of his atonement and the sacrifice he made for the sins of the world. I am sure he is not pleased when we meet on such occasions to be amused, to be entertained, rather than to be instructed and to obtain spiritual education and thought and reflection.

I do not believe it is necessary, very frequently at least, for presiding officers to go outside of their wards and stakes to find speakers; not that this is something they should never do, but I think we many times ignore worthy men living in our wards who are filled with the spirit of the gospel. I know it is not pleasing to me when

I attend a service and someone is called upon to speak who stands before the people and presents, though it be in a pleasing way, some platitudes, some philosophy of men,—the ideas of those who today mould the thought of the world, but who in their own hearts have no faith in or love for Jesus Christ—or who discuss questions at variance with the fundamental principles of the gospel. I think this is an occasion when the gospel should be presented, when we should be called upon to exercise faith and to reflect on the mission of our Redeemer and to spend time in the consideration of the saving principles of the gospel, and not for other purposes. Amusement, laughter, light-mindedness, are all out of place in the sacrament meetings of the Latter-day Saints. We should assemble in the spirit of prayer, of meekness, with devotion in our hearts. I know of no other place where we can gather where we should be more reflective and solemn and where more of the spirit of worship should be maintained.

SOLEMN ASSEMBLIES

The Lord called upon the people in an early day of the Church to meet in solemn assembly, and speaking of these assemblies, he said:

"Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

"That your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High."

"Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings."

We should not get the idea from this scripture that the Lord is displeased with us when we laugh, when we have merriment, if it is on the right occasions. He has said, however, that in our solemn assemblies such things as light-mindedness, laughter and merriment are out of order. We should cease from all light speeches, laughter and wrongful thoughts and desires, from all things which will detract from the teachings and the influence of the Spirit of the Lord.

I felt that I would like to say this much after listening to the excellent remarks on the sacrament and the purpose for which it was instituted.

COVENANTS AND OBLIGATIONS

In conclusion I want to ask you a few questions, and I speak, of course, to all the members of the Church. Do you think a man who comes into the sacrament service in the spirit of prayer, humility, and worship, and who partakes of these emblems representing the body and blood of Jesus Christ, will knowingly break the commandments of the Lord? If a man fully realizes what it means when he partakes of the sacrament, that he covenants to take upon him the name of Jesus Christ and to always remember him and keep his commandments,

and this vow is renewed week by week—do you think such a man will fail to pay his tithing? Do you think such a man will break the Sabbath day or disregard the Word of Wisdom? Do you think he will fail to be prayerful, and that he will not attend his quorum duties and other duties in the Church? It seems to me that such a thing as a violation of these sacred principles and duties is impossible when a man knows what it means to make such vows week by week unto the Lord and before the saints.

If we have the right understanding we will live in full accord with the principles of truth and walk in righteousness before the Lord. How can we receive his Spirit otherwise? I can see the significance in the commandment the Lord has given us to assemble frequently and partake of these emblems in commemoration of his death. It is our duty to assemble and renew our covenants and take upon us fresh obligations to serve the Lord and keep his sayings of which we have heard so much during this conference. How can a man go forth after making such covenants and cheat his neighbor? or rob the Lord? or violate any other commandment and refuse to walk in the light of truth? I am sure if we could picture before us—as I have tried many times to do—the solemn occasion when the Savior met with his apostles; if we could see them there assembled, the Lord in his sadness, sorrowing for the sins of the world, sorrowing for one of his apostles who was to betray him, yet teaching these eleven men who loved him and making covenant with them, I am sure we would feel in our hearts that we would never forsake him. If we could see them there assembled and could realize the weight of the burden which was upon our Lord; and after their supper and the singing of an hymn, their going forth, the Lord to be betrayed, mocked and scorned, the disciples to forsake him in the deepest hour of his trial—if we could understand all this, feebly though it be, and feebly it must be, I am sure, my brethren and sisters, we would forever more want to walk in the light of truth. If we could see the Savior of men suffering in the garden and upon the cross and could fully realize all that it meant to us, we would desire to keep his commandments and we would love the Lord our God with all our heart, with all our might, mind and strength, and in the name of Jesus Christ would serve him.

That we may have the desire to do this I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We would appreciate it if each of the brethren whose names I will read, would leave word at the Bureau of Information, if they are here; because I do not like to call on them if they are not here.

We have been in the habit of hearing from our United States mission presidents, nearly always at these conferences, but we have neglected Brothers Andrew Johnson, J. A. Cahoon, Samuel Martin,

Charles H. Hyde, J. Howard Jenkins, Lorenzo W. Anderson, Joseph L. Peterson, and Alma G. Burton. Some of these brethren have been home nearly a year.

If Brother Hyde is here now we would like to hear from him. If the other brethren whose names I have mentioned, who have been here for six months or more, will send in their names we would like to hear from some of them—briefly, of course.

As I said six months ago, I say today: I really feel in my heart that we ought to have at least three days of conference and one meeting in addition. We cannot seem to get through and hear from as many people as we would like to hear from.

ELDER CHARLES H. HYDE

Former President of the Australian Mission

I am delighted to have the opportunity of being able to represent the Australian Mission. I have labored among the people of that island-continent for something over seven years in all, having performed two missions among them.

I was delighted with the remarks of Elder Rey L. Pratt yesterday concerning the Book of Mormon. We have endeavored in Australia to present that book to the people, and I believe that we were highly successful in the effort. A great many books were placed in the homes of the people of that land, especially during 1927. We endeavored to make it a memorial year. The elders caught the spirit of it and did a splendid work in presenting that book to the people. We gained an additional testimony of the divinity of the book through our efforts. I would like to say, too, that we gained a wonderful physical testimony of the divinity of the Book of Mormon in journeying from San Francisco to Sydney, Australia, in coming in contact with the people of the Hawaiian islands and the Samoan islands, and learning something of them and their present conditions; and then coming in contact with the more western peoples of the Fiji islands and the Solomon islands, and especially with the aborigines of Australia. We realize the marked differences between the Polynesian races and those more western peoples, and we recognize in the Polynesians, Israelites, the children of God. They are responsive to the teachings of the gospel and to all civilizing and educational influences, while those of the more western tribes are not nearly so susceptible and have been long removed from any contact with gospel influences.

Among the people of Australia, those who have settled there in the last one hundred years, we find a splendid type of people, many of them responsive to the teachings of the gospel; and they long to hear the testimonies of the servants of the Lord. However, we are handicapped, as many of the other missions are, through the lack of elders. There are but thirty-two elders now laboring in Australia, endeavoring to reach something over seven millions of people scattered

over an area of country nearly as large as the United States. Of course these people are congregated in a great measure in the larger cities of Australia, which makes them to some degree more easily reached. But we find that the people living in the country districts are more susceptible to gospel influences and more ready to listen to the elders, and they are harder to reach because of the long distances the elders have to travel.

However, there is a growth among that people numerically as well as spiritually. With the new members and the natural growth of the Church we are able to just keep ahead of the number who die and those who drop out of the faith. Our numbers increase a little each year.

The people there are very faithful in the payment of their tithing. The per capita tithing reaches a very high figure, and we are glad to see the manifestations of the faith of those who have identified themselves with the work of the Lord.

It is a very good mission to work in. It has many advantages of an educational nature that our young men would be pleased to enjoy if they really understood the conditions in that land. The people of Australia are an educated people. Many of the children ten or twelve years old among that people read the Book of Mormon in our classes just as readily as do our elders. They have a splendid school system and all things that tend towards the growth and development of that good people.

I rejoice in the testimonies that the Lord has blessed me with, for his sustaining power and influence while engaged in that missionary work. I testify that the Lord is with the elders, the power of the priesthood is manifested among them, they enjoy the spirit of their calling in rich measure, and they return home blessed and favored of the Lord because of their faithful efforts.

May the Lord add his blessings to us and to the good people in that far-off land, I pray in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?"

The grand old hymn loses none of its inspiration with time. It is well to consider what the Lord hath said and to act in accordance therewith. The tenor of the instruction thus far given in the present conference has been this: Keep the commandments of the Lord! A grand summation indeed; and if that admonition were followed in spirit and by effort there would be little need, as has been suggested, of dealing with particular and specific commandments.

AGENCY AND COMMANDMENTS

We boast much of our freedom and agency, and I find some who seem to have difficulty in reconciling the thoughts of freedom and individual agency on the one hand with the fact that we are living under commandment on the other hand.

In the scripture already quoted to you the purpose of placing man upon the earth has been declared: "And we will prove them herewith, to see if they will do whatsoever the Lord their God shall command them." A plainer or more comprehensive statement than that of the Lord's purpose could scarcely be conceived—to see whether we shall do whatsoever the Lord shall command us—because our agency enables us to do or to refrain from so doing, for the Lord will not compel.

This life is oft-times, and very properly, referred to as a probation. "And we will prove them" the Lord says, putting us upon test, to see whether we will exercise our agency in choosing to do whatsoever the Lord our God requires of us. The Lord wants to know about that. Perhaps His foreknowledge shows the result to Him, but it is necessary that we demonstrate it. There is much work ahead of us, and the Lord desires to know whom He can trust with authority and power beyond the grave, so this probationary period has been provided that we may prove and demonstrate beyond all question as to whether we can be trusted, as to whether we shall be entitled to the welcome: Well done; you have been faithful over what may have seemed to be a few things, and perhaps relatively small things, but you have been proved and you have shown that you can be trusted with many and greater things.

REVELATION ON FUNDAMENTALS

In the early days of the Church, indeed before the Church was organized as a body corporate among men, the Lord gave revelation after revelation, specific and of profound importance. That revelation was the foundation, and how firm a foundation it is! I should be very much surprised if the Lord were revealing today the same fundamental principles, for they have already been revealed, and under His command they have been recorded; they form the constitution of the Church. Revelation is coming from Him day by day through inspiration to His servants, and we should note the trend of that inspiration and the particular principles that are emphasized from time to time. Are we today hearers of that word alone, or doers of it? You Bishops of Wards, Presidents of Stakes, members of the Church, will you simply remember that something was said at this conference, or will you go hence to carry into effect in your several fields what has been presented and what shall yet be presented unto you as requiring especial attention? We are not looking for something new in the sense of that that has never before been given to this people, but we are looking to see the way the Spirit is pointing as to those particular duties that are most especially important to us at this period.

OBEDIENCE A FORM OF ENERGY

There is a profound principle embodied in that admonition to keep the commandments of the Lord. Have you ever thought of the fact that there is a power, an actual force, a definite form of energy, in obedience? That energy is just as real as the force that is giving light to these lamps serving in the hours of darkness to illuminate this great auditorium for us. I think we shall yet come to recognize the force, the power, the energy, that lies in obedience. We have many demonstrations of it.

I have been impressed with the fact that the scientific spirit, as man calls it, is manifest in the organization of this Church and in its operation. It is only through obedience to what we call the forces of nature, the laws of energy, that we are able to make them serve our purposes. We would have none of these lights unless we obeyed strictly, with full purpose of heart, the laws of electricity.

Yesterday morning between nine and ten o'clock Mountain Time, we heard in this city the very voice of the Premier of Great Britain who had just landed at the port of New York. How was that miracle made possible? Through strict obedience to the laws by which the energy was employed and then applied through the radio, and in none other way would the marvel have been wrought. We have to obey the laws of light, the laws of mechanical construction, and the laws of chemistry if we would operate the camera successfully and get good pictures. That time-piece yonder would be worth nothing had not the laws of mechanics been very strictly obeyed in its construction. It is only through obedience to law that we enjoy blessings.

A MASTERLY GENERALIZATION

The Prophet Joseph Smith, as is common with the prophets of God, went beyond the inventors and discoverers and gave to us in a generalization—one that challenged the attention of thinkers who paid attention to it—one that embodied the solemn truth that by law irrevocably decreed, not for this earth alone, but before the foundations of the earth, it is ordained that when we obtain any blessing it is by and through obedience to the law upon which that blessing is predicated. Those who considered this said: Well of course; we knew that before, but we had not thought of it. So always with generalizations of great import. All of them are wonderfully simple, but it has been said, and with propriety, that none but a genius or a prophet can safely generalize.

What of the leper in Syria who through obedience was healed of his leprosy? What of the widow who went to Elisha, that man of God, when she was in great distress, and by compliance with and unquestioning obedience to the commands he gave her, she and her children were provided for? We may live under the blessings associated with law, if we will obey.

MAN'S NATURE TO OBEY

There appear to be many contradictions in human nature. Have you ever thought of the fact that it is really natural to man not only to obey, but to desire to obey? Think of the wealth that is being applied to investigation and research in science, and what is the great purpose of it all? Let us confine ourselves to what we call, artificially, perhaps, physical science. Our great men are at work in laboratories, and we think it nothing now to expend millions upon the equipment and maintenance of such institutions. Summed up, what are they trying to do? To discover new laws. Not to create them; you cannot create laws of nature, but to discover new laws. For what purposes? So that they can put themselves in subjection to those laws, to obey them. What? To be subject to new laws? Yes, because there are blessings predicated upon each of those laws, and men want those blessings. Men of science know very well that blessings cannot be obtained except through obedience to the corresponding laws. And then in strange inconsistency we find some who say that though we have to comply with physical law, natural law as we call it, in order to enjoy the blessings connected therewith, it is not necessary to comply with laws relating to the spiritual activities of man.

LAW OF THE TITHE—AN ILLUSTRATION

The law of tithing has been referred to as an illustration. But, brethren, take this to heart: the inspired servants of the Lord tell you at this conference no new principle connected with tithing, but they tell you it is necessary that you give your attention to the living of that law! Take that home with you, put it into effect in your stakes and wards, and let every member of the Church take it home with him and put it into effect. The Lord knows why he has inspired His servants to say that unto you at this time; that it is necessary that this people shall live up to that law. If there were time I would like to consider with you that sublime principle and law. Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. There is a relationship between the elements and forces of nature, and the actions of men. Did not the Lord sanctify the land to Israel of old as long as His covenant people lived up to their covenants? He warned them of what would come if they forfeited that sanctification. He told them of the destruction that would come upon them, and it came because they chose the evil alternative, in large measure.

We should be sanctified, our homes should be sanctified, and we can attain that condition in part by living up to that portion of the law, and in its entirety by living up to the law in its fulness. Are you feeding your children tithed food? Are they wearing tithed clothing? We are to be tithed people. That was characteristic of the covenant people of old. It will be so ever. The law of tithing will abide, though it may be superseded by a yet higher law to which we shall learn to subscribe.

REWARD AND PUNISHMENT—NATURAL EFFECTS

Again, the Lord has said that according to the laws we obey here shall we receive from Him. We speak of rewards just as we speak of punishments. But rewards and punishments will come through the operation of law. The Lord has spoken illustrating that great truth by reference to what He had already revealed respecting the kingdoms or orders of glory, to this effect—If a man cannot or will not obey celestial laws, that is, live in accordance with the celestial requirements, he must not think that he is discriminated against when he is excluded from the celestial kingdom, because he could not abide it, he could not live there. If a man cannot or will not obey the terrestrial law he cannot rationally hope for a place in the terrestrial kingdom. If he cannot live the yet lower law—the telestial law—he cannot abide the glory of a telestial kingdom, and he will have to be assigned therefore to a kingdom without glory. I rejoice in the consistency and order of the Lord's plan and in His revelations to us.

Let us go forth carrying the spirit of this conference into effect, that the word of the Lord may be something more to us than mere sound; and so I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

We rejoice in knowing that our patriarch, whose health is such that he cannot be with us, is resting quietly and hearing by means of the radio the proceedings of this conference. It is a source of a great deal of regret to us that he is not with us.

Brother Smoot, as you all know, is actively engaged in work at Washington, and cannot be with us. He is laboring with all his might and main, and I regret to say that his health is not as vigorous as it has been in the past. The great burdens resting upon him are telling very strongly upon him physically.

Brother Widtsoe is thoroughly enjoying his labors, and is accomplishing a fine work in Great Britain.

I have received a very grateful expression of thanks for the amplifying sets that have been arranged to accommodate those who are hard of hearing. They appreciate them very much.

My attention has been called to the fact that I did not mention Brother John P. Lillywhite as one of the returned mission presidents from whom we have not yet heard. Brother Lillywhite and his good wife are here with us. The reason I did not mention him is that we have not yet had time to neglect him, as he has been home but a few days.

The congregation sang "Redeemer of Israel," and the benediction was pronounced by Elder A. Richard Peterson, President of the Emery Stake.

Conference was adjourned until 2.00 p. m.

AFTERNOON MEETING

At 2 o'clock p. m. the Conference reconvened, with President Heber J. Grant presiding.

The congregation sang the hymn, "High on the Mountain Top."

Elder Alfred L. Hanks, President of the Tooele Stake, offered the invocation.

The hymn, "Guide us, O thou great Jehovah," was sung by the congregation.

ELDER STEPHEN L. RICHARDS

I feel very humble and very weak in approaching this duty, not because I have not thought and studied and prepared for it. I presume that we are all apprehensive on occasions such as this, lest we might not profitably occupy the time of the saints and speak those things which are in consonance with the wisdom of our brethren and the Spirit of God. I can think of no other reasons which give rise to the fears and the trepidation which hold one as he stands in this great presence. I have prayed that my words and my thoughts might be in harmony and ring true with the great messages which have been delivered during this conference.

IN THE LANGUAGE OF YOUTH

I have been hoping that the Church may interpret the gospel in the language of youth. I am certain that if boys and girls can understand its glorious message they will respond. Religion has always seemed more or less formidable to youth. I think that is in part because its inhibitions and its "don'ts" have been emphasized rather than its persuasions and its happiness. The representative of religion has usually been characterized as a somber joy-killing person without much of human understanding and human sympathy. I would, if I could, change this erroneous conception, indulged by youth, and substitute the glorious conceptions of abundant life and living given to us by the Lord Jesus Christ.

Youth should understand that the spirit is the life of man, and the body is its tabernacle; that the tabernacle cannot be polluted or defiled without injuring the spirit, and that the spirit will grow and develop only as the house in which it dwells provides an atmosphere of purity and beauty. Youth admires strength and power. They must learn that the real strength is the strength of being clean.

LIBERTY AND SAFETY THROUGH OBEDIENCE

Youth should know that obedience is not bondage, but liberty—liberty under law: that the only real freedom is the freedom from our weaknesses: from the vices, the remorse of conscience, and the infraction of law. When youth understands that the bending of the will in obedience tends to liberty and joy, then lawlessness, disrespect and irrever-

ence will wane. I wish that youth could realize that the only death to be feared is the death that is the wages of sin, and that the gospel program of living is insurance against that dreadful calamity; that the commandments of God, both the "shalts" and the "shalt nots," and the warnings, reproofs and admonitions of God's servants, are all kindly calculated to hedge round the precious age of youth with safe-guards which shall protect its course until the age of wisdom and judgment shall be reached.

I know that it is difficult, but I wish that everyone who reproves youth could "show forth afterwards an increase of love toward him whom he hath reprovèd, lest he esteem him to be his enemy." I know of nothing in scripture that evinces a nicer understanding of human nature than does this splendid admonition given of God, so delicately put.

MANIFESTATIONS OF GOD'S TRUTH

While I recognize the necessity of the prohibitions and injunctions of the gospel, all to be interpreted for the blessing of man, it seems to me that I would lay my major stress for youth on the positive, constructive, inviting concepts of truth which enlarge the vision and hold forth those exalted hopes, stations and glory which attract the soul of man as the marvelous magnet of the sun attracts the planets of the universe.

Youth should understand that all the beauties of nature, the majestic mountains, the hills and vales, the streams crystal clear, the changing seasons, the gorgeous garb of earth, the peace of the summer night, the thunderous awful beauty of the storm, are all but manifestations of God; that the unfoldment of science is but a revelation of fragments of God's truth, and that the searcher for facts, when he discovers truth, however startling it may seem to the human mind, will never find anything, if it is real truth, which is not compatible with the revelations of God as they have been made known and will be made known to his prophets.

TEACHERS OF UNDERSTANDING AND SYMPATHY

I am sorry that youth seems to be so much disturbed in this respect. I am sure it is attributable to inadequate instruction in the fields of both science and religion. Youth sorely needs today teachers of great understanding and sympathy, who can reconcile apparent conflicts and enable youth to hold fast to God's word and time-tested principles, while science, through experimentation and research, unfolds and develops the secrets and the processes of nature. I have long been persuaded that no teacher will ever be able to perform this high service for youth unless he be at once a man of God and a real scientist, a man who understands and believes the revelations and who fully appreciates the possibilities and the limitations of scientific method. It may seem boastful to say it, but I believe that such teachers are more apt to be found in the Church of Jesus Christ of Latter-day Saints than in any other place in all this wide world.

A PROPER UNDERSTANDING OF RELIGIOUS PRINCIPLES

May youth recognize that all true morality is founded on religious principles; principles that have been tried and not found wanting; that old things are not to be despised merely because they are old, and that the Ten Commandments are still the basis of Christian virtue. I want them to know that the scriptures are the word of God and that they will discover within them the deepest and truest philosophy, the most interesting history, the most vital principles to human life and welfare and the finest literature that the world has ever known. They should understand that pure recreation is not sinful and not inhibited by the Lord; that play is necessary as work is necessary; that both play and work are to be enjoyed; that service is the pursuit of most lasting satisfaction; that worship is the recreation of the soul.

COMPANIONSHIPS THROUGH GOSPEL ASSOCIATION

Would that youth could appreciate in full measure the companionships of gospel association. Would that they could realize that there is no such life-mating as that under the influence of the Holy Spirit and the power of the priesthood; that the quorums are fraternities where men clasp hands in bonds that are stronger than the bonds of death; that the organizations and service in the Church bring friendships dearer and more lasting than even life itself; "that God is a Father; that man is a brother; that life is a mission and not a career."

THE ATTITUDE OF THE CHURCH LEADERS TOWARD YOUTH

I have earnestly desired that youth might more fully understand the leaders of the Church and their attitude toward them, because I think they feel that we are exacting, that we do not understand and are therefore not sympathetic with their environment and their thinking. Perhaps we do not fully understand them. I want them to know, however, that it is not because we do not love them and desire their welfare. I would like to assure every young man and every young woman in the Church of God that they have no warmer and truer friend than President Heber J. Grant. I know that never a day passes that he and his associates in the leadership of the Church do not pray for, the youth of Zion, and that there are no lengths to which they would not go to bless them. I entreat the youth to give to their leaders and their parents their confidence and their trust. These are their best friends.

THE SIGNIFICANCE AND BLESSING OF TEMPLES

I wish that youth could grasp more clearly the vital significance and transcendent blessings of our temples. I am fearful that by many the temples are regarded as institutions of rather formidable mystery. I wish they could come to know that these sacred establishments of the Church are places of education and incomparable blessing, where the real meaning of life is made clear and glorious.

After all, to understand the gospel is to love it. I am so enamoured

of its glorious conceptions that I feel sure that if we can win the affection of youth for its joyous principles, their salvation will be assured.

THE GLORIOUS AGE OF YOUTH

What a glorious age of promise youth is, when life is in the bud and early blossom, when each experience is fresh with curiosity and adventure. I think that if we may envy anything it is the life and vitality of youth. I would not rob it of its joy and its sparkle. I would only add to its richness by securing its enjoyment through the passing years. I know that a real appreciation of the gospel will do that. Gospel truth will always quicken the impulses of the spirit, and the spirit is the life of man. It unfolds new visions as knowledge increases, and these new visions keep life ever new; so, in the gospel life, there is youth even in old age.

God bless youth that they may understand truth and us, and God bless us that we may understand youth, I pray in the name of Jesus Christ. Amen.

CHARLES H. HART

Of the First Council of Seventy, and President of the Canadian Mission

We have been fed and refreshed, my brethren and sisters, by the teachings and by the spirit of this conference. I am very anxious, during the few minutes I stand before you, that this feast may be continued, and I am sure that it will only be by the blessings of the Lord that this shall be so.

I felt quite at home at the first session of this conference. I was reminded of our Canadian Mission when the opening prayer was given by a former missionary of that mission, Elder Thomas W. Richards, and when Elder David O. McKay spoke, who recently toured the Canadian Mission. I can assure you, my brethren and sisters, that he gave the same sort of powerful sermons all through our mission, as the one that he delivered here yesterday forenoon. From Portland, Maine, to Windsor, Ontario, in that tour of two thousand five hundred miles that we made in about fifteen days, holding thirty-one meetings, we had the same kind of spiritual feast as we received yesterday from him and also from others of the brethren.

Our tour took us through Maine, to the ancient city of St. John, New Brunswick; from thence, across the Bay of Fundy, through the land of Evangeline, made famous by Longfellow, to the historic city of Halifax, Nova Scotia; from thence to Amherst, Nova Scotia, Montreal, Quebec; to Burlington, Vermont; to Ottawa, Toronto, Hamilton, Brantford, London, Windsor and Chatham. At the last named city we had the opportunity of giving our service over the radio, and one of the striking features of that service was the invitation to Brother McKay to give the benediction. Rather short notice was given,

but we had the unusual joy of just such a prayer as we hear from the priesthood here at home, given over the radio in that land. We received very good reactions from that meeting. We have heard a number of favorable comments from those who were "listening in."

Since that time we have again toured the mission, giving an interpretation of the gospel as expressed through the auxiliaries, through the great Relief Society organization, the great Sunday School organization, the great M. I. A., and last, but not least, the great Primary Association. The Primary Association is capable of doing real missionary work, as it reaches the parents through the children.

On this last tour, in passing through the state capitol of Vermont, we were handed a pamphlet with a picture of a stone erected in memory of Brigham Young, at Whitingham, Vermont, the birthplace of Brigham Young. The legend on the stone is: "Brigham Young born on this spot 1801. A man of much courage and superb equipment." A little later we passed through Concord, the capital of New Hampshire and saw the statue to Daniel Webster. These two great men were born in close proximity of time and of territory, and we had the opportunity that evening of making some contrasts between them, particularly in reference to the inspiration to the Prophet Brigham Young, pertaining to the redemption and settlement of this western country, and the purported attitude of the great American orator upon that same subject; and that exposition was favorably received by the audience of people from New Hampshire, who think very highly of the great Daniel Webster who is voted, at least by Harvard, as being entitled to the seventh place in the galaxy of the great orators of the world.

We had some unusual experiences along the line, one of which was the holding of our religious services immediately following a wedding ceremony and feast. It was a little difficult, for the moment, to make the contact and transform the marriage feast into a service of the Lord, but with our "wedded companionship without end," known to us but not known to the priest who performed the ceremony that night, nor to many of the people who listened to the services, we were able to secure a hearing. While they were cool to start with, they soon warmed up to the exposition of the gospel as interpreted by these auxiliary organizations.

We have recently had the privilege of being refreshed anew by the inspiration which comes from a visit to Cumorah and the Sacred Grove, and to the Joseph Smith Memorial in the State of Vermont. There is a spirit about those places as there is about the revelations of the Lord to the Prophet Joseph Smith. I was reminded of the lines describing Joseph at the age of the restitution, given by Bishop Whitney in that great epic of his, known as "Elias, An Epic of the Ages," and which I am persuaded is read too little by the Latter-day Saints. He describes Joseph at that time as:

Standing but fourteen steps upon life's stair,
An unlearned boy, thinker of thoughts profound,

Boy and yet man, dreamer of lofty dreams.
 Not solemn, save betimes, when hovered near
 Some winged inspiration from far worlds,
 Some great idea's all-subduing spell—
 His heart grew humbler then, his look more grave;
 Not melancholy—mirthful, loving life,
 And brimming o'er with health and wholesome glee.
 A stalwart spirit in a sturdy frame,
 Maturing unto future mightiness."

After making some reference in the poem to the sort of deity which Joseph Smith worshiped, the attributes of deity, the poem continues, in reference to Joseph:

"And pondering the apostolic line,
 'Let any lacking wisdom ask,
 And God will freely give, upbraiding none,'
 He puts the promise to the utter test."

Then the poet adds:

"What pen can paint the marvel that befell?
 What tongue the wondrous miracle portray?"

When those "two heavenly personages, whose beauty and glory defy all description," stood before Joseph in the air, and one of them, addressing the boy, pointing to the other said, "This is My beloved Son, hear him." It is a noteworthy fact that as the years go by the significance of the information that was received by Joseph at that time from the Son, the Lord and Savior of the world, is being more confirmed year by year. An examination of the magazine literature of the world, in the last few years, pointing out the limitations upon Protestant denominations and in fact all religious sects, will indicate the truth of what Bishop Whitney told us yesterday in reference to a fragmentary portion of the gospel, only, residing in these denominations, these cults and these isms.

I have been very much impressed with the direct testimony in support of the restoration of this gospel, but I have been more impressed with the circumstantial evidence which supports the restoration and the coming forth of the gospel, the re-statement of the gospel and the restoration of the holy priesthood.

The first section of the Doctrine and Covenants was referred to here yesterday—a perfect piece of literature as a preface to that book. There is harmony in all that came through Joseph. Our Judge Rolapp, a few years ago, in his "Gospel Quotations," made a compilation of scriptures, brought together the scriptures given to Joseph, coming from different ages, different languages; and lo and behold, when they are brought together they dovetail and are in perfect harmony, a beautiful exposition of the gospel as restored through the Prophet Joseph Smith.

I rejoice, my brethren and sisters, in these great truths which have come to us, the spirit of these great revelations, the spirit of the Book of Mormon. I have been melted many times, and thrilled, in reading

some of those simple chapters of the Book of Mormon. I was pleased to hear Brother Pratt speak of his experiences in recently reading anew many times the Book of Mormon.

It is my testimony to you, my brethren and sisters, that I am grateful for the knowledge I have that God lives; that he answers prayers; that the gospel, by his power, has been restored, and likewise the priesthood; and that we are enjoying that priesthood, in the leadership that we have in the Church at this time, as we also enjoyed it in former administrations of the Church, since its restoration through the Prophet Joseph Smith. May the Lord bless us and help us to appreciate and realize all the blessings which have come unto us, is my prayer in the name of Jesus Christ, Amen.

ELDER SAMUEL MARTIN

Former President of the South African Mission

I trust that I may be sustained this afternoon in this ordeal, for I assure you that it is an ordeal to realize that there are ten thousand eyes gazing at me and perhaps double that number who are listening to my utterances; but I have enjoyed the Spirit of the Lord so often in the mission field under trying conditions that I feel confident I shall enjoy his Spirit while I endeavor to speak to you this afternoon.

One of the last requests made of me, as I was leaving Cape-Town and the South African Mission as a whole, was that I would bring the love of the people of South Africa to you who live in Zion. There are many still living who remember the elders who first went to that land to preach the gospel of the restoration in 1853. And again, there are many, among whom I had the privilege of laboring, who feel to extend to you their love and gratitude for the elders who returned again in 1903, after forty years absence, to bring the gospel to that far-off land. In 1853 the South African Mission was limited—the elders bore their testimony to those only who lived in the British possessions, Cape Colony and Natal. When they returned in 1903, the mission had increased more than double. Instead of including only about three or four hundred thousand square miles of territory, it had been increased to over a million square miles, owing to the fact that in 1890 Great Britain decided to take over that large native territory known today as Southern and Northern Rhodesia, which embraces over four hundred thousand square miles, all native territory, and then since the war that of German Southwest Africa. This added territory has made it imperative that the elders who go to that far-off land be sent out two by two to only the large cities within the union.

The great cry of South Africa today is: "Send us missionaries." Since Southern and Northern Rhodesia have been under the control of the British government, thousands of white settlers are going to that country and are establishing beautiful cities, very much after the plan of the cities we have in the west. They need at this time the missionary

pioneer, that as the population increases the gospel knowledge might grow with them; therefore, the cry in South Africa is from the people themselves: "Send us missionaries."

You may perhaps know that the missionaries do not go to the colored or native races. The native races have besought the elders that they would go and teach them the gospel and that they would allow them to translate our tracts into the native language. They have offered to have congregations amounting to the thousands if the elders would only go and speak to them, but that time has not yet arrived. The number of missionaries that the General Authorities have been able to send has precluded us from sending the missionaries even into many of the cities where the white people dwell. There are towns of ten, fifteen and twenty thousand people who have had no elders stationed with them.

It was very pleasing to me, when I returned to South Africa after nearly eleven years, to find people who were pleased to see me again. Nearly twenty-five years ago I had the privilege of hearing the gospel message for the first time in that land, and I believe was the first convert to the Church through the efforts of the elders who came out in 1903. Some of those who knew me in business, political, and social life, asked the question: "Has Martin gone mad? Is he attending to his business? How and why on earth could he allow himself to be overcome by those Mormon elders?" But when I returned this time and I met some of the same people who are holding high government positions, men of social position, and of the press. They said: "Have you really come back to South Africa? Surely you will never leave us again?" And the press requested me to write and tell them of my experiences here among this wonderful people. They gave me freedom to write all that I desired, and from that time on I can assure you with truthfulness I never again saw in the press during my presidency of the South African Mission an article in adverse criticism of the Church of Jesus Christ of Latter-day Saints. Prejudice is breaking down. The people as a whole are ready and willing to listen. The elders who come out are men of splendid character as a whole, many of them earnest in their endeavor to preach the gospel. They are able to take rebuke and slander without retaliation. The only difficulty we have found does not exist with the common people generally but with those who are supposed to be teachers of truth and light. It often seemed very strange to me that men who professed to be teachers of the doctrine of the Lord Jesus Christ were not able to discern the difference between his teachings and their treatment to the elders; the love, tolerance, patience, and gentleness which he taught, compared with that which they were pleased to give in exchange for his teachings to the elders of this Church. It seemed to me that the pastors were unable to discern the difference between a lamb and a wolf, for charity is often absolutely lacking. Therefore, my brethren and sisters, I come to you with an appeal—Do not withhold your sons if you can possibly arrange for them to fill missions. The Lord will

open the way. He will bless those who go into the mission field.

Let me tell you the experience I had prior to gathering to Zion many years ago. There was a young elder who came out from Idaho, I believe it was Paris or Bloomington. He landed in South Africa in a state of collapse through typhoid fever. He was taken to the hospital, and when he became convalescent the government was about to send him back, owing to the fact that he had only two pounds ten shillings (\$12.50) with which to sustain himself in the South African Mission. I had the privilege, as a business man at that time, to go before the government and stand security, giving a guarantee that he should never be a charge to the country; and the Lord blessed me and gave me confidence in his work, and with the kind cooperation of my little wife, from the day he came out of the hospital until the day he left South Africa, we fed him. I don't say that to receive your praise, but I do say this that I am only a humble man and if God would induce me to sustain a humble elder who came into the world to preach the gospel, he will do it for your son if occasion requires it.

I want to make one other expression before I sit down. I want to appeal to you parents to stress particularly the importance of your sons and daughters reading, studying and marking the wondrous blessings which are given to them by the servants of the Lord, particularly their patriarchal blessings. I can say to you with great humbleness and sincerity that many times when I have seen things requiring great care and good judgment in the mission field, I have gone alone and read over the blessing given to me by our beloved president, Anthony W. Ivins, and at times I saw the wondrous guidance of the Spirit of the Lord in harmony with the blessings he pronounced upon my head, as a humble servant of the Lord called to preside over a branch of His kingdom. I often felt very weak, but at times I could feel the presence and hear the very voice of the Lord directing me. And frequently, after I had given instructions to the elders, when the mail reached me from headquarters the very instruction which they were advising me to give had already been given, showing that the Spirit of the Lord permeates his servants and guides and directs them in all their undertakings.

I pray humbly that the Lord will help us to appreciate and value the words which his servants pronounce upon our heads, for I can assure you from very strong testimony that I have felt their power, their influence, and their guidance, in my life. I pray that God will bless you and open your hearts and guide you that you may not think too much of wealth for self, but of the thousands who are out in the world not enjoying what you have today—a knowledge of the glorious truths of the restoration of the gospel, for which I am grateful. I am humbly grateful that I with four others of my family should be counted worthy to go out into the world to preach this wonderful message. I pray that the Lord will bless us each to feel dissatisfied until we all have done our duty in that respect.

May God bless you, Amen.

ELDER RICHARD R. LYMAN

AMERICA'S CHIEF NEED—RELIGION

Is this nation, though it is the strongest, richest country in the world, headed for destruction? It is, say good authorities, unless the growing disrespect for law is stopped.

"Growing disrespect for law," says James W. Good, Secretary of War for the United States, "unless it is stopped, will end in our destruction."

WHAT IS WRONG WITH AMERICA?

A volume that was on the reading course of the M. I. A. last year bears the title, "What Ails Our Youth?" In the light of what the Secretary of War has said, it may be appropriate to ask also, "What ails our country?"

"Train up a child in the way he should go, and, when he is old he will not depart from it." So says Solomon in Proverbs 22:6. It may be that the citizens of the United States were not, in the days of their youth, trained up in the way they should go; or that the young folks in our country today are not being well trained; for it is a leading educator, George A. Coe, a professor at Columbia University, who has written a book with the title, "What Ails Our Youth?"

The Washington Post of March 9 devotes a whole page in large type to the following:

"TO THE YOUTH OF WASHINGTON"

"Where will you be five years from now?"

"What will be your mental outlook on life at that time? What your associates? What will be your physical and financial status? What your religious and mental standards?"

"It is sure that what you are doing now will point almost exactly to the answer of these questions."

"Few men or women are able to make sweeping revisions in their modes of living overnight."

"Most changes come in a gradual way. What man can stop a hundred bad habits in one day and begin a hundred good ones the next?"

"It isn't done that way. Life is a constant change, with everything being done by easy stages. The paths you are treading today will become broader and easier to follow, no matter in which direction they are leading."

WHERE WILL YOU BE?

"Where you will be five years from today depends upon whether you are a little better or a little worse tomorrow or a month from today."

"Try to elevate yourself a little each day. Save a little money each week, deposit it carefully or invest it wisely, and you will be surprised at the growth in five years."

"Spend your money and time foolishly, associate with wrong companions, and in five years you probably will be a liability to your community and a disgrace to your family."

"Apply this test to the things you want to do—'If I continue this indefinitely, where shall I be in five years?'"

This stirring appeal to the youth of the capital of the nation is signed by one hundred and ninety-two business men of that city. It thus appears that these business men also are asking: "What Ails Our Youth?" And may I ask: "What Ails Our Country?" Growing disrespect for law, our Secretary of War has said, is leading us to destruction.

PRISON RECORDS OF CRIME

The records of a reformatory at Pendleton, Indiana, may throw light on what ails our young people. During twenty years they have received in that institution 20,000 young men between the ages of eighteen and twenty-five. This means an average of 1,000 a year. Of these 20,000 young men in that reformatory only four per cent claimed membership in any church. These statistics may be the answer to the questions, What ails our youth? and What ails our country?

May not conditions today be similar to those prevailing on the 30th day of April, 1863? Then Abraham Lincoln, as President of the United States, issued a proclamation setting apart that day as a day of fasting and prayer.

THE WISDOM OF LINCOLN

These were his words:

"We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God.

"We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our own hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

OUR GREATEST NEED

"It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness."

What is it that the youth of our country needs, that the people of our nation must have, if our land is to be preserved from destruction? It is religion. The people of the nation must follow more closely the teachings and the example of him who came to bring "Peace on earth, good will to men."

Let us look to the words of the Master himself for an answer.

MEN MUST HAVE THE NEW BIRTH

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews:

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, how can a man be born when he is old? * * *

"Jesus answered, Verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God. * * *

"Marvel not that I said unto thee, Ye must be born again." (John 3:1-7).

THE POWER OF PRAYER

So I say, this is the advice, this the counsel, this the instruction, and these are the commands for the citizens of our country. We "must be born again"—born "of the water and of the spirit." The one thing needful is religion.

Our country is filled with men who are rich, with men who, as one well-known author, Roger W. Babson, says, ridicule religion; but he holds that these men are indebted for all the riches they possess to the family prayers once held daily in the homes of their fathers.

This is a religious country. The citizens of this land ought to be devout. Our forefathers came to this continent primarily in order to secure religious liberty. The motto of our nation is: "In God We Trust."

Is there any one that dares to point with ridicule at Washington upon his knees at Valley Forge? Who is there, enjoying the liberties of this free country, that dares to ridicule Benjamin Franklin? He said: "I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men?" Who dares point with ridicule at these men, the idols of this land of liberty?

THE EXAMPLE OF OUR LEADERS

Washington, Franklin, Lincoln, Joseph Smith—each of these, in times of dire need and real distress, went upon his knees and made appeal to Divine Providence. It was Franklin who said: "In the beginning of the contest with Great Britain, when we were sensible to danger, we had daily prayer—for divine protection. Our prayers, sir, were heard; and they were graciously answered."

It is religion, it is the guidance which comes from divine providence, that is most needed. Our Lord and Savior said to his nearest friends, "Why sleep ye? Rise and pray lest ye enter into temptation" (Luke 22:46).

"Pray without ceasing," the Bible tells us (Thes. 5:17). "Watch and Pray," the Master said again, "that ye enter not into temptation. The spirit indeed is willing but the flesh is weak" (Matt. 26:41).

"SEEK YE THE LORD"

To pray without ceasing is the practice needed by the youth of this country; for they are, in these days, surrounded on every hand with pitfalls and unusual temptations. The words of the Master ought to be kept ringing in their ears: "Why sleep ye? Rise and pray, lest ye enter into temptation."

"Seek ye the Lord," is another admonition that applies also to the

people of these days. Those whose lives are well-nigh completed, those who have had long years of experience and know with certainty what is worth while—these are the ones who ought to call out to the youth of today, "Seek ye the Lord while he may be found." Today is the accepted time; tomorrow may be too late. O youth of our country, "Seek ye the Lord while he may be found. Call ye upon him while he is near" (Isa. 55:6). This is the doctrine and the practice that the people of our country are most in need of at this very hour.

NOT FAITH ALONE, BUT WORKS

I hope I shall not give anyone the impression that we favor bringing up a generation of young people who rely on faith only. We like to emphasize the words of the Master: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). That we believe in doing as well as in saying, in works as well as in faith, is proved even by the chapels we have built in the Church. Most of the chapels have recreation halls connected with them.

As real Americans, the training we aim to give our young people is accurately described by the following words of Theodore Roosevelt: "Of course what we have a right to expect from the American boy is that he shall turn out to be a good American man. Now, the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward or a weakling, a bully or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of man of whom America can really be proud. In life, as in a football game, the principle to follow is: 'Hit the line: don't foul; don't shirk. Hit the line and hit it hard.'"

CHIEF AIM OF REAL RELIGION

While praising and commending this strenuous and vigorous life, we impress upon our young folks ever to bear in mind these words of the Master: "Marvel not that I said unto thee, Ye must be born again." What does this mean? That we must be touched with religion; that we must have in our hearts and souls the satisfying conviction that comes as a testimony from a life of righteous living.

Our chief aim in religion is to bring up a generation of young people who have character and honor. Before our young people we are constantly holding up the words and character of such men as King Albert of Belgium, whose deeds have made him immortal. His reply to the repeated German appeals for permission to march the German army through his country was: "I cannot do so in honor." Standing to their guns, he and his people maintained their honor "intact and immortal."

WE SEEK TO UNDERSTAND YOUTH

It is works like these, not faith alone, which we are struggling to make a vital part in the lives of our people. To them we often repeat: "Take ye heed, watch and pray" (Matt. 13:33). Ye must be born again of the spirit. To him who relies upon daily prayer, "Every day is a fresh beginning, every day is the world made new" (Susan Coolidge).

Believing purity to be better than repentance, we teach our children to pray, to place their trust in divine providence. We do our utmost to keep them from sowing wild oats. We are struggling to understand youth, we are hoping to make youth understand us. The stirring appeal of Stephen L. Richards this morning for a better understanding of youth indicates how earnestly we are struggling to understand the young folks and to keep them in the ways of truth.

THE WELL-BALANCED LIFE

We believe in the well-rounded out, the well-balanced education, of both mind and heart. During the past year the President of the Church and his associates appropriated nearly one million and a half dollars for educational purposes. If you knew how generously money has been expended to train our youth, to teach them to "pray without ceasing;" if you knew that the Church is pressed today for funds because of the great expenditures made for the religious training of your sons and daughters; that the President and his associates, in order to give our young folks the religious training which the nation and the youth of our country so much need, have established eighty-two seminaries and maintained many church schools—then, I feel sure, you faithful members would come forward more liberally with your tithing. There is no price in time, in effort, or in money that you cannot afford to pay, if by so doing you can have your young folks so taught and trained that they will bring to you and to your family honor and not dishonor, credit and not discredit.

AIMS OF PRESIDENT GRANT

As to the President of the Church, his heart is noble, generous. He not only prays daily for the youth of the Church, but he has made appropriations for their welfare more liberally than is justified by the amount of tithing that you faithful Church members have paid. May we take to heart the words spoken by him at the opening session of Conference, when he said: "Pay your tithes."

I have every faith in him. He is the inspired servant of the Most High. I believe in the promise he made: "Pay your tithes, pay your offerings, and you will be richly blessed."

By so doing, we make it possible to place our religious training, our seminary instruction, within the reach of students in the public schools. Only thus shall we be able to bring up a generation of people the like of whom the world has not known.

PRESIDENT HEBER J. GRANT

We have listened to a great many testimonies from our brethren during this conference.

We shall now call on some of our sisters to address us briefly.

SISTER LOUISE Y. ROBISON

President of the Relief Society

My brethren and sisters, I am sure you will know that I need your faith and prayers, but I do love to bear my testimony. I know that our Heavenly Father has been good to me, and to all women, especially since this glorious gospel has been restored. It seems to me that the women of this Church cannot fail to show our Heavenly Father their gratitude by upholding the standards of the Church and by obeying entirely, as far as it is humanly possible, the instructions of our leaders. I am happy to say that the Latter-day Saint women are loyal, and do pray earnestly for our Authorities. The Relief Society women are striving to give to the Church boys and girls who are clean and who will be capable of carrying on the Lord's work. When I hear the mission presidents' reports, my heart is just thrilled to think of the work that the missionaries have done; that they have carried the gospel to foreign countries. My parents were partakers of it, and I can only pray that I shall live and that I shall encourage other mothers of Zion to so live, that we may give to the world men and women who are clean and pure and capable of carrying this inspiring message to our brethren and sisters abroad.

I thank President Grant for this privilege, and I pray that we shall ever be true to the leaders of this Church, and then I am sure we shall be safe. I ask it in the name of Jesus Christ. Amen.

SISTER RUTH MAY FOX

President of the Young Ladies' Mutual Improvement Association

My brethren and sisters, this is surely a surprise to me, and I stand before you entirely dependent upon the Spirit of our Heavenly Father as to what I shall say. I may say, however, that I am very, very proud of being a member of the Church of Jesus Christ of Latter-day Saints. Since I am asked to bear my testimony, you will not consider it egotistical if I say that from my childhood, I have looked upon the presiding brethren—the President of this Church, and those associated with him—as the very servants of God. I was taught in my early years that President Brigham Young was the mouthpiece of God to all mankind, and that thought has never wavered in my heart concerning him and also the succeeding presidents up to this time. I want to say here before the fathers and the mothers, teach your children reverence for the Authorities of the Church. Teach them that they are men of

God. Teach them to obey their counsels. I was trained to believe that in obeying counsel there is safety. I realize that nowadays many of us are not so particular about this matter as our people used to be.

Naturally, as you know, I am interested in the youth. I have been interested in my own children, and as I look back through a long life and take note of what I have gained, I find it is my children that mean the most to me. My children are my jewels; they are my heritage, and I thank the Lord that they are fairly good. None of us can throw stones, you know. We all live in glass houses. But I do thank the Lord that I have been able to rear my children in the Church of Jesus Christ of Latter-day Saints, and I do pray that he will give me influence with the daughters of Zion, especially; that because I have lived they may have more faith in God and in their fathers and mothers and in the Authorities of the Church. I ask this blessing in the name of Jesus. Amen.

SISTER MAY ANDERSON

President of the Primary Association

I am happy today to be able to bear my testimony. I was not born in the Church. My parents were converted many years ago. When I was a young girl a prediction was made on my head and blessings were given to me. When the statement was made in this conference that it is a good thing to have and read your patriarchal blessings, I could say, Amen to that, because blessings which have been pronounced upon my head have been literally fulfilled. The prediction given in my youth said I should come to be known in the Church of Jesus Christ of Latter-day Saints and that my name would be respected. I realize that if my name is respected I must live in such a way as to earn that respect. I have tried to do my duty as it has been presented to me by the General Authorities of the Church and by my knowledge of the gospel of Jesus Christ.

It is a very great responsibility, in my estimation, to raise your voice and give service in behalf of little children. Had I known, in the early days of my life what would be the greatest pleasure to me I could not have chosen a vocation more suited to the happiness and contentment of my life than the privilege of trying to help boys and girls to understand the gospel of Jesus Christ.

My testimony to you, my brethren and sisters, is that God loves us and that he is willing to bless us. I know this in and of myself, and I ascribe my greatest happiness to my membership in the Church of Jesus Christ of Latter-day Saints.

That we may all enjoy this supreme blessing, I pray in the name of Jesus Christ, Amen.

The congregation then arose and sang the first two verses of the hymn, "The Spirit of God Like a Fire is Burning."

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

Frankly, I am a bit frightened. I might have used another word but I think that will express my feelings. I do not believe that anyone can face a presence such as this and not feel a little abnormal. One other thing troubles me, and that is I do not know just what I ought to say. I have but one idea in mind with which to begin. After that we will have to take our chances.

I recall that in our State Constitutional Convention, when the committee on personal rights made its report to that body (I think it was my friend, Franklin S. Richards who read the report) there was a clause in it which at the time did not strike me very favorably; and I remember I called up some question in regard to it. I had not previous to that time given it due consideration. It was this: "A frequent recurrence to fundamental principles is essential to the maintenance of liberty and the rights of the people." I thought such a clause unnecessary, and made some objection, as I say; but after consideration I concluded that I was mistaken, and that the paragraph announced a very profound principle, and a very necessary thing. I have thought much of it through the years since then, and am persuaded that it is a profitable thing, from time to time, to go to the consideration of fundamental principles. In the case of civil government, of course, reference to the consideration of fundamentals is needful to preserve liberties of the people. So, also, in Church affairs, in religion, I have discovered that when things get a bit confused, and in your feeling and thought you are about at the zero point, a good way to work out of the confusion is to consider first principles, fundamental things.

Now this morning the thought occurred to me that it might be well for me, on this occasion, to consider what to me personally are the fundamental things. Then if in an incidental way, the audience can get benefit from this consideration, there will be that much of gain.

Very well, then, let me say first of all: I believe in God; and in the Lord Jesus Christ, as the very Son of God; and the Holy Ghost, as that Spirit of intelligence that imparts the knowledge of the truth, and is the witness of the Father and Son unto the world. I believe that. I believe in the gospel of Jesus Christ as the means that divine wisdom has devised for the salvation of the world. I believe in all the ordinances of that gospel as the means through which the grace of God is imparted to the human soul, and salvation results through faith in and obedience to that gospel.

I believe in the Church of God, with God's holy priesthood as the inside framework of it; that gives it form and stability and power and authority.

I believe that there have been many dispensations of the gospel given to men. The dispensation between Adam and Noah, counted as the patriarchal dispensation; and the gospel, or part of it, not wholly,

but rather imperfectly expressed through the law that was given unto Israel in symbols, and signs of things yet to come and not the very things themselves, but stood as representatives of those things—the “school master” to bring men to Christ.

I believe in the mission of the Lord Jesus Christ—and in his atonement that he offered for the salvation of men; and I believe that atonement is essential to the salvation of men. I believe it was God’s means of expressing his love for the world, for as God so loved the world that he gave his only begotten Son, to become the Savior of the world, so the Lord Jesus Christ himself so loved his brethren that he was willing to make the sacrifice for their salvation, and thus gave evidence to men indeed of the love of God.

I was speaking a moment since of the successive dispensations. I believe that the great dispensation, introduced by the ministry of John the Baptist, and followed by the ministry of the Lord Jesus Christ, is the dispensation of the meridian of times, for the development of those great things concerning the salvation of men and the expression of the love of God. I also believe that, in fulfillment of the inspired words of the servants of God in those days, men subsequently transgressed the laws, changed the ordinances, broke that glorious covenant, and left the world again in darkness. True, throughout that period from the Christ to our day, there were left fragments of the splendid truths and sublime teachings of the Lord Jesus Christ, that have become the common heritage of the world. But the formal authority of the Church and the ordinances of salvation—these were departed from, and a period of dark apostasy hung over the world until, in the providences of God, the time came for the introduction of what is known to us as the dispensation of the fulness of times. God raised up a prophet in these latter days to introduce that bringing together of all the dispensations that have ever been, and welding them into one great final triumphant dispensation. That restoration was brought to pass through the work that God introduced by the Prophet Joseph Smith; by revealing himself and his Son Jesus Christ to this witness, who was to be God’s witness in the world in these last days, the witness par excellence; and hence the vision given to him was clearer and fuller than had ever been given in the world before. I believe that with all my soul.

In the course of time this new witness sealed his testimony with his blood. I doubt not but what the wisdom of heaven concluded it was essential, because where a testament is, as Paul argues, there must needs be the death of the testator, in order that the final evidence that man can put upon his life and his work might be given to his fellowmen. He gives his life in attestation of it. Hence the broad seal of Joseph Smith’s martyrdom is affixed to the Book of Mormon and to the volume of revelations that he gave to the world.

Necessarily there had to be successors to him. There have been six: Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and our present President, Heber J. Grant.

There must be, after the introduction of this dispensation, no recession from the position that had been taken by the introduction of this work. Hence, believing in God's holy priesthood, I must needs believe in the perpetuation of that priesthood in its fullness; in its glory, in its power, and in the success of it. The first prophet must arrange for a perpetuity of that which had been given to him. I believe that he did.

It would not matter to me if all the forms and ceremonies might not have been followed. Substance is more than shadow; and I believe that Brigham Young inherited, by the fact of his succession to Joseph Smith, all that Joseph Smith had received from God through the ministration of holy angels with their several keys of authority and power. And that, succeeding Brigham Young, the next man in position came to the same heritage, power and authority. The one following him in like manner received the same heritage of power and authority; and so all down the line until the present time. I now proclaim my faith absolutely that Heber J. Grant possesses all that these other men possessed; that he is God's servant; that he is the mouthpiece of God to this people and likewise to this generation of men so long as he shall live. I believe that, and that there has been no diminution of authority and power between him and his predecessors. I may say in the way of my testimony concerning him, that I have known him for a good many years. We have had some experiences together, not always, I was going to say, of a pleasant kind, but I think I ought not to say that, for when the outcome of things has been reached the fulfillment has been good, but the way has not always been smooth.

There is no man that I know of anywhere who by the texture of his nature and character, who by the purity and the uprightness of his life, can be more loved of God than President Heber J. Grant. I have absolute faith in his honesty, and if God has a word to impart to the Church or to the world, I could not select in my mind, or from my experience among my friends fix upon a man whom I would believe could hold the confidence and favor of God more than he. So that not only by the ordinations that he has received, and calls to authority and place, I believe absolutely in his fitness for his position. And when God has a word to give His Church or to the world, this man, as long as he lives, will be the man through whom it will come. That is my faith in regard to Heber J. Grant.

I have been fortunate enough to know all the Presidents of the Church since the Prophet Joseph Smith. Of course I only knew Brigham Young as a boy may know a great man from a distance. But I sat under the sound of his voice, and heard his teaching, felt the influence of his spirit, and noted the evidence of inspiration in his face when he taught the people, and in his bearing as he stood before them—he was God's mouthpiece unto the people. John Taylor I knew more intimately. When I went on my first mission there was no mission organized in that particular state where I was laboring. I was the

only elder in it, and my reports were made directly to President John Taylor, and my instructions were received directly from his office. Later, when presiding in the Southern States Mission, I found it necessary to submit problems and questions to him directly, and to sit with him in council in relation to the affairs of that mission. Later, of course, as some of you know, I became his biographer; so that all his letters in existence, personal and official—his official communications, his journals, and everything that had been written to or by him, passed through my hands; and I wrote the story of his life. That made me intimately acquainted with him.

With Wilford Woodruff I had the good fortune to have most personal and confidential relations, and to me, of the dearest kind. I may say the same thing, though not to the same extent, with reference to Lorenzo Snow. Joseph F. Smith I knew more intimately. I came in contact with his mind, and sometimes it was flash against flash. But I must say for Joseph F. Smith that I saw him on numerous occasions respond to the spirit of inspiration from God, and rise above himself and give decisions and draw conclusions; though some times contrary to his natural inclinations, yet he followed the light as God gave him to see it—I am sure of that.

I have already said concerning Heber J. Grant that I have known him a long time. He has been my friend on various occasions. I appreciate those manifestations of his good will for me.

I believe then that this line of six succeeding presidents of the Church have been men inspired of God; that God has been with them; and as I stated recently from this stand, the occasions of observing inspiration in these men have been too positive and frequent for me to doubt for a moment that the Church of the Latter-day Saints has been organized on God's plan; that he has ordained that there is but one man at a time on earth who receives revelations for the whole Church, and that man is of his appointing, approval and upholding.

That, as to my faith, is what I call fundamental principles. What I have said marks off my faith in this present dispensation of the gospel; and if there has been any wavering anywhere or at any time from this conviction that I now express, I have not been conscious of it. Such my faith—briefly expressed—in fundamental principles that I hold in connection with you, I presume, in relation to this great latter-day work. And my faith is that it is going on to its triumph. I know not through what trying circumstances as a Church we shall pass in the second century of existence, even as we have had to pass through experiences in this first century now drawing to a close. I know not that; but I have supreme confidence that the second century as well as the first century will close gloriously, and that the purposes of God will be achieved even as his wisdom shall unfold them.

I happened to be reminded today that next April it will be fifty years since I commenced my public ministry in the Church. Fifty years since I was called in a conference of the Church such as this to

become a traveling elder; and between then and now what wonderful experiences are stretched out! Will you pardon me just a moment if I refer to some of these things? During that time my labors have been almost incessant in the interest of this work, in preaching from the pulpit, in lecturing from platforms, in writing books—expository books, defensive books, historical books—until I think I may say, without disparagement of others, at least the volume of my work in this kind—in the contributions I have made to the Church—is not exceeded by any other man in that fifty years. I mean as to the volume of the contribution. As to the value of that contribution of course others may have written more valuable books. I will not go into that. I want to bear testimony to you that I have at least been busy in the period mentioned. I have preached the gospel in many lands; not in as many as some, but I have traveled almost as much as any man within the last fifty years—not perhaps to such great distances as others, but within the English-speaking races I have covered as much territory.

I am mentioning some of these things in order that my profession of faith that I have made here today may be supported by the evidence of steady, persistent effort on my part to develop and to advocate and to establish this great work of God. I have preached under many circumstances; within prison walls where I myself was a prisoner for the sake of this work; and in the halls of congress too, where if I did not fill the term of my office I had the opportunity at least of bearing witness to the truth of this work. I saw the wrath of a nation rise to break upon my head; and when I took my station in the hall of Representatives before the speaker's desk, to take the oath of office, I was confronted by a petition signed by seven millions of people, rolled in upon trucks before the speaker's desk, to protest against my instalment into office. And I was thrust away from the first rung of the ladder that I had dreamed and hoped might lead to a career of usefulness in behalf of my people. This, too, for obedience to the doctrine of the New Dispensation. I was crushed and mangled in the lone fight; for it was a lone fight, so far as human aid is concerned, with the exception of a few dear hands that were thrust out to render a little assistance in a material way, all of which I returned for the most part. But the helpers were very few.

I still held on in spite of these things. I have faced both in the old world and the new, the violence of mobs. I have known men to be practically shot from my side, martyrs to the cause of God; and I did not desert them. I took my risk with them to render them service, dead though they were. I do not know how I shall ever obtain your pardon for such references as these to personal services in this, God's work. But this is my object, and my object alone; that after bearing testimony to the fundamental things of this work, and my confidence in it, I hope that if anywhere along the line I have caused any of you to doubt my faith in this work, then let this testimony and my indicated life's work be a correction of it. I make reference to these personal things in fifty years of service so that you may know that my testimony

has some sanctions for it in the life of service I have given to the cause. And if to your minds, I say again, there does not occur remembrance of this service, then let the shame of it be mine. It would not be good taste for me to make further allusion to such things.

After the hymn, "O Ye Mountains High," had been sung by the congregation, the benediction was pronounced by Elder John E. Hepler, who is in charge of the Bureau of Information on the Temple Grounds.

THIRD DAY

MORNING MEETING

On Sunday morning, October 6th, the auditorium and galleries of the large Tabernacle were crowded to capacity, every seat being taken and every available space in the aisles and doorways being occupied.

The Assembly Hall directly south of the Tabernacle was crowded with people who listened to the Conference proceedings as they were broadcast from the Tabernacle. Thousands of others who were unable to get inside of either of these buildings, assembled upon the Tabernacle grounds and listened to the services by means of loud speakers that had been installed.

The fifth session of the Conference began promptly at ten o'clock, with President Heber J. Grant presiding.

The Tabernacle Choir and congregation sang the hymn, "We thank thee, O God, for a Prophet."

Elder Joseph T. Finlinson, President of the Deseret Stake, offered the invocation.

Sister Mamie Stark, assisted by the choir, sang the hymn, "O My Father."

PRESIDENT ANTHONY W. IVINS

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying:

"Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some Elias; and others Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the son of the living God."

If the Lord will give me help, my brethren and sisters, I desire to make this scripture which I have read the basis of the brief remarks that I am to make this morning. Never before have I more profoundly felt my own weakness and utter dependence upon the Lord. Facing this great congregation of Latter-day Saints, which appears to me possibly the greatest ever assembled in the history of the Church, I am overcome with emotion, which leaves me in a very dependent frame of mind.

I have prepared and must necessarily refer briefly to notes which I have, because I desire in a few minutes to take you over a long trail, a winding trail, which will lead us back a hundred years.

FUNDAMENTAL DOCTRINES

The scripture which I have read, uttered by the Redeemer of the world, so often quoted and expounded before congregations of Christian

people, contains fundamental doctrines with which the members of the Church should be thoroughly familiar. The question propounded was a very simple one: "Whom do men say that I the Son of man am?" The answer is equally simple, where definite information or knowledge is lacking: "Some say that thou art John the Baptist, some Jeremias or Elias, or one of the prophets." But Peter made a definite and direct answer: "Thou art the Christ, the Son of the living God." Then said the Redeemer to him: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. * * * Thou art Peter, and upon this rock (the rock of revelation) I will build my church, and the gates of hell shall not prevail against it." And continuing, he said to Peter: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

UPON THE PRINCIPLE OF REVELATION

A thoughtful study of these words reveals these great truths: First, that it is possible that knowledge not previously possessed may come from God our Father to his children who are here upon earth. It is probably true that Peter himself did not understand the direct source from which the impulse that prompted his answer had come, but this scripture makes it plain that it came from God our Father, who spoke to him through the influence, or whisperings, of the Holy Ghost.

Another important truth which this scripture reveals is that the means of communication between our Father who is in heaven and his children who are here upon earth, is the Holy Spirit of God, the Holy Ghost, communicated to us through the precious gift of revelation.

The Church of Jesus Christ of Latter-day Saints is to be built upon this principle of revelation.

Another very important thing which is definitely implied by these words spoken by the Redeemer of the world is that the keys which were bestowed upon Peter, when in the possession of any other man, as they were in the possession of Peter, confer upon him the authority to bind upon earth and it shall be bound in heaven; to loose upon earth and it shall be loosed in heaven.

Questions which are of vital importance, and in which this principle or doctrine of revelation is directly involved, have come to the Church from the time of its organization until the present. They are constantly being introduced and discussed, many of which, unless properly understood and defined, lead to confusion and misunderstanding.

A TEMPLE BUILDING CHURCH

It is to one of these questions that I desire to confine my remarks this morning. I refer to the propaganda which is being so industriously circulated among members of the Church, in favor of the immediate

construction of a temple at Independence, in Jackson county, Missouri. The Church of Jesus Christ of Latter-day Saints is a temple-building church. Among the very first commandments that were given to the Church was the word of the Lord in regard to the building of temples; and we are told in the revelation that its members are always expected to do this in order that the house of the Lord may be erected, and a place properly prepared where the ordinances of his house may be administered in the manner in which he designs that they should be.

In the early history of the Church, a temple was erected at Kirtland, Ohio, the first to be dedicated to the Lord in this dispensation. Prior to that time, however, the Lord had revealed to the Church that the center stake of Zion was to be established in Jackson county, Missouri. I desire to read the revelation which refers to this, and which is contained in the eighty-fourth section of the Doctrine and Covenants:

"A revelation of Jesus Christ unto his servant, Joseph Smith, Jr., and six elders, as they united their hearts and lifted their voices on high.

"Yea, the word of the Lord concerning his Church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

"Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

"For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

PERIOD OF PERSECUTION

All of you, my brethren and sisters, who are familiar with the history of the Church know that after the gathering of numbers of its members to the state of Missouri, persecution developed which became so intense and unbearable that they were not permitted to remain there. During the period of these persecutions excavations were made at Far West in Missouri, and the corner stone laid there, with the intention of erecting a temple at that place, but because of persecution the work proceeded no farther.

The people were finally driven from the state. Many were put to death. Many were imprisoned, and property of inestimable value was confiscated.

Driven from Missouri, members of the Church migrated to the state of Illinois, where they found temporary asylum and peace. It was nine years after the revelation from which I have just read was given that the Lord commanded the Church to proceed immediately to erect a temple at Nauvoo, Illinois. Before this building was entirely completed, opposition to the Church again developed. Persecution became more intense, perhaps, than ever before. Men

were placed under arrest, charged with sedition, murder, and other kindred offenses—not one of which was ever proved to be true—with the result, as you all know, that the members of the Church were again driven from their homes, and under the leadership of Brigham Young, turned their faces westward, in the hope that they might find peace and the opportunity to worship the Lord as their consciences dictated, here in the valleys of these mountains. Brigham Young, having become the leader of the Church, it was under his presidency that the migration across the plains was successfully carried out.

Just as definitely as the Church was commanded to make Jackson county, Missouri, the gathering place of the Saints, and to erect a temple there in this generation, upon which a cloud should rest by day, so does he, in this scripture which I have read, release them from that responsibility. And he says further:

"This I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God."

After the arrival of the pioneers in this valley one of the first important acts of the President was to designate a spot for the erection of a temple, upon the block where we are now assembled, work upon which was immediately commenced and prosecuted until the structure was finished and dedicated, and has for many years been in operation.

VARIOUS FACTIONS

At the time of the exodus of the Church from Nauvoo, Illinois, many of its members remained behind, among them the family of the Prophet. Sidney Rigdon, the man who had dedicated the spot in Missouri where the city of Zion and temple were to be reared, a close friend of Joseph Smith, and at one time his counselor in the Presidency, retired to Pittsburgh, where he gathered around him a small congregation, and organized a church after the pattern of the Church at Nauvoo. The movement, however, was an entire failure, and it was but a short time until his congregation left him and scattered.

James J. Strang, another man of great influence and power in the Church, claiming that Joseph Smith had designated him to be his successor in the Presidency, led away a considerable number of people to Beaver Island, in Lake Michigan, where he organized a church and sent his missionaries to Great Britain and other parts of the world. He was finally anointed king, by his congregation, and reigned as a king until finally his administration became unbearable, and he was killed by one of the members of his own congregation.

Lyman Wight, a man of influence in the Church, gathered together a small body of these people who remained behind, and established himself in Texas, where for a time he held a small congregation together. But like all the others, it was only a short time until there was dissolution and he was left alone.

It was from the members of these different congregations, brought together under the leadership of Joseph Smith, the son of the prophet, that the church known as the Reorganized Church of Jesus Christ of Latter-day Saints was formed. This denomination is still in existence.

HEDRICKITES OR CHURCH OF CHRIST

The matter to which I desire to call particular attention relates to the small congregation of people known as Hedrickites. In 1851 Granville Hedrick and Daniel Judy, both of whom had been regularly ordained elders in the Church, began to preach the gospel as they understood it. They gathered around them a number of converts. They rejected the doctrine of plural marriage, the doctrine of baptism for the dead, and practically all of the revelations given to the Church through Joseph Smith after 1834, declaring that from that time forward he had been a fallen prophet. These people, in 1864, removed to Jackson county, Missouri, and soon after, by purchase, acquired a small portion of the tract of land which was originally known as the temple block. The tract of land purchased by Edward Partridge, and which was designated as the temple block, consisted of some 63 acres. This had been subdivided and sold, so that the Hedrickites acquired only about three acres of the original tract, which they now hold.

By the addition of numbers of people who have dissented from the Reorganized Church and others, the numbers of the Hedrickites have recently been considerably increased. They have now organized themselves into a church which they call the Church of Christ.

SOLICITING AID

It is a well known fact to many of you that these people have sent out their agents, who have recently visited many of the wards of the Church in the stakes of Zion that are in Utah, Arizona, California, Idaho and in other places. The message which they bring to us is this: that the Lord has revealed to them that the time has come when the temple is to be erected upon the temple lot at Jackson county, that this scripture which I have read, from section 84 of the Doctrine and Covenants, may be fulfilled, because they call attention to the fact that the generation which lived at the time that the revelation was given has about passed away. They have been to us. They have come to our office soliciting aid. They would like us to assist them in building a temple. In other words, they would like us to become a part of their organization, not to direct it, not to control it, but to act in harmony with it.

A HOUSE BUT NOT A TEMPLE

My brethren and sisters, with all good feeling toward these people, which we have always had, and always manifested, you will readily understand the impossibility of such a coalition. It is true that a house may be erected upon that tract of ground in this generation, but

it will not be a temple erected to the name of the Lord and accepted by him, until the time comes when he shall speak through the proper channel, and the work be accomplished by his recognized church.

THE PURPOSE OF A TEMPLE

I asked these people what they would do with the temple if they had one. What would a temple be to people who do not believe in baptism for the dead? The first great purpose, when the Lord commanded the building of the temple at Nauvoo, was that a proper place might be provided for the administration of the ordinances of the house of the Lord in behalf of our dead; and the Lord told us plainly that except we went to and completed that work, that the keys of authority for the administration of these ordinances might be conferred, he would no longer accept the administration of the ordinance of baptism for the dead as we had been administering it.

Now, in connection with this I desire to call your attention to something which has direct application to it.

THEIR OFFERINGS ACCEPTED

At the time that the revelation was given commanding the construction of the Nauvoo temple, which was about ten years after the one from which I have read, the Lord makes this plain and definite statement:

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

"Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord, your God."

It reveals to us this great truth, that God does not require at the hands of men the accomplishment of that which is impossible—not impossible to him, but impossible to them. Whether it applies to this particular subject which I am treating, whether it applies to any other law that has been given of the Lord, and which the Church has conscientiously endeavored to carry out and been prevented from doing so by the enactment of civil law which would bring us into direct conflict with the government under which we live,—the Lord holds that in abeyance.

IN THE TOPS OF THE MOUNTAINS

Now, do not understand me to say, my brethren and sisters, or to infer that Jackson county, Missouri, will not eventually be the gathering place of the saints, that it will not be the place for the erection of the city which shall be known as the New Jerusalem; but it is very definitely certain that it was not the will of the Lord that

it should be made the first great gathering place of the members of his Church in this dispensation. Otherwise he would not have brought the people to these valleys of the mountains; otherwise the words of the prophets of old would not have been fulfilled. Isaiah, long ago, before the birth of the Redeemer of the world, declared, looking into the future, that it should come to pass in the last days that the mountain of the Lord's house should be established,—not upon the plains of Missouri, nor the rolling hills of Illinois,—but it should be established in the top of the mountains, and should be exalted above the hills, and all nations should flow unto it. Many people should go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. For what purpose? That we may there be taught his ways and learn to walk in his paths.

FROM ALL PARTS OF THE WORLD

If that scripture to which I refer has not been fulfilled by the Church of Jesus Christ of Latter-day Saints, during the past hundred years, it has not been fulfilled anywhere. Father Jacob, when he laid his hands upon Joseph, his younger son, declared that his heritage had prevailed beyond that of his progenitors. They were given Palestine, but his heritage extended to the utmost bounds of the everlasting hills; to a land shadowed with wings; to a land rich in gold and silver and the precious things of the earth; to a land where the gathering of a people would occur, who would make the desert to blossom as the rose; a land in which cities would be built in what had before been desolate places; a land in which the voices of children and music would be heard, where before there had been silence and desolation.

As I look at this congregation of Latter-day Saints today I see in it the fulfillment of these words of the prophet. There are gathered here people from all parts of the world. They have come to Zion. They are the sons of Joseph, the heritage to whose race and people was conferred upon his younger son, Ephraim. Oh, it is a wonderful thing, my brethren and sisters, if we could only understand it. The redemption of Zion is yet to come.

THE UNITED ORDER

I found on my desk yesterday a printed communication from a man, undoubtedly a good man, undoubtedly earnest in what he says, in which he declares himself to be a forerunner of the establishment of the United Order, the law of consecration which was given to the Church. He is a seventy in the Church and in good standing. He makes himself the self-appointed guardian of the Church, a watchman upon the towers of Zion.

The Lord gave us the law of consecration and the United Order, which is the order that God's people must sooner or later obey—I bear testimony to that; I have tried it; I know its benefits. It was

not a failure on the part of the Church where I resided, but we were evidently not prepared for it. But the Lord told us, as recorded in the Doctrine and Covenants, that this law should be held in abeyance until the time of the redemption of Zion.

THE NEW JERUSALEM

I would like to read if you will excuse me for possibly overrunning the time a little—from the Book of Mormon, something that has a direct bearing upon this subject. These are the words of the Redeemer himself who came and ministered to the Nephite people upon this continent. Speaking of that which was yet far future he says:

"It shall come to pass that I will establish my people, O house of Israel.

"And behold, this people will I establish in this land, unto the fulfilling of the covenant which I have made with your father Jacob.

"This people"—he was speaking directly to the Nephite people.

"And it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you."

Again, in the following chapter, speaking of the people that should inhabit this land, calling them to repentance, he says:

"If they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them,"—which he has done.

"And they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance.

"And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

"And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

"And then shall the power of heaven come down among them; and I also will be in the midst."

THE ACCOMPLISHMENT OF GOD'S PURPOSES

What a wonderful conception of the purposes of the Almighty we have, when we come to consider not only the accomplishments of the past century, but that which is still before the Church. The opening of the greatest gospel dispensation in the history of the world, for it means the consummation of God's work. It means the redemption of his covenant people, the bringing of them together, and their restoration to the promised lands of their fathers. It means that Judah shall return to Palestine, which they are doing. The World War brought about wonderful changes, all looking to the fulfillment of these words of the prophets. It brought Palestine under the protectorate of Great Britain, the heritage of their own people, for Great Britain, the Anglo-Saxon people of the world today, are largely made up of the remnants of the ten tribes of Israel who were carried away captive by Shalmanezzer.

Thus the Lord moves in a mysterious way to accomplish his purposes. We do not always understand them. We do not always

understand the end in the beginning, but as we see the gradual development of the Lord's work we come to understand it.

I suppose few people see, in the coming to the United States of Ramsay Macdonald, the prime minister of Great Britain, anything that has particular relationship to the word of God, but I see in it possibilities of wonderful accomplishment. He comes from this British nation, this nation of Christian people, this nation among which Christianity was established while Rome was still a heathen nation, this people who were the first to erect a Christian church, as far as we are aware: where from that time to the present the people—speaking of the people at large—have retained their faith in Christ, and according to the light that they have had, have served him. The Lord will use them as his instruments in the bringing about of these mighty purposes, one of the greatest of which is the gathering of these dispersed tribes.

There are a hundred and thirty millions of people in Russia. Who are they? What is their ancestry? Prof. Chwolson of the National Museum at St. Petersburg, has traced more than seven hundred tombs of people that had been buried along the route traveled by the Ten Tribes from the time they left Assyria until they found their way into southern Russia, into the Balkan states, into the British Isles and northern Europe. They are the people from whom the harvest of the Church is being gathered today.

A SIGNIFICANT THING

An interesting thing that I noted here, to which I wish to call your attention, is that the Book of Mormon tells us that the Jews shall begin to believe, before the coming of Christ. At a meeting recently held at Hamburg, in Germany, attended by four hundred missionary Jews, it was announced that in Russia alone, during the past seven years since the World War—the World War gave liberty to the Russian people, the most down-trodden, priest-ridden people in the world who profess to be civilized—eight hundred thousand Jews have accepted belief in Jesus Christ as the Redeemer of Israel. Rather a significant thing, is it not, my brethren and sisters, if it is true?

THE MOUNTAIN OF THE LORD'S HOUSE

I must not continue my remarks. I thought of this hymn which we sang yesterday:

"High on the mountain top,
A banner is unfurled;
Ye nations now look up;
It waves to all the world.

* * *

"For God remembers still
His promise made of old"

He hasn't forgotten it.

"That he on Zion's hill
Truth's standard would unfold!

* * *

"His house shall there be reared,
His glory to display;
And people shall be heard
In distant lands to say:
We'll now go up and serve the Lord,
Obey His truth, and learn His word."

I knew the good man who wrote these verses, inspired by the spirit of prophecy; for he declared just what we are realizing today, not only in behalf of the members of the Church, but thousands of people, who are coming here every year to this Bureau of Information, where they are asking for information regarding the Church of Jesus Christ of Latter-day Saints; and they are receiving it, information properly given. Its influence is felt in all parts of the world. Away down in Czecho-Slovakia, where President Widtsoe has recently opened a new mission, the influence of this Bureau of Information has made our elders welcome by the government of that country.

So the words of Isaiah are being fulfilled; the mountain of the Lord's house is established in the top of the mountains. That is what we are particularly interested in. It has been exalted above the hills, and many people have come here for the purpose of learning the way of the Lord, that they may learn to walk in his paths.

NOT TEMPLES OF THE LORD

God bless you, my brethren and sisters. Do not allow this question of the building of the temple in Jackson county to worry you. A house may be built by these people to whom I have referred, but it will not be a temple recognized by the living God. One of the first things the Nephite people did, after they landed here, was to erect a temple, and they built it after the pattern of the temple of Solomon. They forgot the Lord. They denied him, and became idolaters, even to the offering of human sacrifice. And yet when Hernan Cortes landed in Mexico he found the most magnificent temples there, dedicated to the worship of the Devil, and they acknowledged that they worshipped the Devil, not because they loved him, but because they feared him. They said that he appeared to them in bodily form and instructed them regarding their duties; and I believe there was something in it, myself. They were temples, but they were not temples that were accepted by the Lord. There was one small building at Tezcoco, on the shores of the lake, just out from the City of Mexico, in which there was no idol, in which no human sacrifice was offered, which was adorned with flowers; and when asked to whom the house was erected, the natives said it was to their Fair God who had visited them and gone away, but had promised that he would return, and they were waiting for him; that he was a man who taught them peace and love, to abstain from war, to love peace, and help one another. Just a remaining vestige of the gospel of Christ which was left among that people, and they are looking for the return of Quetzalcoatl.

I pray the blessing of the Lord upon you, through Jesus Christ. Amen.

A duet entitled "An Angel From on High" was sung by Cyril Martin and Ida Hepworth.

ELDER J. HOWARD JENKINS

Former President of the New Zealand Mission

Responsibility always makes us apprehensive, so this morning I feel entirely dependent upon the Spirit of the Lord for those things that I shall say.

This is a time of refreshing. We have all come to conference this morning to be refreshed and to return home strengthened in our purpose in life, to carry on the ideals of this splendid Church.

I feel like a watchman from the outposts of New Zealand this morning, when I say to you that the gospel is being preached in that land, and the inhabitants of that great domain of the British Empire are being given the opportunity of learning of the truths of the gospel. The elders are faithful and true, and I have been impressed with the splendid manhood of this Church.

As I said in the beginning, responsibility makes us apprehensive. As fathers and as leaders of the Church I know that we are apprehensive, but I see no cause. The young men of this Church are building splendid roads. They are building finer meetinghouses than we have ever enjoyed. They are building splendidly today, and I am satisfied that they are not going to neglect the important phase of our purpose in coming to the earth. I believe that there is a finer manhood in this Church today than has ever been before in the young manhood of this Church. I am grateful for the associations I have had with them. I have seen their splendid achievements. I have listened to their faith and their confidence in the gospel. I realize, too, that they are living the gospel each day. I am impressed with their cleanliness, their virtue, and their desires to magnify their priesthood in this great work.

I believe today that greater opportunity awaits the young men in this Church than has ever been given to them before from the fact that the world is today looking for men who can carry responsibility in the true sense that the priesthood of this Church teaches us. I am mindful of the fact that our young men are being taught, those who attend priesthood meetings, and I feel inspired to say that no greater plan has ever been given to us as a priesthood than the movement that was inaugurated some time ago, whereby greater development can come because of greater opportunity of serving the Lord by magnifying our callings.

I am impressed with a story of a young man who, when he stood in the pulpit explaining the principle of repentance, said this:

"If I steal an article, God requires that I sincerely repent, that I restore that which I have stolen. If I have spoken an untruth, God requires that I repent in sincerity and restore the evil that I have spoken. The same if I lose my virtue, God requires a sincere repentance and a restoration."

So we come to the great responsibility resting upon us as a Church in these days, not only to make restitution for that which we do wrong, but to sincerely repent; and if perchance we take those things that we are unable to restore, then a sincere repentance is impossible. And so we realize, on the verge of manhood, these great responsibilities when we are initiated into this priesthood.

There was a time in my life when I doubted certain principles of the gospel, but through faith I can say to you today that I believe the gospel to be true, every principle of it. I believe in the divine leadership of the men who stand at the head of this Church, and I believe that God will so direct its affairs that it will fulfil its purposes, and that his purposes, in the end, will be fulfilled and sustained throughout the earth.

I pray God to bless us in this great responsibility, that the young manhood of this Church will keep themselves sweet and clean, that the faith of their fathers may come unto them, and that the responsibilities of this great work shall be borne on their shoulders when the opportunity comes to serve, as it will. To this end I pray God's blessings upon this Church and this people, and I do it in the name of Jesus Christ. Amen.

ELDER LORENZO W. ANDERSON

Former President of the Norwegian Mission

My brethren and sisters, I have never realized such a sight before, and I did not think that the Lord would ever give me the privilege of standing here in this tabernacle. I therefore ask him that he will bless me with his Holy Spirit, that the few words I may speak may be under its direction.

I have certainly appreciated this morning's conference. The remarks made by Brother Ivins were remarks that I have desired to hear, and if Latter-day Saints are faithful they need have no fear about the future.

God gave me a testimony of the divinity of President Grant's mission. I know beyond all shadow of a doubt that he is inspired of God. And as far as the prophets who have lived in the past are concerned, they were prophets unto their time; but I need the direction and the counsel of a living prophet, just as much as they did in times that are past. Therefore my desire is that I may heed the instructions and counsels which the present prophet gives, for I feel that they are the ones that are most essential to me.

I enjoyed my work in the land of Norway, and while it seems as though the government authorities are not as favorable towards us as they should be, I feel that this has been a source of blessing to us, for we were unable to reach the leading men of the nation before. The elders must register when they leave and must register when they enter a place, and through this means we are enabled to present unto the officers of that country a knowledge of the gospel.

Two missionaries were sent into a different branch to begin labor there. The police would not permit them to remain. We took the matter up with the American minister, and through his efforts we had a visit from a representative of the State Department. This representative called at the office and made all kinds of inquiries as to the morality and the standing of the young men who had been appointed to labor there. He was very favorably impressed, and we had the privilege of giving him a copy of the Book of Mormon—something that I do not see how we could have gotten to the State Department had not a representative of that department called upon us.

We desired while there to have Boy Scout work, M Men work and Bee Hive work. Another elder and I called upon the secretary of the Norwegian Scout Association, and asked for the privilege of becoming members of that organization. He frankly told us that Mormons, Buddhists, Mohammedans and Communists could not become members of the Scout organization of Norway. They would, as a last resort, permit Catholics, but we were not permitted to become members. Later on we sent a written application, and a flat denial came back, which would not permit us to become members of that organization.

My brethren and sisters, I feel that the time is near when many of the leading people in the land of Norway will accept the gospel. I have never been treated with greater respect, with greater courtesy, in my life, than I was by those people. They asked me many questions relative to the faith of our people, and I believe a good impression was made upon them; but we lack missionaries in that field.

I had the joy of being up among the Laplanders, and the minister who had charge of a colony of them asked me not to do any work among them. He said that the Laplanders were so simple-minded they would believe almost anything that was told them. But we had the privilege of leaving with them a Book of Mormon and a lot of our literature, and I believe the time will come that many of these blue-eyed, fair-haired people will seek after the gospel.

Brethren and sisters, let us not do anything that will bring unto us sorrow, or bring unto us regret. Let us keep our covenants sacred. Let us uphold and sustain those of our brethren who are called to preside over us. God bless them; God bless you, that we may all be true and faithful, I ask in the name of Jesus Christ, Amen.

PRESIDENT RUDGER CLAWSON

Standing before this great congregation of people in this great tabernacle, and standing before a greater congregation, perhaps, the people that may be listening in over the radio, I feel the responsibility of my position. The thought that was in my mind, and the prayer that was in my heart when I was called by President Grant to appear

before you, was this: O Lord, help me to glorify thy name, through faith, in my utterances this morning.

DEPENDENCE UPON SPIRIT OF GOD

As I was coming into the tabernacle yesterday forenoon a brother said to me: "President Clawson, will you be a speaker this morning?" I said to him: "My dear brother, the Council of the Twelve and other authorities of the Church have no notice whatever, at these general conferences, as to whether they will be called upon to speak or not; and furthermore in speaking, they are not told just what to say. They are expected, of course, to depend upon the Spirit of the Lord to inspire them." Now, if I shall speak to you this morning by the Spirit of the Lord, you will be edified, but if I shall speak to you by some other spirit there will be no instruction. So I invoke His Spirit, and pray that it may be upon me and upon this congregation.


THE GOD WE WORSHIP

We are here as a worshiping assembly. The God that we worship, my brethren and sisters and friends, is a God of love, a God of mercy, and a God of power. The God that we worship is the God of the Bible, as set forth in King James' translation; he is the God of Adam and Eve, who were in the Garden of Eden; the God of the three great patriarchs, Abraham, Isaac and Jacob; the God of Moses; the God of Elijah and of Isaiah, Ezekiel and Jeremiah; the God of Jesus Christ who came in the meridian of time; and the God of his apostles. Furthermore, the God that we worship is the God of Joseph Smith, the modern prophet.

This Holy Being that I speak of is a God of body, parts and passions, as clearly and definitely described in holy writ, because we are told that man is in the image and likeness of God, hence God is in the image and likeness of man. Joseph Smith so declared him to be, for he saw him in a great vision. This God is comprehensible. He falls under the senses. There is something substantial about him, something that you can easily realize; but a God without body, parts and passions, I take it, cannot be comprehended.

A GOD OF LOVE

God is a God of love. Listen to these words by St. John:

 "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not, knoweth not God; for God is love."

Now, isn't that a wonderful statement, that we cannot even know God without exercising this tremendous principle of love? He is love, and if we shall come to understand him and comprehend him, it must be in part through this glorious attribute.

Jesus said to his disciples:

"Love one another, and if you love me ye will keep my commandments. If you love not one another you are not my disciples."

So that love exercised a mighty influence in the life and work of the Savior and in that of his disciples.

The greatest manifestation of the love of God, I take it, relates to the atonement, for we are told, in the gospel of St. John:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

It seems to me this was a very wonderful expression of God's love for the children of men.

THE FAMILY OF GOD

We understand, from the scriptures, that Jesus Christ is our elder brother. If that be the case then we are his younger brothers and younger sisters; we belonged to a great family before we came into the world. It was the family of God, for Jesus said: "When you pray, say our Father which art in heaven." Our Father is there, and we believe that we have a mother there. That thought was beautifully expressed in the hymn that the choir sang this morning. I think you will agree with me that it is a very wonderful thought indeed. At least it is interesting and worthy of profound consideration.

"I had learned to call thee Father,
Through thy spirit from on high,
But until the key of knowledge
Was restored, I knew not why.

"In the heavens are parents single?
No, the thought makes reason stare.
Truth is reason. Truth eternal
Tells me *I've a mother there.*"

To say the least, if we are led to believe that we have a Father in heaven, I think we are justified in believing that we have a Mother there. Who ever heard of a father where there was no mother?

All this means that in heaven from whence we came we were the children of our Father, his children in spirit. This was prior to the time we came down to the earth and took upon ourselves these mortal bodies. Think of it, my brethren and sisters and friends!

TREMENDOUS SACRIFICES

Surely it was a tremendous sacrifice the Lord in heaven made, when he gave his only begotten Son to die for the sins of the world, that you and I might be redeemed, that all the world who would receive the truth might be saved in the presence of God.

Abraham was called upon to make a similar offering, in a lesser degree, when he was told to offer up his son Isaac as a sacrifice unto

God. It must have been a most terrific ordeal. How could he bear it? Well, we don't know just how he could bear it, but we know that he did bear it, and we know that he was obedient and answered the commandment and undertook to carry it out because the Lord had demanded it of him. The evident purpose of it was to test his faith, to try his very soul.

A GOD OF MERCY

God is a God of mercy. We are told in the Book of Exodus:

"And the Lord passed by before Moses, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth."

Then in a psalm:

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

Then again: "

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

"To such as keep his covenants, and to those who remember his commandments to do them."

Have you remarked, as I read this scripture, that the principle of mercy that is in God, our Creator, is everlasting in its character? It is a great attribute of his character. It was so before the world was organized and projected into existence. It is a great and glorious virtue in every man and woman who exercises it, and it will ever continue to be so in worlds without end. I repeat God is merciful, slow to anger, plenteous in mercy.

How is it with us, brethren and sisters? Are we merciful? Are we slow to anger, or do we give way sometimes to our feelings, and speak words of bitterness and words of anger, that we repent of later?

It seems to me if we are to become like our Heavenly Father—and that is most desirable—then we must exercise these glorious virtues,—the power of love, the power of mercy.

A GOD OF POWER

Now remember also that the God we worship is a God of power. There are many examples of this. We have seen it in our own lives. We have become cognizant of it in our own experiences. There are many examples in holy writ. Let me give you one briefly.

The Holy Bible tells us that upon one occasion in ancient times Sennacherib, the king of Assyria, came up against Hezekiah, the king of Judah. He came up with his captains and a great army. His purpose was to take possession of the fenced cities of Judah, and to war against the children of Israel. Now, mark you, the difference between this heathen king and Hezekiah, the king of Judah, a servant of the Lord.

Sennacherib came in the pride of his heart and in an arrogant

boastful manner. He notified Hezekiah that he was coming, and warned him to be ready to surrender.

KING HEZEKIAH'S FAITH

What was the attitude of Hezekiah, a man of God, a man of faith? Did he sit down and cross his hands and wait for the Lord to come and deliver him and his people? No, he didn't. He believed the Lord could do it. He believed the Lord would do it, but he at once instituted proceedings of defense. He gathered his people together. The record says he strengthened himself. He built up all the walls that were broken down and raised them up to the towers, and repaired Millo in the city of David, and made darts and shields in abundance; and he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spoke comfortably to them, saying:

"Be strong and courageous. Be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:

"With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."

And the people rested themselves upon the words of Hezekiah, king of Judah. Mark it. The people were composed, and their feelings were calmed and they rested upon the words of Hezekiah, *after preparing for defense*. Hezekiah realized that faith without works is dead, being alone.

SENNACHERIB'S BOASTFULNESS

Soon after came the great heathen king. He made light of the God of Hezekiah, held him up to ridicule, reviled him, and said, in substance, to Hezekiah:

"Thinkest thou that thy God will deliver thee from my power? Why, all the gods of the heathens in the land with whom I have warred have submitted to my rule and to my authority, and think not that the God of Israel, or your God, will deliver you."

And his servants spake yet more against the Lord God, and against his servant Hezekiah. He also wrote letters to rail on the Lord God of Israel and to speak against him, saying:

"As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the god of Hezekiah deliver his people out of mine hand."

Then they cried with a loud voice to the people of Jerusalem that were on the walls, to affright them and to trouble them, that they might take the city.

JUDAH'S DELIVERANCE

Now, brethren and sisters, under those distressing circumstances

what did Hezekiah do? After he had prepared to defend his country and his liberty he prayed to the Lord, and "for this cause Hezekiah, the king, and the prophet Isaiah, the son of Amos, prayed and cried to heaven." Don't you think, after he had taken every means to defend himself and his people, that that was the proper time and a good time to cry unto the Lord, and to cry unto him in faith? What was the answer? Well, this is what it was:

"Thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

"By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

"For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand."

Think of it—one hundred and eighty-five thousand—slain by the Angel of God in one night.

"So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh."

OUR PROTECTION

Now, brethren and sisters, in conclusion let me say to you, with this wonderful example before us, and other things that we are familiar with, if we will keep the commandments of God and serve him, as Hezekiah served him, he will reach forth his powerful arm and lift us up and strengthen us and deliver us from our enemies, just as he has done up to this very moment. Never, in all the history of this people, covering a hundred years, were the Latter-day Saints more powerful, more influential and more numerous than they are today. I say to you great is their faith, and there is power in faith.

God bless you, in the name of Jesus Christ. Amen.

ELDER ALMA G. BURTON

Former President of the Tahitian Mission

My brethren and sisters, I assure you that I feel weak in occupying this position; and I, like the others who have gone before me, ask that I may have an interest in your faith and prayers while I stand here.

While sitting in my seat, and looking into the faces of these men who are on the stand, looking over this vast audience of saints, listening to the very remarkable, inspiring, and interesting testimonies that have been borne, I experienced a most peculiar feeling of comparison, a feeling that was mingled with sympathy and with thanksgiving.

My thoughts went back to the last annual conference of the Tahitian Mission, at which I presided. The saints were there gathered from many islands of the sea, some of them coming hundreds of miles,

and some even a thousand miles to attend that conference. They were there for the same purpose that we are assembled here today, to receive instruction, admonition and inspiration in their work in the gospel. They do not have the opportunity of listening first-handed to our beloved President of today, and to the presiding authorities, but they are trying in their humble way to fulfil their duties, to magnify their callings and their priesthood. As I sat here with joy in my heart for the many good things that have been told to us, my sympathy went out to those people, to that portion of the house of Israel who are not so fortunate as we who can assemble in this great building and listen to the words of God.

I bring to you today, my brethren and sisters, greetings from the people of the Tahitian Mission. I trust there is in your hearts a prayer for their success as well as the success of the saints who are scattered throughout the different missions of the world. It is with pleasure that I report to you that with the very humble and faithful efforts of our elders, we are making good headway in that mission. During the past three years we have had an increase in baptisms of over a hundred per cent each year. Our tithes have shown a great increase. We have also had an increase in attendance at sacrament meetings and in faithfulness to other duties throughout the Church.

Our principal efforts, however, have been with the young people. We have been successful in organizing Improvement Associations in many of the different branches of the Tahitian Mission. We have realized the importance of giving to these young people a knowledge of the gospel, that they, in turn, may fill the positions occupied once by their fathers and the older saints who have passed on before them.

The condition of the people in general is good. We find that they are striving to pay an honest tithing. They are striving to live the gospel. They are striving to keep the commandments of God and to live the Word of Wisdom, that they may grow nearer and nearer to God. We have not had the privilege of preaching the gospel by radio, but we do have a publication of large circulation, and through that means have been able to reach many persons and homes we could not otherwise have reached.

The most effective method of preaching the gospel throughout the islands is by personal contact. Perhaps many of you do not know that the Tahitian Mission includes the entire group of the Society Islands—a great number of islands scattered over a vast expanse of water,—and as our elders travel to and fro to the different branches they live with the native people, they come in personal contact with them, and they teach them how to live family life, how to pray, how to live near to God, how to magnify their offices and callings in the Church.

My brethren and sisters, I have found in my experience that one of the most encouraging and inspiring things for an elder is to have a letter from home that encourages him in performing his duty, in living nearer to God.

In the remarks in our priesthood meeting last evening the fathers

were asked to be more chummy with their sons. I want to take this opportunity to ask the fathers and mothers not to fail to put in their letters to the boys encouragement to live near to God, and to fulfil faithfully their duties. It will go a long ways in helping the boys in our mission, and I think it will in all the missions of the world.

I am grateful, my brethren and sisters, that I have had the opportunity of going into the world to preach the gospel of Jesus Christ. I am thankful for the opportunity I have had of serving with your sons and your daughters who are in the Tahitian Mission. I love them. I honor them for the courage and faithfulness they have shown in carrying the gospel message, the message of salvation, to that people. I have traveled with the boys on the sea. We have been in storms. We have been in hard circumstances, and I want to tell you, my brethren and sisters, that I am not a doubter regarding the youth of Zion. I think that the boys of today have just as much courage as those of other days have had. I have seen the boys when they had to meet situations, when it took men of courage to meet those situations, and our boys in the islands of the sea, and no doubt throughout all the other missions of the world, are successfully handling those situations every day.

I bear testimony to you, my brethren and sisters, that I am thankful that I am a member of the Church of Jesus Christ of Latter-day Saints. I know that God lives. I know that Jesus Christ is the Son of God, and that the gospel of Jesus Christ has been restored to the earth in the latter days. I know that the power of the priesthood has again been given to us, and is operative on the earth in this last dispensation; and I know that the same power of the priesthood is operative out in the mission field as is operative here in Zion.

I bear testimony to you, my brethren and sisters, that I know that President Grant is a prophet of God, called to preside over the Church in this particular time. I am thankful for the association I have had with the President and with the presiding authorities, while laboring in the mission field, which has been mostly through letters. I have received some very fine encouragement, and I have learned to love them and honor them as men who are called of God. I trust that I may live true to the covenants which I have made in this great Church.

In closing I wish to call attention to remarks that Paul, the great apostle of old, who knew Jesus Christ, made. He said:

"Woe is unto me if I preach not the gospel."

Do we realize the importance of the message which is left for us to carry throughout the world in this dispensation? Paul realized it in his time, and he said:

"I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

"To them that are without law, as without law, * * * that I might gain them that are without law."

That is the thing that we are trying to do in the mission field,

We are trying to win the people over, to give to them the message that the gospel has for them. The Gospel of Jesus Christ of Latter-day Saints teaches us to love the Lord with all our heart, and our neighbor as ourselves. How can we love our neighbors as ourselves, except to give unto them the happiness and the joy which comes to us through the gospel of Jesus Christ, which has been given to us in these latter days? I trust that the Lord will bless us all to that end, in the name of Jesus Christ, Amen.

The choir rendered the anthem "Inflammatu8," solo part by Sister Laurinda P. Brewerton.

Elder Ralph B. Keeler, President of the Juarez Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The closing session of the Conference commenced promptly at 2 o'clock p. m.

President Heber J. Grant presided.

The hymn, "Praise to the Man who Communed with Jehovah" was sung by the choir and congregation.

Elder James L. Nielsen, President of the Moroni Stake, offered the opening prayer.

A sextette, assisted by the choir, rendered the anthem, "The Heavens are Telling."

PRESIDENT HEBER J. GRANT

I have a telegram from Brother James L. Dunford, announcing that he and others are enjoying the conference proceedings as they are received by radio at Paris, Idaho.

I have a telegram from the Idaho Falls stake presidency announcing the death of Patriarch Robert L. Bybee, who passed away yesterday at the age of ninety-one years. He was one of the early pioneers. The funeral will be held Monday.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy and President of the Temple Block Mission.

I have enjoyed this conference. It has given us the spirit of the Psalmist when he exclaimed: "Unto thee, O Lord, do I lift up my soul."

Reference has been made to the work of the missionaries on this block. This is an important mission, and the twenty brethren and

sisters, who come to help us meet the strangers within our gates, are doing a fine work—a work that is noble and true. They meet all people with a Christian-like attitude of mind. They love people, and that is why the tourists see that our message is one of love. If we can always keep here the spirit of Jesus Christ our Lord as expressed by the beloved John: "God so loved us, we ought also to love one another," then people will partake of the spirit of truth.

We receive many letters expressive of the gratitude of the strangers who come to visit us. A famous Japanese educator recently spoke of our hospitality, and among the things he said was that on these grounds he felt the spirit of Christ. I am very thankful for this; and very grateful that we have brethren and sisters working here who know the true service of the Master.

We may surely say that it is to a large extent through such men and women that the Spirit of God kindles the fire of divine love and the longing for divine knowledge in the hearts of others.

Mormonism recognizes that in this great age of new thought and progress, the power of the Divine is in the living present. The religion of Jesus Christ our Lord gives us power to distinguish between the true and the false; the eternal and the temporal; spiritual substance and human opinion. Our great mission is to advocate an understanding between religion and the civilization of to-day; and we must never fear to advocate the four great fundamentals of religion that we solemnly believe to be true. These are as follows:

First, "God created man in his own image, in the image of God created he him." We are gods in embryo. The human mind is infinite in its power to progress. In one of the finest passages of our great world-poet Shakespeare, he gives us his conception of the grandeur of the human mind when he writes:

"What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving, how express and admirable! In action how like an angel! In apprehension how like a god!"

The second point that is fundamental to Mormonism is that Jesus Christ died for you and me. He atoned for the sins of the world and gave us eternal life. In the Book of Mormon we have these words of the prophet Helaman:

"Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them.

"And now my sons, behold I have somewhat more to desire of you, which desire is, that ye may not do these things that ye may boast, but that ye may do these things to lay up for yourselves a treasure in heaven, yea, which is eternal, and which fadeth not away; yea, that ye may have that precious gift of eternal life, which we have reason to suppose hath been given to our fathers.

"O remember, remember, my sons, the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world.

"And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him that the Lord surely should come to

redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.

"And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath sent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation."

Through Joseph Smith, the priesthood has been restored in this day for man's salvation. This gives the Christian religion a new life force, and it becomes a demonstration in this modern day of divine life. It calls forth new activities in man, and is in keeping with the general development of humanity. We are expressing a divine—a very divine and vital truth—when we say that the priesthood of God was restored in this age by John the Baptist and Peter, James and John. Therefore our task is a great one, for mankind must come to think of religion otherwise than they think of it today. We may feel then with the great writer Fichte: "We should rejoice at the sight of that vast field which we are called to cultivate, and rejoice that we feel strength within us, and that our task is endless."

Then there is the fourth great point of the Christian religion that "The Lord God hath prepared his throne in the heavens; and his kingdom ruleth over all." We are working for the establishment of God's kingdom upon the earth. No nobler purpose could be in the hearts of men; no greater motive could ever move them. With these principles, we shall be able to work out the highest principles of morality, for faith in God and his work is the true basis of morality.

I think we are held responsible for a rich creative work. One may call the principles I have cited old or new as one will. The question is whether they are true or not. I think that such ideas and ideals have always been common to man and have been expressed in different ways. There are today far more forces working—consciously and unconsciously—towards the goal of the Kingdom than we realize. These principles are not gained from books nor from experience, but from our contact with the Spirit of God which Jesus taught us could be done. So the simple truth of God's kingdom and man's divinity remain forever and ever.

In closing, let me read to you the words of Adolf Harnak, one of the world's great scholars:

"It is religion, the love of God and neighbor which gives life meaning; knowledge cannot do it alone. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it. But to the question, Whence*whither, and to what purpose? It gives an answer today as little as it did two or three thousand years ago. It does indeed instruct us in facts; it detects inconsistencies; it likens phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world and the curve of our own life begin, and whither this curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the sum-

mits of our inner life shine out as our highest good, nay as our real self; if we are earnest and courageous enough to accept them as the great reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search in strenuous and patient service, for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, whom Jesus Christ called the Father and who is also our Father."

Amen.

PRESIDENT CHARLES W. NIBLEY

This has been a most glorious conference. I have been coming to this tabernacle for sixty years. In the year 1869 I sang with a choir from Brigham City, in this tabernacle. Never in all that sixty years have I seen such a great multitude of people in this building and outside on this block as there is today. Zion is growing.

We have every reason to rejoice in the work of the Lord. We have been blessed during this conference with splendid weather. As a matter of fact we have a great deal of good weather at conference time, even if it is the stormy period of the year. But how beautiful this day and the two days preceding it. Could you find anywhere else in all the world, my brethren and sisters, such a delightful country to live in, with this rarefied atmosphere—three quarters of a mile above the sea level, and yet breathing salt sea air? No such atmospheric combination exists elsewhere on the known globe, because if you get salt air anywhere else in the world you must go to sea level. So here we have a most marvelous combination which is best for vegetable life, for animal life, and for human life, making it the best country in all the world. That which was a desert and a wilderness eighty-three years ago, behold what the Lord has done!

THIS IS ZION

The people have been blessed of the Lord in very deed. This city is a marvel of beauty all through the summer. As I ride around this city, I gaze at it with wonder, with admiration. I have said in my heart a hundred times, where in all the world is there a more beautiful place than this? Beautiful indeed, beautiful for situation, is Zion. This is Zion here in these mountains. Zion in the largest sense is perhaps North and South America. Zion is in Jackson County, as we heard this morning, but here also is the Zion of our God, the mountain of the Lord's house, as President Ivins read from the prophecy of Isaiah, which I will repeat, for it is good to hear: "And it shall come to pass in the last days that the mountain of the Lord's house"—I take that to mean the headquarters, the chief part of it though not all of the Lord's house, for in the Book of Mormon, First Nephi, 14th chapter, you can read that the saints of God should be scattered upon all the face of the earth; but the biggest end of it, as we may phrase it, the "mountain" of the Lord's house "shall be established in the top

of the mountains." And here it is; here we are; and the works that we have produced, I think, are good, they are constructive. What Mormonism has done is a credit.

This building, built here before there was any railroad within many hundred miles of here, was a marvel at the time, is a marvel now. That temple—is it not splendid? Whether you believe in the doctrines of our faith or not you must admit that as builders, as a constructive people, a people who do things and do them right, we are entitled to some credit. You can see that in a material way our works are good, are they not? No sane man, unless prejudice has blinded him—and then he isn't sane—could say otherwise. The works speak for themselves; and the doctrine of the Church, the faith of the people, has produced this kind of works. Therefore that which produces these good things must, of necessity, be good itself, for an impure fountain will not send forth pure water. The tree is known by its fruit. Look at this block. Where will you find anything prettier in the world than this Temple block, kept up at the expense of the Church? We don't ask anybody to help us pay the expense. The Church pays it. Your tithes help to pay it, and it is a good work. Hundreds of thousands of people every year come here with a feeling in their hearts, and say, "Won't you please tell us something about your religion?" They come and ask for it. Why, here is the chance for the greatest missionary service in all the world. I don't think we quite appreciate the opportunity that we have here. And the men and women who have served here, and are serving, we owe them our thanks for the good work that they are doing—men like Brother Joseph Peery, who has given so many years of service free—in fact, everything here is free. These organ recitals every day—free. There isn't somebody standing around at every corner with a hat or a tin cup to take your money, or to beg for money. I have traveled over the world. You missionaries, you who are here by the hundreds, you know what you find in the world. It is pay, pay, pay. Well, here it is free, free, free; free organ recitals, free choir. I want to thank Brother Anthony Lund and the choir for their splendid work. They come here Monday afternoons at 4 o'clock, and if you will turn on your radio you will hear this wonderful choir. It is heard all over the United States. We have had letters from Long Island, from New York, from Washington, from all around the surrounding country: "We heard the choir, we heard the organ, and oh, it was so good." That is all free. I want to thank those who employ the members of the choir, the merchants and others, who release them long enough to come here for a half hour on Mondays and sing, and do a good missionary work. It is all free, and it is different from anything else in the world. I am proud of it. I am proud of what has been accomplished.

A POOR MAN'S CHURCH

This Church is just what the Lord intended it to be—a poor man's church. Of course, it is also for the rich, if the rich choose

to come; but it has been built up by the poor. That was one of the signs that the Savior gave. When John was in prison and probably quite discouraged, he sent one or two of his disciples to Jesus, asking this question: "Art thou he that was to come, or look we for another?" And Jesus said to those two: "You go back and tell John the sick are healed, the lame are made to walk, the dead even are raised"—because he had power to raise the dead—and as a further evidence, "the poor have the gospel preached unto them."

So, in this day, two thousand of our missionaries are out in the world, preaching—to whom? Generally speaking, to the poor, because the rich haven't time to listen to them; they are too busy and secure with their money; and it is too much of a sacrifice yet to be called a "Mormon." It is not so much as it was fifty years ago, not by a long way, but it is still a sacrifice to give up family connections and wealth, to come and throw in their lot with the Latter-day Saints. The rich, as a rule, will not do it; but with the poor, it is different. Who were your fathers and mothers, all of you? Scarcely one that was not of the poor. I say that we get one thousand converts who are poor, where we get one who is rich. However, let us not overlook the fact that they are poor in worldly goods only. They are rich in spirit, rich in faith. They are the Lord's poor, and he loves them. They do not come from the dregs of society, but are of the highest type of manhood and womanhood.

So the gospel in this day as was the case in the days of the Savior, is preached to the poor. The poor have the gospel preached to them, and it is the gospel of Jesus Christ. The poor, I want to tell you, have built up this Church. The poor are more faithful in devotion to the Church than are the rich, or those who are comparatively rich. That poor widow in your neighborhood, whom you know, probably washing for a living, has a son on a mission, helping to support him. She is the kind, and those like her, who are really sacrificing for this work. How much do you sacrifice? How much real sacrifice do we, who are better off, make for the work? Not so very much, because what we give we don't feel, and the reason that we don't feel it very much is because we don't give very much, in proportion to what we have. But the poor—that poor emigrant girl in your ward, who is there at fast meeting, bearing her testimony, probably in broken English, her tithing is in the hands of the bishop. Let me tell you she is helping to build up the Church, she is sacrificing. I take off my hat to such as those. I bow my head in their presence because they are better than I.

FOR BUILDING UP THE KINGDOM

We heard from the President of the Church that a very considerable part of the work is halted because of the lack of missionaries. With the call for missionaries comes the call for meeting houses. It is different from what it was in the world a while ago. People want to hear about Mormonism now and they want a decent place to come to that they may hear about it. So that takes a great deal of money,

and we need ten times more for that same work of the Lord; not for me, not for President Grant, not for the authorities of the Church, but for the building up of the kingdom of God. We need ten times more. And let me say, if you and I and all the rest who are well-to-do—if the entire membership of this Church, paid their tithes honestly, there would never need to be another call on the people for anything in building up the kingdom of God. The law of the Lord has provided all that would be needed. But we don't fully observe the law. We don't contribute the means that we promise, and that we are under obligation to do. Brother McKay, in the first day of conference, called attention to that very point, that you are under covenant, I am under covenant, to keep that commandment. I know some of the brethren will say: "I don't know that I have promised to pay tithing." Oh, yes you have; yes, you have. Every Sunday, if you go to fast meeting or sacrament meeting, you promise it, clearly, definitely, if not gladly. You should do it gladly, for before you eat that morsel of bread symbolizing the body, the death, burial and the resurrection of Jesus Christ, a prayer is offered, in which you make the pledge, "that we may witness unto Thee, O God the Eternal Father"—that is a pretty solemn pledge, brethren and sisters—"witness unto thee, O God the Eternal Father, that we do remember him, that we are willing to take upon us"—willing, mind you—"willing to take upon us his name,"—and what else? "And keep his commandments which he has given us." Isn't that a pledge? Isn't that your promise? Well, we haven't kept it. We don't keep it. And so the Church hasn't means enough to help carry on and build up the work of the Lord.

Here is what the Lord says about the poor. It is in the Doctrine and Covenants, Section thirty-five:

"And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand."

Then again, section fifty-six:

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is past, the summer is ended, and my soul is not saved!

"Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

"But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

"For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

"And their generations shall inherit the earth from generation to generation, for ever and ever."

IN THIS GOODLY LAND

Those are the promises made to the poor. We, descendants of the poor, are placed in this wonderful, goodly land, with riches, with

abundance; and yet we are so stingy, I was going to say. Our hearts are not what the Lord would like them to be, for the Lord loveth a cheerful giver, not a stingy giver. It will not bring so much blessing if it is given niggardly.

I recall hearing Brother Golden Kimball tell of his father, who happened to come into possession of a very fine horse, a beautiful horse, and the boys thought they needed it; whereas he, Brother Kimball, thought he had better pay it in on tithing—for we used to pay in kind, in those days, when there wasn't any money in this country; wheat was paid, and butter and eggs, cattle and sheep, and everything that was produced. Well, this was a beautiful horse, and the boys thought they ought to keep him. Finally Brother Kimball had to say: "You take that horse right down to the bishop there in the tithing office, before my heart puckers up."

Well, we figure out how little we can pay, and our hearts "pucker" up, and we don't keep the covenant, the pledge we make every Sabbath day at the sacrament table. And yet I don't want to scold. Rather I want to bless; it is in my heart to bless, to bless the faithful workers, for after all, are we not the best people in all the world? I don't want to be associated, here or hereafter, with any other kind of people than my own. They are good people.

SIGNS OF THE TIMES

I see the signs of the times that have been pointed out to you and those who try to watch for them. Brother Young has mentioned Ramsay MacDonald, Premier of the British empire, coming over here to talk peace, to try to help to bring peace to the world,—blessed peace! Herbert Hoover, the farmer's son, grown up from a poor boy who had to work his way through school, standing at the head of the greatest nation on earth, and Ramsay MacDonald, one of the poor, the poor exalted, meeting there this day in those Virginia hills and talking things that are of most momentous concern to the whole world. I bless the Lord for them. As far as I have authority to bless—and I have, as an elder of the Church—I bless Herbert Hoover in the great effort that he is making now, and I bless Ramsay MacDonald, and ask God to bless them, that they may do that which makes for righteousness.

BLESSINGS INVOKED

In the president's office the other day, when Ramsay MacDonald was landing at the pier in New York, we turned on the radio—wonderful radio—and we could hear the whistle of the steamship blow; we could hear the tumult and the shouting and all the rest of it, the bands playing; and after they got up to the city hall we heard Ramsay MacDonald's rich, Scotch voice; he rolled out his r's when he said: "We want to bring peace to the wor-rld," and I enjoyed it. It was music to my soul, and I said in my heart and soul, "God bless you." I say it now before this congregation. By the power and authority of the

holy priesthood that I hold, I bless the President of the United States and the Premier of Great Britain, that God Almighty may give them success and blessing from the Lord.

I bless you, my brethren and sisters, by that same power and that same authority, that our hearts may be opened to the work of the Lord, and that we may not fail in keeping the covenants we make.

I bless my brethren here on this stand. I want to say here that with the General Authorities of the Church I don't believe there ever was a time in the history of this Church when there was more unanimity, more of fellowship, more of real effort, so far as we are able to put effort forth. There may have been greater men; doubtless were; but for real united effort, united strength, and the power of God, never has there been, in the history of this Church, a more united band of brethren than the General Authorities of the Church are this day. I glory in it. I quote with pleasure the prophecy made, I think by Isaiah, when the Lord should bring again Zion, and he is bringing it now.

"Thy watchmen shall lift up the voice; with the voice together they shall sing; for they shall see eye to eye, when the Lord shall bring again Zion."

That is the condition today. I bear witness of it. I bless the President of this Church for his integrity, for his humility and meekness and power. I bless his counselors, that they may be helps to him; also the Twelve, and the Patriarch. I bless the Patriarch with all my heart, that he may be healed. I bless the Presidents of Seventies, the Presiding Bishopric, and all you presidents of stakes, and bishops of wards, and every faithful worker, male and female. I bless you sisters, who so nobly and efficiently direct the splendid labors of your organizations. You are not stingy like your husbands are. I mean it. You are not that kind. You give more freely. God bless you. I bless you all in the name of the Lord Jesus Christ.—Amen.

ELDER JOSEPH L. PETERSON

Former President of the Danish Mission

This, my brethren and sisters, is the biggest thrill that I have ever experienced. To gaze over this vast audience is an inspiration and an opportunity of a lifetime.

I bring you the love and greetings of the missionaries and saints in the Danish Mission. This mission is probably one of the smallest in the world, but I can assure you it is a live mission. It is the second oldest mission in Europe; and in this small country of Denmark there have probably been more converts, according to the population, than in any other country in the world. Thousands have embraced the gospel, and there are still thousands that are waiting to accept it.

I can assure you, my brethren and sisters, that the missionaries in that mission are performing an excellent work. They are not idling

their time away, nor neglecting their calling. I can assure you that they are enjoying the spirit of their work. Many of these elders have spent as high as two hundred and ninety hours in a single month tracting from door to door—more than ten hours per day. They are all enjoying the best of health. The saints are active. We have auxiliary organizations in practically all the branches of that mission. They are all functioning and doing a splendid work.

Through the kindness of the First Presidency we have disposed of our old mission property, Korsgade No. 11. This place, which has been owned by the Church for a great many years has outlived its usefulness. We have now secured, through the aid of President James E. Talmage, one of the most beautiful sites in the wonderful city of Copenhagen. Strenuous protests were made by the clergy, not only to the Bank of Copenhagen who sold us the property, but also to the city council, to thwart or to hinder the granting of a building permit, but in all cases these protests were turned down. At the time the protest was made to the city council in Copenhagen by the clergy, headed by the Bishop of Seeland, they informed the council that we were not Christians, that we were heathens, and had no right to own property or erect a church in that city. One of the councilmen arose and stated that he thought it would be a splendid idea to have these heathens come within the shadow of their church, so that they could be converted. Our building site is directly in front of one of the large Lutheran churches in that city.

I would like to make an appeal to you parents of Scandinavian ancestry, to urge your sons to take missions or accept missions to Denmark. I can assure you that they will be kept busy, that they will enjoy their work, that they will get just as much, and possibly more experience than in any of the missions to the south of that country.

I trust that you parents will also be very considerate as to the sending of money to your boys. Rather send them an extra letter than too much money. The more money you send, the less efficiency will take place.

I bear you my testimony, my brethren and sisters, that I am proud of that country, proud of the work that has been performed in that land. I have a testimony of the gospel. I know that God lives, that Jesus Christ is the Son of God and the Savior of the world. I know that Joseph Smith was divinely commissioned to again establish this work upon the earth. I pray that we may all strive to do our duty as members of this Church, and I do it in the name of Jesus Christ, Amen.

ELDER JOHN P. LILLYWHITE

Former President of Netherlands Mission

I stand here today in the midst of one of the greatest revelations that God could give of the divinity of Mormonism. As I gaze into the ten thousand or twelve thousand faces of those who are sitting in this

audience this afternoon, I see the manifestation of God's hand in gathering his people together in these latter days. You men and women have received the gospel of Jesus Christ. Its sweet influence has touched your souls, and has made you happy; it has made you rejoice in the day in which you live; and it is in fulfilment of the words of the Savior to the prophet Joseph Smith in this last dispensation, when he said:

"Blessed are they * * * who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength."

Surely this word has been fulfilled in the presence of these everlasting hills. The men and the women gathered out from the various nations of the earth, poor men and poor women, as we have heard today from President Nibley, have been made rich; first, in their souls, by the mellowing, sweetening influences of the gospel of the Son of God; and then, by reason of their faithfulness and the keeping of his commandments, they have been made rich in their store-houses. They have received from the earth in abundance, as the Lord promised to those who would keep his commandments:

"And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me."

This promise has also been fulfilled. There is no organization in the world today that has received more revelation, more blessings than the Church of Jesus Christ of Latter-day Saints. You are witnesses to the fulfillment of these promises. Glorious is this organization. Every man and woman, every boy and girl, has a place in this wonderful Church; a place for development, for growth, aye, for the perfecting of their characters, if they will be obedient to God's laws.

"Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength, and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal, neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit."

This sacrifice is not too great for you nor for me. God does not ask of you that which you cannot give, but it is within the power of every man and woman to offer unto him a broken heart and a contrite spirit; and in return for this sacrifice he promises to reward with blessings and with commandments not a few, and that the earth shall bring forth in its fulness.

I love the gospel, I love to bear witness to the truth; for God has let me know, through the inspiration of his Spirit, that Mormonism is the gospel of his Son, and will perfect every man and woman who is willing to keep and obey his commandments.

I am thankful for the privilege I have had of laboring in the

mission field, thankful for the splendid men under whose direction I have labored: President Grant, President Nibley, and President Ivins, of the First Presidency; President George Albert Smith, President Orson F. Whitney, President David O. McKay and President James E. Talmage. I call them presidents because they were so and are so to me. I have enjoyed their acquaintance and the wonderful influence that has come from them into my life. I have been with them, and I have never heard them say one word nor have I seen them perform one act but what was elevating, but what would make me better, and other men better. And I can say the same thing of the other brethren who have been and who are laboring as the General Authorities in this Church. God bless them, and keep them happy in his service.

I bring you greetings from President and Sister Widtsoe. They asked that we convey to the brethren and to the saints their good will and their love. They are wonderful people, and are wielding a tremendous influence throughout the European Mission. They are loved by all the saints and by the missionaries, and they are doing a great deal of good, as these other presidents have done.

I bring you greetings from the saints and the missionaries in Holland. They are splendid people. There are no better upon the earth,—men and women who are willing to serve God and keep his commandments. The Dutch people are kind to the missionaries. They are kindly disposed towards the gospel. They open their homes and their hearts to its influence. Many of them are accepting the gospel. I congratulate the fathers and mothers who have sons in that mission. They are wonderful young men. We have labored with them. We have lived with them. We love them. Yes, we love them as our own children. Their success is our success; their joys are ours. God bless them for their faithfulness, for they are faithful. There is a wonderful spirit prevailing in the Netherlands Mission, a spirit of brotherly love, of kindness one toward another, of mutual helpfulness and benefit; and the saints are being blessed in all they do, as well as the elders.

May the Lord help us to be faithful, and keep his commandments. When we partake of the sacrament let our hearts and hands be clean and pure, and let our testimonies and our obedience be as firm and implicit as our declarations; for I hold that a man's testimony of the gospel is no stronger than his obedience unto its principles.

God bless us, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I dislike very much to limit the brethren, but we still have four speakers that we would like to hear from, we have the authorities to present, and I would not object to having two or three minutes left for myself.

We had three most splendid testimonies from our sisters, all three of whom occupied a total of eight minutes between them. A very fine example.

ELDER JOHN G. ALLRED

Former President of the North Central States Mission

It is an honor to any man to be called to preside over a mission of the Church. From such a position there comes a joy and happiness that can be received from no other source. About four years ago I was called to preside over the North Central States Mission, as its first president, and I had the joy and happiness of my life in that labor.

I have been thinking today that if Mormonism is true there must be an abundance of evidence of it; and I would like to give just briefly, if I may, an evidence to me of the divinity of this work. This Church has been organized now nearly a hundred years. During those hundred years we have been sending missionaries to every part of the civilized world, and these missionaries have been largely young men and women who were unsophisticated, untrained, and unlearned, pertaining to the religions of the world. It has been estimated that we have sent into the mission fields between sixty-five and eighty-five thousand men and women during that period of time, and so far as I know, there has never been a single case where a missionary, young or old, has written back or sent word, "I have found something in the world that is better than you sent me out to preach. I am leaving the service of this church and joining another institution." I think there never has been a single case of that kind. If there has been, I have never heard of it. How is it, if Mormonism is not the divine truth, that these young men and women go out and meet the learned preachers of the day, and are not won away from their religion?

I want to testify today that I come back to Zion with my heart full of gratitude to my Heavenly Father for my standing among this people, for my faith in this great latter-day work, and that I have found nothing in the world that has been any inducement whatsoever to me to leave the faith of my people and identify myself with any other work.

I want to leave the rest of my time, if there is any, to President Grant. God bless this work, with him at the head, and all who labor with him in this service, that this work may be consummated as God intended it should be, through the faithfulness of this people, in the name of Jesus Christ. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

This is a surprise but I suppose it should not be.

I am happy in the performance of my duties as a missionary. As Brother Allred spoke I could not help but think that I was never busier or more intensively occupied in my life. But the joy that has come to me in that labor of love, is greater than that realized in any other undertaking.

This is a glorious work! It is my privilege to labor with a splendid band of young missionaries, who have been an inspiration to me, especially as I have heard them report their labors in the mission field. I have felt that their experiences are similar to those of the seventies in the days of the Savior. When they returned and reported to him their labors and what they had witnessed, he said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

These young people are not wise in this world's learning, or experienced; they are youthful, inexperienced, frequently uneducated, and crude, but enjoying an experience and receiving an education superior to that obtained anywhere else. We value the privilege of educating our children in the great universities of the world, preparing them for life's duties; but is it not far more important that they should be prepared both for this life's duties and those of the life to come, the eternities?

It is the greatest university training, to be thus divinely inspired, guided and educated. It is more than what people call religious training. There is in it also a most practical training for life's secular duties as well. It develops more than any college work will, initiative, self reliance, leadership, moral character, virtue, love of fellowmen, and above all the love of God, and a knowledge of him.

I should be glad indeed to relate some of the really marvelous experiences of these young people. The Savior said, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." That is what these young people are learning and of which they are testifying. Many of them are able to say, with clear consciences and fervor, that they know that God lives, that he is their Father, and that Jesus Christ is their Savior.

I read the Monday morning New York papers, giving an account of the Sunday discourses of the learned "Divines" of that great city. Rarely does some one of them fail to say something indicating a need of a new or different religion. Some openly advocate, even orthodox preachers, that there must be a broad rational religion in which all can unite. In other words, that the gate should be wide, easy to find, and the way broad and easy to walk in, to eternal life.

These young people are testifying that there is "One Lord, one faith, one baptism;" that the way to eternal life is not to be so easily found, "because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Not long since that very noted preacher Dr. Emerson Fosdick, of the Park Avenue Baptist Church, one of the most noted New York preachers, said, "Religion in this country, with its conflicting creeds, is a good deal of a mess. That many people are confused over it, looking at it as a kind of jungle without a road through it, everybody knows. And thus to be bewildered about religion is to many a source of mental and spiritual agony. The wish for certainty in religion is one of the most important desires of man. We can stand having all

sorts of things shifting on every side of us, but when the solid ground itself shakes it is intolerable. Though we can welcome change in many realms, scientific, cultural and economic, when our basic ideas of what life is all about begin to vacillate, that means spiritual vertigo"—or stomach ache.

Only a week or two since Dr. Beck, in the Unitarian church, said that "Ghosts of the past are all that keep Christianity together today."

Fifty years ago or more when I was a boy, and when spiritualism was being introduced, I heard the elders of the Church say that the time would come when all of the great truths of the gospel would in some way be more or less duplicated, as spiritualism was then attempting to duplicate one of the features of the truth revealed in our time. Later came a science of healing by faith and a popular religion, its chief corner stone being healing by faith.

Not long since, in Washington, a great conclave or general convention of the Protestant-Episcopal church was held, in which there was a somewhat remarkable report made by a very dignified commission which had been appointed by that church six years before to study the merits of faith or spiritual healing. That commission consisted of a number of noted bishops and deputies, among whom were three distinguished physicians, one Charles H. Mayo of Mayo Brothers, than whom there are no more distinguished physicians. This commission, after studying the subject for six years, made report confirming what the Prophet Joseph Smith learned in a day, in which they said that, "Christian healing has passed beyond the stage of experiment and its value cannot be questioned."

Three conclusions were drawn by the commission, and the report asked the general convention to "thankfully recognize the deepening of the spiritual life of the church which had come through the growing recognition of the healing power of God."

The conclusions were, "that throughout the world spiritual healing is no longer the hope of a few, but the belief and practice of a large and rapidly increasing number of persons;" that such healing is an experience of mankind that can no longer be questioned; that while faith in any supposed remedy produces some effect, faith in God, as revealed in Christ, is followed by results which are more sure, more lasting and of a more evidently spiritual character.

What is called spiritual healing is rapidly becoming popular in many of the churches.

Today, as we are commencing to rely more than formerly upon the power of the physician, should there not be a revival among us of that deep and profound faith which has so notably characterized Latter-day Saints, so much in advance of all the churches?

I am trespassing on the time allotted me. May the Lord help us to enjoy the blessings of the glorious gospel of Jesus Christ and its work in which we are engaged and which means so much to us, is my desire in the name of Jesus, Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I am happy, my brethren and sisters, in having the opportunity of reporting very briefly the activities of the East Central States Mission. I was resting quite easily for the reason that the time was passing so rapidly and there are so many to occupy it.

I am very pleased to state that during the first eight months of this year we have performed two hundred and forty-three baptisms in the new mission. From the first of September until the time that I left, about a week ago, the average would run about seventy for this month. So that you can see that we are active in that mission.

I have spent considerable time just recently in visiting the near-by settlements or branches, where I could reach them by auto, and in the latter part of the season we will make the longer journeys by rail. I have found, in visiting these branches, where mothers have traveled as far as five miles over the hills, carrying their babes, with two or three children by their side, making the journey with them. One of our beloved sisters, and her sister who was not a member of the Church, made an eighteen mile journey across the hills on horse-back to a station and took a train from there to the place we were holding our meeting. This shows to me that the faith is strong among those people, and they are living the gospel to the best of their ability.

I am very sorry to say that we have had the misfortune just recently of losing one of our most efficient missionaries, although all of them are very efficient. We haven't one in the mission who is not energetic, early and late, going wherever called to go at any time. The one to whom I have reference is a humble elder from Arizona. He, with his companion, Elder Baird, was asked to visit Edmonton county, in Kentucky. They wanted to visit a certain family belonging to the Church and leave their blessing with them, and in order for them to do so it was necessary that they cross a river. When they reached the water's edge they waited for some time, thinking that someone would come along and bring the little boat, which was on the other side, across to where they were. After waiting for some time, Elder Fenn decided that he would swim the river and get the boat, come back and dress, and then he and his companion could cross to the other side. After preparing to swim across the river he turned to his companion, and said, "God bless you, Elder Baird, in your labors." Then he plunged into the water. He had proceeded a little more than half way across, when, for some cause he turned back, and almost immediately disappeared. The river at that point is three hundred feet in width and from eighteen to twenty-five feet in depth.

Word was sent to us at headquarters. My secretary and I left in a very few minutes in an automobile, and arrived at the place where the accident occurred, at about 8:30 o'clock at night. We spent the greater part of the night there, and when we discovered that we were

unable to recover the body immediately, we retired for the evening, leaving several men there to go on with the work as best they could. When I awoke in the morning there were three things that stood out distinctly in my mind. The first one was, Telephone for the ambulance to come at once; the second was, We will soon recover the body; and the third was, Tell Elder Baird to prepare himself to accompany the body to the home of Elder Fenn in Arizona. I immediately acted upon those impressions.

We had already arranged for a man and his son to make preparations for dragging the river. In the morning they stretched a line across the river some fifteen feet below where Elder Fenn disappeared, and then started dragging it. I walked along the bank a short distance, and as I gazed out over the water it was made plain to me that Elder Fenn's body lay about twenty feet below the line and about thirty feet nearer the bank than where they were making their attempt to find it. I acted upon that impression. I showed the man who was in charge the place where I knew the body was located, and after three or four casts they recovered it. From then until Elder Fenn's body was returned to his family in Arizona everything moved along satisfactorily.

My brethren and sisters, there are some things that come into our lives that require our dependence upon the Lord Almighty for guidance and direction. I have found this to be true on several occasions in the mission which I have the honor of laboring in at this time.

In conclusion I want to say to the friends of Elder James W. Price, that when he met with the accident of which some of you have heard, the doctors said that his usefulness was past. But through the faith of the ninety-seven elders and lady missionaries in that mission, who fasted and prayed for his recovery, and through the administration that he received, he was restored to his health and strength; and he is in his field of labor today, an earnest defender of the gospel of Jesus Christ.

I leave with you my testimony that this is the work of God, and I do it in the name of Jesus Christ. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

My brethren and sisters: With all my heart I rejoice in this opportunity of expressing my pride and gratitude for the honor that has come to me of presiding over one of the missions of the Church of Jesus Christ of Latter-day Saints,—of announcing myself in full accord with all of the instructions and with the testimonies that have been borne from this stand during this conference,—and of pledging to you, my brethren and sisters, and to the presiding brethren under whom we serve, that I will do my best not to be a disappointment to you, or to them, or to our Heavenly Father whom we serve.

Will you please think of the North Central States Mission as a great block U, with one corner resting on the Yellowstone Park, where Montana and Wyoming meet; and the other on the Iowa line at the Mississippi, below St. Paul and Minneapolis; and extending north from these beginnings indefinitely; including Montana east of Great Falls, North and South Dakota, and Minnesota in the United States; and Manitoba, Saskatchewan and parts of Alberta and Ontario in Canada.

I do not know how many million people we have to work with. We have about seventy elders and lady missionaries. Since it has been said (in the Priesthood meeting Saturday evening) that we need not ask for more missionaries, except to Scandinavian countries, it may be remarked, in passing, that we are very strongly Scandinavian, President Grant. In the city of Minneapolis, our headquarters, we have a population equal to that of the state of Utah, mostly Scandinavian.

I have been all through the mission twice, since June; once with my predecessor, President John G. Allred, whom you have heard today, and Brother Ballard, of whom and for whom I may say to you, that no man ever received a more favorable introduction to a field of labor than I did to mine; and nobody appreciates that privilege and honor more. I have been through the mission again since, have met all the elders twice and have twice heard them bear their testimonies, in public and in missionary meetings. I can testify to you that they are a loyal band of workers, and that they are performing a service similar to that spoken of by all the other mission presidents.

The work in which we are engaged is the truth. This is the Church and kingdom of God. The authorities who preside over us I sustain with all my heart; and ask the blessings of our Father in heaven upon them and upon our missionary labors. It is a glorious work. I am grateful for it; and leave you my testimony, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have a telegram from the bishop of the South Ward at Manti, stating that a great number of people have heard distinctly over the radio every word of the conference.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church; all of whom were sustained in their positions and callings by the unanimous vote of the large assembly, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

GENERAL CONFERENCE

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES
Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

| | |
|---------------------|-----------------------|
| Rudger Clawson | Joseph Fielding Smith |
| Reed Smoot | James E. Talmage |
| George Albert Smith | Stephen L. Richards |
| George F. Richards | Richard R. Lyman |
| Orson F. Whitney | Melvin J. Ballard |
| David O. McKay | John A. Widtsoe |

PRESIDING PATRIARCH

Hyrum G. Smith

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

| | |
|---------------------|------------------|
| Jonathan G. Kimball | Charles H. Hart |
| Rulon S. Wells | Levi Edgar Young |
| Joseph W. McMurrin | Rey L. Pratt |

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

| | |
|-------------------|-----------------------|
| Heber J. Grant | David O. McKay |
| Anthony W. Ivins | Joseph Fielding Smith |
| Charles W. Nibley | Stephen L. Richards |
| Willard Young | Richard R. Lyman |
| Rudger Clawson | John A. Widtsoe |
| Orson F. Whitney | Adam S. Bennion |

Joseph F. Merrill

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Joseph F. Merrill

AUDITING COMMITTEE

| | |
|-----------------|-------------------|
| Henry H. Rolapp | Peter G. Johnston |
| Orval W. Adams | |

TABERNACLE CHOIR

| | |
|----------------------------|---------------------------------|
| Anthony C. Lund, Conductor | B. Cecil Gates, Asst. Conductor |
| David A. Smith, President | George C. Smith, Secretary |

ORGANISTS

| | |
|-------------------|---------------------|
| Edward P. Kimball | Alexander Schreiner |
| Tracy Y. Cannon | Frank W. Asper |

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Julia A. Child, Second Counselor
 Julia F. Lund, Secretary and Treasurer

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, 1st Asst. Superintendent
 George D. Pyper, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, 1st Asst. Superintendent
 Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
 Lucy Grant Cannon, First Counselor
 Clarissa A. Beesley, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President
 Isabelle S. Ross, First Counselor
 Edna Harker Thomas, Second Counselor

with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

Notwithstanding the time has expired I am going to trespass a little.

GRATITUDE FOR SUCCESS OF CONFERENCE

I rejoice in the very splendid conference that we have had. I

echo and endorse the words of blessing for the President of the United States, for Ramsay Macdonald, for our good sisters, and for the people generally, as uttered, I believe, under the inspiration of the Spirit of the Lord, by my counselor, Brother Nibley.

I thank each and all who have taken part in this conference. It is an astonishing fact that there have been forty-three speeches made here during the conference, including the one that I am now making.

I can truthfully say that I rejoice beyond all the ability with which God has endowed me to express my thoughts, and my heart is full of gratitude for the rich outpouring of the Spirit of the Lord and his blessings that have attended us during this conference. Ever since I was a boy I have heard the statement made at the close of each conference that it was one of the very best we had ever had. To me this is one of the great testimonies of the divinity of the work in which we are engaged. We hear, year after year—I have heard from childhood unto the present time—the same testimonies, the same words almost, in explaining the gospel and testifying of it, but we never weary if our spirits are only right; and the spirit of this conference has been one of joy and peace and happiness.

BLESSINGS INVOKED

I leave my blessing upon you, my brethren and sisters—not only upon all within the sound of my voice in this great auditorium, but upon all those who are listening in. I pray God to bless every soul who is striving to do good upon the earth, every soul who is honest and upright, loyal and true to his God and to his country. May the peace of heaven abide with all the honest the world over; and particularly do I pray for the blessings of the Lord upon the Latter-day Saints. I do it all in humility and by the authority of the priesthood of the living God that I know I hold, and in the name of the Lord Jesus Christ, our Redeemer and Savior. Amen.

Solo and chorus, "The Earth is the Lord's," was rendered by Sister Jessie Evans and the choir.

The Hallelujah Chorus from "The Messiah" was rendered by the choir.

Elder Andrew Jenson, Assistant Church Historian, pronounced the benediction, and the Conference was adjourned for six months.

Professor Anthony C. Lund conducted the singing. Accompaniments and interludes were played on the great organ by Tracy Y. Cannon and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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